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### LAW AND ORDER.

The Law and Order League has for its object the enforcement of the law. If the object of legislatures to make laws for the good order of society is a good one, then no less can be said of any united effort of any number of law-abiding citizens to enforce the law. No lover of good order and law observance in society can reasonably object to such leagues. The faithful officer who endeavors to discharge his sworn obligation certainly ought to rejoice that in such organizations he has a strong ally to assist him in the discharge of his duties. Or if the league prove to be useless because of nothing to do, then the officer ought to rejoice at the vindication of good order. Neither is it any just inference that the organization of such societies is an indication that the condition of the city or cities where they are located is worse than that of others. It is a well known fact that in all large cities it is difficult to enforce law, for the reason that so many lawless characters congregate in the cities. The organization of law and order leagues is a good indication rather than a bad one. It shows a determination on the part of some, at least, to see that the legislative bodies shall not labor in vain. It is unnecessary for any city to advertise to the world that it contains a good proportion of lawless characters. That is a fact known and read of all men. The law and order league does not advertise an unknown fact as to the existence of disorder, but it advertises a sentiment against it. Those who think that the community will suffer from a bad reputation abroad on account of the league, stand in their own light. It is one of the best advertisements that the city can have. When the league becomes so well established as to become a terror to evil doers, the growth of the city can have no better support. We therefore congratulate Dallas on the move of some of her citizens for a better observance of law. This only shows that Dallas is in advance of other cities of the State. Now let Galveston, San Antonio, Waco, Fort Worth, and other smaller towns, follow the good example. The cities are the centers of population, and influence the country to a great extent, and in many respects. Clean, law-abiding cities make a clean, law-abiding country. Corrupt cities corrupt to a greater or less extent the surrounding country. The greater responsibility therefore is upon the cities. Let all good citizens rally to the support of the Law and Order Society.

The Chicago Daily News, which does not now and never did publish a Sunday edition, says: "The Sunday paper itself has created the only demand there is for it. It is made the vehicle for gossip, choice pieces of scandal, stories and the like which fill its columns, and it is purchased and read for these features." It adds: "A Sunday paper in Chicago containing matter proper and suitable for Sunday reading would not find a hundred purchasers in the city."

Our friend around the corner, the Dallas News, felicitates itself as a purveyor of news for all classes. It congratulates itself upon furnishing in the same issue reports of Sunday baseball games and the Christian Association about equal in length, and says: "You pay your money and take your choice." Ah, that's the fault we find with many of our leading secular papers. "You pay your money and take your choice," seems to be their motto. They cast abroad their journalistic net, and draw in rose-buds and garbage; morality and profrigacy; religion and rottenness—and then say, "pay your money and take your choice."

In our news column will be found a report of the proceedings of the United Friends of Temperance. The ADVOCATE thinks the resolution adopted, that the order should rely only upon moral suasion for success, eminently proper. While every member may be a Prohibitionist, the special work and purposes of the order do not comprehend labor in its organic form for prohibition. It is a progressive sign of the times that members of churches, and benevolent and other orders with specific objects, are beginning to understand the distinctions between their duty as such members, and their duties as citizens for the conservation of good morals and government. We take it that the resolution referred to is evidence that at least a majority of the delegates in this temperance meeting clearly understand these distinctions. As citizens they may favor prohibition; as members of this order, they should have nothing to do with the question as a political measure.

The daily papers continue to report new developments in the dynamite plots at Chicago. The former outbreaks of lawlessness there and elsewhere render the present developments less surprising. These outbreaks of iniquity are the manifestations of a spirit of lawlessness which has grown and been fostered under a too lax enforcement of the law.

With the saloon as the rendezvous for law-breakers to concoct and arrange to carry out their plans, and mutually instruct each other in the devices of sin, aided by a lax discipline, we can but expect such outrages upon the peace and order of society. The preventive must be found in the determination of the better classes to see that the law shall be revered. It has been said that what is every man's business is no man's business. It is for this reason that societies organized for the suppression of crime become necessary. As long as vigilance over public officers is left to general society, unworthy men who get into office will fail to feel the necessity of a faithful discharge of duty. Even those who are more worthy are liable to fall into carelessness under the absence of some formal expression of public sentiment. We commend the state of affairs at Chicago and other places to the careful consideration of those who oppose the organization of law and order societies. An ounce of preventive is better than a pound of cure. Better nip the evil in the bud.

Our friend around the corner, the Dallas News, chops logic after this fashion: "As the number of beer and liquor licenses has decreased and consumption has increased, and as it may be safely assumed that the license holders have not increased their sales, the presumption is that the illicit traffic has very largely augmented and that the prohibitory campaign is measurably responsible for this result. If there be in the slums and cross roads two contraband doggeries now, to one in 1887, the prohibitory movement is responsible. If the law is defied and money payers have to make up the \$25,000 deficit, (in revenue from this source), the prohibitionists are responsible. If the local option movement has been arrested, and local option districts are infested with whisky peddlers and blind tiger dealers, the prohibitionists are responsible. If all goes to prove the truth of the contention in opposition to prohibition, that it would not stop drinking and drunkenness; but would rather increase the evil."

One of the strongest arguments for prohibition is that the liquor traffic is a defiler of law, and growing constantly bolder in its defiance. That traffic furnished the "sinews of war" during the prohibition campaign, occupied a high seat in the councils of opposition to prohibition, honored the drafts of newspapers and orators for "services rendered," brought the brewer to a political equality with the statesman, secured the negro blackmailer an embrace from the political platform builder, made the fortune of a shrewd politician, and caused the politician to clink champagne with the meanest whisky with the frequenter of the lowest saloons—in a word, advanced immorality, drunkenness and licentiousness in their defiance of law; and now our friend around the corner catalogues the natural results of the work of itself and associates, and says the prohibitionists are responsible. This is the devil's old argument, or sophistry, but will not do. An effort to do good is never an encouragement of evil. The trouble comes from the fact that so many leading politicians and newspapers in the late campaign lowered themselves to the plane of the saloon, the drunkard, the brawler and law defier; the fact that they took the money of these corrupt elements; the fact that the officials of the state are in great measure from the ranks of anti-prohibition, and are naturally giving these corrupt agencies a chance to "get even." Ah, Brother News, "shake not thy gory locks." Thou canst not say prohibition did it. You were of the army that murdered morality, virtue and sobriety in that campaign to enthroned the law defiers. Pray, bear the murderer's remorse manfully, rather than attempt to shift the responsibility to those who endeavored to save virtue, morality and sobriety from assassination by this accursed liquor traffic.

### EDUCATION—ESPECIALLY MINISTERIAL EDUCATION.

(MR. EDITOR: Allow me to put a P. S. at the top instead of the bottom of what I have to say. A series of chapters, numbers, etc., "to be continued"—none of these are to my liking, but I will require more than one piece for me to free my mind on this subject. Next, I wish to deal in helps for young preachers and how to do it while they are at their books without damage, or with least damage. Next—but time will tell. Whatever is not going to read two other pieces as long as this need not read this. Pass on.—THE AUTHOR.)

Prof. Kern, of Randolph-Macon College, tells in the Episcopal Methodist of a way to preach the gospel which is open to many people who have not thought of it:

Not by the delivery of sermons. Not by Christian example. Not by the private word seasonably spoken. All these, indeed, are a settling forth of the gospel; but we may easily find one more way. We may preach through others. If we put words in the mouth of a workman, are we not represented in his work? We are making Christ known to the world when we help any one to declare his word. So those that who have contributed to the cause of ministerial education in our conference, they hope by this means to preach Christ in many places and through countless coming years. Others perhaps have not felt that they could do anything.

On this principle the late Mrs. Garrett, whose gift founded a Biblical institute in the Northwest, is not only preaching in America, but she is represented by some of the best workers in the foreign mission field of Northern Methodism. Nobody can forbid a woman's preaching in that way.

On this principle the late Mrs. Sarah E. Atkinson, of Memphis, who gave \$40,000 for helping needy and worthy young ministers to an education in Vanderbilt University, is preaching to-day in several States, and has gone to China and Japan in the person of certain missionaries lately sent out. Prof. Kern propounds a question, and suggests the answer:

Would a good education make better preachers of young men? Ask any Christian minister already engaged in his work without such preparation. Take the case of your own pastor. Would you rather he should be a well-informed man, trained to think and speak familiar with the Scriptures; or untaught, untrained, illiterate? Can it be best that we should introduce men into the ministry year by year, set them before congregations to whom they must "teach and preach Jesus Christ," and charge them with the multifarious and engross-

ing duties of pulpit and parastore, when they have formed no habit of study, can not speak their own language correctly, and possess hardly an elementary acquaintance with the truths of the Bible?

The delegate of Southern Methodism, who did such honor to himself and us in his address last May before the General Conference in New York, has an experience that may be quoted for the benefit of young preachers who can't wait to get ready:

By hook and by crook, and by dint of blows with an ax and maul, and at length by the aid of generous friends, I kept at school awhile. But the strain was great. It was a slow business. There was an urgent call for young preachers to go West, and I began to think of giving up the plan of going to school, and joining the conference. A speech made by—gave me nights of sleepless torture. This sentiment was about the substance of the speech: "It is a waste of time to go to school. Souls are perishing, and the Lord calls you to get to work." To make the matter more serious still he brought up the example of my hero, Bascom, to show what could be done in the regular work. "His advice suited me exactly. Instead of going to school and studying Latin, Greek, and mathematics, on which all the school-teachers insisted, I would quit and get a circuit, on which I could be 'saving souls.' I would be a 'self-made' man. Alas! I was now old I was told him in my own mind. The plan did not accord with my judgment. I saw no sign of talent in myself except a capacity for hard work. For every 'self-made' man I saw there were a dozen self-murdered. And besides, there was a secret suspicion in my mind that the only real reason for giving up the school idea was the difficulty I found in making it out. The problem was vexing me sorely, when Bishop Kavanaugh came along. By what I now believe was a special providence, he was the guest of the house where I boarded. I determined to ask his advice. I found myself alone with him in the room, and I felt that it was then or never. I got my courage up to the point of asking his advice. I briefly stated my circumstances, and told him I did not know what my duty was. He asked me how old I was. I told him my age. He laughed that old little laugh of his—a quaint caustic cackle between a laugh and a grunt—and said: "I advise you to stay at school until you get through, and if the Lord lets you live as long as most people, you will have time enough to tell it all."

The cases of Winans, Bascom, McFerrin, Green, and some others of the last generation, may be and have been cited mischievously and misleadingly. Because there were a few giants in those days, shall we therefore neglect the means of making the most out of the average man of these days? They may not like to have it told, but Methodists are slow in waking up to the wants of the present and the immediate future, in connection with ministerial education. The Baptists—that other church of the people in this country—are getting ahead of us. They will take our crown if there is not a change. Says the editor of the Richmond Christian Advocate:

Richmond College and the Louisville Theological Seminary have well-nigh banished the old-time country Baptist preacher. They are lifting the rural churches out of the old rut. You have to go to a "Kahokee" Association to hear the genuine "harp of a thousand strings" whine in the pine woods. This year ago, on the "Lord's day," that note-echoed in many a grove in Tidewater, Virginia. But better than the improvement in the nasal notes is the charity and fraternity of the new generation.

Over a hundred young men are at the Baptist Theological Seminary, Louisville, from all over the South and West—A. B.'s and A. M.'s, who have had their academic training in the various colleges of that denomination. What effect the sending out of a score or two of well-equipped preachers annually must have upon the whole Baptist Church and their relation to us is easy to be seen. In every Baptist Association and General Convention this Louisville Seminary is talked of and advocated, from Missouri to Texas, and patronage and funds are solicited for it. How is it with Southern Methodists who claim to be Connectional? We have but one institution that may be called a theological seminary, and that about one hundred and fifty miles south of Louisville. Let the Vanderbilt school of the prophets be mentioned in many places, and the effect is like raising a red flag—preachers and professors go for it. Our people are educating their children and building fine churches. What are they doing for pastors and preachers to fill them? Talking about Bascom and such, and depending on extraordinary men to supply the lack of ordinary means. It is heard on every side that the Bishops find increasing difficulty in filling the principal appointments. And yet the conferences every year are taking in scores of young men who have brains and hearts, but no education. Do we expect miracles to be wrought to fit them for the varied and high duties of their vocation? But some one will cry out: "O for grace, more grace!" That is always a good prayer. Let us add: "O for more sense, common sense!"

### ONESIPHORUS.

INCREASE OF CRIME.—No. 2.

REV. C. H. BUCHANAN.

All of the laws of nature are by no means confined to the material world; but they extend up into the moral world, and are equally as true there as in the material. The law of gravitation is not more invariable in its workings than that law expressed in the following formula: "Whosoever a man soweth, that shall he also reap." This is one of the laws of nature peculiar to the moral realm. Yet, with facts before us, there is not a more habitual act with us than "sowing to the flesh," and then being "harvested" because of the flesh we "reap corruption." It would bespeak a fearful state of things if there were none to bewail the harvests of sin that ripen in our midst. Yet to be consistent, we must say that there is nothing strange or shocking about the bare phenomena. It is per-

fectly logical, and what might be as truly predicted as the eclipse of the sun.

Let us ask ourselves the question: Have we not been sowing an abundant crop of seed to the flesh? Has not the work in this department been pretty faithfully performed? A few of us have aroused up out of a Rip Van Winkle sleep to find things considerably revolutionized in the wrong direction. Recent developments alarm us, but we forget that the germinating time has come and the sprouts begin to burst through the soil. If such developments appear at all startling, we would suggest to the timid friend that he adjust his spectacles and procure a little disinfectant for prudence sake, and we will make a diagnosis. So, come on friend. Now we will lay hands on the first lad we meet. Any one will do. You see he is smoking a cigarette. Take the wrapper off and analyze it. Three drops of the fluid extract of that rice paper will kill an ordinary dog, but we pass that by. Feel the lad's pockets, and behold! they are full of those pictures that are put up in the packages of cigarettes. Now let's go to the cigar stand. See here, every package of the Duke or Creole cigarette has one of these shameful pictures, and the Duke factory claim to sell 100,000 per day. One hundred thousand of these shameful pictures going out daily to poison the morals of the youth of the land! Note well this fact, it is not the settled men of the country who smoke these cigarettes. No, if men smoked them, no bait is needed, for with them the smoking habit is fixed. But these poisonous adders are put into the hands of the tender, plastic, unsophisticated youth. This is the element affected by this dreadful trickery. The low, animal propensities of the youths of the country are appealed to and corrupted in order to keep up a traffic. Just enough decent pictures are mixed in to make a kind of a blind and to palliate the vulgarity. But decency forbids a description of the pictures to be found thus being sold to the purest and best boys of the land.

Now does the matter stop with the boys and the cigarettes. The taffy-chewing habit has become very general with the girls, and the obscenity has adjusted itself agreeably to the situation, so nearly every package of the stuff that is bought has with it a miniature picture that outrages every grade of decency. So the girls have an opportunity to keep pace with the boys in this department of modern education. Little do the parents of the land suspect the shocking tendency in this direction, and the fearful inundation of their morals are suffering.

Now, I don't want to appear pessimistic, but I will dare to suggest to many fathers or mothers whose eyes may trace these lines, if you will quietly go and examine the pockets, or the trunks, or the secret drawers, or even the albums of your own sons or daughters. There will be found such pictures as will make you blush in shame—pictures that outstrip all pretense of decency, pictures that would corrupt an angel's thoughts. Are not such pictures to be found on the walls of your own homes? Go and look. Your writer has more than once found homes where there was a rivalry in the effort at getting the greatest collection—some of which pictures they would not allow the pastor to see. Yes, I have found two and three hundred, often in the possession of one boy or one girl. Once I counted two hundred and fifty in one frame—some of which were shockingly disgusting and obscene. It is true, Talmage's, Beecher's and Mrs. Cleveland's were in the group, but pictures of the lowest class occurred there too, and in a dress and an attitude I can't describe.

Go into our best drug stores and look around. Go into the stores and walk quietly back into the office department of some of the best business young men in the land, and look around at the pictures tacked upon the walls, and you will see the kind of company the "flower of the land" are keeping.

I would not paint an overdrawn picture, but I must be true to history: nor would I for any consideration be untruthful to fact. But I have this much to say: I have gone freely into the homes of the best people of the land, East or West, and I must affirm that with hardly an exception I have found these hideous silent serpents coiled up on every hand. They lie in waiting in the books, in the popular novels, in "light literature," and more especially in the costly albums. To my sad regret I must say that in recent years I saw at a Methodist college commencement a beautiful young lady appear upon the rostrum to sing a solo, and the most striking feature of her debut was a dress shamefully too "short-waisted at the top." Can a man carry fire in his bosom and not be burned? Can we thus sow the seeds of lust and shame and escape the harvest? Can we?

These evils are not new to us by any means, nor are the causes; but we have quietly tolerated them so long that our silence is construed into a consent. So now we find ourselves so situated that we cannot longer hold our peace and remain irresponsible. Our silence becomes criminal. Sin is a serpent, whose head

must be kept continually bruised. If allowed an inch he will take an ell. The truth is we have been quietly allowing him to prowl around the premises till he now dares to drag his slimy length across the very threshold of our very best homes.

The man who has failed to observe the existing state of things has been either too good-naturedly trustful, or he has himself been corrupted by the wizard spell of "glided sin" and fine-dressed indolence till his vital consciousness is gone. But when an evil is pointed out ignorance or inactivity cannot longer be excused. "To be forewarned is to be forearmed." So, let the evil be eradicated in its very beginning. The evil which might readily be treated at first and would yield to treatment, if neglected would become a dreadful epidemic, which would defy treatment.

In conclusion of this paper let me say: So long as we allow the seed to be sown we may hold our tongues about the enormity of the harvest. The great wonder is, not that the increase of crime is evident at all, but, with the existing state of things, that it is so small. It is a miracle of God that there are not more boys and girls that go into shame and disgrace.

In the name of God and for the sake of humanity and the morals of the land, let me beg you, reader, burn up your obscene pictures about your home; away with your pictures of nude statuary. If art have no better mission than to corrupt the thoughts of the youth, let this branch of fine art be henceforth a "lost art" forever. Put before your sons and daughters chaste scenes and inspire them with pure and lofty thoughts, and your children will "rise up and call you blessed." Allow them to look upon impurity and think impure thoughts and their disgrace with bring your gray hairs to the grave in sorrow.

DALLAS, TEXAS.  
ONE MONTH IN NEW MEXICO.  
REV. J. H. COLLARD.

Cramped, wearied, sleepy, and benumbed with cold, I asked the hackman to let me walk a while. He let me out, but he didn't let me walk. White Oaks was still seven miles away, night was fast turning into day, and he pepped his whip to make the horses trot, and very gently intimated that I must trot too. I trotted. In fact it was no trouble at all. How light a man feels at an altitude of seven thousand feet! I felt as though I could trot on all day, if my breath would only last. But cold as I was, I had to stop the hack and get in. Respiration is not easy at an altitude where, although you may be going down still, as the hackman said, "you are going up all the time." A lady in the fourth story of a building, when consoled for her want of the comforts of the first floor, said: "Oh, it's better up higher." So, the worn and tired and diseased traveler along the mountains, although his respiration may be short and his body exhausted, yet as the fresh mountain air settles gently down upon his fevered brow, he feels that "it's better up higher." So, also, the traveler from earth to heaven. Worn by the cares and toils of his pilgrimage, hedged in by insurmountable difficulties, and lashed on by the thong of persecution, he finds new and invigorating sources of strength the higher he ascends; and as he presses on and scales the heights, he, too, in rapturous delight can exclaim: "It's better up higher." Thank God it is!

About 7 o'clock we reached the much talked of town of White Oaks. The town is laid off so as to accommodate itself to the mountains, and lies east and west on either side of an arroyo which breaks off towards the valley. The principal mining interest of the town consists of two silver mines known as the "North and South Hamelstokes." Two large stamp mills are running constantly. There are two weekly papers and two church organizations, but as yet no church houses. Our preacher, Brother L. G. Watkins, is doing his utmost to build, laboring under the most embarrassing circumstances, and "still pursuing." May God bless him and give him success. Our Morton went to White Oaks, surveyed the field, and advised the Church Extension Board to an advance of \$1,000, provided White Oaks would subscribe \$500. Brother Watkins had the five hundred raised when I was there; but he has other difficulties of which I will speak later on. The hotel proprietor had evidently entertained guests as tired and sleepy as we before, for he was kind and obliging, made the stage man give us time to bathe and breakfast. Learning that I was a preacher, he walked several blocks up the street to get information about Bro. Watkins' whereabouts. In leaving White Oaks for Nogal we had to retrace our steps by the same road we had traveled for about two miles in order to get back into the valley. It was about this time that I got an introduction to the Mexican "burro." I had complained of the necessity of going around the mountains. "Why law," the man said, "you can't get over these mountains at all unless you get on one of them things," pointing to a boy riding what seemed to be a miniature mule. The boy had over-

taken us, and although our horses were moving at a lively gait, yet the boy and his "burro" paced along beside us with an ease and grace that was positively inviting. "Will you let me ride that donkey some?" said I. "Yes!" and the boy smiled. Now I thought that smile as a sort of intimation that I couldn't ride a burro, and it made me ma—brave. The stage stopped. I got out and the boy got in. He got off and I got on—the burro. As long as I live I will wish that boy had ridden his own burro. I concluded the boy thought I was afraid of a burro; so I would just show him how a Texas preacher could ride one, and I leaped into the saddle without touching the stirrups. I thought may be the thing would do like our Texas ponies and pitch a little. But he didn't. That boy smiled again. Just as the stage started he called out to me: "Whip him behind!" "Well," I thought, "wonder if that boy thinks I'm afraid this thing will kick up?" and I gathered up the shillalah he had used and whacked him behind. For some two hundred yards we kept within laughing distance of the stage, but finally they began to gain on us. I began to "hit him behind" quick and fast and a heap of it. But that burro got slower and slower. The occupants of the stage laughed and called on me to come on. Finally they got out of hearing. About this time I began to hit that burro fore and aft, using a rope in one hand and the boy's stick in the other. I kicked some, too. The stage drove out of sight. I got desperate. Of course I knew it was a joke; but why in the world did they prolong it? The burro got slower and slower, and in spite of all my "hitting him," he stopped stock still. There I was in that valley, ten miles from a house, and the stage of which I caught a glimpse going forward briskly. I got down and led the thing—that is, I tried to lead it. Then I drove it a while; but coming upon a drove of New Mexico cattle, I got a little uneasy and crawled back on the burro. The cattle looked wild and I felt wild. But I saw a fellow over across the creek who looked like he was laughing at me, and I went to singing. Well, by "hitting" and pulling and driving, I finally overtook the stage (as it had waited for me at a spring where they got water) and found the driver about as mad as I was. The boy got onto his burro, and with a knowing wink stuck the sharp end of his stick into its shoulder, and you would have laughed to have seen him twist to one side and then start off at a brisk pace, keeping up with the stage all the way to Nogal. I will tell you about our meeting in the next.

### SELECTED.

A MAN cannot go down in his highest religious nature without going down all around. Whatever his pretense of interest may be in things beautiful and musical, and pure and noble, it is only a skillful hypocrisy. When the fool says in his heart "there is no God," he also says in his heart "there is no beauty, there is no virtue, there is no purity, there is no soul." God is the inclusive term, and denial in relation to that term is negative in reference to everything that belongs to it—all music and beauty, all virtue and tenderness, all chivalry and self-sacrifice. You cannot be theologically wrong, and yet morally and socially right. We know what it is to have done the evil deed and then to have seen all the sunshine run away from the universe like a thing affrighted.

The bad man draws a pall over the morning, he plucks the forbidden fruit, and his eyes are opened and he runs. Find him a cave where the sun is not and you find him a resting place for which his wicked heart is in quest. You cannot tell the lie, complete the hypocrisy, pluck the interdicted fruit, break all the commandments, and then look healthy in the face, and smile really the smile of the soul. You may distort your features, you may pucker up the linesaments of your face as if trying to make a smile; but the laughter of the soul, the joy of the spirit the delight of a pure and happy heart, are impossible to the bad man.—Jos. Parker.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are these little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder yonder brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school; nothing striking in her or her class; nobody thinks of her as a remarkable worker; she is a flower that blossoms almost unseen, but she is none the less fragrant.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more how you work; never mind who sees, if God approves, if He smiles, be content. We can not always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone, for God, the eternal one, who guides the marches of the stars, is with you.—C. H. Spurgeon.

Texas Christian Advocate

Old and Young.

"NOW I LAY ME DOWN TO SLEEP."

Putnam's Magazine. Golden head so lowly bending; Little feet so white and bare; Dewy eyes, half shut, half-opened— Lying on her evening prayer. Well she knows when she is saying, "Now I lay me down to sleep," 'Tis to God that she is praying, Praying him her soul to keep. Half asleep, and murmuring faintly, "If I should die before I wake"— Thy fingers clasped so saintly—"I pray the Lord my soul to take."

ABOUT THE SUNDAY-SCHOOL LESSON. LESSON SURROUNDINGS.

Sunday-School Times. In Exodus xii:17-33 the actual erection of the tabernacle is narrated. The details are well-nigh identical with the commands included in the last lesson, verses 31 and 32, referring to a part of the ritual previously enjoined (Exod. xxx:19, 20). In the closing verses of the Book of Exodus (Exod. x:34-38) there is a description of the "cloud" which covered the tent of meeting, and of the glory of the Lord which filled the tabernacle. The guidance of this visible sign of the presence of the Lord is also referred to; compare the fuller account in Numbers ix:15-23 (Lesson 9 for this quarter).

The place of this lesson was "the tent of meeting" in the encampment near Mount Sinai. The details of the ceremonial law seem to have been reserved until the sanctuary was finished, and this became the fitting place for making known these regulations. The time was probably the very day on which the tabernacle was reared, the first day of the first month of the second year. The second Passover was observed on the fourteenth day of the month, and a number of events intervened (Lev. i to No. 9).

TEACHING POINTS.

By Bishop H. W. Warren, D. D., LL. D., in Sunday-School Times. Burnt offerings, coeval with sin, are definitely commanded, to take away sin. The holy tabernacle, enshrining God, stands before them; how shall men approach it? Man's life is forfeit; but mercy accepts a substituted life, and in such a way that sin appears most heinous. The sinner voluntarily brings a perfect animal to the door of the tabernacle, puts his hand upon it, confesses his sin to be worthy of death, and, at the last word of confession, the sword of justice falls; but it flashes by the head of the sinner, and falls on the head of the substitute. This blood is not sacrificial, it is only symbolic of the perfect sacrifice to come; but it is accepted to make atonement for the sinner.

It is profoundly affecting. The sinner publicly brings the victim into the manifested presence of God, makes confession, deals the deadly blow, slays the sacrifice, gives the blood, the life, to the priest, to be offered to God. In the later dispensation, the sinner brings himself, a living sacrifice, his whole soul and body offered up in the flames of devotion. The Jew gave only his lamb or bullock, and stayed about till the ritual was accomplished. The Christian gives himself, and is all the time on the altar. Instead of the animal,

"Christ the only Maker died for man the creature's sin."

"All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

BURNT OFFERINGS.

Butler's Bible Work. The original term for burnt-offering, olah, comes from the root olah, to ascend. It is so called because it was laid whole on the altar, and then being consumed by fire, the greater part of it ascended towards heaven. Its equivalents in other languages all convey the idea of a fire-offering wholly consumed, which is also clearly indicated by the Latin word "holocaustum," holocaust.

The burnt offering is first named in Genesis viii:20, as offered after the flood. Throughout the whole of Genesis it appears to be the only sacrifice referred to; afterward it became disinglified as one of the regular classes of sacrifice under the Mosaic law. The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the will of the Lord. It typified our Lord's offering the perfect sacrifice of his human will to the will of his Father.

As the entire burning of the victim was the main thing, it clearly follows that the utter surrender to the Lord which belonged to every sacrifice was in an especial manner represented in the burnt-offering. On this account this was the daily sacrifice, as well as the general sacrifice on all solemn occasions. Thus in every sacrifice of the people of God a self-offering to God by a figurative act took place, which embodied as it were the inward act between God and man. But as an animal could not really take on itself sin and expiate it, as the

sprinkling of its blood did not really wash away sin, therefore these typical sacrifices pointed to the true perfect sacrifice of the Son of God, the spotless Lamb, who truly bore the punishment of the sinner in his stead and took it away. The sacrifice of the New Testament is a sacrifice so living, so eternally efficacious, so continually present, that every Christian ought to have it before him in spirit and in faith, as if it had even now been offered for himself. Then he experiences the blood-sprinkling—i. e., God-acceptance of this sacrifice—in his justification before God. To this every sacrifice of the Old Testament more or less pointed. But of all the sacrifices, the burnt-offering especially places us in the position and the act of faith of the Christian, when he is conscious of standing in communion with God, and yet needs to seek full forgiveness; when he desires, indeed, to give up his heart entirely to God, but requires the name of Divine love to consume the sacrifice; and when he consecrates himself to God continually to do that which is well-pleasing in his sight. This burnt offering of the Christian is the general offering of his whole life which is made every day, which includes and sanctifies all other offerings. The fire of this can never be extinguished.

Give to God ourselves or nothing; and to give ourselves to him is not his advantage but ours. The philosopher said to his poor scholar, who told him he had nothing but himself to give: "It is well," said he, "and I will endeavor to give thee back to thyself better than I received thee." Thus doth God with us, and a Christian makes himself his daily sacrifice; he renews this gift of himself every day to God, and receiving it every day bettered again, still he hath the more delight to give it, as being fitter for God the more it is sanctified by former sacrifices. Now that whereby we offer all other spiritual sacrifices, and even ourselves, is love. That is the holy fire that burns up all, sends up our prayers, and our hearts, and our whole selves a whole burnt-offering to God.

DARKNESS AND LIGHT.

Selected. "Kittie, dear, will you run up stairs and bring me my work-basket from my table?"

Kittie put down her book and went slowly out into the hall and glanced up the wide stairs.

"Mamma, Susan hasn't lit the gas yet; it is all dark up there."

"Don't you think you can find your way to my room, dear? Surely you don't need a light for that."

"But it is so very dark, mamma, and I—"

"Come, Kittie, don't be foolish," interrupted her mother. "There is no need of your having a light to go upstairs. You are getting to be a great big girl, and it is quite time you—"

"There's Susan!" exclaimed Kittie, as the light was lit in the hall above, and she dashed upstairs, and followed the girl into her room, keeping very closely beside her, and only breathing freely when the gas was lit.

"Did you go up in the dark?" asked her mother, as Kittie entered the room with the basket.

"No, mamma, Susan went in and lit the gas," she said, hanging her head.

The next day after her lessons were over Kittie's mother said, drawing her to her side:

"Now, Kittie, you must try to overcome your fear of the dark. What is it you are afraid of then any more than in the light? You are nine years old, Kittie, and it is foolish for such a big girl to be afraid of nothing. God is with us in the dark just the same as in the light, and why should you be any more afraid? Now, will you try, dear?"

Kittie said yes, and resolved she would, and then her mother gave her a verse to learn and remember: "Darkness and light are both alike to thee."

Her mother said no more about it at the time, but a few evenings later she asked Kittie to bring a book from the third story. Although the halls above were entirely dark, Kittie started bravely up, and her mother heard her singing on the third-story stairs in a voice that would tremble a little, "Onward, Christian soldiers, marching as to war!"

She said nothing when Kittie came back, but her pleased face told as plainly as words could have done that she knew Kittie had remembered that darkness and light are both alike to God.

INSPIRING CONFIDENCE.

Youth's Companion. Henry Ward Beecher certainly owed a debt of gratitude to his teacher in mathematics, not only for the knowledge acquired through his tuition, but for lessons tending to strength of character. He tells this story to illustrate the teacher's method.

He was sent to the blackboard, and went, uncertain, soft, full of whimpering.

"That lesson must be learned," said the teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem; I don't want any reasons why I don't get it," he would say.

"I did study it two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

courage to voice my recitations. His cold and calm voice would fall upon me in the midst of a demonstration, 'No!' "I hesitated, and then went back to the beginning, and on reaching the same spot again, 'No!' uttered with the tone of conviction, barred my progress.

"The next," and I sat down in red confusion. "He, too, was stopped with 'No!' but went right on, finished, and, as he sat down, was rewarded with 'Very well.'"

"Why?" whimpered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say 'Yes!' and stick to it? It is not enough to know your lesson. You must know that you know it. You have learned nothing till you are sure. If all the world says 'No!' your business is to say 'Yes!' and prove it."

BOB RUSH—HIS VIEWS.

J. McNear Wright. I have often used the case of Bob Rush to illustrate my views of the immense value, in temperance work, of pictures with a good strong idea in them. When I was in M—— I had a temperance band of boys, and I gave them Miss Coleman's "Catechism on Beer" to study.

To encourage them to study this catechism I offered each one who committed it to memory a good knife. Bob Rush alone could not learn it. He had no faculty for memorizing, and he vowed it "was a long shot too hard for him to catch on to that."

"Was the use of learnin' 'bout his insides?" He didn't care nothin' 'bout his insides s'long his outside was all right."

Happy Bob, he had never been vexed with an indigestion!

After a year's absence I returned to M—— and, seeing Bob vigorously hoeing a potato patch, I leaned over the fence to renew acquaintance.

"Have you learned that catechism yet?"

"Wot, that little book? O! I can't ketch on to that!"

"Well, I'm sorry that book is of no use to you. I wanted it to make a temperance man of you."

"Well, so it has. Do you mind the pieter?"

"No, I think not."

"Well, it ain't much of a sight," admitted Bob, "and I hear you're great on pieters. But there's lots of sense in that one. On one side there's a pile of bar's 'n' under it is 'All I have left, an' they belong to the brewer.' 'T'other side is a house, 'n' it says: 'This house is mine. No rent to pay.' Now, you see I ain't goin' to spend all my time 'n' hev' nothin' at the end but a heap of bar's what ain't mine, not even staves enough of 'em to make me a coffin. I'm goin' to have the house. O! I'm temperance. I sha'n't lay out my money on no foolin', or on drink an' 'bacco. I've saved \$20 already. The deacon's keepin' 'em for me. My eye's on the house. I ain't goin' to have a raft of boys an' girls around me an' no home to put 'em in. Our folks never had no home. Think it's likely 'cause dad got sick an' died. Ma'm, she an' Maria hires a little house; an' there's rent an' movin' an' all that. But, then, when I gets my house, ma'm can come live long or me, or course."

"And what will Maria do?" I asked interested.

"O! I reck'n she'll find a man for herself; only, if she takes advice by me, she'll marry a man with a house to put her in. This house in the pieter has got two story, an' a bow window, and a garden, an' a fence. You see, after a little I'll earn more. I'll do better work an' get high wages. I'm going to learn a trade—an' no bar's for me!"

"And you will furnish the house, Bob?"

"In course; I mean to furnish it, slap up."

"And you'll want a wife to live in it?"

"Course," said the matter-of-fact Bob, "an' she's got to know how to cook, an' sweep, and clean, an' keep that house nice, you'd better believe."

"Your plan is excellent, Bob. When you have a nice house, nicely furnished, and a nice wife, you will wish to be nice yourself. You will wish to be neat and respectable in dress, polite in your manners, and able to talk well and do business well. Now, it will cost you nothing, and be worth much to you, daily to copy, as far as you can, the very best people you see. Notice the speech, the ways, the neatness, the opinions of the really good, useful, and respectable people, and model yourself after them. You will daily be worth more in yourself."

"That's so," said Bob, reflectively. "I vow I'll do that!"

"And then you will need to know how to read, write, spell, and cipher well, if you are to do business well. Go to night-school."

"I'm going to. The deacon told me that."

"Read the papers. Read all the nice useful books you can. If you are neat and orderly, people will be willing to lend you their books and papers. If you read you will know what is going on—how people make, keep, and lose money. You will learn what is for the good of the public, and what is really likely to harm people. You will learn how to protect your house when you get it, and to protect other people's houses."

"That's so," said Bob.

"And I am glad the 'Catechism on Beer' did you so much good. I hope you have not lost it."

"Lost it!" cried Bob, with righteous indignation. "Every morning I picks up that little book, turns over to the pieter, an' I says, 'Mind you, Bob Rush, no heap of bar's for you. Keep that there house

in your eye.' An' while I'm hoeing the pertater patch," added Bob, attacking a hill with renewed vigor, "I thinks how I'll lay out my garden when I gets my house! Them boys out in the street there they spends their money on pop an' little paper cigars, an' marbles, an' such. I bet they see me livin' in my house before they earns one."

So I bade Bob good-bye and went my way, saying, "Blessed be even a very poorly drawn object lesson, if it has a good clear idea in it!"

THREE WAYS.

Exchange. The superintendent of a newsboy's home in one of our large cities died last winter. The boys whom he had befriended held a meeting before the funeral, at which one of them said: "He was like a father to us boys, you all know that; but one thing he did that perhaps you don't know. Out of his small salary he saved two hundred dollars a year, and that he spent in setting up lame and sickly boys in book and paper stalls. He gave many a poor fellow a start to earn his own living, but he wore shabby clothes and ate poor food in order to do it."

In the same city a wealthy woman found, a year or two ago, in an old chest, a lace dress which had belonged to her mother. It was much torn and frayed. She sent a poor lace-worker to Europe to learn the stitch and to repair the lace. When it was finished, she wore the dress with much pride and pleasure. The woman was paid three hundred dollars for her work; she had also been taught a new and profitable branch of her trade.

On the same avenue lived another woman of great wealth, who, about the same time lost a favorite parrot. She gave orders for a coffin to be made for it of costly carved wood, lined with rare embroidery, and studded with silver nails. In this casket, in her mistress' chamber, poor Poll sleeps her last sleep.

Now here were three methods of spending money, which are typical of the different great currents of outlay.

The owner of the parrot spent her money simply to please herself. The dead bird was no better off for its silver-banded and richly carved coffin, nor was it even an object of beauty, to gratify the taste and eyes of others.

The woman who lavished hundreds on an old dress benefited the work-woman and gratified her own vanity—by the expenditure of her money.

The friend of the newsboys deprived himself of comforts, and even necessities, that he might use his money for the good of others.

Young people will some day have money to spend. Much of the happiness and usefulness of their lives depends on how they spend it. It is worth their while now to look into this matter seriously.

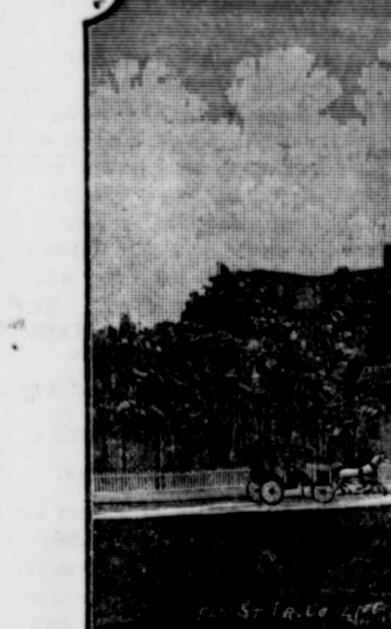
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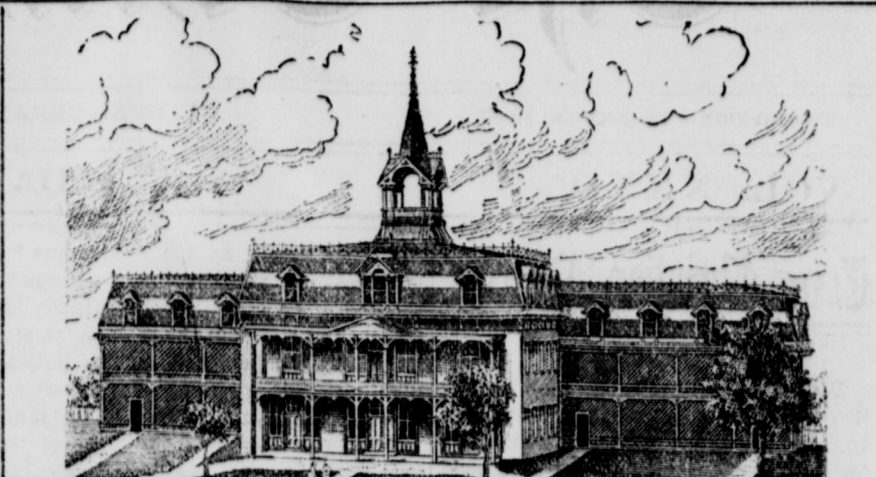


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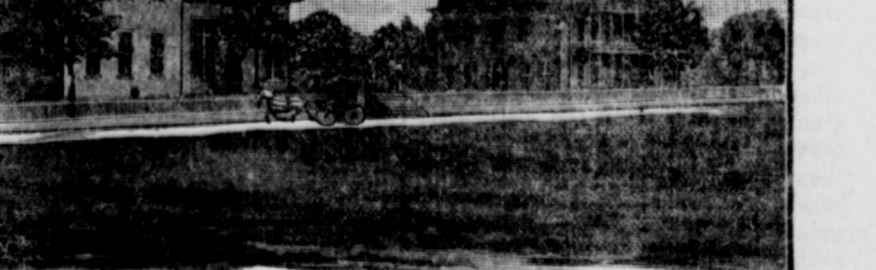
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Correspondence.

METHODIST COLLEGE IN TEXAS

Some weeks since this writer sent what he supposed to be a correct list of the necessary institutions under the control of the Methodist conference in Texas. Waco Female College was not in the catalogue. I determined not to notice Prof. Round's article in the Advocate. I have not been in Waco since the first of the year. I met in that city in 1884, and am dependent for my information on the published minutes of our conference.

The first session of Waco Female College in our minutes was in 1852, with J. O. Church as assistant president. Its next mention was in 1853, with Thomas W. G. Connor as president and agent of the Female College. In 1873 W. G. Connor appears as president, and A. Stanford, agent. The next year S. P. Wright was agent. In the conference of 1882 fails to report; nor does it appear in the General Conference journal of 1886. Since 1882 no mention of this institution is made in any of the general minutes of our conference.

The only mention I find of this institution in the published minutes of the Northwest Texas Conference for 1886 is the appointment of a visiting committee. In the published minutes of the session of the Northwest Texas Conference, held in Fort Worth, in November, 1887, the following resolutions were taken on the recommendation of the Conference Board of Education:

"We have had before us from the Board of Trustees of this school, through the financial agent, Rev. F. T. Mitchell, a proposition to negotiate with them with reference to the transfer of the property of the Waco Female College to this conference."

A committee was appointed to act in behalf of the conference, but limited by the following conditions: "That said committee be instructed not to accept the transfer of Waco College to the Northwest Texas Conference until the trustees of said college shall have secured a tract of not less than six acres of land unencumbered by debt in an eligible location in the city of Waco, upon which to erect new buildings, and in addition a subscription can be cashed in the bank of \$25,000 dollars, this subscription not to include the value of said six or more acres of land, nor the proceeds to be left from the sale of the old buildings and grounds after its present debt of about ten thousand dollars has been paid."

After some further specifications and instructions the report proceeds: "That in case said transfer is made in compliance with the above conditions we will commend the institution to the favorable consideration of our church."

certain: She has not done it yet. To these two hundred thousand souls all Protestantism has sent only one man to preach, and the appointed time has passed. It is a tragedy that the needed reinforcements will not be sent this year. Reader, the board appropriated every available dollar. Have you done what you could? Answer to the great Head of the Church.

But what of the openings and immediate demands? There should at once be an organized effort as follows: A Mazatlan district or mission, to embrace two chapels in the city; one at each end of a small tract of property, one in the field is white, and invites us. I have been urged to preach at a number of these inland places, but can only hold service four times a week in this city. This district would take in about 7,000 souls, and would yield in regard to fruit, a million dollars in value. We are the only church in the field. We are the only church in the field. We are the only church in the field.

In Lower California the door is thrown wide open. The church of Kansas has a large number of its ministers along the Gulf coast, and I have been cordially called over to occupy the land. A force of four men, two ordained, and two laymen, could barely man the field. We are the only church in the field. We are the only church in the field. We are the only church in the field.

Dr. Dittler recently wrote an article suggesting some possible evils which may result from assembling so many of our people and their families in one place. He is a good man, and advised watchfulness as to the practical workings of the same. We will all do well to heed his admonition in this regard. We are the only church in the field. We are the only church in the field. We are the only church in the field.

THE CHAUTAUQUA. The first mention of this institution in the published minutes of the Northwest Texas Conference for 1886 is the appointment of a visiting committee. In the published minutes of the session of the Northwest Texas Conference, held in Fort Worth, in November, 1887, the following resolutions were taken on the recommendation of the Conference Board of Education:

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THE PACIFIC COAST OF MEXICO AS A MISSION FIELD. I shall restrict my review to the bounds of the Mexican Border Conference, which will include the facts bearing on the subject of the Pacific Coast of Mexico, from Sonora and Lower California. From these three States I will eliminate Sonora, for the obvious reason that Bro. Corbin has charge of that territory. The State of Sonora, which I will include, it is hoped he will do soon and thoroughly. The church must be made to see the fields of the west, and to write into the lives of its members the spirit of the west, and to lead to the field teachers at

and young ladies were not even acquainted with each other. A request having been made by the young gentlemen that the rules of a point to be made by the young ladies, and announced on the last night that he would do so; (much expectancy among the boys), that would now give the young men the desired opportunity of cultivating the acquaintance of the young ladies; (increased excitement among the boys), and that the young ladies be permitted to call on the young men in place where they would be expected to start for home the next day, the effect of this announcement may be indicated by a novel display of modesty. The commencement tent, under which the exercises were held. It was brought from St. Louis for that purpose, and formed a cool and airy place for the exercises. It was the intention of the young ladies to be present, but they were already in attendance when we arrived, and constituted, with this scribe, a majority of the conference visiting committee. The ladies were present in every way worthy and well qualified. Rev. G. T. Nichols, presiding elder of the Abilene District, and president of the board of trustees, was a most interesting and successful speaker. He makes a good president of a board of trustees as he does a preaching elder, and that is saying a good deal. But time would not permit me to say more of his worth and ability. The commencement over, everybody adjourned to Baird, six miles distant, to attend the district conference, which convened the next day. C. M. YERDELL.

MINUTES OF W. M. S. NORTH TEXAS CONFERENCE. The opening meeting of the Woman's Missionary Society, North Texas Conference, was held at the residence of Mrs. G. T. Nichols, Thursday evening, July 5, 1888. After the voluntary by the choir Rev. G. T. Nichols conducted the usual devotional exercises. Reader, the consistory and the consistory, written address of welcome, to which Miss Lou Court, of Pilot Point, responded. Next to her was Mrs. G. T. Nichols, who, as President, which was delivered with unusual power and earnestness. Following her, Bro. Powers entertained us with a short and interesting address, in which he related some of his own early experiences along our line of work.

Morning session, July 6, 1888, opened at 9 o'clock. After devotional exercises of half an hour, the conference proceeded to the regular business of the society. The Recording Secretary being absent, Miss Lou Court acted as secretary. The following reports were given: A report from the district secretary and nineteen delegates. Minutes of the last business meeting were read. A report from the Recording Secretary, which showed a deficit of \$100.00. The Treasurer's report was called for and read, after which it was submitted, with the following figures: Total receipts, \$1,000.00; total disbursements, \$1,100.00. A report from the Recording Secretary, which showed a deficit of \$100.00. The Treasurer's report was called for and read, after which it was submitted, with the following figures: Total receipts, \$1,000.00; total disbursements, \$1,100.00.

Resolved, That each auxiliary of our conference be requested to contribute to the conference fund a portion of its funds to the extent of twenty cents annually from each member. Resolved, That the amount intended for the conference fund of the conference society be forwarded at once to our conference Treasurer to be held in treasury for the benefit of the Harrell Institute, Indian Mission, at this session to be collected as early as possible in the year and forwarded to our conference Treasurer.

Resolved, That any other special donation which may be collected during the year be sent to our conference Treasurer for the benefit of Harrell Institute, Indian Mission, at this session to be collected as early as possible in the year and forwarded to our conference Treasurer.

Resolved, That the Recording Secretary be requested to forward the minutes of this annual meeting as soon as possible to the TEXAS CHRISTIAN ADVOCATE for publication, and that the Corresponding Secretary be requested to send a copy of the proceedings of the Woman's Missionary Society as soon as convenient for publication.

Resolved, That the auxiliaries of our conference be requested to hold more active prayer meetings, and that each auxiliary be requested to appoint an agent to canvass for subscribers during the year.

Resolved, That we, the members of the Woman's Missionary Society, assembled at this meeting, do hereby express our gratitude to the Recording Secretary, Mrs. S. E. Wood, of Paris district, for the organization of one new auxiliary; Mrs. H. A. Powers, of Whitesboro district, for the organization of one new auxiliary; and Mrs. Nancy Harrell, of the Harrell Institute, for the organization of one new auxiliary.

The auditor's report showed the Treasurer's account to be correct, and that the sum of \$24.65 was due the Corresponding Secretary for traveling expenses. Meeting closed with the benediction.

Afternoon session, second day—Meeting opened with devotional exercises, conducted by the Recording Secretary, Mrs. G. T. Nichols. The following beautiful and touching tribute to the memory of the late Mrs. J. K. Allen, was read and directed to be spread upon the minutes as a part of the report of the Committee on Memorials:

With due deference to the Committee on Memorials, I must say, personally, I feel that no noble life that of our sister, Mrs. Evelyn Ratliff, should be forgotten. Her memory is a precious one to our society. True, her record is high, but those of us who enjoyed the privilege of her companionship socially, and are cognizant of her worth as a worker in the field, will feel constrained to say more of her beautiful life. For a number of years I belonged to the same church with her at Kaufman. She was a member of every church in the community. God bless her women, but carries in his work. Maybe direct the descent of her blood to every child in the community, God bless her women, but carries in his work. Maybe direct the descent of her blood to every child in the community, God bless her women, but carries in his work.

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The following is a synopsis of the Treasurer's report: Mrs. Wm. H. Allen, Treasurer, in account with the Woman's Missionary Society, North Texas Conference, for the year beginning Sept. 1, 1887, and ending July 6, 1888:

Table with financial data: Total amount raised this year \$557.95, Received from Treasurer of last year \$261.20, Grand total of all receipts \$819.15, Total disbursements \$1066.45, Cash on hand \$247.70.

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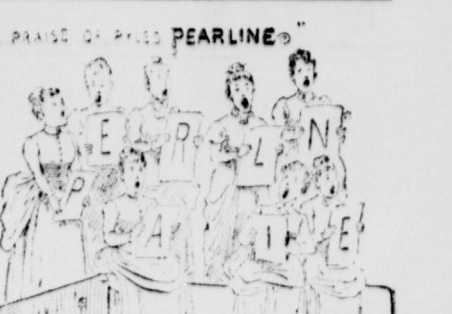
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JAMES PYLE'S PEARLINE WASHING COMPOUND THE GREAT INVENTION FOR SAVING THE SKIN FROM THE EFFECTS OF THE TEXAS CLIMATE. NEW YORK.



Read the following from a prominent member of the Methodist Church: BELTON, TEX., March 26th, 1888. Catherine Med. Co., Waco, Tex.—(Continued) I have for the past few winters suffered with a skin disease, and also with a slight throat trouble, which has been relieved by the use of your PEARLINE. Hence I take pleasure in recommending it to the public. Respectfully, J. W. BARR.

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

A Skin of Beauty is a Joy Forever! DR. T. FELIX GOURAUD'S Oriental Cream, or Magical Beautifier.

MUSICAL. PIANOS AND ORGANS. Of all makes direct to wholesale prices. All goods guaranteed. All instruments are received and fully tested. Write us before purchasing. JESSE FRENCH, Piano and Organ Co., NASHVILLE, TENN. In writing mention this paper.

SONGS OF REJOICING FOR SCHOOLS. 50c per dozen, but 10c each. Sample of each. Publisher: BROS. 123 Race St., Cincinnati, O.

The Teacher's Rest. In Summer from Piano, Class and Voice instruction is quite compatible with making a plan of campaign for the school year, and so the of the famous DITSON & CO., NEW STORES OF: OLIVER DITSON & CO., Boston, C. H. DITSON & CO., 227 Broadway, N. Y., J. E. DITSON & CO., 122 Chestnut St., Phila. or to their Branch Instruction Store: J. C. HAYNES & CO., 33 Court St., Boston.

The Old Doctors

Draw blood, modern doctors cleanse it; hence the increased demand for Alteratives. It is now well known that most diseases are due, not to over-abundance, but to impurity, of the Blood; and it is equally well attested that no blood medicine is so efficacious as Ayer's Sarsaparilla.

One of my children had a large sore break out on the leg. We applied simple remedies, for a while, thinking the sore would shortly heal. But it grew worse. We sought medical advice, and were told that an alterative medicine was necessary. Ayer's Sarsaparilla was recommended. It was used, and the cure was effected. I would not have known the best blood-purifier. — W. T. McLean, Druggist, Augusta, Ohio.

Ayer's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$2 a bottle.

Recommended above all others, we used it with marvellous results. The sore healed, and health and strength rapidly returned. — J. J. Armstrong, Weimar, Texas.

Recommended

Any book named for retail price. Correspond for information. Oliver Ditson & Co., Boston. C. H. DITSON & CO., 227 Broadway, New York. The most readable book that has appeared since the publication of the "Georgia Scenes."

ENDORSEMENTS.

DR. WINFIELD: It beats California Sketches. DR. JOHN E. EDWARDS, of Virginia: I have read the book with a keen relish. Dr. Gulliver can hit no pill-box. DR. BRAD MCTEYRE: I read the chapters as they passed through the press. Expect entertained from the collection. You have a gem with the pen. — God bless you as a writer and preacher. — AMEN. DR. E. A. YOUNG, Secretary of Vanderbilt University: Gulliver is a grand success. DR. LOUIS CURRIER, ADVOCATE: We read one chapter, then another, and another, and it is like books that can make us do that which we would not otherwise do. Upon the whole, it is a book the like of which is rarely to be seen. NEW ORLEANS ADVOCATE: It is a series of character sketches drawn to life, full of wit and pathos, and is intended to magnify the good. ARKANSAS METHODIST: Buy a copy. Read it, laugh over it and cry over it.

Texas Christian Advocate

JAS. CAMPBELL, Editor

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REVERENCE THE FOUNDATION OF RELIGIOUS CHARACTER.

The fear of the Lord is the beginning of wisdom, and it is the tap-root of all religion. The most hopeless of all men, as far as good moral and religious character is concerned, is the one who has no respect for that which is holy. In such an one there is no foundation on which to build good moral character. Irreverence is always one of the marked manifestations of any unusual outbreak or increase in the rate of crime. As the fear of the Lord is the beginning of wisdom, it is the very first lesson that should be instilled into the heart of the child. Not the fear of punishment, which makes the Lord a terror to the mind of the child, but an enlargement of the filial respect directed by careful training on the earthy parent to the Father of all spirits. The filial respect for the earthly parent is so nearly allied to the reverence for the Divine Father that the absence of the first is incompatible with the presence of the second. Children who are allowed to disrespect father and mother will be certain to be found lacking in reverence for God. When the proper respect—a respect grounded in reciprocated love and submission to parental authority—is enthroned upon the heart of the child, it is but an easy matter to train it on to the fear of the Lord. The maxim: he that is not faithful in that which is least, will be unfaithful in that which is greatest, is true in this particular as in others. The father who does not command the respect of his child will certainly fail to teach the child to respect God. Many parents express surprise that their children are not converted. One of the most common reasons for this lack of conversion is, that the first things have been neglected in the early training. There is not a sufficient amount of reverence to hold the mind down to serious thought a sufficient length of time to take in the truths of the gospel. A prolific source of irreverence is no doubt: the neglect and carelessness of parents with respect to the behavior of their children. Not long since, while in attendance at church, a small boy and girl sat near us in the same pew during service. We had not been seated long before being disturbed by the small couple. The girl persisted in whispering something into the boy's ear which seemed to be so unpleasant to him as to arouse his ire, which was overtly expressed by several blows with the fist. After this warfare had been carried on for some time, the young belligerents deliberately left the house. There seemed to be no one present who had the right of guardianship over them. This young couple evidently had not been taught the difference between the worship in the house of the Lord and a street rabble. Older boys and girls are too often seen in utter forgetfulness of the fear of the Lord in the great congregation. Boys and girls who laugh, talk, write and pass notes during divine service, show a shameful want of that fear which is the beginning of wisdom, and the foundation of religious character. A remarkable manifestation of parental neglect in this respect is seen in the disregard of the sanctity of the Sabbath in the education of their children. No one can have the proper reverence for God who fails to remember to keep holy the Sabbath day. When children are allowed to spend their Sabbaths strolling about the streets, buggy-riding, or in other amusements, or reading that class of literature which is unfit to be read even on week days, parents ought not to be surprised if they are not as religious as desired, or if they give no expression to any religious feeling whatever. He is a foolish man who builds a house without a good foundation, but wise compared to the one who expects to behold the flower and fruit of religion when the soil is too shallow for the plant to take root.

EDUCATION OF THE NEGRO.

Elsewhere in this issue will be found an appeal from the Rev. W. C. Dunlap, who represents the Board of Education for the Colored M. E. Church in America.

We hope the Methodists in Texas will respond readily and cheerfully to this call. There is, perhaps, no more responsible work than the education and religious training of the colored people of the South. Our church has never done her full duty in this respect. The negro is in our midst with intellect to be developed and soul to be saved. The gate is standing open, and the responsibility of entering and cultivating the field is upon us. It is of no avail to say that the negro is of an inferior race. This only makes the responsibility greater. The only question is whether the race as individuals and as a people are capable of improvement. If so, and it will not be denied that they are, it is our duty and privilege to improve them. To improve for the better is a noble work and God-given privilege.

To transplant, tame from its original wildness, cultivate and improve the flower of the woods so as to better meet the demands of the aesthetic faculty in man, is a work worthy the attention and labor of man, since it was worthy the attention and labor of God to make both the flower and the desire and power in man to improve it. To improve the lower animals so as to fit them for better service to man is no mean work. How much more noble, then, is it to improve and elevate by education any race or people for better service to God. There can be no question about the responsibility where the capacity upon the one hand and the opportunity upon the other is admitted. In the economy of God ability and opportunity to do good always confer responsibility. As for our part we honor Northern Methodism for what it has done for the negro in the South. It must be remembered that when we get at the real bottom facts of the truth, there is as strong, if not stronger, race prejudices in the Northern as in the Southern mind. And the men who can sacrifice this prejudice, come South and be ostracized by the whites in order to teach the negro under a sense of duty, deserve to be praised more than condemned.

We do not think our Northern brethren have used the very best methods, nor have they been free from mistakes along this line. If they had confined themselves solely to the intellectual, moral and religious improvement of the blacks without undertaking to meddle with their social and political relations, we feel that the results would have been better. The Northern mind was in too great a hurry—too eager to advance the negro in position before there was any real advancement in fact. No great body of slaves were ever set free with greater advantages than were the negroes of the South. In a much better condition every way than when brought in a state of savagery from Africa they were given their freedom—it is true without possessions of their own, but with the superior intelligence and property of their former owners at their use. The former owner and slave were then mutually dependent upon each other. The feelings of the Southern white man were not generally unfriendly, but contrast-wise, friendly toward the blacks. Under these circumstances Northern interference tended to break up the friendly relations between the races. And while the negro lost much of his advantage, the whites failed to improve their opportunities to elevate a more helpless race. But whatever mistakes have been committed in the past, the present and future with their responsibilities are upon us. A failure to improve present opportunities will be all the more culpable because of past mistakes.

The negro is not only here, but here, we honestly believe, providentially. Let the church see to it that her opportunities and responsibilities providentially imposed are not neglected. Let the church develop the best Christian manhood possible to this race, and rest assured that social and political relations will adjust themselves as providence intends.

If there is anything that Northern and Southern Methodism ought to unite hand and heart upon, it is the mental, moral and religious elevation of the negro race. If the conservative men of both churches could have a friendly and brotherly conference, and formulate some plan by which the two churches could co-operate in this work it would be better for all concerned. It would do more to heal the wounds in the body of Christ caused by sectional differences than all the fraternal speeches that can be made at the General Conferences for a hundred years to come. But we rejoice over whatever good has been done. As we have started in the work of assisting the Colored M. E. Church, let us not fail to push it to its uttermost possibilities. The amounts asked of the different conferences by the commissioner are small. Can we not do more?

WANTED

To double the subscription of the ADVOCATE before the meeting of the annual conferences. If each of our readers would help us it could be done. Let each subscriber get a new name for the ADVOCATE, and give it to the pastor, who is an agent. All our itinerant preachers are authorized agents for the paper.

WHEN Paul, the inspired apostle, went up to Jerusalem, after having preached to the Gentiles upwards of fourteen years, he declares that he went up by revelation. Yet he sought out those who were of reputation privately, and related to them the gospel which he had preached. "test," he tells us, "by any means I

should run, or had run in vain." The inspired man wanted the corroborative testimony of those who were tried in the faith. So careful was he, that he was not willing to trust his own judgment alone on the evidences of his inspiration. He was not willing to trust his own judgment independently of the opinion of his brethren in the gospel. We are told to try the Spirits. There is a voice of testimony in the Church of Christ that corroborates the testimony of the Holy Ghost in Christian experiences. No man ought to rest his judgment of divine things solely on either, but upon the conjoined approval of both.

Who would not be solicitous respecting the reputation of one dwelling in the same house with him? Or who would be indifferent in regard to his moral qualities? How, then, can we fail to perceive that the blessed Jesus will not become a co-dweller with anger, pride and lust? First, we must turn out his enemies, and afterward invite him to abide in our hearts. Christ formed in the heart the hope of glory is the secret of a holy and happy life, and the Lord's people are Christ's inheritance, while they are co-heirs with him, their elder brother.

The beautiful hymn, "Abide with me, fast falls the evening," has been sung by thousands of happy Christians. The author, whose name was Lyte, was buried at Nice, in France. He died whispering, peace! joy! as he pointed upward. An American clergyman who visited his tomb relates that he there found a young man, converted by reading this beautiful hymn, watering his grave with copious tears of gratitude.

MR. CHARLES A. DANA, editor of the N. Y. Sun, thinks that the preacher ought to have the highest talents, and the newspaper man ought to know all things. In a recent address he said:

Everybody had heard of the family where the smartest boy was a lawyer, the next smartest a doctor and the one who was not good for much was a minister. In the judgment of the speaker that was a very much mistaken application of the third man. "because," said he very impressively, "if there is any occupation which ought to command the highest talents of men, it is that occupation which teaches us how to live in this life and how to hope for another. The newspaper man must know whether the theology of the preacher is sound, whether the physiology of the doctor is good and whether the logic of the lawyer is good for anything."

In the same address, among other good advice to newspaper men, he gave the following:

Eight—Above all, know and believe that humanity is advancing and that there is progress in human affairs. It is that that as sure as God lives the future will be greater and better than the present or past.

The extent to which men are influenced by the opinion of others is beyond our ken. A prominent example of this sort is the case of Peter when he dissembled before the Jews their prejudices against the Gentiles. It is an easy thing to appear religious, and even feel religious in a company where all are godly. To be Jew with Jews, and Gentile with Gentiles, requires only a passive submission to drift with the current. But to be Gentile with Jews, or Jew with Gentiles, requires the sacrifice of race prejudices, and the courage of convictions as to duty that rises above all feelings toward temporizing. To be the same at home and abroad, always devoted to Christ and the principles of the gospel will require a strict observance of the command, Thou shalt not follow the multitude to do evil.

EXCESSIVE sensitiveness seems to be compounded of egotism and vanity in somewhat variable proportions. The symptoms of the disease are too well known to need enumeration. Suffice it to say that those who are afflicted are always being slighted, ostracized and persecuted for their opinions. They look at the motives of others through spectacles that shade everything with the color of the glasses. They are never appreciated as they deserve. This disease takes all the sweetness out of life. It beclouds the happiness of youth, breaks the peace of the middle-aged, and fills the soul of the aged with vinegar. We have a profound pity for all classes afflicted with this dire trouble, but the most pitiable of all is the old man who thinks that all men are against him. The only remedy is that sanctifying love of Christ that makes us forgetful of self, and mindful of the happiness of others. We advise all who think they are not appreciated, or that they are misunderstood, or intentionally misrepresented, to go to the meek and lowly-minded Jesus and learn of him that love which is not puffed up, but which believeth, hopeth and beareth all things.

A FEW MINUTES WITH THE PRESS. What the Papers Think and Say. The Northwestern thinks that criticism and rebuke should be seasoned with tears, in love.

Criticism is useful if we feel like weeping while we reprove in love. Some few saints mistake bile for conscience, and a slow liver for religious solicitude. Now let us catch a little breath and read: The TEXAS ADVOCATE does not talk very gracefully about its recent unrepublishable words which we have quoted with disapproval. It will be remembered that that paper said recently: "The Republican and the negro will never again rule this country, ballot or no ballot, count or no count." That paper says the paragraph was printed in the recent interregnum, just before the present editor took charge. The new editor says that he is willing to confess that the South did sin once, to-wit: when the Louisiana returning board foisted on the country a president not elected by the people. This quip will not increase respect for the candor of the editor who makes it. The paragraph for which he may not be responsible was an open declaration that the Southern mode of conducting an election does not offend the ADVOCATE in question. That Texas editor has no condemnation for such a remark as that, and his only reply to a protest is a fling at methods which de-

feated in Louisiana that which was successful in several other Southern States. It is pretty safe to open the election history of 1876, but even that Louisiana item, which is the credit of those who obtained the presidency, which we do not admit—it will pass muster with the general history of elections in the South long after that administration has gone out of power. The negro has been defrauded of his political rights, and the TEXAS ADVOCATE knows it very well. It ought to be very easy for that paper to rebuke methods which the mass of colored people in the South will ultimately resent as surely as the world lasts. Outrages in the Southern States are a menace to every voter in the Republic. The same is true in whatever state they occur, be it in Texas or Iowa. Our editorial friend in Dallas knows this perfectly well, and he ought to co-operate to secure a free ballot and a fair count everywhere.

The sting of this little castigation is removed by the thought that while the above was being written the editor's "head was waters and his eyes a fountain of tears." It is to be hoped that his heart softens apace. Passing by his unjust charges against the South, we are a little surprised at two or three statements in the document. The editor says that it is rather late to reopen the election history of 1876. We are surprised that the Northwestern did not know that a sin is always a sin and that the guilt remains and is aggravated until repented of. Again, the editor seems to justify fraud, provided it be to escape the results of other frauds. He seems also to say that it depends altogether on whose ox is gored whether the goring reflects credit or discredit. We wish to say here that this paper has never justified fraud, not even on the principles of the Northwestern. Again, we have read in an old Book these words: "Be not overcome with evil, but overcome evil with good." The Northwestern seems to have discovered a new gospel, "Overcome fraud with fraud." We much prefer the old to the new.

The Methodist Times, London, believes in the co-operation of all churches for the salvation of souls—and the example of Glasgow is worthy of imitation:

Rev. Dr. Drummond (Glasgow) gave the Pan-Presbyterian Council some information which deserves the serious attention of the churches of the world. He said that he observed that it had been computed that there were in Glasgow 100,000 persons outside all church connection and influence. The city of Glasgow is a non-church-going in its assigned localities. According to the latest results reported by one-third of the co-operative congregations, 15,000 persons had brought to attend Christian ordinances, and between 2,000 and 3,000 had in that short period joined the fellowship of the Christian churches. It is a long time since we heard anything more entirely to our mind. Of church defense we have heard so much that we are weary of the topic. But here is a spirit of modern church aggression which deserves to be imitated at once by the churches in all our large towns. Whistle, you are rampant in every town in England, modern Christians should remember that they are not called by their master to fight each other, but to unite as best they may for the subduing of the world to their common enemy. We think it likely that there is no town in England where such a scheme as this (Glasgow one would not, if proposed by suitable persons) is not being discussed. Will the TEXAS ADVOCATE next monthly take steps to initiate in their own town a forward movement on the lines followed by Glasgow churches? Unless we are informed, the places of worship in the towns we have just named could well bear an increase of thirteen thousand men hearers, and the city of Glasgow would be a model of the adoption of certain measures, would not similar efforts elsewhere meet with like success?

The Western Advocate, still commenting on the TEXAS ADVOCATE, says: While we are waiting for the good time coming, will the TEXAS ADVOCATE join us in condemnation of election outrages in the South? We want no dodging. Will the TEXAS ADVOCATE denounce those crimes in the South, as we have denounced crimes against the ballot in the North? True fair now, either Texas.

Certainly, Brother Western. We have great sympathy for you. We have always thought it too much for you to undertake to tote the whole log. You tote your end, and we will do our best to fetch up ours. You shall have our co-operation in all that is fair and honest, and against all that is foul and corrupt, North, South, East and West. Now stop your quarreling and let's work for Christ.

The Colored Methodist, a semi-monthly, published at Henderson, Texas, in the interest of the C. M. E. Church, asks a question that might puzzle some of our white brethren to answer:

Can a man be said to be religious who is punctual to attend his lodge, pay his dues and all assessments that are made, but when it comes to his church, every time you speak to him about attending meetings he is not willing to speak to him about the salary, he commences to tell you how hard the times are? This class of Christians forget their vows to support their church and its minister. We members we have the perfect right to connect ourselves with any good society we choose, and to attend their meetings, but we cannot God, and our worship to attend upon the ordinances of the church.

By-the-way, could not some of our white friends help the colored brethren by subscribing for that paper. The price is \$1.00 per annum. The Nashville Advocate is sound on "the barrel."

If there is any worse evil in politics than this monetary method we do not know it. "The barrel" in elections means corruption of every sort. The money barrel brings the whisky-barrel and every other iniquity. And that the people pay the bills. If men put millions in elections, they do so because they expect to make millions out of offices. It is an investment from which they expect to get dividends. It is not enough for any party the people to consent to be bribed, but nothing can be worse than that the money of the good people be paid through the official channels, should finally find its way into the hands of party managers to buy the votes of bad people. And this is what the barrel in politics means. The party man says to himself: "I will advance the money necessary to buy the votes of these purchasable electors, and take the risk of getting it back out of the public purse to which I shall secure access. And he generally gets even before he is done. It is thus it comes to pass that public position is sold at auction to the highest bidder, and the public money at last used to pay the bill.

The St. Louis Advocate thinks that many things happen, the details of which are unfit to be published in a religious paper. We agree: The readers and friends of this paper will please excuse it from entering into detailed accounts of these sensational occurrences here and elsewhere the secular press is so ready to give an account of, and we think that it is in any way contributive to the

public welfare it is welcome to these columns, but details of crimes, especially such as have lately filled a large space in many secular papers are unbecomingly in this paper. It is often proper to note the fact for the information of the public, but in all ordinary cases the details had better be omitted. Crimes of various kinds and degrees prevail to a sad extent. The population of this country is steadily increasing on the increase, the facilities for the transmission of news is beyond all former periods in the country's history, and there are many who seem to manifest more interest and greater zeal in gathering and circulating bad news than that which is good. It is perhaps more to their taste and they enjoy it more. Still familiarizing the public mind with the horrible details of crime always has a bad effect and often leads evil disposed persons to the commission of crime.

Every one who has had the advantages of even a partial education, and many who have not, will endorse the following from the Wesleyan Advocate:

We do not forget, we have never forgotten, how well many have done who never went to college a day. But we understand perfectly well that their success is not due to their not going to college. We believe most of them, as well as they have done—would have done still better had they enjoyed better advantages in youth. If it should be proved that one here and there has such native force that no college could have helped him, we answer, such genius is rare, and such genius is under very high obligation to less gifted people to see that they have the best opportunities.

Here is what the Nashville Advocate calls a spiritual providence:

In our moments of greatest religious power it is wise to make provision to fulfill the purposes of the Spirit when a less spiritual hour may come upon us. Talk as we will about fits and starts in religion, there is no life of consecration which has not its hours of special appointments. At such a time intellect is exalted, sensibility is elevated, and the will bends to divine influences with the least possible resistance from within or without. If in such a moment one binds himself against declining from the impulses sent upon him, he is wise. Reactionary tendencies will surely come, and the consecration which takes precautionary steps against them is spiritual providence well pleasing to God. It is not enough to lay the sacrifice upon the altar; it is well to bind it with cords.

The Raleigh Advocate agrees with Bishop Duncan, that to put riches into boys' and girls' heads is better than to put it into their pockets:

In the course of his grand talk on education at Selma last Saturday, Bishop Duncan said: "I think I can say without hesitancy that to seventy-five per cent. of the children to whom parents leave the property, the legacy is a positive curse," and added: "Put it in that boy's, that girl's head, and they have something the sheriff cannot take from them, and if you put them on a barren island they can make their support." We recommend this to the consideration of parents who are keeping their sons in the cotton or tobacco field, when they might well send them to Trinity, and those who are depriving themselves of comforts and their children of an education in order that they may lay by something for their children, when I am gone," when with far less self-denial they might leave to their son or daughter the gift which exceeds in value any legacy of mere money—a cultured and able son.

What the Southern Advocate thinks of sterling sermons:

The Holy Ghost will not help a man in such work. According to Lafferty, a pulpit plagiarist should wear long moustaches twisted at each corner of his mouth as quotation marks. We have a right to use the labors of others freely, but we should digest what we hear and read, assimilating the substance. It thus enters into the warp and woof of our thinking and becomes our own. Much, memory and much thought may go together. We are not likely to read too much if we have strong powers of originality with which to digest and assimilate. Much intellectual food with weak digestive powers will produce dyspepsia. Digested food becomes bone, sinew, muscle and fat. Undigested food does not nourish the body and is destroyed for useful purposes. Talmage, Beecher and Spurgeon used by pulpit retailers are only spoiled, not utilized.

PERSONALS

—Dr. S. A. Steel has received a letter from President Cleveland thanking him for his speech before the General Conference of the M. E. Church.

—The Rev. Rodden Andrews, D. D., vice president of the Waco Baylor University, has been dismissed by the trustees, he thinks, on an exparte hearing.

—Dr. W. C. McCoy, editor of the Alabama Advocate, is reported by the Times-Democrat, to be a great exhorter. We are glad to know that this useful class of men are not defunct; that it has such a representative in Alabama.

—The popular novelist, E. P. Roe, died in the fiftieth year of his age. The aggregate sale of his works amounted to 2,000,000, of which two have sold respectively 600,000 and 800,000 copies. Several others reached 50,000, and two 60,000.

—The Advance: In person Gen. Fisk is a tall, well developed man, with a merry face, iron gray hair and twinkling eyes. He is very genial in his manner, in fact, magnetic, and can make a temporary or camp-meeting speech that always delights his Methodist brethren and sisters.

—Alabama Advocate: We had the pleasure of meeting our worthy confrere, Dr. Carter, of the New Orleans Christian Advocate, while on our recent visit to Seashore. The doctor is greatly improved in health and almost entirely relieved of sciatica, from which he has suffered so much. As a Methodist preacher he has had a varied experience. The first year of his ministry he received as a salary the full amount of \$36, and the second year he received only a palmetto hat; still he lived and is now a great preacher as well as a good editor.

SOUTHERN METHODIST NEWS.

—All the preachers of the St. Louis district are expected to attend the Marvin camp-meeting which will begin August 9th.

—Southwestern Methodist: A member of the Book Committee, Rev. T. M. Cobb, informs us that very material improvements are being made in the style of our Nashville Advocate.

—The Fayetteville District Conference at Prairie Grove, Ark., raised \$100 to assist to pay a church debt. Silem Springs, \$1,000; for Prairie Grove Academy and \$125 for Collegiate Institute.

—Forrest City Station has a new church worth \$5,000. Holley Grove has a new parsonage worth \$1,000. La Grange circuit has a beautiful bran new parsonage, and Helena has raised \$2,400, and cleared an old debt on their building.

—On the corner of Fourth Avenue and St. Catherine street, Louisville, Ky., is nearing completion the chapel of the Fourth Avenue Church. This costs, I am told, \$35,000, while the building entire will cost \$100,000. Shelby Street is rebuilding about a square from the old church. It is said that \$25,000 will be put into this new building.

—Junior, Atlanta, Ga., in Wesleyan Advocate: The Advisory Mission Board of Atlanta have bought for \$900 a beautiful lot for the Bishop Hendrix Church at the junction of Marietta street and the Boulevard road. It is the best located lot for that work that can be found. This work is doing well. Last Sunday afternoon the formal opening service of the chapel of the Trinity Home Mission was held. Speeches were made by the pastor and several laymen. It is a large and comfortable wooden building, capable of seating some 400 persons. It is well located at the corner of Leonard and Chapel streets, and will reach a large population. The veteran Sunday-school worker, F. M. Richardson, has again accepted the superintendency of that school. Some of the members of First Church have taken hold of the North Atlanta mission started by Rev. M. H. Dillard, and they are raising money for the building of a larger and more suitable chapel.

RELIGIOUS AND OTHERWISE.

—The Baptist State Convention of deacons and ministers met at Paris on July 29th. Gen. S. B. Maxey delivered the address of welcome.

—Upon advice of Bishop Galloway the Prohibitionists of Mississippi, in State convention at Jackson, refrained from nominating an electoral ticket.

—In a single Protestant Episcopal Church in New York City there were twenty-five communicants received at the last confirmation who had been baptized in the Roman Catholic communion.

—It is calculated that if all British victims of drink in a year were interred at one time and in one place, there would be a funeral procession stretching from Land's End to John o' Groats, 610 miles long.

—The Year-Book of the Y. M. C. A. gives the number of associations in the world. Of these, 1204 are in the United States and Canada. The associations own in this country \$7,082,320 of property, about \$1,000,000 of which has been acquired during the past year.

—Boston has a population of 600,000, and about 25,000 members of Protestant churches. New York has a population of 2,000,000, and less than 90,000 Protestant church members. Chicago has 800,000 inhabitants, not more than 100,000 of whom are identified with her Protestant churches.

—Independent: The revival meetings carried on in John St. Methodist Church, in this city, under the charge of Mr. Harrison, known for many years as "the Boy Preacher," have been full of excitement the past week with some similar meetings evening in this city. The pastor of the church fell down unconscious in the midst of one of his exhortations, and Mr. Harrison said he had "a shock of glory." He claims that he is recovering now, and is sure that there will be 3,500 before the week ends. Mr. Harrison says it is the greatest revival in the history of Methodism.

—The reports declare that the outlook for the world's wheat crop this year is unfavorable as compared with that of last season. France will have a deficiency of nearly 20,000,000 bushels, Hungary one of 16,000,000. The deficiency of the Italian wheat crop is placed at 12,000,000 bushels. Russia will have an unusually good wheat harvest this year, while England, Turkey, Spain and Roumania expect to equal last year's crop. It is thought India may have 24,000,000 bushels more wheat this year than she raised last season, now that she has the welcome rain-fall so long delayed. The Chilean wheat crop is short, while that of the United States shows the yield of 1887 by about 9,000,000 bushels.

THE HOME CONFERENCES.

Personal. —The Rev. H. A. Bourland, of the Northwest Texas Conference, has been honored with the degree of D. D. by his Alma Mater, St. Charles College, Mo.

—The Rev. W. A. Knolle has been appointed by Bishop Duncan, Curator of Southwest-ern University to represent the German Mission Conference in place of Dr. J. B. A. Andrews, transferred.

—Gatesville Post: Rev. G. W. Graves and family, Mr. Taylor and family, and others, are this week out on the cowhouse enjoying rural life. Mr. Graves will return Saturday, and the regular services will be held on Sunday.

—The Advocate is indebted to the following persons for calls this week: Prof. R. O. Rounsavall, President of Waco Female College, accompanied by his wife; Rev. J. W. Addison, President of Central College; Rev. M. Shelton, on his way to begin the aforementioned journey.

—Three of our city preachers are now enjoying the bitter sweets of being left by their wives, viz: Rev. R. M. Powers, presiding elder of Dallas district; T. R. Pierce, of First Church, and E. N. Evans, Floyd Street, whose wives are all from the city visiting. The brethren seem to be in the work at Mt. Zion in Gib-son's school house.

—The Oak Cliff Sunday Weekly: The Rev. Thos. Pierce preached an excellent sermon at the First Methodist Church last Sunday, dwelling beautifully upon the immutable and irrefragable principle and character of the gospel and its active relation in the development and preservation of both soul and body of man. In the grand attributes and classic embellishments of the mind, soul and spiritual power which were his, he was the peer of no other.

Lawdale. —E. R. Large, July 21: Last Wednesday night we closed a meeting at Philip's Chapel, Lawdale mission. We had a good meeting with two conversions and two additions to our church.

Oordon. —B. A. Thomasson, July 23: I closed a good meeting last night of sixteen days' duration—protracted for third quarterly meeting. Forty-one conversions, twenty-one accessions. Bros. Stephens, Irvine, Sutton, Harris, Hawkins and Shahan, all aided in the meeting. The Lord be praised for the work at Mt. Zion in Gib-son's school house.

Pond Valley. —J. A. Black, July 23: This has been one of the most pleasant years of my life. I have read in books and papers of old-fashioned Methodist revivals, but never witnessed one that met the description until a few days ago. Rev. M. J. Allen (a local brother) held a ten days' meeting at this place, the visible results of which were twenty-nine conversions, and thirty-one accessions, and the church wonderfully revived. After two or three days' preaching it took two preachers to receive the penitents.

Kyle. —W. J. Joyce: Have just closed a camp-meeting on the Kyle circuit, West Texas Conference, twenty-one accessions. My old and valued standbys were with me: T. A. Lancaster, W. J. Rylander, and W. H. H. Baza. Bro. J. F. Denton, aided for the first time this year—a valuable recruit. The preaching of these brethren was strong and truly spiritual. The best of the work at Mt. Zion in Gib-son's school house.

Woods. —Geo. R. Hughes, July 26: Our meeting closed at Woods last night after ten days. Twenty-six conversions, fifteen additions to our church; six to the Baptist. I was assisted all the way through by Revs. H. Twomey and Geo. A. Johnson, local brethren. Bro. T. went on to Marvin Chapel and opened up. We had revival here; three conversions and five additions there last night. We expect good times on this circuit this year. The man that has Bro. Twomey as a local preacher is blessed. He is a power.

Red Bluff. —P. E. Nicholson, July 26: My camp-meeting has closed with some results: The church revived and seven accessions to the church. Bro. Clothier, of Galveston, was with us on Sunday and won the hearts of all that heard him. Bro. Follen was at his post, as he always is, and full of the Holy Ghost. Bro. Shirley, from Alvin, was with us until called home to a sick child, but carried the hearts of all with him—even old Nick's love followed him to his home. In fact the meeting was a good one. It made the people love one another. This work is not dead yet.

Laverania. —C. E. Statham, July 24: We closed our camp-meeting at Sandy Elm last night, with many penitents at the altar. Interest good from beginning to end. Results: Sixteen conversions, thirteen additions, and twelve children baptized. Bros. Gregory and Allen, traveling; Bro. Matt Edmiston, Presbyterian; Bro. Byram and Stanfield, Gardner, local were with us in the spirit of the Master, and

All rendered valuable help in promoting the Master's Kingdom... We presented the collections as ordered by the annual conference...

Mesquite. -Geo. T. Nichols, July 23: Our meeting closed on yesterday, July 23, with seven conversions and eleven accessions...

Masterville. -G. W. Owens, July 29: We are having a grand meeting at this place. Thirty-four came to the altar last night and seventeen were converted...

Later. -The meeting is still growing in interest. About sixty or seventy at the altar last night, and fourteen conversions and nine joined the church last night...

Smithfield. -J. B. Mills, July 30: We closed our second protracted meeting last night at Oak Grove. It was one among the grandest meetings I have ever attended...

Discipline Needed. -Sam J. Francis: Have just read Rev. C. H. Buchanan's article in Advocate, "Increase of crime." and was glad to see the endorsement to what he says on neglect of discipline...

Oxford. -M. Hutchinson, July 24: Bro. Cox, preacher in charge, closed his protracted meeting at this place on Friday night. He commenced on the Wednesday week before...

West Point. -C. V. Bailey, July 29: The meeting at this place is a success. Great revival among believers, and the work goes on. About thirteen conversions and more than a score of penitents...

Fornoy. -W. H. LeFevre, July 29: Our protracted meeting was begun July 29 by Abe Mulkey and Sam Franks. Rev. W. L. Clifton, presiding elder, was present from Saturday until Tuesday...

Jacksonville. -T. T. Booth, July 24: We have just closed a glorious revival at Providence, on the Jacksonville mission. The meeting continued nine days, and was well attended from first to last...

Collinsville. -Wm. A. Edwards, July 24: Shady Grove camp-meeting closed Sunday night last. There were eight conversions. A fund up and coming together at about the right point...

Grimes Camp-Ground. -Sam'l Morris, July 25: Our camp-meeting in full blast. God is with us. Altar crowded with penitents, and twenty-one conversions to date...

Verona. -L. L. Naugle, July 25: We closed a meeting of much interest near Verona on last night. Thirty-five were added to the church, with more than that many conversions...

Crockett Circuit. -A. G. Senegas, July 25: Our third quarterly meeting is over. Finances behind. Not quite one-fourth of assessment paid yet, but we are not discouraged...

Meetings and Travel. -W. D. Robinson, July 23: The time for summer's protracted meetings having arrived we have begun our usual summer vacation...

Notes from the West. -H. G. Horton, Seguin: Dry weather, much sickness, dry crops, and protracted meetings; many camp meetings...

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Long Cove. -There will be a self-supporting camp meeting at Long Cove, Center City Mission, embracing thirty Sunday schools, on August 1st...

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NOTICE TO PRACHERS. -Upon the principle that Methodist schools ought to furnish to the children of 250 students...

NOTICE. -Brethren, take notice of the letters I sent you and take up collections for it as usual. If you only get one dollar, or five dollars, send it to us...

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POND'S EXTRACT. -This is the genuine! For medicinal purposes, it is the most valuable...

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SANGER BROS. -Commenced Monday a Great Special Sale in three different departments. Such goods and such prices as these need no introduction.

LADIES' Muslin Underwear. -In Chemises we are selling over 30 styles at reduced prices. We have space here to mention only 11 of them:

LADIES' Ladies' Drawers. -Fourteen of our best selling lines have been reduced for this week.

LADIES' Ladies' Gowns. -Two styles Muslin Gowns 47c, worth 50c. Two styles in Mother Hubbards 50c, worth 60c.

LADIES' Ladies' Skirts. -Lace trimmed Skirts 45c, worth 50c. Lace Muslin Skirts 35c, worth 50c.

LADIES' Ladies' Aprons. -Ladies' Cambric, Muslin and Lawn Nurse Aprons, formerly 45c, reduced to 35c.

Children's Short Dresses. -We will close out eight of our choicest styles of Children's Short Dresses at the following extraordinary low prices:

GREAT BARAINS IN White Goods. -White Victoria Lawn 40c a yard, Black and white figured Lawn 30c, White Lawn 40c a yard, worth 50c.

In Our Housekeeping DEPARTMENT. -We have made still further reductions. To-day's partial list of offerings will keep us lively for another week:

SANGER BROS. -CURE for the DEAF. -By the use of the GILLOTT'S STEEL PENS. -THE MOST PERFECT OF PENS.

ous Gen. wel- )Pro- v-ent- ing urch y-five irman- etims time inal ad to gives l. Of )Can- ny 29 of year, and rches, l. and ubers, more s her- s in this town than city, moon- ions, of, now, e creat- k for avra- sion, y 29, 0,000, op is have year, mania ought re of ason, all so s the North- rned later, point- ed. Miss. A. s and there, oying ursday )Sun- follow- l. O. e Col- J. W. Ref- afore- en- their side, of g Street, n. W. est to solicit Rev. son at nday, y and e gment y of lowed e spir- where eer of esday hapel, setting as to sed a dur- ating. ions. H. re- eting. t M. n one I have d one s ago, a ten results as and on- der- g peni- camp- s Con- d and J. Lan- Biggs, a time re- truly There l good eeting days, ons to sisted y and r. D. up- sions ve- The teacher meeting twelve ven terian, local, and



DYSPEPSIA.

Is that misery experienced when we suddenly become aware that we possess a diabolical arrangement called a stomach. The stomach is the reservoir from which every fibre and tissue must be nourished, and any trouble with it is soon felt throughout the whole system.

The underlying cause is in the LIVER, and one thing is more equally certain, no one will remain a dyspeptic who will.



START THE LIVER TO WORKING. WHEN ALL OTHER TROUBLES SOON DISAPPEAR.

My wife was a confirmed dyspeptic. Some three years ago by the advice of Dr. Steiner, of Augusta, she was induced to try Simmons' Liver Regulator. I feel grateful for the relief it has given her, and may all who read this and are afflicted in any way, whether chronic or otherwise, use Simmons' Liver Regulator, and I feel confident health will be restored to all who will be advised.

SEE THAT YOU GET THE GENUINE, with red seal on front of wrapper, PREPARED ONLY BY J. H. ZEILIN & CO., Philadelphia, Pa.

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.

GOLDENWATER & SON, Troy, Ala. say: 'Last season we sold 300 bottles of Winter Smith's Tonic Syrup, and every bottle cured a case of Chills. We can get you any number of testimonials. Our physicians say that it is the best medicine ever offered for sale.'

MOTHER'S FRIEND FOR HOPIENS LABOR LESSENS THE PAIN ATTENDING THE DANGER TO LIFE OF MOTHER AND CHILD. IS A LINIMENT PERFECTLY HARMLESS AND SHOULD BE USED A FEW MONTHS BEFORE CONFINEMENT.

R. B. GARNETT, Manufacturer of CISTERNS. Each cistern is first set up at the shop, and soaps fitted, and each stove numbered, so that any one can see the quality of the work.

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

CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE. Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Daring after eating, Pain in the Side, etc.

CURE SICK HEADACHE. Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels.

CARTER MEDICINE CO., New York City. \$5 to \$9 a day. Samples worth \$2.00 FREE. Lined not under the horse's feet. Write SHEWEN SAFETY RUBBER HOLDERS CO., HOLLY, MICH.

MUSTANG LINIMENT CURES PILES, BURNS, CUTS, CORNS, BRUISES, CHILBLAINS & FROSTBITES.

Devotional.

ALONE. Athirst and weary lies the strand, Mocked by the sunny, sunny sea; The waves come dancing hand in hand, And leap and laugh, in childish glee, Among the barren dunes of sand.

There, leaning wistful to the land— As once in fear it sought to flee, And paralyzed by God's command, Was chained to duty—stands a tree, Sore buffeted by blast and brand.

It leans, in longing, to the land— And laughter seems in all the sea, And wrinkled laughter in the sand; Seems laughter in the breeze to be, That only fevered when it fanned.

But nightly, near, bends the sky, And near the sympathetic moon; God's robes of cloud go trailing by, Inviting touch, assuring boon: So far the land, but heaven so nigh.

Soul, leaning wistful to the land, Whom God hath set by his salt sea— 'Tis hard for thee to understand The larger world that stoops to thee, About thy barren dunes of sand.

—E. G. Cheerton, in Sunday-school Times.

"HERE AM I."

To be standing steadfast in the pathway of duty when the calls of God are made is the highest attainment of faith and consecration to God. Abraham had been commanded to do an act the like of which had never been required of living man.

God proposed to make trial of his faith in the promises delivered him, and said: 'Take now thy son, thine only son, Isaac, whom thou lovest, and get thee in the land of Moriah, and for him there for a burnt offering upon one of the mountains which I will tell thee of.'

Of all the requirements God has demanded of the children of men this was the severest. None like it before or afterward. In this Abraham stands as a representative of faith to all who believe in the promises of God.

All the duties and trials of life that will be incumbent upon us to discharge in the service of God will not exceed this one act of consecration. It stands unparalleled in the history of the church.

It came like a flash of lightning on a clear day, but the faithful soldier standing at his post of duty is ready to obey every command. Doubtless it was in the grove of trees planted by Abraham in Bersheba, where he called upon the name of the Lord, the everlasting God, that he received this command.

Every nerve and fiber of the manhood of faith was called into requisition in a moment. No demon of doubt clouded the clear conception of duty. That night in the light of the twinkling stars he prepared the wood for the altar upon which his then unconscious sleeping son should be offered as a sacrifice by his own hand in obedience to the command of his God.

The early dawn of the morning found everything in readiness for the three days' journey, and without a murmur or intimation to his beloved Sarah he moved with an unswerving will-purpose to the mountain designated by the Almighty. Sarah outlined in his department and the preparation that some sort of sacrifice and duty was demanded; but Abraham would leave no mournful weeping mother's heart behind. Joy and gladness should be at home while he carried the burden of sorrow.

Even Isaac in happiest mood should journey to the altar of death un mindful of the fate that awaited him. All this was necessary that the purpose of Abraham might not be thwarted. When they came to the place Abraham said to the young men: 'Abide here while I and the lad will go yonder and worship and come again to you.'

The eye of faith had entered the secret place of the Most High and the doctrine of the resurrection had vitalized itself in his heart and mind as a living entity. This as a living power in the Christian's heart is the source of all strength, which enables him to the faithful discharge of every duty and obedience to God.

Abraham laid the wood of the burnt offering upon Isaac, and he took the fire and the knife in his hand, and they journeyed together. As they went Isaac said: 'Behold, the fire and the wood, but where is the lamb for the burnt offering?' In a faith that takes no denial, Abraham said: 'My son, God will provide himself a lamb for the burnt offering.' The place being reached, the wood was laid in order, and Abraham said: 'My son, I am commanded by the Lord to offer thee as a burnt offering upon this altar to him. I know what God commands is right. God has promised to make of my seed a great nation, and has said in Isaac shall thy seed be called. I believe in the doctrine of the resurrection, and out of the ashes of this altar God will raise thee up, and out of thy loins shall come a great nation and the prince of life, whereupon Isaac stretched forth his hands and feet for the bonds of bondage and death.

and in multiplying, I will multiply thy seed as the stars of heaven and as the sand upon the sea shore, and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.' How many in the church of God to-day will say: 'Here am I,' when the pressing duties of God's calls are upon us.

Such a faith as Abraham's would send one hundred thousand young men into heathen lands to preach the gospel and fill the exchequer of the church. Great revivals would sweep over the earth, and the wicked would submit themselves to the law of the Lord, and the earth turn to an Eden of love and sweet fellowship one with another. But, alas! we talk of our suffering and hardships, of short pay and poor circuits, and of our consecration to God, when we have the best the earth affords and know no want. Wier shall these things have an end? My brother, when the missionary collection comes around, build thee an altar, and in thy heart bind thine only son, and lay him on it and loose thy purse strings and empty treasure into God's exchequer until thy child is unbound by the hand of the Lord. Lay it all on the altar of consecration, and at every call of duty say, 'Here am I.'

ASBURY. CHRIST CAME TO SAVE SINNERS. A missionary just arrived in India could not speak to the people, for he had not learned their language. 'What am I to do?' he early thought. 'It will take me months to learn Hindoo; and, meanwhile, the poor people are living and dying in heathen darkness.'

Then God put a beautiful pianist into his hand. 'I cannot speak to the natives,' he said to himself, 'but I can write.' So he got down his Bible and carefully copied out a number of texts, such as 'God is love,' 'Jesus Christ came into the world to save sinners,' etc., each on a separate leaf of paper, and then he went out into the high road and gave one to each person he met. And he went on giving away the wonderful words of life, though he saw no result.

At last, one day, when he was in a different town, a Hindoo came to him to ask him to come and see a dying man in a village some way off. The missionary went at once, and found the man very ill, but when he saw the missionary a look of joy came over his face. 'Tell me more words of Jesus,' he exclaimed, 'for I am going to be with him in heaven; and I want to know more about him first.'

'Are you a Christian?' asked the missionary, in surprise. 'Yes,' said the dying man. 'Thank God, I am not afraid to die, for Jesus Christ came into the world to save sinners.' 'What missionary taught you this?' asked his visitor. 'No missionary ever taught me,' was the reply; 'I never saw a missionary till I saw you just now.'

'How, then, did you learn our faith?' asked the missionary. 'I learned it thus,' answered the dying Christian. 'There was an English missionary in a place a long way off; and he used every day to write verses from the Bible, and give them to the passers by. Some of the people of our village used to pass the missionary's house, and from time to time got these texts—a different one each time—and gave them to me, because I had learned to read, and most of our people could not do so.' Here the poor man drew from under his pillow a number of worn and faded pieces of paper with texts printed on them. 'I read them again and again,' he said, 'and saw how much better Christ's religion is than ours, and at last I became a Christian.'

This was one result of that missionary's work. Do you think that after that he ever felt that he labored in vain?—Source to India.

CONSECUTIVE READING OF THE BIBLE. For a number of years I have made it a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me a deal more good.—D. L. Moody.

The reading of the Bible should have the first place in our religious employments; for it is upon the word of God that our faith is founded. We recognize this, but too often we only read it as a duty.—Foster Moody.

Though in my earlier life I was engaged in the ministry of the word in my own country, I neglected for four years the consecutive reading of the Bible. The consequence was I was a babe in knowledge and grace. I made no progress because I neglected God's own appointed means for nourishing the divine life. But it pleased God to lead me to love his word. I was led to see that the Holy Ghost is the only instructor of the soul, and that the word is the medium by which he teaches. In 1829 I began this plan of reading from the beginning of the Old and the New Testaments. Before this I had been treating the Bible as a lottery, reading it just where I opened. Of course, after a time, it opened just in the same place, and I got accustomed to read only certain portions. Consequently I knew nothing even of the letter of much of the word of God. But under my new plan a little by little I made more and more progress; and thus it came to this, that when I was asked where any text was to be found I could

give chapter and verse.—George Muller. I have hope of the worst man as long as he will read his Bible. I feel sure he will turn to God some day. I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the word of God.—J. E. Sampson.

'Unaccountable this!' said the Wax, as from the flame it dropped melting upon the paper beneath. 'Do not grieve,' said the Taper, 'I am sure it is all right.' 'I was never in such agony,' exclaimed the Wax, still dropping. 'It is not without a good design, and will end well,' replied the Taper.

The Wax was unable to reply at the moment owing to a strong pressure; and when it again looked up it wore a beautiful expression, the counterpart of the seal which had been applied unto it. 'Ah! I comprehend now,' said the Wax, no longer in suffering; 'I was softened in order to receive this lovely, durable impress. Yes, I see now it was all right, because it has given to me the beautiful likeness which I could not otherwise have obtained.'

afflictions are in the hand of the Holy Spirit to effect the softening of the heart in order to receive heavenly impression. Job said: 'God maketh my heart soft,' (xlii:16). As the wax in its naturally hard state cannot take the impress of the signet, and needs to be melted to render it susceptible, so the believer is by sanctified trials prepared to receive, and made to bear, the divine likeness. 'In whom also after that ye believed (says the apostle), ye were sealed with that Holy Spirit of promise' (Eph. i:13). 'Who has also sealed us, and given the earnest of the Spirit in our hearts' (2 Cor. i:22).—Booth.

If the gardener cut off the knots and the crooked boughs from the tree in his garden, and lopeth them a little, yet as long as the roots remain, the trees are never the worse, but wax nevertheless, and bring forth fruit; even so doth God lop and hew the crabby old Adam with the cross, not to the intent to harm us, but to keep us in awe, and to teach us godly manners. And surely, as long as the root of faith remaineth with us, though we be spoiled of all riches, and of all manner of worldly comfort, yet shall we bring forth good fruits to the high honor of God's holy name.—Worme, 1571.

Earthly suffering seems to weaken men, to discourage them, and to destroy them; but the fact is that it does not really destroy or weaken them. That part in us which suffering weakens is usually that very part which ought to be weakened.

The great trouble in turning wax into thread or cloth is caused by that which gives the green plant its very power; for when the flax is growing it needs two things: one is its luscious or woody structure, the other is its gluten. But when it has grown enough, and man wants it to make garments, to furnish the queen in the palace and the peasant in the cottage, he must get rid of these two things. And how is the flax separated from them? It is pinched and thrown into the field, that under the influence of repeated rains and dews, the wood may rot; then the flax is taken and put through the brakes until every particle of the stiffness and strength that it had is destroyed, and all but the stringy fibres can be shaken to the winds; then it is subjected to certain chemical processes by which the gluten is taken away; and not till then is it in a proper condition to be carried to the spinning-wheel and the loom, and manufactured into materials for use.

So it is with men. There are a great many qualities which they need up to a certain point, but which beyond that are a disadvantage to them. We need a given amount of self-will and independence; but after these qualities have been carried to a certain point, the necessity for them measurably ceases, and there must be superinduced on them opposite qualities. For man is made of contraries. He is to be as firm as iron, and as yielding as silk; he is to be persevering, and yet the most ready to give up; he is to be as steadfast as a mountain, and yet easy to be entreated; he is to be abhor evil, and yet to love with an ineffable love; he is to be courageous, and yet to have that fear of the Lord which is the beginning of wisdom. Certain qualities, when they have served their purpose, must give place to opposite qualities. Afflictions, under the supervision of Divine Providence, are working out in those that are exercised thereby beneficial results; so that suffering, while it seems frequently to be wasting and destroying men, is only wasting and destroying that part of them which they are better without than with.—Becher.

MARRIAGES. MORRISON-SNOW.—At the residence of the bride's father, Wm. W. Snow, July 15, 1888, by Rev. O. A. Shoak, Mr. A. W. Morrison and Miss Laura P. Snow—all of Coryell county, Texas.

BURNS-HUDDELETON.—At the residence of the bride's father, Rev. J. P. Huddleton, near Elkhart, July 10, 1888, by Rev. E. T. Frasher, Mr. A. W. Burns and Miss Annie F. Huddleton—all of Anderson county, Texas.

LANDFAIR-CARDWELL.—At the residence of the bride's mother, Mrs. McIntire, July 1, 1888, by Rev. W. H. LeFevre, Mr. W. R. Landfair and Mrs. Dona Cardwell.

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Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover space of space, to-wit: at the rate of ONE CENT per word. Money should accompany notices. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

TUNNEL.—Jas. Asbury, infant son of Jas. W. and Sarah F. Tunnel, was born April 25, 1887, dedicated to the Lord by baptism by Rev. R. F. Dunn, their former beloved pastor. He who said, 'Suffer little children to come unto me, and forbid them not,' took little Asbury to himself July 14, 1888. Dear parents Jesus bids you be faithful, and with him you shall reap eternal joys in heaven. M. B. JOHNSON, FLEMING, TEXAS.

MORTON.—Emmet Price, only son of J. H. and Annie Morton, was born Dec. 19, 1880, and was baptized by the writer April 1, 1887, and after an illness of five days, died July 19, 1888, aged one year, six months and eighteen days. This is a sad bereavement to Brother and Sister Morton, but they have comfort in the assurance that their precious boy has come to join the millions of happy souls who comprise the Kingdom of Heaven. They are faithful after a while they 'shall go to him.' May the Lord bless them and the little sister, and support them in this dark hour. W. M. WAINRIGHT, ATHENS, TEXAS.

McKENNANY.—I preached the funeral of Sister Nancy McKennany on the 23d of this month to a large concourse of people at Posey county, Indiana, April 15, 1888. She was with her father's family from the year 1850, and was married to Isaac McKennany in January, 1853. They became members of Honey Grove M. E. Church, Indiana, in 1855, and again became members of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1857. They moved to their home in Collins county, Texas, in 1862, and were members of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862. She was a devoted wife and mother, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862. She was a devoted wife and mother, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862. She was a devoted wife and mother, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862.

COLE.—Died at her home fourteen miles east of Corpus Christi, in Nueces county, Texas, Sister Esther Coulter, at 6 o'clock a. m. July 13, 1888. She was born at Tadmartin, Oxfordshire, England, October 16, 1825, raised by Methodist parents, and married to Samuel Coulter in October, 1841, and removed with him to Texas, landing in Corpus Christi some time in 1851, where she remained for some twenty years, and gave her heart to the cause of the church of Christ, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862. She was a devoted wife and mother, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862.

DAVIS.—Daniel Davis was born in Warren county, Tennessee, March 2, 1839; embraced religion in 1859 at a camp-meeting near Bentonville, Ark.; joined the M. E. Church, and lived a devoted member until God called him to his reward in heaven, March 1, 1888. He was married to Miss Rebecca Banks in 1849, by whom he had eight children, three of whom preceded him to the glory land. Bro. Davis served in the late war; made a good soldier, both for his country and his Lord. He was a man of deep faith and a true Christian. He retained the arms that God had entrusted him with, using them to ward off the blows of the enemy of souls. He kept up his family and his own religious duties, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862. He was a devoted wife and mother, and was a member of the M. E. Church, South, at New Prospect (now Graybill), organized by the writer in 1862.

HILL.—Sister Louisa C. Hudson (nee Conner) was born in Madison county, Tex., Aug. 12, 1822, and died in Cherokee county, Texas, June 20, 1888. She was twice married: first to W. H. Conner, a Methodist preacher, Sept. 1, 1841; then to Jacob B. Hudson, Sept. 11, 1861, both of whom died, leaving her a widow. She survived her last husband some twenty years. She was the mother of nine children, five of whom preceded her to the spirit world, while four remain, all members of the M. E. Church, South, waiting and watching for the Master's call to come up higher. Sister Hudson was converted when quite young, and joined the Methodist Church, in which she lived an exemplary Christian life until the day of her death—about fifty years. It was the privilege of the writer to visit her frequently during her last illness, which lasted for several months, and he always found her perfectly composed—never murmuring, but always ready for prayer and the reading of God's Word, often responding with a hearty amen. On the evening of her death, she was asked by her children if she knew them, and no response was made; but when asked if she knew Jesus, she replied, 'O, yes.' This died one of earth's women. We all miss her. Earth is poorer, but heaven is richer. She cannot come back to us, but we can go to her. She is not dead, but sleepeth, and truly it may be said of her she rests from her labors, and her works do follow her. May a kind Providence attend the loved ones left behind. F. T. BOOTH.

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COCK.—Departed this life at 5 o'clock, July 16, 1888, Mr. June Cook, aged thirty-one years. He was born in Marshall county, Mississippi, and moved to Texas some fifteen years ago. He came to Marshall, Texas about two years ago; it is painful to write of the death of any friend; but there is a sadness about this that increases in painfulness. His was a family of friends and relatives, who trusted him, loved him and expected him to have success in life. His mother never found a fault in him from his boyhood to his death. Then he had a young wife—cultivated, religious, trusting and devoted. How he hated to leave her in this cold world. Who that saw it will ever forget the look he gave her when he said: 'Baby, I am going to die.' There is light in our darkest joy in our sorrow. His wife visited him and prayed with him only a few hours before his death. After prayer he said he was able to put his whole trust in Jesus as his personal Savior, and to his wife he said: 'I am not afraid to die. I believe I go to heaven.' 'Yes,' said the wife, 'I'll meet you there.' That night, that hope, the religion of Jesus Christ, was the light that shined in his broken heart, but it will be reunited in the 'sweet by-and-by.' May the reader and writer find a home in that happy place. His prayer: R. W. THOMPSON, MARSHALL, TEXAS.

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