VOL. XXXV.

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NO. 5.

Texas Obristian Advocate.

AS LITTLE CHILDREN .- PANIC.

JEAN PAUL.

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Our dear Savior assures us that we must become as little children if we would acquire a home in heaven.

1. As docile. It is a dark hour in a years old. Socrates, dying, in the pleni- ant end. tude of erudition remarked that the outcome of his life-long study-was a consciousness of great ignorance.

2. As confiding. Often deceived, we sometimes, like David, misanthropically,

and attentive?

be therewith content. If satisfied, "honor to whom honor is due." But for make excuses." though we possess but little, we are happy; but wretchedly poor we are if, tisfied. Indigence and opulence are a matter of the heart, not of dollars.

5. As humble. The King's little son the gardner. The children of the rich district be divided and these formed into deld, but the preachers in the old con- and indications good. But, aiss! a preand poor deem themselves equals on the a new White Mountain district." An ferences are to blame, for when the call siding elder has to move on, and could playground. Haughtiness is an abomina- extract from a private letter of the pre- was made they refused to hear, and that not stay to assist him in the meet-The skull of a millionaire commands not clearly, and the rate at which that field ated to support the recruits needed. All leave that part of the district, a higher price at the apothecary shop could have been developed had it been who know the party of whom I speak and the temporary home we had than that of a poor man.

6. As affectionate and dutiful. Good children love their parents; love them intensely, under all circumstances. Wha! grieve parents whom they so idelter of their greatest concern.

gy, has many worshipers. He is portrayed with deformed nose, laterally inclined, and with goat's feet. What was plainly manifest before his eyes he could not perceive; but matters around a halfdozen d ff rent corners he imagined distincily to behold. His feet account for go by transfer." The Bishop was in his strange antics.

2. Pan was a fast friend of Bacchus, the god of intoxicants. When the latter was assailed by hostile legions, Pan came to his rescue. He caused the enemies to hear strange, unearthly noises, resulting in consternation and flight. Bacchus is grateful. To this day strong drink has much to with panies.

3. Our Lord and God at one time caused a panic among the Syrians when they were besieging Samaria, (II Kings vii.6). By a well devised strategy Gideou put the Midianites to fight. Panic gave victory, (Jadges vii:19 21). In the history of the world's wars it appears that panic accomplished more than the sword.

4. The reign of panic demonstrates that our boasted civilization consists in very thin veneer. Panic-stricken, man is a slave of brutish instincts. Love, honor and friendship are rudely trodden under foot while the spectral shadows of Pan make merry before his terrified vision and mischievous hobgooblins belabor his ears with impossibilities. No wonder the ears grow significantly long under such circumstances.

5. It is during a panic that the numerous human vultures make their appearance. It gives them pleasure to see people bereft of their wits. To create and nourish a panic is a matter of business with them. It pags them well.

6. Many so-called Caris lans' trust in God is but a beautiful theory. Is not Israel's God our God? He will not leave us now forsake us. Are we not better than many sparrows? Commit thy way unto the Lord; trust also in him. The Lord is our refuge and strength; a very the openings were to be made, and that of quarterly meetings for this conpresent heir in trouble. To be panicstricken is tantamount to casting away our condidence in God.

NEW ORLEANS, LA.

JOSHUA.

motives or think it out of place for him there are "good openings for a fellow." pittiful the state of him who receives to write as he does. I shall speak plain. Do I do our brethien injustice in saying no "well done," either on earth or in man who was expounding a passage of grees of piety. Such manifestations are

told, in connection with this western them been urged to come by the Bishops, both with man and God. But God is "felt his heart strangely warmed;" and in false systems. The Spinning Der-

ference, Bro. Monk suggested that the work, but we are unwilling to let them upon it. Hence the West Texas Conference did not enter that field until last fall. Such are the facts, and facts should not be misstated, not even inadvertently. or if so stated should be corrected.

This brings us to

THE QUESTION PROPOSED. And first, nas toe said old plan been acted upon in that country? Undeniably it has so far as it has been possible to do so. In no instance has it been reversed. Ravival meetings were and all. Bro. Monk did build one church with his own money. Let that sin be upon his own head; he confesses then, such advice in connection with plan." Why, then, make the impres | ments, and shout thus in the presence of sion that "the cart has been put before all the preachers-and a B shop! the horse?" But has the old plan been universally adopted? No. Hence we come to our second question,

WHY NOT? Simply for want of suitable men who

ly. Why not? The truth had as well be this? I think not, for have not many of beaven; who has dealt unfaithfully Scripture when John Wesley, listening, not confined to true religion, but abound

New Mexico be so rearranged as to form | not right when I say not the Boards, nor | on Brother | Sandel's | work, at Pleasant does not deem himself above the son of eight charges instead of four, and that the Bishops, nor the men who are in the Hill, where the congregations were large tion. Pride is the exponent of littleness. siding elder will show the situation often after money had been appropri- ing, for the time had come to possible to have secured the means. "In will appreciate the following: In his enjoyed in the Austin parsonage. order to man the work in New Mexico, search for preachers for that field, the With the uncertainty of all human we must have six additional American presiding elder addressed a local preacher events, and especially of a Bishpreachers, besides the two local brethren in Texas, who at once agreed to come, op's dictum before us, we felt as we now laboring as supplies. By securing but further inquiry developed the fact bade the dear inmates of the Austin paratrously love? Rather die than to off and single men or men of small families, we that there was no money for his support. sonage "good-bye" that we might never himself. This was evident, for he took they have filled our childless hearta! full of mouraers" not long since. More for whom he, with Carist-like love. formed of Bro. Mank's plan, and acted of such consecration to the work in the had gone out in the "highways and world as our parish, would constitute the hedges" to seek. The story of Christ's preacher extension power so much need- love never sounded to us so sweetly as ed-the power that must be felt through under that tent told so simply, earnestly, out the church before the great West elequently, and as we sat there looking and other regions beyond can be properly at the mixed crowd that gathered week occupied. No, the authorities are not so after week, varying from the genteel much in need of advice as of consecrated church member to the coatless, shabby men, who without being forced by the ou cast with debauched face and hopegreat iron wheel, will respond gladly to less eyes, we real zed as never before the calls for help in the needy places. Good blessedness of that gospel that reaches advice is not objectionable, however: down its arms to lift up the lowest, to hence with Bro. Collard's permission, I comfort the hopeless, to say to every adopted from the first-mourners' bench | will administer a little to him by way of despairing soul: "Though ye have been suggestion. Advise your dear presiding among the pots, yet shall ye be as the elders not to be so unconnectional in wings of a dove, covered with silver and their conference selfishness that they her feathers with yellow gold." We guilt. In the midst of protracted meet- cannot willingly let a few active men- have not heard the number of converings the boards were asked for help to such as are in demand at home--go out stons reported, but there were often build churches, but the services were no to New Mexico, or any where else, if they three and four in one evening. Would suspended for that purpose. Why, are badly needed. And at a convenient that all our city pasters would adop season advise the noble young men whom some such measure to reach those who that field? Souls have been and are be- you think suitable for that work not to feel too far from respectability, too far ing converted all the time out there, be afraid of that land. Tell them that it lost to good, to attend church. But according to reports. A letter just to is truly "a land that flowe h with milk leaving all this behind, we arrive our hand from an elect lady in that country and honey." Let your native and ac evening at the Bastrop parsonage, says: "My daughter has been on a visit | quired eloquence display its highes: pow- where we are warmly welcomed by the to the Penasco country, where she saw ers. As you reach the climax, and with Littlepages, "little and big," for a spirit benches full of mourners, and seemed shout, "Let us go out and possess the that model family. A good congregahappy." That sounds like "the old land!" O that Caleb would rend his gar- tion meets on Saturday morning and in-

> NOTES BY THE WAY. MRS. C. C. ARMSTRONG

It sounds very trite to exclaim, "How were willing to leave friends and home, time flies." Yet no words better more pleasant surroundings and "better express the half surprise as we openings," to come to that field where think of being on the last round against odds. There, brother, you have ference year. Very soon ano her impress them; nor can God's Word fail "the naked truth." Does it hurt? It year's record will close. We think much should make every Methodist in Texas more as we grow older, and as we get blush think and pray. Especially should is nearer to God, of the record in heaven drive those preachers who have had the than of the opinions of men in regard to Macedonian call directed to them per- our work. Conference statistics do not sonally to their knees. Do you ask why always represent the labor and effort and Do you ask, "What advice?" Why so? Simply because that fact indicates prayer of the preacher. How often one

problem, at once, so as to cut the air- presiding elders and pasters in the west? good and kind in letting his servants Methodism yet feels the vitality of that vishes often sink unconscious, and rebags of theorizers -not that I say Bro. Certainly they have, and "they would often see the fruit of their labor as they spiritural fire. Charles Wesley, although main so for a considerable period. It is Collard belongs to that class. But to his not hear." Besides the call has been re- toil on. Many of the preachers of the ordained and preaching as a minister of largely a question of temperament and of text. Here it is: "Let us have the old peatedly made in the public print, but Austin district have seen the "desire of the Established Church, was feeling after the state of the community. In some plan in our mission work." The text is few have answered. They positively re- their eyes" in the conversion of souls God. He fell sick and was in spiritual instances it has become an impediment a good one, provided the old plan was fuse to come unless they be transferred within the last few months. At the darkness. A pious mechanic nursed to the work of grace. In others, where good. That granted, and two questions by the Bishop without their consent. Oatmanville quarterly meeting we re- him, and while this layman was reading the community people believe it to be are in order: 1. Has that plan been Bishops are slow to do this, for obvious joiced with Brother Miller in seeing to the educated collegian the thirty-sec- the direct operation of God, producing adopted in the field in question? If not reasons. Therefore Las Cruces, that sinners flock up as I never saw before at ond psalm, Wesley opened his heart and that result as an evidence of his power, man's history when in his folly he im- why not? Let it be noted here that the "pretty little city," that "lovely the call to repent and come to God. At the poet of Methodism received the full- it has had the force of a miracle. agines that he knows enough. Learn old plan in question is this: "Send a man kiss on the face of the Mesilia valley," this we were not surprised after seeing ness of God. In almost every great rep more; diligently learn. Samuel Johnson to a missionary field to get the people that rival of San Diego, Cal, for climate- the travail of his soul over the ungody, resentative ecclesiastical body in Chris- directly produces such states. Deep commenced the study of a foreign lan- converted," and not to build churches. | yes, Las Cruces is without a preacher | His meeting was broken up by the rains, tendem laymen occupy seats and wield a emotion in some persons occasions tears; guage when he was more than seventy etc., to the detriment of that one import | Judge Bonne did his duty and gathered but the work will go on in the hearts of potent influence. Laymen lead our in some, a solunn awe; in others, it may together nineteen members of our church; many, and he will have stars in his classes, collect money for the support of reach such a point as to cause uncon-By way of a correction, and some facts but they have no preacher. Bishop Hen- "crown of rejoicing" from his labors this the ministry, keep the cflicial church sciousness. It is better to maintain selfwe will come to answer the two questions drix, the friend of the west, represented this year. At Merrilltown, also, where records, hold in trust our church prop- control; for, as the apostle says: "The Las Cruces faithfully before the boards, Brother Thompson is working in great erty, lead our Sunday-school armies, and spirits of the prophets are subject to the and no doubt "sought creation through" weakness of body-having been in poor from their ranks come deacons, elders, prophets." God does not design that a The brother affirms that the West to find a preacher, thus doing his duty; health all summe, yet laboring with Bishops. Laymen are going out new into person shall yield himself so as to lose exclaimed: All men are liars. But this Texas Conference has succeeded, in four but the place is without a preacher. The great earnestness-we had the joy of heathen lands as Bible-readers, school consciousness, even to the influences of is wrong. There are many good and true years, in building up four good missions. board was kind. Dr. Morton visited the seeing conversions, one on the second teachers, physicians, under the auspices divine grace. It would not be wise for men in this world. Let me be wronged That afficmation contains two mistakes place a year ago. Yes, the beard gave night of the church. And as learned profes persons in charge of religious meetings a thousand times, yet will I believe that that should not have been made by a money to build a church, but the town was still going on when we last heard. sers in our schools they are moulding the to check such manifestations, unless honor, virtue, faithfulness, are verities. man who reads the ADVOCATE and com has no Methodist preacher! O for We find some of God's blessed old saints character of the coming ministry. The they come to be regarded as important in It was a Shylock's wretched maxim to ference proceedings in Texas, for he preacher extension board! For until at nearly every point we visit, waiting Discipline charges certain efficial laymen themselves (evidences of grace, or necesbelieve all men rogues until he knew should have known that the Mexican something extends the preachers beyond on the shore for the call to cross over. with the duty of telling the preacher sary to receiving it.) or unless the num-Border Mission entered that field about the limits of their old conferences that At Merrilltown we met old Sister Kemp, what they think wrong in him-their ber of such instances becomes great. 3. As trustful. Father provides. At three years since, and that Rev. Wm. "lovely kiss" and many other similar who joined the church and found her preacher, not everybody's preacher; and Emotion seldom rises too high. The mealtime the table is always supplied Monk was sent there a little over two places will be without a preacher. In Savier at one of the grand old Tennessee the preacher is religiously bound to stir evil in most cases is that the feelings with the necessary food. A child is not years ago. He was a volunteer transfer view of these facts I am tempted to refer camp-meetings sixty-three years ago. them up in the matter of their wrong- which should naturally arise from conworried about an empty pantry. Mamma from the West Texas Conference, and our brother to the proverb in Luke iv:23. How her sightless face lighted up as she doing. Just now, as conferences come viction or from the joys of salvation are neglects not to supply the necessary through his untiring energy, assisted by It is applicable for another and perhaps spake of that meeting and that hour on, let laymen be cautious, prudent, suppressed through pride, difficence, or flannel for the approaching winter's un- some local brethren, four good missions a more pointed reason. Our New when divine light and love first thrilled charitable, in the use of their influence undue self consciousness in some of is derwear. Children rest confident that were established in two years, instead of Mexico chronicier was not ignorant of her soul. Deep sorrows have come to with presiding elders and the Bishop, forms. The evangelist needs not to turn their parents will supply all their wants. "four." So it will be seen that the last the great need of preachers in that her. The one to whose keeping she gave where the welfare of the preachers and aside from his work to distinguish be-Is our Heavenly Father less provident born of the siste thood was the confer country before he went out there. Many her life was bereft of reason and died. the church is concerned. Think twice tween the source of true religious feelence that invaded the territory of the brethren in the Northwest Texas Con- Darling children have gone from her before you speak, and then speak in the ing, which is divine, and the varying 4. As easily satisfied. A tin toy, a Denver and laid the foundations of a ference were informed of that need and arms, and for eight wears not a ray of fear of God. Daty forbids these effects upon the constitutions of d fferent wooden horse, a doll, etc., suffice to work that will be important soon. Let urged and urged to come to the relief God's blessed sunlight has prered by which are natural. make a child happy. Away with arro the statements of facts of history be last fall. Maybe Bro. C. heard of the darkened eyes. But we found her full of prejudices, notions. Only facts, involv- "Shocks of glory," in such cases, differ gance! Having food and rainment, let us correct in order to comply with the rule, situation. At any rate, "all began to interest for the welfare of the church, from shocks of paralysis, in that the with the TEXAS ADVOCATE on her lap, and the welfare of the preachers subordi- shock of paralysis is an organic, and the Now, reader, if you do not see yet who from which her devoted daughter had nately, can be used. Bo h minister and shock of glory, so-called, a functional, Permit a quotation from the minutes is to blame for the absence of preachers been reading to her, and rejoicing in the member abate personal preferences for affection of the nervous system. notwithstanding opulence, we are dissat- of the last session of the El Paso District in that country, ask Geo. Needham and hope of entering ere long into an un- the glory of God. "The steps of a good Conference. The report on missions J. D. Bush, of the Denver Conference, clouded life in the "sun-bright clime." man"-God's man-"are ordered by the The person in charge of the meeting imsays: "We recommend that the work in and our own pioneer, Bro. Monk, if I am We next attended the quarterly meeting Lord." Let all the laymen say, Amen. REV. J. P. POLLIN. them. To give them pleasure is a mat- can sustain them on a small addition to He was so informed and advised not to abide together almost as one family as all the charges, which resulted in an inthe appropriation made to the district. come. He replied, "D) you need me? we had done this year. If so, we will crease of Caristian activity, the erection Where are the men? Bros. Sutherland Have you work for me without a cent of miss a brotherly and sisterly communion of new family altars; a better attend- tire body were similar to those felt in any 1. The deity, Pan, of Grecian mytholo- and Monk joined the Bishop and others salary? If so, I will come." He came— that has been more precious and helpful ance on the appointed means of grace, member thereof when in the condition izing this fact at the West Texas Con- was on the altar-wife, three children and sweet little boys, Paul and Murrill, how to the church. I think by the end anticipating anything further, he gave

whole field be turned over to that body, "no thought about what they should ear, We left Bro. Pinson laboring earnestly in ditions. In other departments of church for they said: "We have the men for the nor wherewithal they should be fed." his tent-meeting for the poor and the work the year has been marked by a Tals is the man who had "four benches outcast who never come to church, but good degree of activity-church and parsonage building and improving, paynesses, and have formed warm attach ments, which shall not soon be broken. Bro. — in a revival. He had four fire in your soul, and hope in your eye, of kindness and hospitality characterizes congregation, through its popular paster. creases in numbers and interest throughout the quarterly meeting, so that Bro. Littlepage, with heart all aglow with des re for his people, keeps his half sick

> is growing in the hearts of his people, and his deep earnestness cannot fail to

> > INFLUENCE OF LAYMEN. REV. H. G. HORTON.

or return unto him void.

elder preaching all week, and the inter-

est grows. Other hearts burn with de-

sire to see a tide of divine grace sweep

over this town, and we believe it will

some day, if not now, Bro. Littlepage

Dr. Thomas Coke, whom Bishop As- lepsy, and men lie rigid for hours; at Brother Collard's advice to our boards with infallible precision that we are par- brings in the harvest of another's patient bury pronounced one of the greatest others of a convulsive twitching and York Advocate. and authorities, in the ADVOCATE of tially shorn of our strength; that we are sowing and tending. So it is the part of men of the past century, was greatly jerking; often it is merely helplessness. August 9. Yes, Mr. Editor, that advice no longer able to send men anywhere to wisdom to labor for the "well done" of helped in his knowledge of the power of Such collapses may become epidemic, and August 9. Yes, Mr. Editor, that advice no longerable to send men anywhere to wisdom to labor for the "well done" of helped in his knowledge of the power of such collapses may become epic emic, and canvass waxes warm, we fear our brother of the Spirit persons with little or no religion may the Chicago Advocate will daub himself with is proposed to "turn on the light." Those former glory of Methodism to do. It is measuring all, than the plaudits of short through the influence of a layman, a poor yield to the contagion. These furnish vermillion, as of old, and "cry havoe" against who understand the situation and know like pulling eye teeth to get our young sighted, partial men, who often render Scotch laborer, when Coke was twenty- no conclusive proof that a person is in the South. A late editorial threatens our the present writer will not question his men out of the old conferences, where the meed to the undeserving. But how eight years of age and a clergyman of the erjoyment of much or any religion, people with assassination by our negro neigh-

NOTES FROM THE GALVESTON DISTRICT.

The promise made you some time since to give you some notes from the Galveston district has not yet been redeemed. I will try to do so now. We are very quiet down here, but by no means idle. The year thus far, while not marked by that degree of activity we had wished, has been fruitful-fruitful in nearly all departments of church work. We have had revivals on nearly ing church debts, etc. Our collections will make a good showing, and I doubt for missions will be reported in full. Most of the charges observed the "week of prayer," and the people responded in are working and praying and trusting for greater things. We all love the AD VOCATE down here, and its editor as well, and are sorry that the paper, not its editor, hasn't a much larger circuladistrict-four of as fruitful years as mark its history. My connection with this work has been very pleasant. I have been the recipient of many kind-I thank God that four consecutive years of my ministry has been associated with successful men and prosperity in church work. One of the most pleasing episodes of my connection with this work occurred on Sunday night last at West End Church, Galveston. After a most precious communion service the presented me with a handsome goldheaded cane. It is a real gem. So you see I have a staff upon which to lean, as well as a means of defense. May God's grace flow richly into the hearts of the donors, and may they all reach that city ten thousand times more than its market value. Hope to see you, Mr. Editor, at our conference, and we will expect a rousing speech for the ADVOCATE. BOUSTON, TEXAS.

"SHOCKS OF GLORY."

Much has been said recently in meet ings and the papers of shocks of glory. Such a shock is simply this: The wave of religious feeling rises so high hat the Wesley, and the voluntary renunciation pervous system temporarily succumbs to it. Sometimes it takes the form of cata- made by him a matter of discipline, and

A minister was appointed to preach.

pressed him that the need of the hour was a convincing and persuasive appeal to men to decide at once to become Christians. The great day of the feast had come, and little had been accomplished. As he rose to preach a heavy storm burst upon the meeting. The sermon was postponed until the next day at the same hour. He spent the interval in meditation, prayer and Scripture reading, and slept but little. The time arrived; the congregation was vast. After preaching about forty minutes under deep feeling he became unconscious, but con inued to preach, and followed the line of thought previously prepared. On passing into that state the sensations through the enof the year we can report 500 ad- those feelings no further attention, and went on with the discourse. After awhile he caught a glimpse of the congregation, then lost it and regained it. and concluded as he had intended to do.

From that day to this, the period of about fifteen minutes is as complete a not that at conference the assessments blank as though he had been in a dead sleep. How is the experience to be explained? The occasion was favorable to the development of high religious emocontributions quite liberally. Peace tion; all spirit of criticisism on the part dwell's throughout our borders, and we of the ministers and people was subordinate to the desire that men should be convicted of sin. The results of the appeal were unusual. Careful inquiry showed that he followed the exact rain of thought, and as much of the language tion. This year closes my fourth on this of previous preparation as an extemporaneous speaker would ever use, and never departed from it in the slightest degree during the period of unconscious-

The explanation of the coudition is that the nervous force involved in speaking wi k such earnesiness to so large a multitude, taken in connection with a constitution not the strongest, and with its vitality impaired by anxie y continued through many hours with hitle sleep and little food, was so great that the brain could not maintain the evolution of the thought and consciousness at the same time. Had it proceeded further the power to maintain the erect posture and the co-ordination of the muscles might have been insufficient, in which case there would have been a fall and ordinary "loss of strength," so called. In all that constitutes true religion there is which is "pure gold." I prize the gift no reason to think that he was in advance of the spiritual attainments of his ordinary Christian life at that period.

Similar experiences might occur generally if any value were attached to them. and where the nervous system is not in good tone. Nothing is so valuable to an intelligent Christian as the full possession of the faculties which God has given him; a doctrine plainly taught in the New Testament, inculcated by John of which by some of his members was even expulsion from the society .- Now

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About the Lesson.

LESSON II., SUNDAY, OCT. 14. CROSSING THE JORDAN. (Joshua, ili:5-17.

LESSON SURROUNDINGS

After his formal commission as leader of the people, Joshua speedily issued an order for an advance across the Jordan "within three days" (Josh. i:10, 11). A special command was given to the tribes that were to occupy the region east of the Jordan. "The mighty men of valor" from these tribes were to form the adwance guard in the movement of the inwading host. To this order a willing response was given (Josh. i:12 18).

Spies were sent out to Jericho by Joshua. Probably this was done before the order for advance was issued, since the events of chapter ii cover more than three days. The story of Rahab is fully detailed-not to justify her deception, but to show her faith, and also to indica's the terror produced by the threatened invasion of the Israelites.

The headquarters of the host had been for some time at Shittim-an oasis east of the Jordan in the plains of Moab (comp. Num. xxv:1). From this region Joshua led them to the Jordan, where the command to cross the river was issued (Josh. iii:24). The place was at the Jordan, "right against Jericho" (v:16); the time of the lesson (except v:5) was on the teath day of the first month in the forty-first year lafter the exodus (Josh. 4:19). - Sunday School Times.

ILLUSTRATIVE APPLICATIONS.

Sanctify yourselves: for to morrow the Lord will do wonders among you (v:5). Tae Lord wants his people to do their part in making ready for his wonders in their behalf. It is not that he needs their preparation, but that they need it. When he has promised a special blessing to them, it is their duty to be in a state to receive it; and if they fail to make ready, they must suffer for their lack. The guest who had not on a wedding garment at the wedding feast, not only lost the privileges of the entertainment, but he was punished for his failure to show fitting respect to the king who had invited him. The first Joshua told the Israelites to sanctify themselves to day; for the Lord would do wonders among them to-morrow. The greater than Joshua tells His servants to sanctify themselves to-day; for He may come among them himself even sooner than tomorrow. "Blessed are those servants, whom the Lord when he cometh shall find wa ching." "Watch, therefore: for ye know not on what day your Lord cometh."

This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee (v:7). The magnifying of Joshua before the people was in order to God's glory, not to the glory of Joshua. It was to promote faith in God, not faith in Joshua. It was not to show that Joshua was as good as Moses; but it was to show that God was now as good to Joshua as he had before been to Moses. The one failure of Moses had been in his taking credit to himself instead of giving it to God; in his emphasizing what trials he had with the thirsty and murmuring people, instead of dwelling on God's loving and patient care of them. And now God was giving Joshua a trial, to see whether he would honor God, without any such failure as Moses had been guilty of. Wherever one flads himself as God's representative before others, let him see to it that he bears himself as one whom God is using; not as one who is using God. Pastor, parent, teacher, writer, ruler, physician-in whatever place one is called to act by the help, and in the strength, of God-let him, in all his work, stand as for God; and for all his successes let him give-and have others give-to God the glory.

Comehither and hear the words of the Lord your God. (v. 9) That was a good the wind's swift passage, and rising way of putting it. Joshua didn't say, come hither and hear my words; por did gleams through the bright, restless he say, Come hither and hear the words blades. of Moses; but, Come hither and hear the words of the Lord your God. And that 18 a good way for any man of God to phrase a call to the house of God, or to the place of B.ble study, or to the gathering for social worship. Men-and women toc-- night to go to church to hear the words of the Lord their God, rather than to hear the word of the man their preacher. Do they, though? Childrenand older folks also -ought to go to Sunday-school, not so much to hear the hymn." And indeed the song had bewords of their teacher or their superin- come his own much more entirely than tendent, as to hear the words of the Lord their God. That would in itself make gage, which the deacon was working day every Sanday - school a Bible - school; and night to pay off. wouldn't it? There is no more impressive declaration possible than a "Thus Descen E lis had; "a peculiarity," the saith the Lord." There is no more im- neighbors called it, but it was more propportant invitation than, 'Come hither erry a characteristic: he never found and hear the words of the Lord your matters so bad but that they might be God."

When the souls of the feet of the priests ... shall rest in the waters, the waters....shall be cut off. (v. 13) said these same pictures were dark, only That is the way of the Lord's road-build- the deacon viewed them through peculiar ing for his children. He never builds a spectacles. bridge of faith except under the feet of the faith-filled traveler. If God built the rang out as cheery and trustful in the bridge a rod ahead, it wouldn't be a cornfield as when, in the village church, bridge of faith. That which is of sight each Sabbath morning, he led the praises is not of faith. There is a self-opening of Jehovah. He carried it with him at gate which is sometimes used on country all times, and under all circumstances. roads. It stands fast and firm across the Sometimes the neighbors laughed at him, road as the traveler approaches it. If he and called him "Thankful Ellis."

But if he will drive right at it, his wagonwheels press the springs below the roadhim through. He must push right on, however, at the closed gate, or it will entirely well in practice, because it isn't | highest pitch: the Lord's patent. But it does well as an illustration, however it rates as an investment. And its plan illustrates the way to pass every barrier on the road of duty. Whether that barrier is a river, a gate, or a mountain, all the child of God has to do is to go for it. If it is a river it will dry up when you put your feet in its waters. If it is a gate it will fly open--when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea-when you have come squarely up, without flinching, to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it; and it won't be there.

The priests that bare the ark . . . stood firm on dry ground in the midst of Jordan. (v. 17) But the priests would never have had that firm standing-place on dry ground in the river-bed, if they hadn't pushed right down into the waters of the Jordan while those waters gave no sign of drying up, or of holding back. Nor is this the only time that the bed of a river, laid bare by faith, has made firm standing ground for the servants of God. If you were to ask the men of God, and the women of God, whom you know today, what best advantage-ground they ever gained in life, they would, one and all, tell you that it was the rescued site of some seemingly impassable barrier in their path; a barrier which they moved up to in faith-when, of course, it dis appeared. There are poor doubters who never gained such a foothold. If you would have such a standing place, you must go for it in faith, nothing doubting. And if you do attain to it, you will thank God most heartily for enabling you to reach such a privileged station -H Clay Trumbull in Sunday School Times.

Old and Young.

A SCHOOL-ROOM IDYL.

M. Lillian Thompson, in Golden Rule Scene -a schoolroom dull and drowsy, On a sultry summer day; Siants the mellow western sunshine On the benches worn and gray.

'Tis the latest class in spelling Stands in file across the floor: Floats the drowsy whirr of locusts Faintly through the open door.

I, the teacher, warm and weary With the busy, tedious day, Though 1 hear the droning voices Half neglect the words they say.

Suddenly a crash-I, turning, Find the cause a broken slate. And above the shattered fragments Stoops my youngest curly-pate.

Little fingers, soiled and chubby. Gather up the broken bits-At a desk, near by, the owner, Grim and angry, frowning sits.

Soon the rosy face uplifted Reads the anger in his eyes, And, forgetting school and teacher, With a sob the baby cries:

'Fwed, I didn't mean to bweak it! But it fell, the naughty fing!" Theu a sudden bright thought coming, "I-I'll give you piece of string!"

All the children laugh, e'en Freddy's Angry brows relax their frown, As the culprit stands before him, Quivering lip, blue eyes cast down.

Can I chide the frightened baby? To that little troubled face Bring a deeper shade of sorrow Than aiready there I trace?

Nay. I ponder, strolling homeward, Through the daises and the grass, When, my earthly school-days ended Through the "pearly gates" I pass, And the fruit of all my toiling To the Father's feet I bring,

Will it prove a better offering Than the baby's "piece of string?" "THANKLFUL ELLIS."

Will Allen Dromgoole, in Youth's Companion Slowly the sun crept over the wheat field, tracking a broad, black shadow-veil across the billows of green falling before again as the sun sent long, quivering

Beyond the wheat field, just across th creek, Deacon Ellis was ploughing his corn. Hs bearty "chirrup," whenever old Moll turned into a new furrow could be heard away down to the big road. And between furrows the good deacon whiled away the time by singing the old. familiar meeting house hymn:

"Come, thou fount of every blessing, He had sung it so constantly that the neighbors called it "Deacon Ellis" had the cornfield, with its heavy mort-

He had one striking characteristicworse. This characteristic naturally showed him the brighter side of life's pictures. Though the gossipy neighbors

His was no Sunday religion; his voice

stops before he gets to it, it wont open. It happened that while the deacon was

and his wife were driving to town in their grain sprouted. way, and the gate swings back to let new Jersey. They were crossing the

"Here I'll raise mine Ebenezer, Hither by Thy help I'm come. And I hope by Thy good pleasure,

Safely to arrive at hor The farmer's wife laughed, as she pushed back her sunbonnet to listen. "The deacon's singing, 'Zekiel," she

said, "same's if his only cow didn't fall in the ditch yestiddy, and break her leg, and have to be knocked in the head." The farmer tapped his whip at a fly on

the back of his mare. "An' the same," he said, "as if his biggest heifer wasn't down with the pink-

eye. Nothin' can't stop him a-thankin' of the Lord, Nancy. Rain or shine, summer'n winter, hit's all the same to Deacon Ellis. There's allus somethin' not quite as bad as it might 'a' been. I've a good min' to drive by, an' ax after the heifer, Nancy." "Do, 'Z kiel! Hit'll look kinder

neighborly," said the farmers's wife, and the Jersey wagon turned out of the big road into the red lane running past the deacon's cornfield. The deacon saw them coming, and called old Moll to a halt, while he went over to the worm fence, and exchanged "how-d'ye-do's" with his neighbors. Greetings being over, Farmer Foster inquired after the deacon's wife.

"Well, she's ailin' some, to be sure," was the answer. "She's ailin' some, but the Lord be praised for it, she's up an' about again!"

"An' how's the heifer, deacon?" "Poo'ly, mighty poo'ly; but 'taint the only one we've got, and I'm thankin' of

the Lord for that." He was always thanking Him for something, good old Deacon Ellis was; though some who were evil-minded binted that there was hypocrasy in the old man's gratitude, and that "should real trouble come upon him, they would see that Deacon Ellis could grumble as loud as the balance of them." But so far their predictions were without foundation. Out of the misfortune that had come upon him he always found something, either in the evil or by comparison with it, to be grateful for.

The year before the corn crop had been failure, and while his neighbors were bewailing their loss, Decon Eilis was congratulating himself that "the turnips were good anyhow, an' the carrot patch fitten for a king."

Farmer Foster took up his lines; it was no easy matter to condole with his neighbor E'lis.

"Well, deacon, he said, "we druv by to tell you as we felt pow'ful cut up bout that fine cow o' yours as broke her leg yisteddy, but seems you don't need no help to bear your bad luck."

Deacon Ellis pulled a cedar splinter from the fence rail before he answered. "Well," he said slowly, "my ole 'oman set a sight o' store by that cow, an' my little gal cried for milk last night, to be sure. We'll miss old Spot, there ain't no denying, o' that. But we got a sight thin' to be thankful for."

"An' the heifer's down, sure enough?" Clearly, Mrs. Foster didn't find much cause for thanksgiving.

"One's down," said the deacon, "but t'other one's lively as a cricket. We'll have another cow in no time, an' that's worth thanking the Lord for."

"See here, deacon;" Mrs. Foster would hear of no further thanksgiving in the midst of such dire misfortune. She understood exactly what the loss of the cow meant to the invalid wife and sickly daughter of the man who was straining every point to pay off the mortgage upon the few acres he called his farm. "See here, deacon," she said, "you send David over to my house every evenin' an' get a quart o' milk for that little gal o' yours. 'Taint no manner o'count to us, an' David can cut across lots an' come for it in no time."

The deacon thanked her and said he would, and in his heart he thanked the Lord for the unexpected good, and that night he thanked Him aloud, upon his knees, for the gift of neighbors and friends. And the next morning at breakfast, when a blessing had been asked upon the humble meal and Mrs. Eilis set a mug of Farmer Foster's nice, new milk before the sick child, who clapped her little hands joyfully at sight of it, the deacon bowed his gray head again, and thanked the Master of mercies a second time "for all His many bless-

The next Sunday he was in his accustomed place at the village church, and when he knelt to pray, few would have suspected as he poured forth his prayer of praise and thanksgiving, that his only cow had broken her leg in the ditch and his best heifer had died with the pinkeye only the week before, and that his last and only hope of a cow had been stricken down with the same disease.

Streams of mercy never ceasing Call for songs of loudest praise Higher and fuller the sweet song rose, as if the singer's life had been one continual round of peace, and his pathway one of roses and perpetual summer. The good man shut his eyes to visible things, and closed his heart to worldly cares; and neither the dead heifer nor the unfortunate cow could shake the foundation her nose.

of thankfullness in his heart. Spring ripened into summer, and the corn in the deacon's field looked healthy. | tion settled down to its accustomed quiet But the wheat-alas! the sun creeping and decorum as the old man entered. across the waving billows found rust He was aging, Deacon Ellis was; he among the ripening heads. And when leaned heavily upon his staff, and the

singing in the cornfield, Farmer Foster for the thresher, the rain set in and the the sliver in his hair had given place to

The loss of his wheat was a blow to creek at the turn of the big road, and the embarrassed farmer, and he received in his eyes but followed each other in stopped a moment to give the mare a but little sympathy from his neighbors quick succession down his sun-browned continue closed. This gate doesn't work drink just as the deacon's song rose to its who had urged him to follow their ex- cheeks. He felt, as did many others of ample, and shock and cap his wheat on the congregation, that at last Deacon the Sabbath as the only possible means | E lis stood face to face with that moment of saving it. But with the consistency in life when there was nothing left for for which he was noted, he refused to gratitude. desecrate the Lord's day, but chose result to Him who controls the weather.

"Here I'il raise mine Ebenezer." Farmer Fos er riding down the big road heard the deacon's voice, and following the sound found the old man in the ruined field singing among the stubble. Not a break in the grand old hymn to tell of doubt, or discouragement, or Foster touched him on the arm and said, distrust. In the midst of wreck and ruin the altar had been erected and reconsecrated to Him who sends both sun to soften and rain to destroy.

"it's bad, mighty bad, a-comin' on me just now; there aint no denyin' o' that," field's left, an' that's a good deal to be tankful for."

"So 'tis, so 'tis," replied the farmer and he went home feeling that somehow Deacon Ellis' affairs were as bad as they cold be, but might be worse if the deacon had a mind to look on the dark side.

good man rode into the backyard, "is Descon Ellis a thankin' of the Lord, be cause the wheat's all sp'iled, 'Zekiel?"

"the deacon aint such a fool as to do limity of Faith erecting its altar upon that. He's some cut up about the the ashes of Despair. wheat, but he's jubileein' pow'ful over the corn."

"Well' when the corn's gone he'll mirate over the ground being left. An' when that's tuk there'll sholy be nothin' An' it'll be tuk, mark what I tell you,

It was not long after this that the deaeffort to comfort his stricken wife that he forgot his own sorrow, and failed also to notice that the drouth had ripened the corn before its time; so where he had hoped to find the full, ripe ear, only premature nubbins were hidden away under the crisp, yellow shucks.

"Well," the deacon drew his wife's nead to his bosom, "we have got each of the nation was moved with sympaother, Mary, an' that's a heap to thank thetic throbs, bemoaning the loss of its the Lord for."

But even that solace was denied him very long. Always, as the deacon said, with a terrible emergency. A subtle "one of the allin' ones," the strain upon mind and heart was too great for the crept along the floor, with death and frail body, and Mrs. Ellis was laid to rest destruction in its rapid progress. To by the side of her little girl under the tamper with it was almost fatal; to let it cedars beyond the wheat field.

The deacon's cross was growing heavy indeed. The neighbor's began to call girls unconscious of their mortal peril. him Job, and, although the voice still led O. floors below were workmen crowded the old hym on Sabbath mornings in the into rooms filled with valuable mavillage church, there was a quiver in it chinery. But there was no craven hesithat told how heavily the tried heart was tation, no selfish thought of self-preserleaning upon the "goodness and mercy" vation, on the part of the young hero of which he declared had followed him "all the hour. Cailing for ashes he only the days of his life."

Yet he still sang in the cornfield when the skimpy nubbins had been stored, sorbed the dangerous acid and averted a and there was nothing to do but to gath- dire calamity. But the fumes of the er the fodder.

"Oh to Grace how great a debtor, Daily I'm constrained to be."

The poor heart felt a revival of the ter R andall, only twenty nine years old, long-tried trustas the crisp, golden blades | yielded up his young life, having died in rustled to his touch. 'It's something to defending others from a like fate. All be thankful for," he said to his hired boy, honor to his name! Two heroes—the David, pulling the last armful from the stanted stalks.

Then the harvesting was finished; except the gathering of the pippins and the tablets of memory among those whom he wine-saps, and, as the crop had been a saved by surrendering his own precious short one, the gathering of it in was a life. Two heroes-the one a victor amid small matter. "We've got enough to eat, anyhow,"

he told the neighbors, "au' that's some thing to be thankful for." Finally the fruit was stored and Dea

con Ellis entered into his well-earned winter rest.

Farmer Foster's wife said, "an' sholy it blood;" many a martyr-like mechanic. is time."

yet ended; there was still one more ca. Let mothers teach these lessons to their lamity in store for him-the fire that sons-impress upon them the grandeur burned his barns and destroyed his last of true heroism. It embodies much of faint hope of paying off the mortgage the Carist-spirit, and is the very sum upon his land. It was nearly the and epitome of true manliness. It is enfinal stroke. The old man had buried his wife and child, for whom he worked and saved-now the means of his own livelihood were vanishing.

His neighbors were appalled. The good old deacon had no enemies; and now even those who had found something to laugh at in his strong faith in the face of calamity were shocked.

The Sunday following the burning of the barns the neighbors met early at the church and discussed the matter among themselves. It was finally decided that among themselves they would raise enough money to pay off the mortgage on the farm, and from their own full granaries furnish seed for the next year's

"I want to hear him bless the Lord once more," said Farmer Foster, with a big tear in either eye.

"Aa' have somethin' to bless Him for." added his wife as she brushed off a crystal drop that had trickled to the tip of

Then some one whispered that the deacon was at the door, and the congregait was cut and waiting the deacon's turn neighbors noticed, for the first time, how

Farmer Foster's tears no longer stood

For the first Sunday since the little rather to keep that holy, and trust the church had heard his prayers there would be no thanksgiving. Then the sympathetic farmer thought of the mortgage, already as good as lifted, and he felt a strong impulse to rise up in his place and tell him; to cry out: "Thank the Lord if you wish; go on thanking Him."

So excited did he become that Mrs. in a whisper: "'Z kiel, kneel down."

The deacon had begun his prayer; broken and quivering the accents, soft and slow the petition. The rod had fallen so heavily! There was a pleading cry for strength, a grasp at faith, a full surhe told neighbor Foster, "but the corn- render to the will of Him who doeth all things well; and then, as the voice gathered strength and the heart returned to its old-time trust, the chief characteristic of his religion exerted itself, and Deacon Ellis thanked the Lord that she whom He had given to be to him a helpmate and a solace had been gathered into rest "Well," said Mrs. Foster, when her before his calamities had overtaken him.

Then, as the grand old voice rose again in the sweet, familiar hymn,

"Here I'll raise mine Ebenezer, "No, Nancy," replied Farmer Foster, the people listening feit indeed the sub-

TO-DAY'S HEROES.

Zion's Herald.

The very air for weeks past has been full of expressions of grief, admiration, left fer Deacon Ellis to be glorifyin' over. and loyalty to the memory of a departed hero. All honor to his name! When they placed the remains on a caison and drew the old soldier through the streets con's little girl died. This was the heav- of the city on the war carriage, not a iest blow that had fallen upon him, man, woman or child but recognized the but so deeply engrossed was he in the sad majesty, the quiet significance of using so strange a funeral car. And when the riderless horse was led in the last solemn march, many an embryo hero unconsciously drew great draughts of patriotism into his susceptible mind and memory which, God grant, may bud and blossom into heroic acts in future days.

At the very time when the great heart military chief, a young man in Providence, R. I., was suddenly confronted liquid burst from a weak vessel and alone was sure death no knowing to how many. In a room above were ninety waited to wind a cloth about his head; then quickly spread the ashes which abpoison had been inhaled while the selfsacrificing ac; was going on, and, seven hours and a half after the accident, Walone with his name emblazoned on the nation's escutcheon of honor; the other with his name forever graven on the scenes of sad and terrible warfare, s conquerer in the midst of a protracted struggle; the other vanquished after one brief, decisive action.

It is our proud and warrantable belief that we have in our midst many of these brave, dauntless heroes-many a "; "The Lord will let Job alone now," Cromwell guiltless of his country's who only lacks the emergency to show But the deacon's troubles were not the swift hand of the Republican here. tirely apart from rashness, and while we teach that "discretion is the better part of valor," let us teach also that discretion must be the servant of valor; and when in civil government, or in the business mart, a danger must be met and conquered with quick decision, it may be that only valorous action can be consistent with discretion. The free untrammejed nature of the American boy is continually asserting itself in acts of bravery. The papers continually record deeds which, if they stood out slone, would excite wonder and admiration. The heroes in our midst are legion. God grant that as they increase in valor, they may increase in goodness, and the nation may then indeed be proud of her heroes All honor to their names!



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Correspondence.

READ! THINK! ACT! Jesus says: "If ye love me, keep my commandments." "Go ye into all the world, and preach the gospel to every creature." This is one of his command. ments; if we love him, we will keep it. Pray ye the Lord of the harvest that he will send forth laborers into his harvest." "Who goeth a warfare at his own charges; * * * even so hath the Lord ordained that they which preach the gospel should live of the gospel." Kind reader, ponder these Scriptures; pray over them earnestly. Now let me whisper a little matter into your ear, and the Holy Spirit move your heart, so that what you do may please God. Rev. J. J. Methvin has gone as a missionary among the wild Indian tribes, and thus our prayer for more laborers is answered. My heart was touched by a letter from him to Miss Lucinda B. Helm, which was recently published in the Nashville Christian Advocate. He describes the little, cold, open shanty in which his precious wife and dear children will have to shiver through the cold, wintry months unless means come at once to build a house. He tells how, when it rains, every thing has to be piled up and covered in the house to keep it dry. 1 thought then of our golden rule, "As ye would that men should do to you, do ye even so to them." I thought of the time when my precious wife, the stay of my

heart, made home happy, and even now my heart melis in loneliness, for she has gone to the God-built house, where they suffer no more. And I said, if I were there, as Bro. M. is, with my wife and little ones, what would I think of professed Christians at home, praying God to "send forth more laborers into his harvest," and leaving us to suffer in the cold and rain. So I prayed, "Lord bless Bro. Methvin and his dear family." But the question comes up, "Who goeth a warfare at his own charges?" and the answer is, "No one." Then I hear, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," (1 Cor. ix:7-14). "I was ahungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 1 was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." They ask, "When?" and he answers, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." You say. O, if Christ was there in that condition. how quickly, liberally, gladly, I would help build that house. Very well, brother, sister, here is your chance to shelter the Master: "I was homeless, houseless, and ye sheltered me." "Ye did

build that house at once. I send \$5 to Miss Lucinda B. Helm. Louisville, Ky. She is agent for the Woman's Department Church Extension to build parsonages. Send her some noney at once. Yours for Jesus' sake.

L. L. PICKETT.

DAINGERFIELD, TEXAS. Missions.

MIRACLES OF CHRIST IN NEW ZEA-LAND.

The hardest principle to live up to is to do right for the sake of right itself. Right is only valuable as it relates to some person or thing. As far as we are able to judge we distingush right from wrong by the good there is to some one in right and the harm in wrong. When we can see neither the good nor the evil we depend on revelation from God. And we believe that God always "has an eye single" to the good that may result to the receiver of the truth at the command. We all need to know something of the results of our labors or expenditures, or rather we need faith in what we desire before we will make an effort. And in spite of our faith in God we invariably look to results for encouragement. We seldom become enthused without first beholding some results, and the greater the results the greater the

enthusiasm. The only objection that can be brought against this is that we fail to honor God him by obedience, without seeing results or fruits of our labor. Otherwise its sake in an abstract sense, when no his creatures, because of the good there for their sakes. is in the act to some creature; otherwise the thing might as well be left undone. We ought to do right to keep out of evil-

history in the isles of the sea.

the natives, who were called Maoris in enough for the demand." the beginning of this century, were in almost the lowest conditions possible. and showing no orderly arrangement, God's faithful workers in these fields! not even being furnished. Their cookprevailed. New born babes were left in

neglect to cry themselves to death. "Superstitions too absurd to be soberly recorded ruled the people. A pain in these Maoris accept in return for their the back was treated by jumping and hospitality. treading on the patient. Dreams and omens were regarded as infallible. The issue of a war was determined in advance by setting up sticks to represent blessings, to the destitute about them. contestants and watching, which were A grand missionary meeting was called oracles and witchcraft was the dreaded One whole day was consumed in adfoe, to defeat whose malign designs any dresses on missions, fifteen or sixteen of cruel death.

"The Maoris were the worst of canenemies on the battlefield, and then feasted on their roasted remains. Their virtues were so few and their vices so appalling that not a few Christians others. doubted whether there was anything left worth saving or possible to use as a had no gods nor any objects of worship. buildings erected, etc. Thunder they attributed to Atna, a were used, and they threatened to burn or kill and eat the demon unless he should depart. They also believed in were, at best, devil-worshipers. Their bands.

"In 1814 the first missionaries were 'et's go.'

"In 1821 the missionaries were reably. The chief threatened to burn Mr. Turner's house and eat him and his it unto me." Lovers of Jesus, we must wife, simply to extort a present. Other chiefs harassed them with similar and fortitude of these brave souls.

> "The cannibalism of the Maoris has never been exceeded in atrocity. Mr. Turner found several chiefs rollicking by aftre. Oa turning to the fire he saw a hu-Eaglish missionary while on a cruise, field; and he who thinks first of his pervegetables and fruit. He obtained these and was about leaving, when a chief asked him if he would like some flesh food. The missionary said, 'yes,' and dead at his feet, with the words, 'Is that blocd sufficient for you?' The missionary was of course horror-stricken, and he returned to the ship full of sorrow.

"In January, 1827, the whole party after suffering from a civil war, suspicion. threats, violence, theft, burning of houses and fences, etc., were compelled to embark for New South Wales. Their brief statements-not as readable as that from which they are taken-will give us an idea of the awful condition of this people. Is it possible that they could be raised? Let us see the wonderful results of the labors of these heroes and hero-

"The same year the missionaries received a Macedonian cry by the chief Patuone, to return. It was irresistable The next year they returned and settled by our faith in his promises, or honor in the chief's province. Two years of fruitless labor passed by. Few would hear them -- not even this chief. In 1830 we have a right to look to the results. there were more attendance and atten-God in his perfection might do right for lion given to the truth. But the most powerful witness was that of the lives of good to some individual may be expected these godly men and women. 'Ye are from it, but this is too high for man, and the light of the world.' These Macris may almost be questioned on the part of | could but see a tremendous contrast be-God. We mean to say that we believe tween themselves and the heroic and unthat God does right in his dealings with selfish souls who were risking life itself

"The first conversion startled the whole community. Tawai and Miti, two of their greatest warriors, openly declared doing if nothing else; but God is right in their allegiance to the new captain of himself and needs not to be preoccupied their salvation. God's spirit was at work. for this purpose. But let us all look for Some came forty miles in canoes to hear And such unselfish wish as this for results in Christian work that we may the gospel, and, as in a day, multitudes service is the very soul of all true friendbe enthused. They are numerous enough turned to God. The natives overflowed ship. and wonderful enough. However, if we the chapel, and the forests and hills becan see no reason for a duty, God's wis- came sanctuaries, where the word was dom insures us that all his commands preached to attentive listeners. In 1821, will result in some good to us and to there was no book written or printed.

hatred. The lowest type of savage life How were they received? With human and of happiness in life. and Christian kindness. Not to be club

these regenerated cannibals told of Him nibals. They drank the blood of their who had saved them and of their passion to tell of Jesus to the last. Poor as these were, they gave at this convention

"The subsequent history of New Zealand was one of large and frequent out. basis for the gospel. They could scarce pourings of the Holy Spirit. They be called idolators, for they were so low sought to water others and were watered sunk in barbarism that they had not even themselves. Hundreds were converted, the invention to construct a god, and new churches were organized and new

"We have designed only to give the great spirit, whom they feared as the early history of the New Zealand misauthor of all calamities. They believed sion; but in 1860 the Wesleyan Church him to come as a lizard and prey on the numbered 5000, with 200 Sunday schools, vitals of the sick, and hence incantations | where 7000 children were taught; 12 000

were regular attendants at worship." Now, my dear reader, are these won derful facts enough to give us great con-Wire, the devil of the Maoris. They fidence in foreign missions? And should we'not be greatly enthused over them? If vague belief in a future state was robed this has been done, can we not assist in in a gross and sensual conception. repeating it among the millions ha are When a chief died slaves were killed to yet without this wonderful power of G.d. wait on him, and widows sometimes put to save them from the awful state into themselves to death to rejoin their hus- which they have sunken? If there were no eternal results in this work we should be more than ready to give our money met by them with curiosity, then dis- for their conversion to a state of civil zatrust and hate. It was almost impos- tion. In all candor and soberness, what sible to get a hearing. The few who ought we to do in furnishing money came, almost nude, or in fan astic dress, when these men and women of God give would rudely leave in the midst of the themselves to do in person what we are service, saying aloud: 'That's a lie; not willing to pay for. If any of us were forced to this work we would give our fortunes to be excused, and yet we ceived at Wangaroa equally as unfavor. often give five and ten dollars only, when we ought to give fifties, hundreds and thousands. In the light of the heroic sacrifice of our missionaries, what ought to be thought of a man, woman or threats and outrages, but were kept at child who will give twenty-five or fifty bay by the remarkable Christian coolness cents just to get a begging preacher to hush? How can such dribbles be any more than "hush-money?"

A. C. BENSON. DALLAS, TEXAS.

SERVICE VS. HAPPINESS.

sonal happiness is out of place in life; while he who desires to be of personal service there will find new opportunities of indulging his desire at every step of the next thing was a fine young lad lying starts in life with a main purpose of being happy will fail of happiness so long as he continues in its pursuit; but if he be trained to find his joy in unselfish service in behalf of others, he will be likely to compass his main purpose of life, while finding more happiness as an incidental result of his unselfish serving. than he could find through its deliberate seeking. And as with the child, so with the mature man, the seeking of happiness is as unsuccessful, as it is unworthy, a pursuit in life; while the unse fish seek ing of service has the promise of as sured success, together with the highest possibilities of added happiness.

Friendship is but a pretense or a failure so long as it is valued primarily because of the happiness it brings. Only he whose chief desire in his friendship is to be a friend in unselfish serving, even at the utter loss of his personal happiness or comfort, knows what it is to be a true friend, or can experience the truest joy of a noble and an ennobling friendship. Shakespeare brings out this thought at its fullest when, in a sonner to his friend expressive of his undying love, he urges that friend not to allow the loss of him to be a soriow, and adds. in unselfish tenderness:

"Nay, if you read this line, emember not The hand that writ it: for I love you so That I in your sweet thoughts would be forgot If thinking on me then should cause you woe. Oh, if, I say, you look upon this cerse

When I perhaps compounded am with clay. Do not so much as my poor name rehears, But let your love even with my life decay."

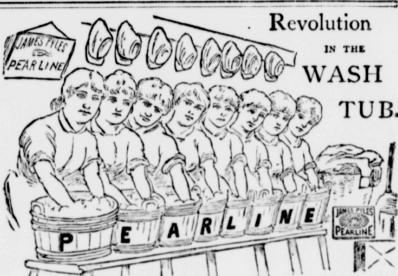
Married life can never be what it ought to be while the husband or the wife makes personal happiness the main object of its securing. If a man seeks others. In missionary labors we find The missionaries no sooner learned to a wife because he thinks she will make great encouragement by looking at the talk than they began to teach spelling bim happy, he is likely to be disappoint. grandest results to be found in all our and reading. They sent to England and ed in his life-pursuit so far; but if he labors for our Savior. The chief trouble had types cut, and books were printed in enters the married state in the hope of is in getting our people to take a little the Wangaroan dialect. 1840 was the giving happiness to the woman he loves, pains and look at the facts. If they will golden year, when a new religious litera- by his unselfish endeavors to be of service only look, these most wonderful of all ture was introduced into New Zealand to her and to hers, he is likely to succeed facts will certainly enthuse them until Within two years the press printed 5000 in his endeavors, and to have more of some thing will be done. As so few will Scripture lessons, 3000 spellers and read- bappiness in addition, than he could have read our reviews, I seek to reach them ers, 6900 catechisms, etc.; 13 regular if he lived for happiness. And as it is girls in schools, 3300 church members also. If she marries in order to be happy, We first need to glance at the con- were gathered into the fold; 15,000 copies she will probably find that she has made

sensualists and voluptuaries and epicures vice; but man inclines to think of God of the lower order of humanity make as existing primarily to secure happiness blown down. Jugglers were their by the Okaroans that las ed three days. personal pleasure the chief purpose of for man. every man in every sphere of living.

hended by those who count the religion for-and more -Sunday-School Times.

ditions of the heathen. In New Zealand of the New Testament were not nearly a mis-step in marrying; but if she mar- of the Bible their religion. There are ries in order to be unselfishly serviceable Christians who seem to suppose that it Now let the reader contrast the follow- as wife and mother, she will always find is God's mission to give them happiness, ing, and say if he can there are no mira. something to do in the line of her object | rather than it is their mission to render They lived in very contracted dwell cles being wrought among the heathen. of living, and her highest happiness will God service. There are Caristians who ings, not high enough to stand erect in, Surely signs and wonders are following be an incidental result of her success in are always readier to tell God what he a life of loving service. So it is in every can do to make them happy, than to ask "In 1809 the ship Boyd had been burn- sphere of life. He who seeks happiness God what they can do to serve him. ing utensils, a few stones. Polygamy ed and its crew drowned by these as the object of his living will fail, and And there are Caristians who evidently had no limit, except the ability of a man then cannibals. A shipwreck at will be a failure; while he who seeks to deem it the most natural thing in the to procure wives; every household was a Kaipara Heads cast over 200 persons be of service in his life-sphere will not world that God should give them the delittle hell, with daily strifes and deadly naked and destitute on the shore come short of a fair measure of success sires of their heart for the hour, but that it is very strange that God should call on Just at this point it is that the religion | them in his providence to serve him by bed and roasted, but snugly housed and of the Bible differs absolutely from the doing and enduring that from which their fed in Okaro, and not one farthing would irreligion of the world and from every whole natures recoil, in their love of selfform of false religion. All the material ish ease. And thus it is that God's ists and agnostics and scoffers among standard for man is very different from "Most wonderful of all, these New the more cultivated classes of the world, the natural man's standard for God. Zealanders felt that they must send the make personal happiness the highest ob Man is created to find the highest end of gospel, which had brought them such ject of living; just as surely as all the his being in unselfishly doing God's ser-

existence. In the grosser and in the That man's ultimate happiness will be more refined forms of false religion the secured by his unselfish service of God innecent person was liable to the most which were made by the converted same idea is predominant; whether it be is not to be doubted; but so long as man natives. No wonder if all eyes wept as represented in the Scandinavian Val- lives only for his own happiness, he can halla, the Muham madan Paradise, or the no more render unselfish service to God Booddhistic Nirvana. But in the Bible, than a soldier can be a hero in the hour on the contrary, the supreme duty of of battle while the chief desire of his man, and the supreme object of man's heart is to secure his safety from bodily about thirty cents each for missions to living, may be summed up in man's lov- harm. On the highest place of living, ing service of God, and in man's loving as on the lowest, man's truest joy can be ministry to his fellow-man. Not hap found only in a purpose of life that overpiness, but service, is the true object of shadows all thought of his personal comlife, according to the Bible standard, for fort and safety; for whoseever would save himself shall lose the prize he seeks; And just here, again, it is that the re- but whosoever shall lose bimself in ligion of the Bible is oftenest misappre- Carlst's service shall win all that he lives



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The Joint Board of Publication of the Texas Conferences, M. E. Church, South, will hold its regular annual meeting in the office of the TEXAS CHRISTIAN ADVOCATE, Oct. 17th, at

JNO. H. MCLEAN,

YELLOW FEVER FUND.

In the ADVOCATE of Sept. 27, announce ment was made of \$39 raised in the Apvo CATE office for the benefit of the yellow fever sufferers. Since that date the following amounts have been sent in:

Citizens of Ledbetter, \$6.25. While attending school in my boyhood days, I lived through a yellow fever epidemic in my native city, (New Orleans, La.) and although I never fell victim to the disease, I have some idea of the condition of the people. In haste, Chas. A. Hooper, P. C. Ledbetter Mission, Texas Conference

I herewith enclose money order for \$11.75 a subscription gathered from a few of the citizens of Seguin towards the relief of the sufferers from yellow fever. Kindly acknowledge in Advocate. C. F. Goodenough. SEGUIN, TEXAS, Oct. 3, 1888

Place to the credit of yellow fever sufferers, from S. H. Morgan and wite, \$2. ELGIN, TEXAS, Oct. 3.

Enclosed find money order for \$4.15, which you will please forward to yellow fever sufferers at Jacksonville, Fiorida.

J. D. WHITEHEAD. DAINGERFIELD CIRCUIT, Oct. 4.

The subscription to date is as follows: Total......\$63 15

A telegram was sent October 5th, to the mayor of Jacksonville, Florida, authorizing a draft for \$57-the amount received to that date. The remainder will go forward in due

HOPE.

By the love of God is meant God's love to us and not our love to him. A at home. Christians are in the world described by the ADVOCATE as the conlittle boy was watching a gentleman strangers in a strange land and have dition to receive and understand the nursing a playmate who was dear to the their citizenship in another country. A revelation of God is just as essential to boy's heart. The gentleman was mani- realization of this fact binds them nearer discovery of the truths of science. Sir festing the deep and tender sympathy together! What we wish to call atten- Isaac Newton became the great philosotoward the sick boy that a father would tion to in this article is the responsi- pher and scientist that he was because have shown in the most careful atten- bility of the church to use the social with the mind of a child he sought the tion to his own child. At that moment disposition as a means for doing good, truth, willing to learn of nature, and cure the best results from such punishthe little patient's companion ran his That it is a powerful means both to not presuming to teach her. If our ments, both to society and the evil hand into his pocket, drew out a penny and offered it to the gentleman. At that moment the boy fell in love with the man, and as love always gives, he offered his only exchangeable possessions at the time. There is much that goes in the name of giving where there is no love, but there is no love to be ready to impart good will and cheer to everybody with whom it comes in contact. True Cristian love does not always exhibit itself in the excessive emotional demonstrativeness that runs into the familiarity which he do not say the love to be ready to impart good will and cheer to everybody with whom it comes in contact. True Cristian love does not always exhibit itself in the excessive emotional demonstrativeness that runs into the familiarity which here is not the uncontact. The contact the dolor of the love of the sailer lust hand into his pocket, drew out a penny edify the saints and win the uncon- skeptical editor read the article from doer, shed abroad in our hearts by the Holy ready to add to the comfort and hap- profess religion after they reach ma-Ghost which is given unto us." How piness of others. In the welcome, the ture years is proof that religion is an many of us read these words and imag- hand-shaking, and the visit, it has some- unreasonable thing. Well. Few peoine that the love of God shed abroad thing real to impart, and by ple ever get an education after they beown love to God, whereas it is his love intercourse the Christian imparts reasonable thing. How many people to us. As the sun sheds abroad his the highest spiritual gifts. It is in the circle of this skeptic's acquaintlight through the bodily organ, the eye, one thing to cast the crust of bread to ance ever learned the science of into the living consciousness, so the the beggar at the gate, and quite anoth- geometry, astronomy, chemistry, geol-Holy Ghost, through the spiritual organ er to bring him to your hearthstone and ogy, or philosophy, after they became of the soul, makes us conscious of God's feed him at your table. In the one mature? Why is this? Is it because love to us. The divine love may be case you may gratify a physical appe- they became so wise that they saw the

imposter? The hope which fadeth not away must be begotten by and from house to house. the Holy Ghost, and he that is without God is literally without such hope in the world. To say that we hope we have religion is only to admit that we doubt, for a man does not hope for that which he has in possession. The Christian's hope is born with and is firmly grounded able piece of logic: in the love of God, made a conscious possession to the heart by the Holy Ghost given unto us, and no man can tope to be saved finally until he is

CHRISTIAN SOCIABILITY. That the social element in human

nature is one of the nobler or higher

characteristics of man w nargay be

saved presently.

denied. It will be admitted, also, by all who are willing to do justice to Christianity, that the Christian religion enlarges and ennobles all the faculties of the higher side of man's nature, while it brings into subjection the lower appetites as well. The social disposition is based on a community of nature and interests. Men of like disposition, occupation, or habits are naturally drawn together with a stronger attraction than others. It is through the social intercourse that men give and receive from one another their best and worst, highest and lowest, possessions. In Christianity there is the deepest and broadest basis for the exercise of the social disposition. The community of interest in the atonement, the common Christian experience, and the common aspirations Christianity, that the Christian re-perience, and the common aspirations said on this subject, and we contend that a for a nobler life, together with com- religion that is only applicable to a child-like mon temptations and hardships, all mind is not the religion of true civilization combine to unite the people of God in a society by the very strongest social spiritism, witcheraft and miracles. Ethical ties. It is said that the social tie is culture appeals to the old as well as the young. THE LOVE OF GOD THE GROUND OF never felt so strongly as when citizens Now the editor, if really possessed of the same country meet in a foreign with the wisdom he assumes, should land, even though they were strangers have known that the child-mindedness

is fine churches and fine dress keeping the grounded in buman love only poor from the sanctuary, but it is our love of God in this case has not become | brotherly greeting that make the stran- translation of it that is the best." At and the unchanging and unchangeable our churches. We are well aware of mind can make in one brief year! Howwhen he attempts to look into the great preacher are not themselves acquainted have been quite so shallow. beyond, the thought must always be with half the membership of their own present to him, that no one can hope congregations. The genuinely Chrisfor eternal life until saved from sin. tianized social disposition, however, The inevitable "until" is the barrier does not expend itself in a little handover which his hope cannot leap. The shaking at church, but dispenses its lively hope unto the inheritance that blessings in the highways and hedges

> A SPECIMEN OF INFIDEL WISDOM. author of the following very remark-

We sometimes refer to the well-known fact that most people get their religion in childhood. Among the first impressions that are made upon the child-mind in Christian communities are those concerning God and the devil, heaven and hell, and being first to occupy the mind they become almost indelible. Few people profess religion after they reach mature age. If religion was a reason able thing, and appealed to the understanding as do science and philosophy, the case would be reversed. It is no compliment to religion that it is only adapted to the youthful, untrained mind. In using this fact against religion we have been accused of unfairness by our Christian friends, but here comes the editor of the TEXAS CHRISTIAN

ADVOCATE and says:

Now this confirms the worst we have ever It is only a relic of barbarism and ignorance The future will slough it off with familiar

intormed, is an exception to his own tianity, and no man ought to be satisthat which is grounded in God's love in the disposition behind the finery, ture years was so well satisfied that he by Christ. as a fact of personal knowledge is like Why are the poor prejudiced against was not deceived in his youth that he that founded on the everlasting rock. It these things? Is it not because they professed it again. He then preached must not be forgotten, however, that understand that they represent a proud and told his experience as a reality hope is not the condition of salvation. spirit and a haughty disposition? Let about twelve years. Well do we re-And there is a hope before and a hope the best dressed lady in the land show member the opening words of a sermon after conversion. The one is a hope in a substantial way her sympathy and preached by this same philosopher dufor conversion, and rests upon the uni- good will toward the poor, and she ring an annual conference. He took versal love or goodness of Godas revealed will have a much stronger hold upon the Bible in his hands and said: "I by the providences of God, the gift of his their affections than one who wears a believe this Book. I believe it to be Son, and the promises of his word. meaner dress, but carries also a meaner the Word of God from beginning to This hope is not Christian hope. The spirit. The hearty welcome and the end, and am willing to accept any an element in personal knowledge. ger, the poor, the old and the young, the next conference he surrendered his Every effort to stretch this hope into feel at home in the Father's house, is credentials as a minister of the gospel. the future is met by the obstacle of sin, the thing so much needed in some of What rapid and wonderful strides the law that excludes everybody from the the fact that some who make the loudest ever, if our philosopher had got his kingdom of God who does not enter complaints are often the most deficient education as well as his religion while through spiritual birth. Whatever may in this respect and many members who young, most people think that neither be the hope of the sinner as to this life, complain of the unsociableness of the his religion nor his philosophy would

> EVERY denomination in Christendom as one leading, fundamental doctrine, which acts as a spinal column to the entire system of theology taught by each; and when this spinality is given up, this center taken out, the whole circumference takes on new shape. This is true, both in doctrine and polity; The editor of an infidel periodical, and it is interesting to study, in this who drank too deeply of philosophy light, the many ecclesiasticisms that some years ago to be religious, is the have set up shop in the world. Passing over the basic idea of other denominations, it is always in order to say that the leading idea in Methodist doctrine is holiness unto the Lord; and in her polity the fundamental principle is expressed by Mr. Wesley: "The World is my parish!" When Methodist people forsake the pursuit of holy living and contract her forces of evangelization, the original charter under which she went before the world will have been forfeited. We cannot ape and pattern after other people, however good they may be in the abstract. We must hold to the old doctrines and the old methods. Saul's armour may seem more comely, and better fitted for the Goliah before us, but our past history and our past successes prove that our simple sling and stone, with the power of God, are the most effectual weapons in our

> > WE have been asked to call attention o the following, adopted at the Annual Congress of the National Prison Association held in Boston last July:

> > Resolved, That the practice of observing one Sunday in each year as Prison Sunday, by the churches, which has been adopted in some States, is approved and recommended for adoption in every State in the Union, and that the third Sunday of October is hereby esignated as a suitable day for this purpose The observance of Prison Sunday has also

been approved and recommended by the Na-

tional Conference of Charities and Correction.

Christians to ameliorate the sufferings and save the souls of those that are in prison. Special services in the churches in behalf of this cause may do much to arouse sympathy and increase effort in that direction, but we should not confine our efforts or our prayers to a single day. Each Sabbath and each day we should remember the souls of them that are in bonds. There should be no effort to prevent the necessary punishment of wrong doing, but every Christian effort should be made to se-

shed abroad. "Hope maketh not that runs into the familiarity which the Advocate's position. Our critic But so says not the man who, forgetting ashamed because the love of God is breeds contempt, but it is always thinks that the fact that but few people the things that are behind, is pressing toward the mark for the prize, This man counts all things but loss that he may gain Christ. He counts not the merits of his own deeds, and knows no in the heart is nothing more than our giving receives in turn. By social come old, therefore education is an unof his ability. The man who expects to win the race of the future must not load himself down with the past. He who stops to count the steps already trod will fail to capture the prize in the end.

THE best interpretation of an abstract immediately reciprocated in the human tite, in the other you may elevate him unreasonableness of these things? moral principle is the concrete practice heart, but the testimony of conscious- morally and spiritually. What Chris. According to the skeptic's own of the principle in conduct. There ness is that we love him because he first tian has not been strengthened by logic, if these sciences appealed was such a strict correspondence beloved us. We are first made conscious social communion with his brethren, to the reason, then all this tween the life and teachings of the of his love, then our affections respond and what one has not felt the need of would be reversed. More people would Master that his acts in life are always reciprocally. It is because hope is it even in the midst of a community learn them after they became old than the best interpretation of his words nope for a benefit is grounded in a personal knowledge of the king's love to him is not put to shame by the sneers of the crowd as he presses forward to receive the king's gift. But what who, presuming upon his own feelings, should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other, is the reproach of some of our should find that the king regarded him only as an enemy and an other they man ture they man ture they man ture they man ture they and ture because they see its unreasonable. This was a restauch that society in other congregations. It is no light reproach to seek to the spiritual and the home of the down-trodden and the home of the sup that it creates something of a study this slocitles to do as they said, the should not because they see its unreasonable. Others they said, the should not because they see its unreasonable. Others that most of the operation of the man ture because they see its unreasonable. Others the down-trodden and the home of the sup that it creates something of a shock to think of closing or those that it creates something of a study that it is a they like the down-trodden and the home of the sup that it is a they are the down-trodden and the home of the sup that it is a they are

logic, for though he professed religion fied with his religious life whose life s like the house built on the sand, while humble opinion that the real barrier is while young, he lost it, and in his ma- will not exemplify the principles taught

> weekly by the visits of the ADVOCATE. This is a noble example and worthy of about the widow's mite:

League:

The Personal Liberty League has met, adopted a pian, issued a manifesto, and adjourned. All this in Philadelphia! With what horror would Penn and the good old Quakers who founded this commonwealth look upon the existence and principles of such a body! It is worth noting that the names of those who are prominent in this League are the names of foreigners. When will foreigners learn that though they are welcome to come ito our land, it is in bad taste for them to undertake to make a beer-sotted Germany or a wine-drunken France out of our America? It would be well forthem to consuit the declaration of the Supreme Court of this State, that "Christianity is a part of the law of the commonwealth." One of the first clauses in the "manifesto" issued condemns the principal object of the organization. This object is the abolition of all restraint on the liquor traffic, the opposition to all restrictive legislation, and especially the death of the prohibition movement. But they state, to begin with, "We have a right to demand personal liberty so far as it does not infringe on the rights of others." That is where we all stand. But the manufacture, the sale, the drinking of intoxicating liquors is an infringement on the rights and privileges, a blow at the peace and happiness of every citizen of the commonwealth. Every distillery, prewery and saloon, is, if nothing else, at least a nuisance in the community. Every drunkard is a curse to his fellow-men. Every drunkard is a curse to his fellow-men. Every drunkard is a curse to his fellow-men. Every drinker, seller and maker of intoxica-ting liquor is a standing menace to the temper-ance an i righteousness of the present and of the coming generation. The whole business is such a drain on the lives, heaith, happiness, wealth and prosperity of the country that its existence is an infringement on every man's rights. In accordance with the very first principle of the League's manifesto, "the sa-loon must go."

The Golden Rule pain's in strong colors, but not too strong, the prison of the

No man can go on accumulating, laying up, adding dollar to dollar, acre to acre, never giving, seldom spending, without incarcerating himself at last in a prison-house. By-and by he finds that above him, around him, beneath him, is nothing but money, money, money. We have all read of the miser locked into his own cellar with his gold. The heavy trap door falls while he is counting his money, the ponderous spring lock clicks, and ed into his own cellar with his gold. The heavy trap door falls while he is counting his money, the ponderous spring lock clicks, and he is a prisoner with his precious box of money. He has it all. He can plunge his arms up to his elbows in coin, but he has nothing more, and he is the poorest man in the universe of God. He is shut in from the light of day; no friendly ear will hear his cry, no friendly voice will answer his call, no friendly hand will help him out, and with all his thousands he is a poorer man than the beggar on the street above him, whose only possessions are the free air, the generous sunlight, and the crust of tread in his hand. So every man who hoards and does not spend, who piles up and never gives away, is slowly incarcerating himself in a similar dungeon. The trap door does not fall suddenly, the spring-lock does not close with a snap in his case, out nevertheless, by the slow accumulation of years, and the slow growth of habit, he enclosed as tightly as the miser in his cellar, is and his only companionship is the wealth which at last must become wor hless and useless to him.

Zon's Herald thinks that too much dwelling on similes destroys the useful ness of the figure:

The Christian Register, remarking on comparison made by a contributor to the Watchman between conversions and the ef-Watchman between conversions and the effecting of life insurance, expresses its disapproval of "commercial" explanations of Christianity, and observes that this particular comparison fails in one respect. Did not our Lord make a commercial comparison when he said, "The kingdom of heaven is like a merchant man seeking goodly pearls!" or when he utti-red the parable of the talents which were to be traded with? That any such comparison should fail in one or more than one particular, is nothing against it. Very seldom can a simile, as the saying is, run on all fours. In every such case the concrete example resembles in certain respects the spiritual principle taught by it. The worst of it is that some preachers, in their endeavor to make the correspondence more perfect

This is what the Mathodist Recorder thinks about the legal limitation of foreign imm gration:

Undoubtedly the passage of the bill absolutely excluding Chinese laborers from entrance into this country was not prompted by considerations of statesmanship, but by cheap d-magoguery bidding for anti-Chinese votes. Still, while admitting this low motive as the occasion of this bill, yet it is a question whe her wise statesmanship would not dictate that limitations be thrown around immigration. We have been receiving more foreign elements into our country than we can readily assimilate. If American civilization, as a type of civil society, is worth preserving. readity assimilate. If American civilization, as a type of civil society, is worth preserving, it should not be endangered by contact with large masses of people impregnated with ideas antagonistic to the spirit of our institutions. Particularly the interests of labor must suffer from unrestricted immigration. American institutions and principles have dignified labor and given to it rewards unknown to the pauper labor of Europe. If the laboring classes of Europe are permitted to bid in free competition with the laboring classes in our own country, it cannot fail to tend in the direction of lowering our ideal of labor to the degraded standard of European countries. It is true we have so long been accustomed to consider this land as the harbinger of the down-trodden and the home of the oppressed that it creates something of a

him only as an enemy and an churches. Much has been said about Then he, if we have been correctly the world of the principles of Chris
we rejoice in the fact that Methodist to eight millions of people and controls prophim only as an enemy and an churches. Much has been said about Then he, if we have been correctly the world of the principles of Chris
preachers have justly acquired a world-wide erty amounting to more than \$115,000,000. If

tianity, and no man ought to be satisfied with his religious life whose life will not exemplify the principles taught by Christ.

Bro. J. M. Harrison, of Flatonia, sends five dollars to help send the Approach to widows or others who are not able to pay for it. In behalf of the beneficiaries we extend thanks to Bro. Harrison. This will send the paper to five persons whose hearts will be cheered weekly by the visits of the Approach.

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The Pacific Methodist talks in this wise

This is a noble example and worthy of imitation. There ought to be a large fund expended in this way. The publishers kindly propose to meet any who desire to help in this good cause, and put the paper at half price. Let us have a boom on this line.

A FEW MINUTES WITH THE PRESS.

What the Papers Think and Say.

The Pittsburgh Advocate thus discourses about the Personal Liberty League:

The Personal Liberty League has met, adopted a pian, issued a manifesto, and adjourned. All this in Philadelphia! With

We are persuaded that however correct the Methodist may be as to the widow's mite as a general proposition, the Christian can do as much good with \$1 as with twenty nickels, and the rich man's dollar is sometimes given as religiously as the poor man's nickel. However, the Lord hath need of both.

Here is the way the Southern Advocate speaks its mind on the impurities of speach in and out of the pulpit:

of speech in and out of the pulpit:

We must not forget that "entire sanctification" means entire sanctification. If the heart is sanctified the lips should be none the less so. Hence, "saxctified lips are free," as Bishop Hendrix declares, "from slang and coarseness of speech both in the pulpit and out of it." We have no toleration for pulpit vulgarity. An eminent divine, addressing a class of theological students on the importance of preparation for the pulpit, exclatmed: "My young brethren, it is a fearful thing to talk nonsense in the name of the Holy Ghost!" flow nauch more fearful to stand in the pulpit as the mouth-piece of God and utter vulgarity and even profanity in the name of the Holy Ghost! In the name of all that is sacred and holy, let us have no more of it. We are amazed that any decent congregation of Christian worshipers should tolerate such pulpit desecration. We are more than amazed, we are shocked and mortified, that any Christian minister should be guilty of thus profaning the sacred desk. It is one of the sad signs of the degeneracy of the times that this style of pulpit performance seems to be popular with many. It is the "tock in trade" of many so called evangelists. Slang is point, coarseness is strength, vulgarity is power! In the name of the Holy God of Isis point, coarseness is strength, vulgarity is power! In the name of the Hoty God of is-rael we protest against such impurity of speech in the pulpit, or out of it.

PERSONALS.

-Rev. C. E. Pelot, of Tampa, Fla., has offered his services to the people of Jacksonville during the epidemic.

-The Rev. A. C. Coney, editor of the Monana Methodist, has been presented with a 60 set of the "International Cyclopedia." -Rev. C. 1. Van Deventer has been appointed by Bishop Hendricks, at the request of the Missouri Conference, agent to raise \$25,000 for the "claimants" of that confer-

-Rev. Sam Small has been nominated for the State Senate of Georgia by the Prohibition party, and has accepted the nomin tion. He challenges his Democratic oppo-nent to a joint canvass of the district.

-Rev. C. L. Chilton has been transferred from the Southwest Missouri Conference to the St. Louis Conference, and stationed First Church in St. Louis. Rev. C. M. Hens-ley, of the St. Louis Conference, has been transferred to the North Alabama Confer-ence. -Raleigh Advocate: Some of our ex-

changes stated last week that Rev. Dr. R. S. Moran was dead. This is an error, we are glad to be able to state. Dr. Moran has been sick for some time, but his physicians think he has passed the crisis in his disease and that he is on the road to recovery. -Wesleyan Advocate: Rev. J. L. Pierce is

a marvel to himself and his friends. Two months ago it was considered certain that he months ago it was considered certain that he would never preach again, and that his death was only a question of a few months at most. News now comes directly from him that he is at work in his charge, has preached three times without any inconvenience; he eats well and sleeps soundly. This is truly gratifying. Let us hope that his recovery is permanent. -English Correspondent: Sir Samuel

Howe, K. C. M. G., Governor of Sierra Leone, died at Madeira on August 28th. He also was a Wesleyan minister's son. His also was a Westeyan imbister's son. His excellency took part in the expedition of Lord Wolesley to Coomassie; and undertook many missions for the pacification of the in-terior of Africa. One of his last efforts was to establish peace in the Sherbro' river, and with the tribes immediately behind Sierra Leone.

SOUTHERN METHODIST NEWS.

-Los Angeles Advocate: Our new hymn book will be out next March. This inteillgence comes to us direct from the Publishing House. We can sing of the "sweet bye-and-bye" for some time longer. -A writer in the St. Louis Advocate writes

that the book trade of the Southern Methodist Publishing House shows signs of steady and healthful growth. Of late there has been an increased activity in this line or work, and the benefits thereof will be felt through--North Carolina correspondent in Nash-

ville Advocate: We are in the last quarter of the conference year, and can begin to reckon results. The harvest has in some places brought pleaty, and in other places disappoi-tment. Drouths were very destructive in limited sections, and the late heavy rains and floods have done great damage. It is probably true that while our people are growing in liberality their ability to contribute to the noble causes that appeal to them has not been increased, at least in many portions of our conference.

—Montana Mathodist. Pre-Montana -Montana Methodist: Bro. Moore, our

pastor at Deer Lodge, writes us in a private letter: "We have just let the contract to build our new church at a cost of \$2.265. *

The contract has been let for building a parsonage for the Idaho Street Methodist Church, of Butte City, for \$1.650. The work is to commence right away, and is to be complete in about sixty days. *

Our church in Montana Territory has nearly \$50,000 worth of church property, over 400 members, 500 Sunday-school children, 15 pastoral charges, 35 organizations, a number of good parsonages, an endowment fund of nearly \$1,500 for the support of superannuated preachers and the wives and children of deceased preachers. build our new church at a cost of \$2,365.

RELICIOUS AND OTHERWISE.

-The Advocate sends congratulations to the Southwestern Methodist on its entrance upon its seventh year. We hope for it an enlarged circulation and influe

-The Methodist Episcopal Church pre to eight millions of people and co

the last General Conference in New York city there were 282 clerical delegates, one for every forty-five. There were 172 lay dele-gates. -Michigan Advocate: Your preacher seems

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"too anxious about his pay," did you say? Well, we don't blame him. If you were a little more anxious about it, it wou dn't be necessary for him to be.

-At the opening day in New York for the reception of city taxes, over \$10,000,000 found its way into the treasury coffers. Among the big check was one from John Jacob Astor for \$400,000, a like amount from the consolidated gas companies, \$250,000 from the Goelet Brothers, \$200,000 from the estate of Moses Taylor and \$400,000 from Trinity corporations.

-A battle ax of great size that was once the property of some prehistoric chieftain, was recently dug up near Bradford, O., in a neighborhood that is rich in Indian relies. The ax borhood that is rich in Indian relies. The ax is made of a gigantic clic's horn, and, singularly enough, there is engraved on it the date, 1402—ninety years before the discovery of America by Columbus. The ax is beautifully and elaborately carved, and furnishes an interesting puzzle to the local antiquaries.—New York Evening World.

—Richmond Advocate: "The 'Richmond'

is wrong again. When Dr. Morton was called on by Dr. Steel to lead in prayer at his prayer-meeting in Louisville, the Doctor did not er-meeting in Louisville, the Doctor did not arise to his feet and pronounce the benediction, but, being on his knees, and fast asleep through a prayer which had just ended, he remained in that position and delivered the apostolic blessing upon the people."—Alubana Advocate. We concede Morton is a marvel of activity, but how a man "fast asleep" could "deliver the apostolic blessing," is past belief. Perhaps the Doctor was only somniloquizing. only somniloquizing.

has pointed out to the French Academy of Sciences that the varying extent of the polar ice-caps of Mars has long been carefully observed by Mæller, Schiaparelli, and others, the inference being that this planet is not yet, like our moon, permanently frezen up. On the contrary, its temperature is equal to, if not higher than that of the earth, and its polar snows melt periodically to a far greater extent than on our globe. This disposes of the theory that the canals are glocial ritts. Perotin has continued his observations, and notes that the flood which recently covered the equatorial continent of Libya has subsided, the sea and land again appearing mostly separated. Sciences that the varying extent of the polar

-N. O. Advocate: A few days ago there arrived here a party of distinguished visitors from China, Messrs. Y. L. Fu and S. H. R. Ku, accompanied by their interpreter, H. P. Ku, accompanied by their interpreter, H. P. Sawamura. These gentlemen are the secretaries of the Boards of War and Punishment in the Chinese Empire. They compose a commission sent out for the purpose of studying the institutions of our country, with a view of introducing reform in China. They bore letters of introduction to some of our citizens, among which was one from our senior missionary in Japan, Rev. J. W. Lambuth, to son. Edward Booth, a prominent layman of Felicity Street congregation. The "Celestials" expressed themselves much pleased with their visit to our city, and departed for Washington City, promising to come again.

ment. To reduce the price of one means the same for all. The reduction of twenty cents on each subscription cost the Concern and the preachers \$10.000, without any appreciable increase in the lists. To make the subscription price \$150 would cut down our receipts over \$25,000 annually, and put the Concern to a loss so heavy that the final result would be bankruptcy or a reduction in the size of the papers. "But your circulation would increase so largely that you could recover the losses." Over against this we can only set the uniform experience of all the book agents from the beginning, that concessions in price have made no corresponding difference in the circult. We have had on this circuit. We have had some powerful preaching—one sermon from Rev. R. Lane and one by Bro. Lavender; love-feast by A. Stockbridge, two sermons by C. B. Fladger, presiding elder, two by J. W. Groves and one by F. A Rosser. Continued eight days. Results: one conversion, two accessions, one infant baptized, and the church powerfully revived. Finances two thirds up. The Advocante remembered. May God bless the editor and all concerned with it.

W. D. Robinson, Oct. 8: The preacher at Albany.

W. D. Robinson, Oct. 8: The preacher at Albany reclines himself in a splendid library that during study hours. It is difficult to determine just who is the author of this convenient appendage.

who work for both steeced in advancing both.

Brethren, we do declare only what facts in our possession render indisputable, when we say that the attention given by some pastors to canvassing for the Advocates would, it besto wed by all, double the lists before the first of March next! And what an impulse that would give to every benevolence, and to revival work! And the pastor's salary would be assured.

-Dallas Y. M. C. A. Bulletin .- Ten Facts About the Young Men of Dallas .- 1. There are at least 7,000 young men in Dallas. 2 Less than five per cent, of this number,

2 Less than five per cent. of this number, or 350, are members of our Evangelical Churches.
3. Only fifteen per cent., or 1050, attend the church services with any regularity.
4. While seventy-five per cent., or 5250, never go to church at all.
5. Only 148 of this number are members of the Young Men's Christian Association.
6. About eighty per cent. of the inmates of the county jail are young men between the ages of sixteen and thirty-eight.
7. There are 125 salcons in the city, which means a drinking place open day and night to every fifty-six of our young men—seeking their ruin.

their ruin.

S. Scores of houses of prostitution and gambling, that have for their object the ruin of young men.

9. The rooms of the Young Men's Christian Association is the only place in the city open 335 days in the year to elevate and save young

men.

10. "Remember that these saloons and other places of evil resort, could not be run a week if it were not for the patronage of young men, and that somebody's sons (yours?) are keeping up the dreadful supply that perpetuates the demand."

Now these are facts well worthy the careful consideration of the fathers and mothers of Dallas. Where is your boy to-night?

THE HOME CONFERENCES.

W. D. Robinson, Oct. 8: The preacher at Albany reclines himself in a splendid library ing day numbered 233-142 boys, and 91 sue that course. But we do not despair of a plan.

The Secret Discovered —Our agents, the pastors, have let us into the real secret of success in this great enterprise. It requires not a reduction in price, but an increase of work. No item of church interest pushes itself. Experience shows that this is as true of the Advocates as of the cause of missions. The men who work for both succeed in advancing both.

determine just who is the author of this convenient appendage. The money was raised by the Ladies' Aid to get the chair. Our efficient class-leader, Hon. J. R. Fleming, got hold of the money and sent it to the preacher with instructions to place on the fund of forwith instructions. On the same day the chair was placed in the preacher's study. The question is, Who turnished the library chair? We are contented, having both chair and more with instructions to place on the fund of forwith instructions to pla

Decatur. A. J. Worley, Oct. 8: Two months have passed since our district conference, and by word said about it. Who is to blame I am not able to say. Allow me to say, at this great distance from the occasion, that we had an unusually good conference. We had a large attendance of the membership, and an unusually large number of distinguished visitors. A protracted meeting, which we had commenced a few weeks before, was continued during the conference, and the brethren laid hold in earnest, and we had a happy time. No better district conference has ever been held on this (Gainesville) district since we have been a member of this district. The reports were generally of an encouraging kind.

Webbesville some means or other there has not been

Appointment of pacific consequence. We had a large stendance of the membership, and an insusually large number of distinguished visitors. A protracted meeting, which we are at my house, besides several at the homes of relatives in town. The arrival conference, and the homes of relatives in town. The arrival conference, and the homes of relatives in town. The arrival conference has been held on this (Gathesville) disable that the homes of relatives in town. The arrival conference has been held on this (Gathesville) disable that the homes of relatives in town. The arrival conference has been held on this (Gathesville) disable that the homes of relatives in town. The arrival conference has been held on this (Gathesville) disable that the homes of relatives in town. The arrival conference has been held on this (Gathesville) disable that the homes of relatives in town. The arrival conference was more in hard for the purpose.

The faculty are working zsalously with a common purpose to make this out most man encouraging kind. C. In the purpose.

The faculty are working zsalously with a common purpose to make this out most man encouraging kind. C. The reports the common purpose to make this out most man encouraging kind. C. The reports the common purpose to make this out most prosperous year. They and the citizers by joice in the large attendance and the hopeful outlook. Pray for us.

S. H Morgan: Our fevidance are well up, and all assessments, we believe, will be entirely meet. The meet in consecutive was fine. The efficial members were of the church for the quarter was ten. Our revised meetings were not very profile in conference will be entirely meet. The purpose.

The annual present of the West Texas assented as continued the purpose to make this out most prosper to the church of the weather was fine. The efficial members were by judged to the weather was fine. The efficial members were by judged to the weather was fine. The efficial members were by made at each point on the church before the purpose.

The annual p

this office on his way home near Brenham,
Texas.

The Rev. W. H. Hughes, of the Suiphur
Springs District, reports his health good at
present.

Dr. J. M. Browder, of this city, says that
Bro. Adkisson may expect a second to his
motion next week.

The Rev. J. M. McKee, of Kemp, made
us a pleasant visit and reports his charge in
prosperous condition.

The Rev. F. S. Jackson, editor of "Our
Church News," is rejieling in a new suit
which he did not have to buy.

The Rev. H. M. Glass, of Wilmer, called
this week. Bro. Glass will engage in a prothat which he did not have to buy.

The Rev. H. M. Glass, of Wilmer, called
this week.

Mr. E. C. Heath, of Rockwall, independent candidate for State Senator in the six
teenth district, made us a pleasant visit. Bro.

No name, Sept. 1s: Christian people every
where, rejoice with me and help me to give

The Revall mentaly and physically, by simpleasance.

LOG CABIN SUCCESS.

What alls the young men?
Robert Garrett's father left him a fortune
for graver's father left him a fortune
for the went young men?
Robert Garrett's father left him a fortune
for the went young men?
Robert Garrett's father left him a fortune
for gravery service. This is a belt of country that
never has any preaching much; so this local
the went and is way to Homest Ridge Sept.
3, and preached to a good audience and a
present.

What alls the young men?
Robert Garrett's father left him a fortune
for the enty many planes of triumph
to time at night, and our congregation in
cased unit Stunday night the shouts of triumph
to time at night, and our congregation in
the shouts of triumph
to time we closed. The shouts of triumph
to time we closed. The shouts of triumph
to the heart as a relation with an especial training into a
third could not lave. So used to the shouts were
to be a shouts were
to follow, though most of the converts were
to follow, though most of the converts were
to follow. The shouts of triumph
to the meeting, and Sunday night the shouts of triumph
to the meeting, and Sunday night the shouts o

Burlington.

No name, Sept. 1s: Christian people every where, rejoice with me and help use to give glot the glory, for he has most surely visited. Burlington with a gracious outpouring of little port insury and developed into interpretation of the lorge glots of the surely where, rejoice with me and help use to give glot the glory. For he has most surely visited. Burlington with a gracious outpouring of little port insury and developed into interpretation and in the large of the lorge glots of the runting and surely makes a property of the lorge glots of the runting and single glots. The state of the lorge glots of the state of the state of the lorge glots of the state of the lorge glots of th shelp was much appreciated by us and so shelp was shelp was much appreciated by us and so shelp was shelp was shelp was much appreciated by us and series by in in the many grew strong, mentally and physical grew strong, mentally an

from this section will be in point. I took charge en accessions to date; two meetings yet to be held. Expect to report annual collections in full at conference.

Garrison.

J. M. Porter, Oct. 2: Am having gracious revivals at all my appointments; over one hundred and twenty-five additions to date. Have four more meetings to hold. The Lord is with us in power.

Meridian.

M. V. Jones, Oct. 4: We commenced a meeting hero on the fourth Sunday; still continues; some conversions, and membership much revived. We are under obligations to Bros. S. J. Franks, Patterson, Wm. Price and our presiding elder. All are gone, and I am left alone, but the Lord is with us. Bro. Addison was also present, preaching and selling books.

Brookston Circuit.

Wm. Hay, Oct. 5: I have closed my round of protracted meetings, four in number. God has been very gracious to us, for which we are very thankful. There have been one hundreds and elighty-seven conversions and one hundred and clighty-seven conversions and one hundred and eliging presents of the present of the lord was with us from first service until we closed. Bro Vinible well be a clied to cut first notice, it is reasonable to supstaints in power.

F. P. RAX.

As very few of the brethren have reasonable to supstaints and creation in the clied to cut first notice, it is reasonable to supstaints in power to do than time and circuit. The continues of the contract of the c charge of what is now called the Howe cir-

The content of the co

In addition to my telegram and Dr. McLean's note, let me make further statements in regard to the new seasion of the Southwestern University. The students arrived early, and on the opening day numbered 233—142 boys, and 91 girls—the largest enrollment on the first day in our history. Now in the third week the increase has continued so that we number 192 boys and 107 girls. Total 299—some thirty or more in excess of last year—both boys and girls. Others

The presiding elders of the Texas Conference, Cried to Soon: Mr. Popirjay (reading account of ecean collision)—Capt. Smith, remaining elders of the same of all local preachers who will be present at the annual conference for ordination. All the members of the conference who girls are the annual conference who will be present at the annual conference for ordination. All the members of the conference who girls are the annual conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference with the names of all local preachers who will be present at the annual conference for ordination. All the members of the conference who girls are the annual conference who girls are the annual conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference for ordination. All the members of the conference who girls are the annual conference for ordination. The noble devoted man! How they have a conference who girls are the annual conference for ordinat of last year-both boys and girls. Others

A maturity of character and fixedness of purpose characterizes the college students, which give token of faithful work and a profitable year. The young ladies are pleasantly located with the year.

Those of you have not sent me a list of your lay delegates please do so at once, as I desire to prepare my conference roll. Give post-office address of each one.

F. P. RAY.

Those of you have not sent me a list of your lay delegates please do so at once, as I desire to prepare my conference roil. Give post-office address of each one.

F. P. RAY.
Secretary.

As very few of the brethren have responded to our first notice, it is reasonable to suppose they did not see it, hence this second.

It is very important for me to know who we are to provide for, as Weatherford intends to make the best provisions she can for all legitimate claimants on our hospitality.

Those coming by private conveyance will please give early notice. We should also be notified at once as to the coming of women, children and visitors, and any member of the conference who know that they will not come, will aid us by notice of the same. Be considerate, brethren. Those who have entertained an annual conference know how important these suggestions are. Will the presiding elders hasten to give us the names of delegates and applicants for admission and for ordination.

W. R. D. STOCKTON.

Weatherford, Give posting the first point and search the Territory of Alaska.

Wm. H. Seward, when Secretary of State, purchased the Territory of Alaska from Russia for 87,220,000. As little was known of that territory then, as was known of the great Mississippi Valley one hundred years before, it being thought by nearly every one that territory then, as was known of the great Mississippi Valley one hundred years before, it being thought by nearly every one that territory then, as was known of the state, purchased the Territory of Alaska.

The Wealth of Alaska.

Wm. H. Seward, when Secretary of State, purchased the Territory of Alaska for 87,20,000. As little was known of the territory then, as was known of

WEST TEXAS CONFERENCE.

By previous arrangement and mutual understanding the Board of Missions of the West Texas Conference will hold a joint meeting with presiding elders at Victoria on Tuesday night, Nov. 6th, to lay out the mission work of the conference for the ensuing year.

H. S. Thrall, President Mission Board.

APPOINTMENTS OF PACIFIC CON-FERENCE.

The Rev. J. W. Hearn, a local preacher, who has been for several weeks assisting Bro. McKee in a meeting, returned by way of day. The spirit of the Lord was with us

H. E. Grimes: The hand of the Lord has been do fthe Lord has been upon us at Honest Ridge. Our meeting lasted a week, and only at night, except Sunnecessary for me to get my letters with any degree of promptness. Horace Bishop.

Correspondents will please address me at 409 South Fifth Street, Waco. This notice is necessary for me to get my letters with any degree of promptness. Horace Bishop.

Br. E. Grimes: The hand of the Lord has been upon us at Honest Ridge. Our meeting lasted a week, and only at night, except Sunnecessary for me to get my letters with any degree of promptness. Horace Bishop.

posa, J. F. Roberts; Stockton, R. J. Briggs; Los Banes, J. M. Ward; Green Monntain, supplied by C. C. Snell; Sonora, W. D. Taylor; Tuolume, to be supplied; Pinoche, T. L. Duke; Madera, W. A. Booher.

Fresno District—A. L. Hunsaker, P. Fresno sta., C. O. Steele; Big Dry Creek, J. Hedgpeth; Selma, R. A. Sawrie; Lemoore and Huron, E. Palmer; Visaha, A. P. Few; Woodville, A. Odom; Traver, J. G. Shelton; Glenville and Keruville, J. H. Neal; White River and Bakersfield, F. W. House, Transferred—J. Kelsay to Columbia Conference, and stationed at Walla Walla, W. T.; M. V. Howard to Columbia Conference and stationed at Walla Walla, W. T.; M. V. Howard to Columbia Conference and stationed at Pandleton sta., Oregon; George B. Winton to the Central Mexican Conference.

Elshop C. B. Galloway, Presiding, L. C. Kenfro, Secretary.

One little I sland 200 miles above Sitka is now paying its owners over one million dollars annually, and it is estimated that there is more gold in sight than can be worked in a century It is fair to suppose that within a few years millions of people will be leaving the more thickly settled partions of the country, to seek their fortunes in Alaska. Certainly the great rush will not be delayed after Congress has provided a way for settlers to acquire a title to the lands. Much valuable information of the resources and attractions of Alaska will be found in the October number of The Western World, Illustrated, which can be had of all newsdealers or by sending two cents to The Western World, Chicago, Ill.

Dyspepsia Makes the lives of many people miserable, and often leads to self-destruction. Distress and often leads to self-destruction.

after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregu-

Distress larity of the bowels, are some of the more common After symptoms. Dyspepsia does Eating not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus Sick overcoming the local symp-toms removes the sympa-Headache thetic effects of the disease, banishes the

headache, and refreshes the tired mind.
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat Heart-burn distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsarilla—took three bottles. It did me an

GEORGE A. PAGE, Watertown, Mass. Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

immense amount of good. It gave me an appetite, and my food relished and satisfied

e craving I had previously experienced."

PASTOR'S

PRICE TWENTY-FIVE CENTS.

SHAW & RLAYLOCK, Dalles.

POND'S EXTRACT

INVALUABLE FOR ALL PAINS AND INFLAMMATIONS. Sore Throat, Diphtheria. Use the Extract promptly. Delay is dangerous. Relief assured.

Sores, Sprains, Bruises. Catarrh, Pond's Extract is unsur-passed for Catarrh, Cold in the (See page 11, in Book of Di-

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than Fond's Extract. Try it!

Hemorrhages, Electing from the Lungs, Stomach,

Nose, or from any cause, is speedily controlled and stopped.

Piles. Pond's Extract is undoubtedly.

The use of Pond's Extract Ointment in connection with the Extract is highly recommended. (See p. 15, Book of Directions wrapped around each bottle.)

tions wrapped around each bottle.)

In Bottles only. Prices, 50c., \$1, \$1.75, Note our name on every wrapper and tabel, Prepared calls by PONES EXTRACT CO., NEW YORK AND LONDON.

In all the world OPIUM Habit. The Dr. J. L. Stephena there is but one OPIUM Hemody never fails, and so sure cure for the OPIUM Hemody never fails, and so sure cured one case. No cher treatment erer cured one case. NO PAY TILL CHEED, Hemomber this, and write to the J. L. Stephens Co., Lebanos. Ohle.

NEW! NEW! NEW! MUSIC BOOKS.

Song Harmony, (60 cts. \$6 coz.)
For Singing Classes. Full set of me odious
exercises and easy songs, with explanations,
and excellent collection of sacred and secular

Song Manual, Book II. (40 cts.) For Medi-Song Manual, Book III. (50 cts.) For Higher Lisses.

A new set of Graded School Song Books, by
L.O. Sperson. Teachers will find them useful
and attractive.

Bells of Victory, (35 cts.) Ten-man An unusually good Temperance Song Book lot first rate songs and choruses. Send

Praise in Song, cloth to ets., boards, \$1.20 doz.) L.O. & E. U. Emergon. For Praise and Prayer Meetings and Sunday Schools. May be safely commended as one of the very best books of the kind.

Classic Baritone and Bass Songs, (1.00) Songs of rare beauty. 33 all well known and endment. This belongs among the classical books of which the others are: Song Classics, Song Classics for Low Voices, Classic Tenor Songs, Piano Classics, Classical Pianist, each \$1.00.



THE EAST AND THE WEST. Short Line to New Orleans

and all points in LOUISIANA, NEW MEXICO, CALIFORNIA,

ARIZONA, FAVORITH LINE TO THE North, East & Southeast.

Double daily line of Pullman Palace Sleeping are through to St. Louis via the IRON MOUNTAIN ROUTE.

RON AUDITOR AND ROVER.

See that your tickets read via Texas and Pacific Railway. For Maps. Time Tables, Tickets, Rates, and all required information, call on or address any of the Ticket Agents, or E. P. TURNER,
Ticket Agent, Dallas, Texas.
H. C. ARCHER,
Traveling Passenger Agent, Dallas, Texas.
B. W. McCullough,
General Ticket and Pass. Agent, Dallas, Texas. JOHN A. GRANT, Senera Manager, Dallas, Texas.

THE Missouri Pacific --- THE GREAT---

NORTH & SOUTH TRUNK LINE. Is the Thoroughfare of Trave, between

Central and Southwest Texas to All Points North, East and West.

Double daily service of elegant Pullman Buf. fet and Sleeping Cars between San Antonio and Kansas City and St. Louis. Don't be deceived, but call for your tickets via the Missouri Pacific Railway.

For any desired information, tickets, maps,

folders, etc., call on E. P. TURNER, Ticket Agent, Dallas, Texas.
H. C. ARCHER,
Northern Texas Pass. Agent, Dallas, Texas.
B. W. McCULLOUGH, General Pass and Ticket Agent, Dallas.

Icras Christian Advocate.

BOOK TABLE.

The Treasury for Paster and People for October is an excellent number, being filled with the richest, freshest and most attractive sermons and articles on a great variety of subjects, intensely interesting to every preacher and Christian worker. The portrait of Dr. J. G. Mason, of Metuchen, N. J., is the frontispiece, and a capital sermon commemorative of God's goodness to the old church which he serves, is given the first place. A view of the church is also given, with a blographical sketch of Dr Mason. Dr. W. M. Taylor's sermon on Christ's Estimate of Christian Works, and Dr. Phillips Brooks' sermon on Christ and the Children will stimulate thought and must prove heipful. The Leading Phoughts of Sermons, by Drs. White, Rowland, Headrix, Henson and Maclaren, are worthy of those noble men. Dr. Moment gives a closing article on the Song of Solomon. The article by Prof. Austin Phelps. Why I Believe Christianity to be a Revelation God should be read by every one, and every hearer will appreciate Dr. F. G. Clark's article on Preaching with the Eve. The Prayer Meeting Service, Sunday School Lessons, Mission Fields, Light from the Orient are admirably attender to in their several departments. Dr. J. Hail's Good Reasons for Smoking should be read in every household. Helps in Pastoral Work, by Dr. T. Cuyler, and Romanism in the United States will attract deserved attention. Crisp and timely editorials are given—Cut the Taproot, The Puritan Sabbath, Boys and Gir s, 'Curistian Idol,' The Mouleing of Yout 1. Other departments full. Yearly, \$2.50 Clergymen, \$2 Single copies, 25 cants. E. B. Treat, Publisher, 771 Broadway, New York.

The Quarterly Review of the M. E. Church, Sorth W. P. Har ison, D. D. editor: J. D.

The Quarterly Review of the M. E. Church, South, W. P. Har ison, D. D., editor; J. D. Barbee, Agent, Nashville, Tenn. Price, 32 50 per annum. The Review makes its appearance this quarter enlarged in size and attractive in form. The table of contents promises to be entertaining. The editor thinks it one of the best numbers. We may have more to say on further examination.

A glance through the WIDE AWAKE for October gives one the feeling that the editors are very "wide awake" indeed, in securing the best work of authors and artists for the pleasure of young people. This number gives the prospectus for 1889—announcing a serial by Trowbridge, "The Adventures of David Vane and David Crane," and another by Margaret sidney, author of the famous "Five Little Peppers," entitled "The Peppers Midway," There are two other serials also, by Susan Coolidge and Charles R. Talbot. Wide Awake is \$2.40 a year. A great deal for a little money. D. Lothrop Company, Boston. Send five cents for a specimen.

Woman-You are not as q ite well dressed as some of your professions brethren who stroli this way. Tramp—No i'm looking less natty than usual to day. A barbed wire fence ahead and a dog behind, madam, is a combination hard on clothes.

Makes the lives of many people miserable, and often leads to self destruct on. "e know of no remedy for dyspepsia more successful than Hood's Sars parilla. It acts gently, yet surely ergans, removes the faint feeling, creates a good appet te, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

"Clarence, dear." said the girl anxiously,
"what in the world do suppose papa wouldn't
say if he knew that you drank beet? You
know how very strict he is?" "But he doesn't
know it, darling," responded Clarence reassuringly; 'we had a drink together to-day,
and we both took whisky."

A Lady in Texas Writes: "My case is of long standing; has baffled many physicians; have tried every remedy I could hear of, but Bradbeld's Female Regulator is all that relieved me." Write The Bradfield Reg. Co., Atlanta, Ga.

John, love; you look better in a carriage.

coming a universal favorite for restoring gray bair to its original color, and making hair grow

Broker—I'm sorry, Uncle Rastus, that I can't do anything for you this morning, but charity, you know, begins at home. Uncle Rastus—All right, sah. I'll call around at yo' house this ebenin' 'bout 7, sah.

Consumption, Wasting Diseases, And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as atonic to the digestive and entire system. But in Scott's Emmulsion of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been coved by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot selected plain Cod Liver Oil.

He (a new arr val at country hotel to unknown lady)—Aw—have you been long a cap tive in this—er—menagerie? She—You can hardly call me a captive; perhaps keeper would be better; for I am the wife of the showman, and have to help feed the animals.

While living in Eastern Texus, my wife suf-red with chills for eighteen mooths and at-er trying several doctors and a host of, so-alled, "chill cures," without effect, I moved called, "chill cures," without effect, I moved my family to this county, where my wife continued to suffer with third day chills for nine mouths more. Her health was such that life was bordensome to her. Much against my faith, I was induced to try a fary cent bottle of Morley's TX S agus fonic, and I am happy to say that from the first day's use of it her improvement began, and after using two bottles, her health is fully restored, for she has not had a chill for eleven months and is in better health than she had been for years before. I refer you to any of my neighbors in this and Lamar county. before. I refer you county.
this and Lamar county.
Very thankfully yours,
L. P. VOSS.

A Matter of Pronunciation: "Now, Walde," said a Boston tady, "the minister is to dine with us to-day, and I want you to be a good little boy." "Yes, mamma." "And if the subject of prize fighting is introduced at the table you must be sure and say clogger, not slugger."

For Headache

Use Horsford's Acid Phosphate. Br. I. R SANFORD. Sheffle d, Mars., rays:
"Most excellent in derang, ments of the nervous
system, such as headsche and sleeplessness."

Postman (at the front door) - Madam, there pouring through the grating Madam (frighted) -O. dear! Fire! Fire! O, what shall I do? Have you any letters for me?

School or Miscellaneous Books, either new or second hand, in endless quantities and at lowest prices, at Miller's Book Store, No. 109 Lamar street.

Jones-Why, Smith what's the matter with your eye? Smith-Oh, nothing, Jones-It looks black; have you been splitting wood? Smith-N no; I spilled soup on a new table cloth and my wife observed me.

Step spending money for inefficient remedies. TRY POND'S FXT AC for any Inflammation or Pain. Insist on having Pond's Extract.

Handy to Have in the Family: "Yes, George," she said, "Uncle James is a lawyer, as well as papa and Uncle Henry." "Plenty of lawyers, dear," he remarked, with a loving smile. "I es, George; but they are handy for a young lady to have in the family in the creat of any crawfishing, you know."

A Log CABIN does not Thealth and contentment the hardy pioneers of American civifization found in them.

ture, "isn't that the night watchman's rat-tie?" 'No, Mr. Sampson," replied the girl, suppressing a yawn, "that is the cook grind-ing coffee for breakfast."

RALEIGH. N. C., Feb. 20th, 1888.

Dr. A. T. SHALLENBERGEN,
Rochester, Pa. Dear Sir:—I wish
to say a word in behalf of your wonderful
Chill and Fever Phils. Some months ago a
friend, who knew that my wife had been
afflicted for months, seet me a package of your
pills. I gave them to her and they cured her
at once. A neighbor, Mr. Perry, had suffered
with chills for more than a year, and had
taken Quimine until his here ing was greatly
injured. Seeing the cure wrought in my wite's
case, he procured a boatle of pills and was
speedily restored to perfect heaith. I feelthat
this sdue to you. Very truly,

Nicebarged for Course, Citigory (to mills)

REV. J. D. DAVIS.

Discharged for Cause: Citizen (to milk dealer)—What has become of Jim, your delivery boy? Milk dealer—I discharged him. Citizen—Wasn't he faitiful? Milk dealer—Yes, Jim was faithful enough, but he would go driving about the streets in the early morning sir ging "The Old Oaken Bucket."

If you want School Books, either new or second hand, go to Miller's, No. 109 Lamar

Most of us live to see our ideals shattered! The ideal—which most needs expediting out of existence—is that of the sieepy, asthmatic, helpless show-yard pig.

Call at T. Ratto & Co.'s, 810 and 812 Elm street. Dallas, and try a glass of Preston's RASPBERRY PHOSPHATE SODA, undoubted-ly the greatest "hit" of the day.

A yacht containing a party of lawyers was recently capsized among a school of sharks. Total deaths, four lawyers, seven sharks.

Remember that Moriey's T-X-S Ague Tonic costs only 50 cents a bottle and is guaranteed to our

Mr. Blaine made twelve speeches in Maine during the campaign just closed, and traveled 2000 miles. A handsome complexion is one of the greatest charms a wom n can possess. Fozzoni's Complexion Powder gives it.

The old Cabin in which John W. Mackay, the California millionaire, lived from 1853 to 1860, while he carried a prospector's pick and washed gravel for the shining grains, was re-cently discovered near All-ghany, Slerra county, Cal. It will be conveyed to San Francisco and set up in a public park.

It should be borne in mind that Malaria, or Miasma, is the cause of bilious diseases, such as chills and fever, etc., and that August. September. October and November are the months in which it is most abundant in this state. Therefore if you are prudent you will invest fifty cents for a bottle of Morley's T-X-S Ague Tonic, the guaranteed cure for such diseases.

Yes, there is plenty of fun to be had breed-ing, rearing and selling "scrubs," but isn't the amusement just a little too expensive for the average farmer to indulge in?

We are willing to bear personal testimony to the efficacy and value of Hood's Sarsaparilla, which we have been advertising some years in our paper, having used it for blood impurities with great success. It is a preparation of standard merit, made of perfectly pure ingredients, and thoroughly effective in cleausing and purifying the system. For eruptions, boils, A Roundabout Route: "Didn't I see you with your arm around a girl's waist the other night?" "Yes, i was making haste to reach her heart by the beit line."

etc., it can be relied upon every time. Our own experience with it has been most gratifying, and we are glad to give it this endorsement.—Athol (Mass.) Transcript.

Wintersmith's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take.

See testimonial in this paper.

A party of Philadelphia scientists is on its way to restore the site of Pabylon. It will also probably remove the cataract of the Ganges.

ments that can be taken, and is general use families would no doubt averantiaces of sic ness. P. J. RYAN.

Until the year 1790 the following law was in force in England: "Whoever shall entice into bonds of matrimony any male subject of her majesty by means of rouge, white paint, Spanish cotton, sieel corsets, crinoline, high-heeled shoes or false hips, shall be prosecuted for witchers it and the marriage declared null and void."



Special Hotices.

J. R. GIBBS, M. D., practice limited to be treatment of the diseases of the

EYE, EAR, NOSE AND THROAT Twenty years experience in this line of practice. Office No. 505 Main St., DALLAS, TEXAS J. C. GEBHART, M. D.,

--- THE SPECIALIST. Formerly of Hot Springe, Ark.

Office, 732 Elm St., Dailas, Texas. DALLAS DENTAL PARLORS Tig. 711 Sim-st., Dallas, Tex.

Call, write or telephone, and make for your work. P. CHEANEY. D D. S., Prop'r.

CHEAP LANDS For sale in Clay, Archer, Jack and Young Courtles in tracts of 32 to 5000 acres. Basy terms. Apply to JAMES J. CHITWOOD, Antelope, Jack County, Texas.

MONEY TO LOAN

Church Notices.

The Plan of I piscopal Visitations for 1888.

TEXAS CONFERENCES. Mexican Border Mission Conference, Del
1:0. Bishop Funcan Oct 31
West Texas Conference, Victoria, Bishop Duncan Nov 7
German Mission Conference, Houston,
B shop Ga loway Nov 7
Northwest Texas Conference, Weatherford,
Biskop Hendrix Nov 1
North exas Conference, Denison, Bishap
Key Nov 14
Texas Conference, Huntsville, Bishop Ke/
Te as Conference, Hustsville, Bishop
Duncan
Bast Texas Conference, Crockett, Bishop
Duncan
Nov 28

TERRELL DISTAIC!-FOURTH ROUND.

SAN MARCOS DISTRICT-FOURTH ROUND. look very handsome from the outside, with the coon skin nailed on the door, but Thealth and contentment the Luling cir, at Lul FORT WORTH DISTRICT-FOURTH ROUND. civif 2 ation found in them.

Their health was maintained by simple remedies of roo's and berbs, now reproduced in Warner's Log Cabin Remedies, made by Warner of Safe Cure fame.

"Hush," he whispered, with a warning gestimation of the with the vicin watchman."

"Hush," he whispered, with a warning gestimation of the vicin watchman."

"Hush," he whispered, with a warning gestimation of the vicin watchman."

WEATHERFORD DISTRICT-FOURTH ROUND.

ABILENE DISTRICT-FOURTH ROUND. MONTAGUE DISTRICT-FOURTH ROUND.

 Post Oak
 Oct 13, 14

 Montague and Bowie
 Oct 29, 21

 Henrietta a d Belcher
 Oct 24, 25

 Red River
 Oct 27, 28

 Wiehl a Falls and Archer
 Oct 39, 31

 W. F. RASTERLING, P. B.
 Weehl'a Falls and Archer Oct 27, 28
Wiehl'a Falls and Archer Oct 29, 31
W. F. RASTERLING, P. E.

GEORGETOWN DISTRICT—FOURTH ROUND
Oenaville cir. at Centennial Oct 13, 14
Temple sta. Tuesday Oct 26
Killeen cir. at Union Hill Oct 22, 21
Holland cir. at Elm Grove Oct 27
Salado cr at Salado Oct 28, 29
L. berty Hill cir. at Liberty Hill Nov 1, 2
Round Rock cir. at Round Rock Nov 3, 4
Georgetown sta, Thursday Nov 8
Cora Hill, at Live Oak Nov 1, 2
The secretary of district conference will send to each pastor the amount assessed upon his charge for district parsonage. Remember, breihr n, you obbigated yourselves to help me raise the parsonage Remember,
JAMES MACKEY, P. B.

GALVESTON DISTRICT—FOURTH ROUND.

Galveston, St. John's Oct 12, 14
Gaiveston, St. Joh

CHAPPELL HILL DISTRICT-FOURTH ROUND. Independence. Ot 13, 14
Davilla. Oet 16, 17
Rockdale. Oet 20, 21
Rockdale. Oet 20, 21
Rockdale. Oet 28, 29
Cameron Nov 1, 20
Maysfield. Nov 7, 8
De anville. Nov 16, 11
Milano Nov 17, 18
Wherever the preacher in charge has not taken up the collection for the expenses of delegates to General Conference.

H. V. Philpott, P. B.

AUSTIN DISTRICT—FOURTH ROUND.

Winchester. Oct 13, 14
Flatonia cir. Ot 20, 21
Weimar. Oct 27

MARSHALL DISTRICT—FOURTH ROUND.

Columbus. Nov 3, 4
Kilgore cir. Kilgore. Oct 13, 14

Weimer. Oct 27 28
Columbus Nov 3, 4
Eagle Like Nov 10, 11
LaGrange Nov 15
Flat nia sta Nov 15
Oak Hill Nov 3, 4
Austin Stations—
24th Street Nov 18, 19
10th Street Nov 18, 19
The local preachers will be required to present written reports of their work before the passage of their character will be entertained.
Trustees will present reports in writing embracing all the interests of the church in their hands.

C. C. Armstrong, P. E.

BROWNWOOD DISTRICT-FOURTH ROUND.

BONAAM DISTRICT-FOURTH ROUND HONAAM DISTRICT—FOURTH ROUND.

Honey Grove cir, at Peasant Hill... Oct 13, 14

Brook-toa cir at Brookston... Oct 14, 15

Gober cir. at Gober... Oct 20, 21

Ladonia cir, at Mt. Carmel... Oct 21, 22

Commerce cir, at Olive Branch... Oct 23, 29

Maxey mis, at Eureka... Nov 3, 4

Honey Grove sta... Nov 10, 11

JOHN R. ALLEN, P. E.

PARIS DISTRICT-FOURTH ROUND.

PARIS DISTRICT—FOURTH ROUND.
Clarkesville sta. Oct 13, 14
Clarksville mis, at Peter's Prairie Oct 15, 14
Clarksville mis, at Peter's Prairie Oct 15
Woodland cir, at Woodland Oct 17
Rosaie cir, at Rosaie Oct 20, 21
Ambia mis, at Shiloh Oct 24
Milton cir, at Rocky Ford Oct 27
Emberson cir, at Mt. Tabor Oct 30
Annona cir, at White Rock Nov 3, 4
Boston cir, at New Boston Nov 6
Daby Springs cir, at Dalby Springs Nov 8
Detrit cir, at Detroit Nov 10, 11
To the members of the quarterly conferences:
Brethren—Lotice your Disciplines for your duty, and be present to perform the same vs it directs.

directs. A word to the pastors and members of cir-cuits: Let us try to make the quarterly con-ference day a big day; have dinner on the grouns, and all come. You want to tak about your work for another year. So come and let us talk and plan to, e.h.r., J. C. WEAVER, P. E.

GAINESVILLE DISTRICT-FOURTH ROUND Garnesville cir. Oct 13, 14
Ros ton cir. 10t 19
Ros ton cir. 10t 23
Mountain prings mis. 1

For Davis 24 Sun in Oct
Dem'ng 3d Sun in Oct
E: Paso 4th sun in Oct
Del Rio and Brackett. 2st Sun in Nov
B. Harris, P. E.

VICTORIA DISTRICT-FOURTH ROUND DeWitt cir Oct 13
Yorktown cir Oct 20,
Middleten cir Oct 27, JEFFERSON DISTRICT-FOURTH ROUND

Texarkana mis at T. C. Junetion. 2d Sun in Oct Gilmer cir. 31 Sun in Oct Coffeeviliee cir, at 4th Sun in Oct Daingerfield, at Harrii's Chapel..lst Sun in Nov C. B FLADGER, P. E. BRAUMONT DISTRICT-FOURTH ROUND. Beeville cir. at Beeville Oct 14 Lagarto cir, at Givin's Chapel (ct 21 ALANSON BROWN, P. E. GATESVILLE DISTRICT-FOURTH ROUND.

CORPUS CHRISTI DIST .- FOURTH ROUND.

GRANBURY DISTRICT-FOURTH ROUND. Breckenridge, at _______ Oct 13, 14
Throckmorton, at ______ Oct 21, 21
B. M. STEPHENS, P. E.

SAN ANGELO DISTRICT-FOURTH ROUND. Ingram mis. 2d Sunday in Oct
Randera cir. 3d Sunday in Oct
Kerrville cir. 4th Sunday in Oct
A. J. POTTER, P. E. SAN SABA DISTRICT-FOURTH ROUND. SHERMAN DISTRICT-FOURTH ROUND.

GALVESTON DISTRICT-FOURTH ROUND.

SULPHUR SPRINGS DIST .- FOURTH ROUND. Winnsboro sta Saturday, Oct 13

Fittsburg sta Saturday, Oct 20
Cooper cir. Saturday Oct 27

Cooper cir. Saturday Oct 27

Nov 3

Kilgore cir, Kilgore. Oct 13, 14
i roupe cir, Canton. Oct 20, 21
Henderson cir. Oct 27, 28
Henderson sta, Henderson. Nov 2, 3
Church Hill cir. Nov 10, 11
Marshall sta, Marshall. Nov 17, 18
Marshall mis, Grover. Nov 24, 25
R. W. THOMPSON, P. E.

| DALLAS DISTRICT-FOURTH ROYND. | Lewisville cir, at Qak Grove | ... 2d Sun in Oct Grape Vine, | ... 3d Sun in Oct Plano, at Plano | ... 4th Sun in Oct Caruth, at Caruth | ... 1st Sun in Nov First Church, Dallas | ... 2d Sun in Nov Floyd Street, Dallas | ... 2d Sun in Nov McKinney sta, 7:30 p. m. | Nov 12 | R. M. POWERS, P. B.

Wintersmith's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take. Say to restore the site of "abyion. It will be testimonial in this paper.

Keeping up Appearances: Husband (a very bulled) phia.

From Rt. Rev. Bishep Ryen, of Fbiisdelphia.

From Rt. Rev. Bishep Ryen, of Fbiisdelp

SAN AUGUSTINE DIST .- FOURTH ROUND. Melrose cir, at Cove Springs... Oct 13 14
Beckvii e c r, at Reboboth... Oct 20, 21
Carthage cir, at Carchage... Oct 27, 18
helbyvile cir, at Carchage... Nov 10, 11
Nacogdoches and Timpeon, at Timpson,
Tuesday, Nov 13
Linn Flat cir... Thursday, Nov 15
Pine Hill cir, at Lockland... Nov 17, 18
Buena Vista cir... Nov 24, 25
T. P. Smith, P. B.

HUNTSVILLE DISTRICT—FOURTH ROUND.

Navasota sta 7p. m., O t 6
Millican and Wellborn, at Wellborn. 10a. m., Oct 8
Hockley cir. st Hockey 3p m. Oct 18
Hockley cir. st Hockey 3p m. Oct 20
Bodge cir. st Black Jack 3p. m., Oct 26
Dodge cir. at Black Jack 3p. m., Oct 27
Huntsville sta 7p. m., Oct 28
Conroe mis, at Danville 3p. m. Oct 30
World sta 7p. m., Nov 30
Courtney and Pla: tersville, at West Academy 3p. m., Nov 10
Bedias mis at 10p. Nov 10
Bedias mis a HUNTSVILLE DISTRICT-FOURTH ROUND.

Tyler district—Fourth Round.

Lindale at Londale Oct 13, 14
Edom, at Holy Springs Oct 27, 28
A hens, at London Chapel Oct 27, 28
A hens, at Athens Nov 3, 4
Nov 24, 25
Tyler, at Bethel Nov 10, 11
Tyler, at Bethel Nov 10, 11
Tyler, at Bethel Nov 11, 15
Tyler stary steward make it a point to collect the behave due on his pastor's allowance, and to be present at the quar erly conference Let the pastors, local pre-chers and trustees, be prepared to make the reports required by the best process of the pastors, local pre-chers and trustees, be prepared to make the reports required by the bisscipline.

SAN ANTONIO DISTRICT—FOURTH ROUND.

SAN ANTONIO DISTRICT—FOURTH ROUND.

2d Sun in Oct Very Sensible "Japs"

Od Lady (to boy) at Fourteenth Street— Little boy, kin you tell me the quick st way to git to City Hall? Little Boy-Yes'm; take de Third Avenue Elewated, Old Lady— I don't wan: the Elevated; I can't climb the stairs. Little Boy (thoughtfully)—Well, dey ain't no other quickest way.

"Yes, Lizzie, I like to do fancy work, but I haven't feit like trying that pattern—or anything else—for a week. These awill 'dragging-down' palos are just killing me!' "I know how you feel, and I can tell you where to look for relief. Dr. Pierce's Favorlie Prescription is a certain cure for all those peculiar weaknesses and distressing al-ments, Why! it even cured me of prolapsus, and many of my lady friends have been cured of various grave maladies peculiar to our sex by this wonderful medicine." It is the only medicine sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money refunded. Read guarantee on bottle-wrapper. Stamping and Embroidery.

"Weakness trusts to its strength; strength fears in its weakness."

"He who is unconsciously selfish is not so dangerous as he who is consciously so; the former betrays his selfishness; the latter conceals it."

Anything for a Trade: Peddler—I am introducing a new kind of hair brush, which—Business Man (impatiently)—I've no use for a hair brush. Can't you see I'm bald? Peddler—Yes, sir. Your lady, perhaps—Business Man—She's bald too, except when she goes out. Peddler—Yes, sir. Child at home, probably—Business Man—Culy a month oid. Bald, too. Peddler—Yes, sir. You keep a pet dog, maybe—Business Man—We do, but it's a hairless dog. Peddler (desperately)—Can't I sell you a fly-trap, sir?

"What did the editor offer you for your poem?" "I'wo dollars." "That was an insult. What did you say to him?" "Nothing. I simply pocketed the insult."

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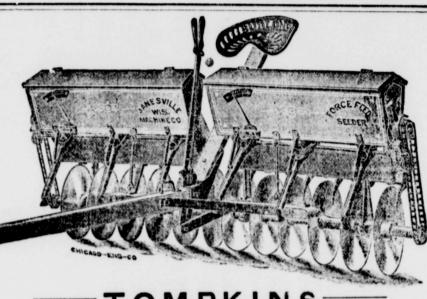
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Various age Flaxen ring Alike fall And often t At the beau While the looks. Skillful tead Patiently la Never mis Only the sch Suffer from The Spirit t Time takes

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McLAUG of the brid que count Wm. Price ence, Mr. V Coston. STANLE Mr. Lynch 1888, by Re and Miss

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Railroad in New sdict against flirt-loyes. The order actors, brakesmen not assist ladies ompany's cars un-order was the re-which were com-to protect ladies alone. It would a railroads in the ers.

That was an in-nim?" "Nothing.

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er using six bot
Paine's Celery
ound, I am cured
matism."
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as done me mor or kidney diseas any other med GEO. ABBOTT Bux City, Iowa. ne's Celery Com-has been of great t for torpid liver, stion, and bilious-ELIZABETH C. L, Quechee, Vt.

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Devotional.

GOD'S SCHOOL.

[These lines, says the Occident were repeat ed by Dr. Nawil at the close of his Baccalau reate Sermon at Lexington, Mo. He says he knows nothing of their origin, having found

One by one, as the days go by, To learn our lessons we bravely try; For every hour some task is set, Difficult, easy, short, or long, And whether we come to it weak or strong, Somehow or other it must be met.

Graded well is this school of ours, Each one's duties within his powers, And his task the thing that he needs

And many a time does the page grow dim,

And before tired eyes the hard words swim, And the hours go by so slow, so slow. Various ages are gathered there; Flaxen ringlets and thin, gray hair Alike fall over the lesson books: And often the little ones laugh in glee

At the beautiful words the bright eves sea. While the old sit silent with grave, sac looks.

Skillful teachers assemble here, Patiently labor, year by year, Never mistake in their work was known; Only the scholars, weary, vexed, Idle, impatient, tired, perplexed, Suffer from errors all their own. The Spirit teaches the highest class;

Time takes all as they onward pass; Joy is claimed by the happy few, While care, experience, labor, pain, Treasures of knowledge help us gain, And conscience conducts the grand review

But patiently learning day by day, We're longing to hear the Master say That our school days here are done; And after the last long term shall pass To be transferred to that upper class In which the advanced work is begun.

THE FATHER'S WILL.

How may we find it? It is not the inexperienced Christian alone that sincerely, and sometimes with anxiety, is heard to ask this question. Many a mature believer finds himself in an untried and perplexing situation, only to repeat the familiar inquiry: "What is God's will concerning me?"

SAN SABA, TEXAS.

SWITZER.—Bettie Thompson, infant daughter of W. D. and Bettie Swi zer, was born in Brown county. Texas, Aug. 7, 1888. Little Bettie only remained a few days after her mother's departure, then was carried by bright angels to that heavenly home where a happy reunion has taken place. May God's divine grace sustain the heart-stricken father and rejatives of little Bettie, and may it be their happy lot to meet in the sweet bye-and bye. Dear brother, your darling child and affectionate companion cannot come to you, but you can go to them.

GRAY.—Ira Gray died at his residence, in

Satin should not cease, nor set adde, because his will is not yet in all the Parker hard dors. Remember his loving kindness, unfailing through past years. Gratefully acknowledgenest.

Volt he was deviced the was a should not one of the sating and watching state because his will see not cheek and happy mison of sixty years. He was cheek away for the most notable illustrations of fire, I 1956 36 he represented the away mere like a way more like a sixty and the part of the most notable illustrations of know God's will is found.

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MUSTANG LINIMENT HEALS INFLAMMATION, OLD SORES, CAKED BREASTS & INSECT BITES!

MAY—HAWKINS—At the residence of the bride's mother, in Dallas, Texas, Oct 2, 1888. by Rev. R. M. Powers, D. W. May and Miss Hattle M. Hawkins.

HATHCCK—WHITE—At the residence of Abner White, near Ben Franklin, Texas, by Rev. E. G. Roberts, pastor in charge, Mr. David Hathcock and Miss Ira Belle White, all of Delta county, Texas. MORTON—DAEBY—In Mansfield, Texas, Sept. 23, 1888. by Rev. E. M. Sweet, Mr. G. W. Morton, of Fort Worth, and Miss Mattle R. Darby, of Mansfield.

PORTER—HOLYFIELD—At the residence of the bride's father, in Parker county, i'exas, Oct. 3, at 1 o'clock p. m., by Rev. E. Hightower, Mr. H. H. Porter, of Tarrant county, and Miss Lula E. Holyfield.

Obituaries.

The space allowed obituaries, twenty to twenty tve lines; or about 170 to 180 words. The privileg

KEENEY.—Mrs. Sarah J. Keeney, wife of George Keeney, and daughter of J. B. Harrell, was born May 7, 1850, and died June 29, 1888. The date of conversion and reception in the church, and by whom, was not recorded, but she had lived a consistent member of the M. E. Church, South, for many years. She leaves a loving husband and several children—some of whom are grown—with many other relatives, to mourn their irreparable loss. May our Heavenly Father sustain and comfort them, is the prayer of their pastor, SAN SABA, TEXAS. SAN SABA, TEXAS.

MUSTANG LINIMENT CURES RHEUMATISM, LAME BACK AND STIFF JOINTS. RUB IN HARD

is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, towit: at the rate of ONE CENT per word. Money should accompany all orders.

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Lemond, was born June 29, 1885; died Sept. 8, 1888. The God of our existence has called the tender flower from earth and earthly things to mingle its voice with the heavenly hosts in singing praises with the redeemed around the throne of the Lamb. May the one that gave to their c vre "this tender flower" also give them grace in this hour of affliction Jackson B. Cox.

KEENEY.—Mrs. Sarah J. Keeney, wife of George Keeney, and daughter of J. B. Harrell, was born many 7, 1*50, and died June 19, 1888. The date of conversion and reception

MUSTANG LINIMENT

perpetuing stuntion, only to repeat the faither programment of the faither ly, but the dawn will awake through the heather, and find my soul at rest forever?" When the night shades began to fall, and the icy dew of death gathered on his brow, his baby climbed on the bed and kissed him a last good-night. "Good night, my baby. Oh, God, oless my poor little baby!" At 7:40 p. m., he biessed his wife and died in peace. Freed from sleepless nights of pain, and the horrors of death, his spirit spread its wings and entered into eternal rest. Many loved ones were waiting on that bright shore to welcome him home. His wife, two children and aged tather, and one sister, are left to mourn his loss. Bit glory be to God! they shall meet him on that stormless shore when the angel of death shall bear their spirits home.

Coursely A. Texas.

BONNER -Firz William Bonner died at his

all things unfolded with a hopfully bedoresed. They were bleeded with a long and the part of the part

MUSTANG LINIMENT

where the first Charles and a second or sign to go a sight, or for a few and the second or sight or for a few and the second of the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight or for a few and the second or sight of the second or sight or for a few and the second or sight of the second or sight or for a few and the second or sight of the second or sight or for a few and the second or sight of the second or sight or for a few and the second or sight of the se

tiring, unassuming woman, never obtruding herself or her religion on any company. Hence to be appreciated she had to be known, and those who knew her best loved her most. This is clearly set forth by the sabj dined note from her children: Our dear mother's Christian life and character was so quiet and unassaming that few outside of the family circle knew it, or telt the full extent of is beauty and influence. Death never had any horrors for her. She spoke frequently of death, and aiways said her dying hour would be one of triumphant happiness and peace, and looking forward to a return of loved ones beyond the trave. Hers was a life whose example will shed its radiance after her spirit is watter over the heavenly shore, and while her sadly here, we know that it rests entirely devot a nathand and children has hed sadly bere, we know that it rests entirely with us whether our separation shall extend beyond the souset, for it our Christian lives are monised to hers, we know that we cannot miss possing through the beautiful gates, where we are certain our beloved mother relgas with God and other loved ones gone over. May God bless and keep the sorrowing hugh d and children to external life.

ing husband and children to eternal life. J. T. SMITH.

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