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NO. 12.

OUR SUNDAY-SCHOOLS—CONFIRMATION.

JEAN PAUL.

1. I heard a bishop say that some of our Sunday-schools weaned the children away from the church. Not a few scholars look upon the Sunday-school as a finality, and not as a spiritually stimulating introduction to the subsequent divine worship.

2. The prevalent hilarity, manifest flippancy, singing of frolicsome tunes, songs of sentimental nonsense, deprive the children of the necessary reverence for the House of God.

3. Even some of our best Sunday-schools do not accomplish for the church what we have a right to expect. A progressive course of study is sadly lacking. That course should contain, in simple form, the rudimentary doctrines of our Christian religion. Thus the scholars could be gradually advanced. At the completion of the course, and after a satisfactory examination, the graduates should be prevailed upon to join the church of their fathers.

4. The Sunday-school is the nursery of the church. Transplant the young saplings to the vineyard of the Lord by a fixed method. Like the elder brother of the prodigal, they abide in the church. Being a scholar in the Sunday-school should be tantamount to initiation into the church.

5. In the meantime the authorized catechisms of the church should not be neglected. Spiritual work requires the frame work of set forms and stereotyped definitions of cardinal truths.

1. In the papal church confirmation is held to be a sacrament. With mutterings of distant thunder the Council of Trent declared: "If any one should say that confirmation is a superfluous ceremony, and not a true sacrament—*anathema sit.*" That is convincing, is it not?

2. The reformers of the sixteenth century at first discarded confirmation, together with the four other spurious sacraments. Subsequently it was reinstated, without, however, attributing to it sacramental elements.

3. In the Episcopal, Lutheran and Reformed churches confirmation has a three-fold design: 1. Individual acknowledgment of the obligations of the baptismal vow. 2. Ceremonial reception into the church as full members. 3. The bestowal of the Holy Ghost upon the confirmed by laying on of hands by a bishop or preacher.

4. Confirmation is the legitimate outcome of the un-Scriptural doctrine of baptismal regeneration. Baptism being usually administered in infancy, regeneration *de jure* is supposed to be secured thereby. Later, at the age of twelve or fourteen years, as an adjunct to baptism, confirmation is administered to the children baptized in infancy, resulting in regeneration *de facto*.

5. Disastrous heresy! The Holy Ghost disdains to be thus manipulated. The Holy Ghost comes to the heart from which sin has been expunged after evangelical repentance; repentance which kindled the holy flame of faith; faith which laid on the promises. The baptism which regenerates the sinner is that with the Holy Ghost and with fire.

NEW ORLEANS, LA.

OLD DOMINION NOTES.

CAPT. HERBERT IRBY.

Some items in reference to the late session of the Virginia Conference may interest a number of your readers. It was held in Danville, Va., Nov. 16 to 23, Bishop J. S. Key presiding. He was a new president and but little known among the members of the body. His presidency was most acceptable in every respect. If all the new bishops equal him, the bench of bishops is not behind its former standard. Under him business progressed quietly and without haste. Few long speeches were made, and harmony prevailed.

The following items show the condition and progress of the churches in this conference:

| | |
|----------------------------------|-------------|
| Present membership | 69,308 |
| Increase this year | 3,963 |
| Church property | \$1,729,445 |
| Increase | \$3,536 |
| Domestic Missions | 7,902 |
| Foreign Missions | 14,372 |
| Rose-buds | 7832 |
| Woman's Missionary Society | 3,942 |
| Superannuated, etc., collections | 8,056 |
| Bishops' fund | 1,673 |
| Educational | 2,528 |
| Church Extension | 5,008 |
| Children's Day | 1,286 |
| Repairing and building churches | 86,822 |
| Preachers' salaries | 153,251 |
| For all church purposes | 379,555 |

Court Street Church, Lynchburg, Va., was the banner church in missionary collections, having raised \$3,500. Broad Street Church, Richmond, raised the largest sum for all church purposes, including collections for Randolph-Macon College. The claimants on the superannuated fund were paid in full.

So gratifying were several of the reports, especially the latter and the missionary report, that the conference united in singing the doxology.

When the fact is remembered that the year was really a hard year, in some sections almost a famine prevailing, caused by floods and drouths, this outcome was not only unexpected, but very gratifying.

Your readers would not expect western progress in old Virginia, but I think the history of Danville will compare favorably with the west in many particulars.

In 1865 it was a straggling town of 3,500 inhabitants. Now, including North Danville, it has about 18,000 inhabitants. Over thirty large factories prepare for market over 30,000,000 pounds of tobacco. Oil lights have been superseded by gas and electric lights. Fine iron-front stores and other public buildings make compact streets.

But in churches and church progress the greatest advance seems to have been made. In 1865 only one Methodist Church was found in the town, and that was a dilapidated structure. Now there are four, all new. Main Street Church, built in 1872, has been enlarged since its first erection, and will soon be rebuilt or improved. It now has 500 members, 400 Sunday-school scholars, and raised this year for church purposes over \$8,000.

Mt. Vernon Church, finished about a year ago, cost \$30,000; has 205 members, and raised last year for missions \$2 per member. It is the handsomest Methodist Church in Virginia, unless North Danville be awarded the palm. Both of these have good parsonages attached. North Danville Church was dedicated the Sunday before conference by Rev. W. F. Tillet, D. D., of Vanderbilt University, who was a pastor in Danville when he was called to that University. This church cost about \$30,000. Large additions to the membership were made this year under the pastorate of Dr. A. C. Biedsoe. Floyd Street Church is a church in the suburbs. Rev. John E. Edwards, D. D., pastor of Mt. Vernon Church, is the oldest active worker in the conference. He said he had not been absent from his church but once during the past year, when he was at the district conference. He had shaken hands with every scholar in the Sunday-school every Sunday but one. If he and the wife of his youth live to see next May they will celebrate their golden wedding, and if all his spiritual children could attend he would have to have a larger hall than any now in Danville would hold. He and wife received \$100 each for quarterage the first year of their married life and had to scuffle hard to get through the year. Now they live in a nice, cozy parsonage, with office but a step from the parsonage. I asked the Doctor if he had ever dreamed of seeing such a change, and he said, "Never!" and his imagination is by no means contracted.

At the risk of proving tedious, I must refer briefly to the most impressive day of the conference. Monday morning from 10 to 1:30 o'clock was taken up in the memorial tributes to the eleven members who had passed away since the conference of 1886. Among these were several of the most eminent and honored members of the body. No such memorial day was ever known in this body. Among the number there was, however, but one young man. All but two were worn out men. To fill the ranks thus depleted eleven were received on trial.

A most interesting meeting was held on Sunday afternoon—an experience meeting led by a layman, in which laymen mainly spoke.

During the conference, in the space of twenty minutes, over \$1,500 was raised to aid young men studying for the ministry. This amount, and more, is expected will be contributed from year to year.

ASHLAND, VA.

LET US INAUGURATE COLPORTAGE.

REV. B. ARDEY, D. D.

This subject has been talked about and written about for the last ten years and more, all over the church, or nearly so; its great importance is acknowledged by all, and yet we are doing nothing. Before the war we had a tract system with about twelve or fifteen local societies, which promised well, and was doing well, and would have soon developed into a thorough colportage system, but after being in operation only about two years, it was all shattered to pieces by contending armies. Since then nothing of the sort has been attempted. It is now high time. Why not see to it right away?

Our Book Agent has but recently entered the House. He may need some popular expression from the church. This work must begin in the Publishing House. It is not enough to say, "Let colporters buy tracts and sell them." That is easily said and as easily understood, but it lacks the encouragement and stimulant of system. In the first place, suitable tract literature does not exist to an adequate extent, either in or out of our house.

I see no better way than for some of the conferences to point out a course to be pursued and recommend strongly to the Book Agent to put it a-working. A suitable working plan, with sufficient encouragement to colporters, safe and simple, can scarcely fail to work great advantage to the Publishing House in its ordinary business outside of colportage; and, secondly, to greatly increase the newspaper circulation; and, thirdly, to push our regular church work into the back neighborhoods. We now occupy only the town and village centers. The more distant portions of almost every neighborhood, where half the people live, are scarcely reached by our pastoral labors. And still more discouraging is the fact that in our towns and best neighborhoods centers, the people, even

church members, have no books—almost none. I could tell a sad story of facts on this point, but perhaps it had as well remain untold.

The people don't want any books. They have plenty so far as they feel a need. Two or three, or half a dozen old worn out books that never were worth their weight in gold, is all-sufficient for many a Methodist family, and families of no religion oftentimes not much better supplied. Let a live colporter go into such a town or neighborhood and in a few months he will sell a thousand dollars worth of books, and by this time the people will begin to see their destitution. Another thousand will sell much more easily, and in no great while a tolerably wholesome state of reading may be superinduced.

Our destitution is seen by northern publishers, and more than a score of them are vigorously pushing their publications upon our people. And it is now a question of no small moment whether our own Publishing House is going to supply our people with religious reading, or leave the field unassurably to others. Every mail and other avenue of approach is now used by northern publishers to secure our custom.

Now, the course to be pursued, as it seems to me, is this:

First. Let the Book Agent get up a series of publications, uniform in general appearance and type, neat and attractive, distinguished by vignette or other artistic ornamentation, running from single leaflets to tracts or books to cost about 25 cents or more. A hundred or two of these can be culled out of existing material, and others can be added more or less rapidly. They should form a unique and exclusive line of prints adapted to this field.

Second. This line of literature will be sold to Tract Societies, or to colporters who may be regularly appointed to such work by such societies or conferences, at strictly minimum cost, and on reasonable time when wanted.

Third. Colporters will be required to distribute the House catalogue and any other advertisements without compensation, and to sell the Hymn-book and Discipline at such low prices as the Book Agent may require, and to receive such compensation for procuring newspaper subscribers as may be agreed on. They will, of course, handle any other books, but the Publishing House will make not a cent profit off colporters directly.

Thus encouraged, you might reasonably look for a hundred colporters in the field, and sales of one or two hundred thousand dollars in a year, with continued increase. If it be inquired why the Publishing House should sell to colporters, and on time, with possibility of loss, for no profit, the correct answer would be, to make money.

To look no further than mere commercial gain, the House will, by a system of this sort, derive more advantage through such colporters—probably five times more—than through other purchasers. There is a county or neighborhood where the House has sold nothing or next to nothing for the last ten years, nor is it likely to sell any for years to come. The people, in or out of the church, don't want books. They have an average of almost three to a family, and that is enough. They have no time to read; have had several books for five years that are not yet read. The people are making money. And yet let a good colporter go there, and in twelve months he will sell one or two thousand dollars of books and tracts, by which time the people will begin to see that they need a few books, and several book-buying customers will be waked up for the House.

A few colporters is by far the best advertising agency the Publishing House can have; and they will do the work for nothing. Other houses, Hostetter Bitters dealers, or many kinds of money-makers, pay a hundred thousand dollars, or twice or thrice that amount, so I am reliably informed, for probably not much more advertising than a hundred colporters will do for this House, for nothing.

Mr. Editor, can't you take a moment's time to look down towards the bottom of this thing, and tell us something about it? The subject is almost as big as whiskey. Or, at least, if you think this paper is worth printing, you can cause a marked copy to be sent to some of your conferences, and some of our Publishing House agents, managers and book committee men, etc. Why not wake up the subject? Hasn't it slept long enough?

GLEN VIEW, MISS.

LAW VERSUS ANARCHY.

The special telegrams to the Gazette from San Antonio show an interesting, if not perplexing state of affairs in that city, and it is not improbable that in the near future complications may arise which will call for the strong arm of the State to suppress. The facts are, briefly, that the saloon-keepers have been violating the Sunday law and when arrested and tried for the offense, the juries selected take it upon themselves to declare the law unconstitutional and refuse to convict, in the face of positive proof furnished by the State, and admitted guilt by the defendants. It is claimed that there is a strong German element in the city that is opposed to the law, and is deter-

mined upon ignoring it. These men have charge of local affairs and control the machinery of the courts. They believe that a Sunday law is an unwarrantable invasion of their rights, wrong in principle, unjust and hurtful in practice, and contrary to the spirit and letter of the organic laws of the country. Very many good men and good citizens have these views, and while the brewers, beer-garden keepers and saloon men are the chief opponents and most rabid leaders in the movement, many others who have no such interests share their views in the premises. The large number of foreigners who have taken up their homes there have brought with them their customs and prejudices. They do not assimilate with our people, are unwilling to adopt our customs or obey our laws, and labor to make of this country a duplicate of the Fatherland as nearly as possible. One of the most cherished customs transplanted from the other side of the ocean, is that of Sunday beer-drinking, dancing and general hilarity. Saloons and beer-gardens have been accustomed to look forward to each Sunday as a sort of weekly field day, when the receipts would run up double or treble that of any other day, and in many instances general stores and business houses kept open as usual, and did a thriving business. The Sunday law was intended to put an end to this. It was regularly passed and went into effect like other laws, and it was observed pretty generally all over the State with the exception of San Antonio, where people did not seem to have learned of its existence. Lately, the authorities have notified the citizens that the law would be rigidly enforced. The Liquor Dealers' Association met and determined to ignore the warning and make a united resistance against the law. Saloons were kept open as usual, and when the proprietors were arrested and prosecuted for violating the Sunday law, a jury was selected that in two instances declared the law unconstitutional. The native Americans are considerably worked up and ill-feeling is likely to grow out of the affair. The leading papers of the city, though conducted by Americans, are giving the law-breakers encouragement, as they must do in order to follow the trend of public sentiment. Thus we have in Texas a city controlled by foreigners by birth and sentiment, who refuse to obey the laws of the country, and whose prejudices are so strong as to influence juries to violate their oaths, ignore their sworn duty to weigh the facts, and arrogate to themselves the prerogative of the judge and pass upon the constitutionality of a law. This raises a question of considerable moment: Supposing some other county should fall into the hands of a people who would conspire to ignore and defy the law against larceny or murder? Supposing that when one of their number was arrested for, say the crime of arson, that a jury should be sworn to "well and truly try the case" and that that jury should ignore the facts and declare the law unconstitutional? How would punishment be visited upon the guilty? Would the governor send the rangers to the scene, or would martial law be proclaimed? The same question arises in San Antonio to-day. The constitutionality of a law is not a question which jurymen are usually called upon to decide. It is safe to say that if local prejudices were withdrawn, the jury would not question the constitutionality of the law. To say that these men are anarchists would be doing great injustice to many good men, who would hesitate long before throwing a bomb or blowing up a house with dynamite, yet the principle involved is just the same as in the case of the Chicago anarchists, and if those who defy law in San Antonio are less guilty than those who defy law in Chicago it is only in degree. Most is now in jail charged merely with making a speech calculated to incite people to violate the law, and most is less guilty than those gentlemen in San Antonio who openly and defiantly violated the law themselves. The anarchists were not hung for the reason that they committed murder, for that would have been revenge, a quality unknown to the law, but for violating one of the laws of the country, which says that it is unlawful to commit murder, and this is satisfaction, not revenge. The open and defiant violation of the Sunday law by people who otherwise probably are exemplary citizens, simply because it conflicts with their desire, or is inimical to their interests, may effect but little harm in itself, but it is a step toward other violations of law and encouragement for those who profit by the infraction of other laws. If the San Antonio saloon-keeper can violate with impunity one of the penal laws of the land because he is opposed to it, or because it conflicts with his interest, the western horse thief, the highwayman and the burglar can use the same process of reasoning and arrive at conclusions authorizing them to steal, rob and burglarize. Law is law and should be respected and obeyed. It is one of the characteristics of the American people that they would sooner obey a bad law than violate it, and this springs from the fact that they are sensible of their powers and privileges, and that they can change

any law at will. Foreigners unacquainted with the theory of our government and the character of our institutions, and who seek to elect a judge of their own way of thinking and obey him instead of the law, are prone to mistakes and misconceptions. They either regard the law as a permanent fixture, or else they have a contempt for it and are only too anxious to show their contempt by violating it. The saloon-men of the Alamo City are venturing too far upon the dangerous pathway of American forbearance. The verdicts of the juries are simply disgraceful, and the selection of such jurors as great a burlesque upon justice as if twelve pronounced anarchists had been selected to try the cases of their seven fellows in Chicago. But, while American forbearance and toleration is great, those who test them too much tread upon a bridge of ashes underneath which is the molten lava. The onslaught upon the law by the San Antonio saloon men may be the alpha which they will have cause to regret. Neither the coddling of politicians nor the encouragement given by a not too independent local press will ever lessen the respect which the American people have for their country's laws and institutions. If it is to be a case of law against a modified form of anarchy, or if it is to be a contest between American and foreign institutions, the result will show that the former are the more prized by our people. Judge Cook spoke bravely and truly when he said that a man who would violate the Sunday law because it conflicted with his interest, would violate any other law for the same reason. It is a species of anarchy, a vicious exotic imported to this country, and it should be stamped out. Chicago anarchy is more violent than San Antonio anarchy, but they are the same in spirit and faith. They are offshoots of the same parent stem, and require the same treatment. The law is and must be supreme.—Fort Worth Gazette.

LIFE-MAKING AND LIFE-MARRING.

Mrs. Malock-Craig, in her last book, published just before her death, tells of "a round specimen of 'John Bull,'—the John Bull who has made himself, or rather, his money, a very different thing." The hit is a telling one, and is well worth making, so long as the expression "self-made man" is thought to be applicable chiefly to the worldly rich. Many great fortunes have been made by English and Scotch "merchant princes" within the past generation; so that the rapid accumulations of money which were once thought an American "feature" have been hardly less apparent or frequent in the old country itself. There, as here, mammon quarrels with God and reigns, as it has quarreled since the world began; and there, as everywhere, the individual loses or dwarfs his own soul while trying to gain the whole world, or as large a part of it as may be practicable.

"The self-made man" in law or politics, or medicine, or any other life work, is as truly bound as the merchant to understand just what he means by the term, and what he seeks to obtain in the result. Bishop Huntington has lately reminded us, in a thoughtful article, that "there is really no creature of that sort in creation," for every man is a creature of society and environment, to say nothing of divine guidance, who might have been better had he learned of other and wiser teachers. The individual's will, of course, should not be self-sufficient; and Bishop Huntington is right in urging it to be wisely desirous of instruction and guidance. In the "self-made" idea, however, there is much that is good and desirable. We came alone into the world, alone we must leave it; in our inner selves no society or help can take the place of self-reliance; we ourselves, by ourselves, head or reject the divine voice, and under God shape or spoil our lives. The greatest essayists and moralists of every age have emphasized or related this fact, which every child begins to learn with his alphabet, and which the dying old man has no more than mastered as he exchanges worlds and leaves his worn-out body. In the right sense, a man, woman, or child ought to be, and must be, self-made.

If the American is ignorant of this fact, he has learned his lessons amiss, or been blind to his opportunities. It is the common Fourth-of-July boast that we have no "effete despotism," no "aristocracy of land-owners," and in most places no tyranny of capital. In business, statecraft, war, theology, science, journalism, self-educated men are seen at every hand. The classic orator of Greece need not have been ashamed of President Lincoln's second inaugural or Gettysburg address; and the cause of Christ itself is greatly promoted by strong souls to whom Oxford or Berlin, or our nearer and smaller colleges, were alike impossible. In so far as our merchants, ministers, doctors, lawyers, teachers and writers have truly and rightly developed themselves, they deserve all praise and imitation.

But "we stand between two eternities, the eternity of the past and the eternity of the future." The child or man who puts some poor, transient success in money-getting, or fame getting, or power-

getting, before the true and high spiritual development of sons of God, may be committing slow suicide, and is sure to be destroying, or permitting to stagnate, that which was designed for ever-onward growth and progress. What is it to make one's self? It is not to get dollars, clothes, houses, position, name, power; not to gain the transient and lose the permanent. It is to enrich and improve that eternal and priceless principle which we call the soul, which we cannot cast away; which we are and must be. It is to store up heavenly treasure amid earthly moth and rust and thieves. It is to scatter abroad good words and good deeds, counting as dross that which is not real rich, but never resting content without more accumulation of soul-wealth and soul-strength. It is to be willing to lose, or never to have, money, dwellings, bank-accounts, celebrity, even friends and relatives, at the call of duty. It is to set the Christian gospel of high self-sacrifice for other's sake at the fore-front of the line of our ambition, and to cast far behind us the thought of self-aggrandizement in any other sense. It is to scatter here that we may hear there; to have, in order that more may be given to us. "What I gave, I have; what I had, I lost," says the old gravestone inscription; if we are self-made in the true sense, the present tense shall never be changed to the past.

Jesus Christ, in his earthly work, was, and ever will be, the world's model for self-making. By our struggles of thought, and will, and word, and deed, by real temptations and struggles, he showed to humanity what ideal it should strive to attain. Self-development is the only true sort of self-making; and he showed that that development should become, in our work, play, waking, sleeping, receiving, giving. Do we really believe in the doctrine of immortality which we profess? Shall we not, then, act as those who believe it? It is a great and helpful thought that we ought to "fit ourselves for eternity;" it is a greater and more helpful thought that we are in it now, and have our instant responsibilities of self-development for the everlasting result and in the everlasting plan. No struggle or getting is good which cannot bear the light of God's revelation of his plan for humanity, and his idea of humanity's progress. None can be had which can endure that light here and now. Every thought, word, or deed, is inevitably doing its work of life-making or life-marring—of making or marring the life which the Maker of all designed for us.

"Youth," says Hawthorne, in "Septimus Felton," "is sweet, with its fiery enterprise, and I suppose mature manhood will be just as much so, though in a calmer way; and age, quieter still, will have its own merits—the thing is only to do with life what we ought, and what is suited to each of its stages; do all, enjoy all—and I suppose these two rules amount to the same thing." Powers outside ourselves, whether those powers be called destiny, environment, opportunity, time, and circumstance, or God himself, profoundly affect us, and the "philosophy of the conditioned" is that under which we must work. But it is equally true that "the thing is only to do with life what we ought, and what is suited to each of its stages." Who is so weak or fettered that God cannot enable him, by man's resolute will, to transmute "I ought" into "I do?"

Character is the real self. We are here to make character. Our conscious effort should so develop our souls and very selves, that at length right living becomes an unconscious and natural thing. "The figure of Christ's duty is an ellipse, of which God and man are the foci." The All-powerful has not taken the power of self-making from sinful creatures made in his own image. In ourselves may be found the un pardonable sin which, after a world-wide struggle for selfish success, brings the Ethan Brand of Hawthorne's tale home with a heart of literal stone, which rests unconsumed between his ribs after his suicide by fire. In ourselves are the two William Wilsons of Poe's story—the one the self of temptation and the downward path, the other the self of conscience and the mercenary guide; with us it rests to decide whether the evil self shall stab the good to the death, and so mar or kill life instead of making it.—S. S. Times.

POSTSCRIPT.

A High-Church Episcopal clergyman is in favor of calling all other Protestant bodies dissenters, as in England. On this The New York Tribune says: "If this were done he would soon find that they were Rosens, etc."

Bishop GRANVILLE, says on exchange, reports from the Memphis Conference "a delightfully harmonious session and a general advancement in the finances and collections. The conference and bishop's funds are overpaid, and the missionary collections well increased."

The centennial of the inauguration of George Washington as president of the United States is to be observed in New York city in the spring of 1889, immediately after the great international demonstration at Washington in commemoration of the placing in operation of the Federal Constitution. This will bring to an end the series of centennial events in this country. It is the purpose to make the observance at New York national in character.

Texas Christian Advocate

Old and Young

It was Sunday night in the old stone church, it was Sunday night in the old stone church, it was Sunday night in the old stone church...

CHRISTIAN WORK - A NOBLE EXAMPLE

A few years ago there came under the writer's observation a noteworthy example of faithful labor by an aged Christian, worthy of imitation by many younger...

If living, he has doubtless continued his work. If dead, his precious memory is embalmed in the hearts of thousands who knew and loved him...

THE SKIPPING ROPE EVIL

Golden Days. The skipping-rope fever usually begins early in the fall. It attacks indiscriminately girls of all ages. When the thermometer drops from ninety to sixty degrees...

TABLE MANNERS IN RHYME

It is so hard for the little folks to be polite and orderly at meals, and they so often forget the rules with which papa and mamma try to help them to be gentlemanly and lady-like...

CURIOSITIES OF VISION

Though vision without the optic nerve is an impossibility, yet light thrown directly on the optic nerve or its fibers is not followed by any visual perception...

low. The brain of the eagle is largely made up of the knobs of cerebral matter from which the optic nerve proceeds...

Where the optic nerve enters the eye is a "blind spot." This may readily be found by the following experiment: Fix two cards at the height of the eyes...

COMPOSITE PHOTOGRAPHS

At last we have pictures of the ideal man, the ideal college boy, the ideal college girl. We can see with mortal eye what some of us will look like when the accidents of heredity, of deformity, of environment, are done away...

By-and-by, too, we may hope to have ideal faces of the different races, and comparing them, see that they are of one blood, as the Scripture says. Could we get composites of the highest types of each race - Confucius, Zoroaster, Gotama, Plato, Moses - painters might have a worthy model for the Christ.

What a Time

People formerly used, trying to swallow the obnoxious pill with its film of toughness, vainly struggling in their throats, and when a contact with Ayer's Pills, that have been well called "mildly-laxative sugar-plums," the only fear being that patients may be tempted into taking too many at a dose...

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Persons suffering from weak eyes arising from nervous derangement or over taxation, either in youth or middle age, will find great relief by using Hawkes' Crystalized Lenses. We do not claim that our glasses will restore all eyes to their normal strength...



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

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NORTH & SOUTH TRUNK LINE. Is the Thoroughfare of Travel between Central and Southwest Texas to All Points North, East and West.

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SEND FOR ESTIMATES ON JOB PRINTING TO W. A. GANO & CO., Dallas, Tex.

W. ELLIOTT, Sherman, Tex.

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CHRISTMAS 1887

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WATCHES

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TOWER'S SLICKER. The Best Waterproof Coat. A GRAND GIFT. To introduce our wonderful Self-operating Washing Machine we will GIVE ONE away in every town. Best in the World. No labor or rubbing. SEND FOR ONE to the National Co., 25 Dey St., N. Y.

A Druggist's Mistake.

A Sick Man's Wife Disregards the Druggist's Advice and so Saves the Life of her Husband.

I am a wood carver by trade and it is out of my line to write letters; but my wife thought it was no more than right that I should let you know what your remedy has done for me, and I think so, too.

I was in East 157th street, west of Third avenue, and have lived there for about twenty-three years, where I own real estate. Up to the time I am about to mention I had been a strong, well man. There was always more or less malaria in the neighborhood, but I had not personally suffered from it. It was in 1880 that my first attack. It came on as such attacks commonly do, with headaches, loss of appetite and ambition, chilly sensations with slight fever afterwards, a disposition to yawn and stretch, and so forth. I was employed at the time at Kilham & Brothers, furniture manufacturers, in West 32d street. I hoped the attack would wear off, but as it didn't I consulted a well-known and able physician in Morrisania, who gave me quinine and told me what to do. I can say up the first four and a half or five years of my experience in a few words. Occasionally I was laid up for a few days, but on the whole I stuck to my work. I kept taking quinine, in larger doses from year to year, and kept on getting weaker and weaker, slowly but surely, all the time. My trouble was now well defined and its symptoms were steady and regular. I had dimmed vision in its worst form, and it was grinding me down in spite of all that I could do or the doctors could do. It held me in a griplock like a bear in a coal mine. The poison had gone through and over me and nothing was able to touch it. I was fast losing flesh and strength, and about March, 1884, I knocked off work entirely and went home to be down sick, and to die for all I could tell. I ran down so rapidly that I soon became unable to walk any distance. Later I went from room to room in my own house only by friends holding me up by each arm. The doses of quinine were increased until I OPEN TOOK THIRTY GRAMS AT A TIME.

The effects of this tremendous stimulation was to make me nearly wild. It broke my sleep all up, and I often walked the floor, or staggered about it, all night long, scarcely able to bear any noises or even human speech. My temper was extremely irritable. As to food, one of my little children would eat more in a meal than I could in a day. I would order food and then turn from it in disgust. I lived on quinine and other stimulants and on my nerves, like a bear in winter. The quinine set my head in a whirl, and the liquor—given as a medicine—made my stomach so sick I could not tolerate it.

From 175 pounds (my proper weight) I ran down to 97 pounds—the weight of a light girl—and was scarcely better than a skeleton.

IF ANYBODY HAD TAKEN A HATCHET AND KNOCKED ME DOWN AND KILLED ME I SHOULD HAVE BEEN BETTER OFF.

During the latter part of this period, early in 1886, my physician said: "Miller, there's no use in my taking any more money of you, I can't do you any good. I might pour pounds of quinine down your throat and it wouldn't help you."

On the strength of this I gave up the use of quinine altogether, and made up my mind to nothing more and take my chances.

Three weeks afterwards—about the last of May—my wife saw an advertisement of Kaskine in a New York paper. She told me of it.

"Stuff and nonsense! It can't do me any good." But she went to a druggist's, nevertheless, to get it. The druggist advised her against Kaskine; he said it was nothing but sugar; that she ought not to throw away her money on it, etc., but could get it if she insisted on having it. Turning away in disgust my wife spoke to our neighbor, Mr. A. G. Hegewald, who got her a bottle at a drug store in Sixth avenue.

Almost against my will, and without the least faith, I began taking it. In one week I was better. I began to sleep. I stopped "seeing ghosts." I began to have an appetite and to gain strength. This was now the first of June, 1886, and by the end of that month I was back at my bench at C. P. Smith's scroll sawing factory in 164th street, where I work now.

Since then I have never lost a day from sickness. Taking Kaskine only, about forty pills in four equal doses a day, I continued to gain. The malaria appeared to be killed in my system, and now I've got back my old weight—175 pounds—and my old strength to labor. I am an astonishment to myself and to my friends, and if Kaskine did not do this I don't know what did. The only greater thing it could do would be to bring a dead man to life.

FREDERICK A. MILLER, 630 East 157th Street, New York.

P. S. For the absolute truth of the above statement I refer to the following gentlemen, who are personally acquainted with the facts: Mr. Alexander Weir, 625 156th St.; Mr. George Seaman, 158th street and Courtland avenue; Mr. A. Moebus, 154th street and Courtland avenue; Mr. P. F. Vaupel, 154th street and Courtland avenue; Mr. John Lunny, 630 East 158th street; Mr. John Renshaw, 124 153th street and many others. I will also reply to letters of inquiry.

We submit that the above astonishing cure, vouchered for as it is by reputable men, is deserving of a thorough and candid investigation by thinking people. And we further submit that when druggists turn away customers by falsifying the character of a remedy because they do not happen to have it on hand, they do a great wrong. If this afflicted man had not disregarded the druggist's advice and sent elsewhere for the remedy he would without doubt have been in his grave.

Other letters of a similar character from contented individuals, which stamp Kaskine a remedy of undoubted merit, will be sent on application. Price \$1.00, or 6 bottles for \$5.00. Sold by Druggists, or sent by mail on receipt of price.

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CONVERSION AND PIETY.

That the Bible teaches that we can be pure in heart, cleansed from all sin, and live a holy life, is too generally admitted among Methodists for me to spend time just now in attempting to prove it. What point in our religious experience we reach it, seem now to be the bone of contention. In all of our discussions upon this subject, it would be well for us to keep in mind that nearly all the words used to express this high state of grace, are used in different senses by different persons, and we should, as far as possible, accord to every one the meaning he is known to give to any particular word, for by this means only can we keep out of interminable wranglings.

That the ordinary Christian lives much below the Bible standard of piety, I do not suppose any one of extensive observation will pretend to deny. That there is much of what partakes of the nature of sin in the life of most professors of religion, I am bound to admit. I make this statement from what I have seen during the last thirty years. If any one else, from his personal observation, has reached a different conclusion, I can only say that he has been in better religious society than I have. Just here allow me to say, that I have observed that many religious persons are loth to believe that there is any state in grace in which any one can live without committing sin. To commit sin, in their estimation, is a necessity. They have no hope of being freed from sin while they live in this world. Yea, more: Some of them, I fear, do not wish to be freed from sin. You may say that these persons were never converted, or that they have backslided, or what else you please, in considering Christian life from the standpoint of observation, we are compelled to give sin in the life a place in our estimate of the matter. To do otherwise would, at one fell stroke, cut off a very large part of the so-called Christians of our day. This is a lamentable admission, yet truth compels us to make it. We have seen here and there some persons who have lived for years upon this low level, rise to a much higher plane in religious experience. They have reached what Bunyan calls the land of Beulah. We have seen others reach this place much earlier. As to the time taken by any one to arrive at this point, we are not caring just now; we are more concerned about how they reach it, and what it is, and what we shall call it.

Let us consider first the nature of this state. One of three things must be true—it is something essentially different from conversion, or it is something differing from conversion in degree, or it is merely confirming the person in what is received at conversion. As to its being something essentially different from conversion, I do not know of any one who is actually advocating that idea. I have known of some using such phraseology as might be construed to mean something essentially different from conversion, but when I have taken the pains to ascertain their meaning, I have invariably found that they did not wish to be so understood. We must note carefully that the word "essentially" is used in two different senses. In one it has reference to the essence, in the other it refers merely to degree. Taken in the latter sense, "essentially different" would be a difference merely of degree, and would have no reference whatever to a difference in essence. I know nothing of any religion differing in essence from what we call conversion, but difference in degree is quite another thing. We may allow very great difference in degree without any thing like a difference in essence. We may illustrate this by light. One ray of light contains everything essential to light. Take two lamps, one very small, the other very large; they both give light, but there is a difference in the amount of light. It is just so with religion. The old sinner, seeking the second blessing so-called, without properly understanding what it was, and while praying, got happy and jumped up, and said, "Bless God! It's the same thing I got forty years ago," was exactly on the right line. It was the same old religion, but what about the degree? To say that she had nothing in degree above what she received forty years prior, would be to say that she had made no progress whatever. Brethren, if there be such, who are seeking something different in essence from conversion, are seeking a myth, and those who are trying to make it appear that some others are advocating such a thing, are pursuing a will-o'-the-wisp. So we had as well drop this thing about "essentially different" until we find some one who advocates such a thing, and then we may give a chase.

As to whether this high state of grace differs from conversion in degree, or is the mere setting the person down in what was received at conversion, I am not much concerned, since these two things may amount to the same. It would be quite an advancement with some professing Christians to settle them down so as to live according to the light of conversion. I think we might all agree that there are degrees in grace.

From the statements made by different writers, one might conclude that Mr. Wesley was very inconsistent with himself. One writer speaks of the great difference Mr. Wesley makes between regeneration and sanctification. Another tries to make it appear that Mr. Wesley defines regeneration in the same terms in which he defines entire sanctification. That Mr. Wesley claims a difference no one can doubt. The whole mat-

ter of inconsistency passes away when we regard Mr. Wesley as making a difference in degree, and not in essence. From my standpoint I find no great difficulty in reconciling Mr. Wesley with himself in all his statements upon this subject.

How this state may be obtained next claims our attention.

One says by a growth in grace; another by an instantaneous work. The statements seem wide apart; yet, when properly considered, they amount to the same thing. What is meant by growing in grace? This means an increase, or it means nothing. Then how does one grow in grace? You may say, like a child grows, or like a tree grows. I cannot see that. You are using a literal idea, which so far as I can see, is not in the subject. We cannot depend upon a metaphor to guide us. When Peter says "grow in grace," the word "grow" becomes a metaphor, and means increase in grace, and if we suppose from this that a man grows in grace like a child or a tree grows, we have forgotten that there are great differences between the spiritual man and the physical nature of a child or a tree. To understand the subject it might be well to divide it into practical and experimental growth. In a practical sense, one grows in grace by practicing holy living. By doing right to day he may become more able to do right to-morrow. But in an experimental sense, to grow in grace we must renew our consecration to God, and exercise faith in Jesus Christ, and the grace given is as much instantaneous as that given in conversion. Thus we see that a growth in grace and an instantaneous work may be the same thing. Inasmuch as I have to renew my covenant and trust in Christ day by day to live the life of a Christian, I do not see why I may not receive an instantaneous blessing every day. My conclusion is, that any advanced state in grace, is received by using the same means by which any previous grace was received.

What shall we call it? I apprehend that we have reached the greatest trouble in the whole business, though we may not be willing to admit so much as that. It might look too much like the old tale about two men who made a crop together and divided everything else amicably, but raised a fuss over the shuck pen. When one first receives a blessing after repenting and trusting in Jesus, we have all agreed to call that conversion, justification, regeneration, etc., but we are not so well agreed as to what name to give any after state in grace. It might be regarded as questionable, by some, whether we should give any specific name to any advanced state in grace, inasmuch as the Bible has nowhere set us an example for so doing. But the same thing may be said of what we call conversion. The Bible describes it, but so where does it give a specific name. Is this any reason for giving a name to every thing? If there be, we are to give any well defined state of grace to which we can give a name, and to refrain from giving it a name. If there is no such well defined state, then a name might be misleading, as you would give a name without any limit. Many persons think that they find a state well defined at the point where one is entirely cleared from sin. Grant that, and then what will you call it? Some say at once, call it the second blessing. If we could all see that eye to eye, I should have nothing to say, but here arises a great trouble. One may have received a thousand blessings before he reaches the point designated. A more misleading term perhaps could not be used. Well, says another, call it Christian perfection. That seems objectionable because it would include any other higher state of grace, which one might receive. Another says, call it sanctification. Worse still, since the Bible uses that word in a much lower sense. So we go. I do not know that we should care what it is called, so we understand what we mean. The thing itself is worth more than the name.

WM. A. SANBURY, THORPE, TEXAS.

OUR SCHOOLS.

During the great epochs of mental activity thought has crystallized in different directions; so that one age or nation may be referred to as the philologic, another as the linguistic, and another as the practical.

That system of education which practices a judicious eclecticism, tending to no extreme, but having respect to man as a whole, will most conduce to the good of the race. The curriculum of the future will, no doubt, give greater prominence to the objective. It ought to be done, and it can be done without detriment to subjective culture. The study of the world without us and the world within us should go on simultaneously. Certainly much time should be devoted to the things upon which we every day open our eyes; such as earth, air, water, with fauna and flora. Solomon's wisdom was intensely practical: "He spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." The world with its epitome—man—is the proper study of mankind. Thus both mental discipline and useful knowledge are acquired. Industrial education and technology are to enter more largely into the plans of our schools for higher culture. Consulting the aptitude of the pupil, one will go, for an hour or two to the field, another to the shop, another to the factory, and still another to the woods, under competent instructors.

The educated eye, hand, muscle, are to prove potent factors in the development of our resources. Broad culture is productive of broad men. Industrial labor and handicraft have too much been considered the resort of necessity; whereas, the *tactus creditus* might as well apply to the blacksmith as to the artisan, and the carpenter as to the surgeon. The steady strokes which develop the muscle of the smith develop also his entire man, as he could not have been developed without manual labor. Handicraft not only exercises a reflex influence on the mind; it also enables the laborer to get a view of life from a new standpoint, which results in real culture to the man of reflection. The fact that Jesus wrought as a carpenter ought to teach us a lesson on the utility of labor to develop and broaden the whole man. To understand man's three-fold nature and work in harmony with his environments is, with St. Paul, to press toward the mark for the prize of our high calling of God in Christ Jesus.

The university idea proper is a system of schools for the training of young men and young women in every department of useful knowledge or handicraft. This idea practically carried out would solve many a knotty problem. For instance, money is constantly asking the question, "What other avenues of useful employment are open to females?" While women can do anything that men can do, woman is physiologically and psychologically qualified to do some things better than the stronger sex. If this be true, then she should be educationally qualified in the direction of her natural endowments. Every really sick person, especially every sick woman or child, needs a trained nurse. Many thousands die annually for the want of intelligent nursing. Superadded the requisite training to woman's superior natural endowments, and she will demonstrate that the art of nursing the sick is entitled to a place among the fine arts.

Humanity, not to say the Christian religion, demands the best possible treatment of the sick; but prevention is better than cure. Hygiene might profitably employ a greater portion of our attention. Looking to the prevention of disease, the department of the *curative* would be no mean addition to our schools. Besides, any lady competent to superintend the culinary department of a great hotel would command lucrative wages. The greatest lack of attention paid to the proper serving of food is commonly found in the country. If our schools actually turned out an army of trained nurses and cooks, except to give instruction in these useful arts, our young women could visit the rural districts, particularly during the summer season—the season of vacation—and instruct classes in the laws of health, including, of course, the art of cooking, and also the preparation of food for the sick. The *curative* department might be broadened to meet the demands of any community, so as to include anatomy, physiology, or any other branch.

A course of special training would be beneficial to our young men and women who desire to go as missionaries to foreign lands. To find the greatest number of open doors to the hearts of those who "sit in the region and shadow of death," one's knowledge must be encyclopedic. It is a happy augury for us as a church, that some of our bishops and chief ministers of the gospel have made contributions from their own households to the mission work. The superiority of Christian schools over others is seen in the fact that the papal are taught to rely neither upon native endowment nor acquired knowledge, but upon the presence and power of God to give success in all their labors. If the blessed helps of the Holy Spirit are indispensable in our work at home, these aids are utterly so in foreign fields where superstition, prejudice, indifference and opposition combine to resist the entrance of God's word, which giveth life.

After all, the great school is the school of Christ, in which all are matriculants. Daily access to this infallible instructor is the prerogative of the humblest Christian. Every day may mark some progress in the book of life. Each added lesson increases our stock of patience, resignation, or humility. Each conflict gives the victory over some passion, lust, or appetite; until, by an by, the "well done" of the Master will be heard and the tired pilgrim-student enter into the joys of his Lord. JOHN P. NEAL, LAMPASAS, TEXAS.

MISSIONARY CATECHISM.

BY J. T. B.

LESSON I.

Teacher—Does God love the world? Pupil—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

T—What is a missionary? P—One who is sent to preach the gospel in those places where there are no preachers or churches.

T—How many kinds of missions are there? P—Two kinds: Home missions and foreign missions.

T—What is meant by home missions? P—Places in our own section of the country where the gospel is not preached.

T—What is meant by foreign missions? P—Countries and nations, different from our own, where the gospel is not preached.

T—Did our Savior send out home missionaries? P—"And after these things the Lord

appointed other seventy also, and sent them two and two before his face."—Luke X:1.

T—Did our Savior send out foreign missionaries? P—He sent eleven, saying, "Go ye into all the world and preach the gospel to every creature."—Mark xvi:15.

T—What did our Savior say the result would be? P—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi:16.

T—How does God design to save the world? P—"By the foolishness of preaching." I Cor. 1:21.

T—What does the apostle say in Romans 1:16? P—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

LESSON II.

T—What did our Savior tell the seventy disciples when he sent them out as missionaries? P—"The harvest truly is great, but the laborers are few; pray ye therefore for the Lord to send forth laborers into his harvest."—Luke x:2.

T—What did the Savior mean by laborers? P—He meant workers; men, women and children who are willing to do what they can to spread the gospel.

T—Who was the greatest foreign missionary among the apostles? P—The Apostle Paul, who was assisted by many lay workers, both men and women, as will be seen by reading the sixteenth chapter of Romans.

T—Where did the Apostle Paul preach? P—He evangelized all the country from the Euphrates river to Spain.

T—Did the churches help him with their money? P—They did; as will be seen by reading the Epistle to the Corinthians.

T—What did the apostle write to the Romans? P—"Whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

T—What else did he say? P—"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"—Romans 10:14.

T—What are we to send preachers? P—"Because 'faith cometh by hearing and hearing by the word of God.'"—Romans 10:17.

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