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## Texas Christian Advocate.

ESTHETICS.—PICTURE WORSHIP.

JEAN PAUL.

1. The ancients held the *de gustibus non est disputandum*, but since their day esthetics has developed into a science. Fixed standards now determine what is beautiful. If what attains to these standards does not meet the approval of our taste, the fault is with our taste. Franklin remarked that next to godliness cleanliness should be encouraged among men. Let refinement be added, constituting a lovely trio.

2. More than ever before the architect's skill is now brought into requisition. In the churches recently erected usefulness and beauty are wisely wedded. Our Board of Church Extension is rendering valuable aid in this department. The private residences along our boulevards are no longer barn-like structures, painted white, but architectural beauties.

3. I have seen it stated that most of the paintings and plastic productions of European masters are being bought by Americans, decorating the mansions of our merchant-princes. Only the opulent can indulge in such luxury. But said paintings are all numerously duplicated in chromo, and can be purchased for a pittance. Secure many. Encase them in tasteful frames. The walls of the hall, parlor, dining and bedroom should be decked with appropriate portraits. Other decorations, artistic handiwork of wife and daughters, should abound.

4. The cultivation of flowers is worthy of a queen. A small seed in a few handsfull of earth produces a flowery gem more pleasing to the senses than the exquisite product of art. I pity the housekeeper who is not an enthusiastic florist. All nooks and corners in front and around our home should be converted into flower-beds. Planting and nursing flowers is an ennobling pastime of our daughters.

5. Where music is not appreciated there is either a sick liver or a seared conscience, usually the latter. Music is of God. The canary bird and nightingale tell of celestial symphonies. The merry songs of our children are melodies divine. The organ's solemn chords and the piano's sweet strains banish sorrow and sighing.

6. Should the places of public worship be less ornamented than our homes? Velvet carpets, lace curtains, exquisite statuary, valuable paintings, etc., in our homes, and our churches of rude design and primitive finish! Without and within our churches should be centres of attraction. Make them the repositories of all that is beautiful!

1. Papiats practice idolatry. Circumlocutory ambiguities will not relieve them of that charge. A corpse is a corpse, though robed in purple. What of superior and inferior, absolute and relative worship? Interior and relative worship is worship, but the worship of an image is idolatry.

2. The great council of Trent, whose action is now binding on all Papiats, decreed that all images of Christ, the Virgin Mary, and other saints, are to be set up and retained, especially in churches, and that "due" honor and veneration are to be accorded them by kissing and prostration, etc.

3. In every niche and corner of Papial churches altars are erected to various saints. At these the busts or portraits of the various saints are prominently conspicuous. Here, at certain hours, tapers are ignited. Lavish offering of incense is of daily occurrence. According to preference, the faithful visit their favorite saint, kiss the feet, etc., etc., muttering stereotype prayers. Musing in the corridors of St. Peter's in Rome, I was filled with sadness, seeing apparently intelligent men and women prostrate at the feet of statues, representing different saints.

4. Many bishops opposed picture-worship; though all the popes, without an exception, enthusiastically encouraged it. Several emperors, especially Leo the Isaurian, together with his son and grandson as his successors, proved themselves inveterate iconoclasts, eradicated the heathen practices with much zeal. But this zeal cost the last mentioned emperor, Leo IV, his life. His wife, Irene, priest-ridden, poisoned him. The murderer attaining to the throne, was a mere tool of the Holy See, not only permitting, but by governmental enactment establishing, picture-worship throughout her oriental domain.

5. Pope Gregory the Great, the most astute of the Papial pontiffs, attempted an apology for the wicked practice of picture-worship, asserting that the Holy See by the multiplication of sacred pictures and statues in the churches designed no more than to teach the illiterate, unable to read, Bible and church history. But even this prelate taught that inferior and relative worship be offered to the pictures of saints, etc.

6. The crucifix is the convenient household god of faithful Papiats. The crucifix beneath the pillow insures sweet sleep and happy death. In kitchen and cellar it keeps away wan want. Suspend-

ed on the walls of our home, happiness will be domiciled with us. And with all this Papiats claim to be Christians.

NEW ORLEANS, LA.

OUR INDIAN MISSIONS.

I. G. JOHN, SECRETARY.

Before resuming our personal observations in this field, we desire to present some facts respecting its condition and wants, which the church should know. The minutes of the last session of the Indian Mission Conference show that there are now seventy-seven appointments within its bounds, of which thirty are "left to be supplied." Not a sufficient number of preachers, including the young men of the first and second year, are on its rolls to fill two-thirds of the appointments. Of the supplies several are native preachers, nearly all of whom can understand only their own language, and as there are but few books in their native tongue, they are but partially prepared to instruct their countrymen in the doctrines of our religion, or to train them as to the duties and obligations of Christian life. The need of white preachers to instruct and discipline the people is felt, especially among the full bloods. While thirty preachers are needed to supply existing works, twenty additional men will be required if we occupy the field now open to our church. The Okmulgee district needs strong re-inforcements. The presiding elder of the Cherokee district is earnest in his appeal for men to man that work. If the need is as great in other districts as on these two, it will require an increase of more than fifty men to supply the charges already organized, and to enterprize the work that now lies before us. None but strong men who are ready to "endure hardness as good soldiers of Jesus Christ" should volunteer for this field. Will not the church pray that laborers may be sent to this field ripe for the harvest?

We left Okmulgee, Tuesday, July 24, in company with Bro. Methvin, for his field among the Kiowas, Comanches and Apaches, some 225 miles to the west. Such a trip over rough roads, rugged hills, across dangerous streams, and sharing at times the primitive accommodations of an Indian's cabin, will furnish a very fair insight into the life of those pioneers who are opening the way for the gospel among the half civilized and savage tribes who occupy this beautiful land. There is some romance in such a life and also a very large slice of reality.

On Wednesday we stopped at noon for lunch near one of our preaching places in the Seminole Nation. A small log cabin in the edge of the timber arrested our attention. Within we found a neat carpet over the puncheon floor, a small organ, alibary, and other tokens of Christian culture. The only occupant of the cabin is a lady engaged in teaching an Indian school in the little log church. She is alone in the midst of the Seminoles, and her cabin is more than a mile from her nearest Indian neighbor. She is a member of the Presbyterian Church, and is cheerfully devoting her life to this missionary service. Her work is an important one. Good teachers are needed in these National schools, but a brave spirit or a condoning faith alone can maintain a defenceless woman amid such solitary surroundings. In every reservation such schools can be obtained, and though the life of the teacher is a lonely one, she is as secure in her solitude as she would be in many populous portions of the older States. Here is an open field near our doors for Christian women who would devote themselves to mission work.

By hard driving on Friday we reached a cabin near the western boundary of the Chickasaw Nation. "Our accommodations are poor, but we will do for you the best we can," was the reply to our request for a night's lodging. Horses cared for, supper was on the table, and, as we sat down, our host bowed his head and asked a blessing. No act of worship in a city sanctuary has ever quickened in our heart as warm and grateful religious emotion as did that simple act of devotion on the part of that stalwart cattleman. It is so seldom that men in this land of scanty religious privileges are able to maintain their religious profession, that we conceived a very sudden and solid respect for the man and his household. He was a member of the Baptist Church, but finding that Bro. Methvin was a preacher, he promptly entered a plea for an appointment. There are bright spots in the life of even a pioneer preacher.

Saturday noon, after a drive of nearly six days from Hitechery, I found us at Anadarko, on the south bank of the Washita river, and within the limits of the Kiowa and Comanche reservation. It almost made us homesick to see how glad Sister Methvin and the children were to welcome home the husband and father after his long and rugged trip. We hope to get over the attack in a couple of weeks, when we reach the city of Nashville. Nearly 4,000 Indians from the various reservations under the charge of this agency had been assembled in the

valley around Anadarko the past week to receive their annuities from the government, and the "grass money" due them from stock men. Over \$22,000 had been paid them, and though they indulged freely in horse-racing and gambling, they were a sober crowd, for whisky is rigidly prohibited in the Indian Territory. Sister Methvin said that she and her little children slept peacefully in the midst of this crowd of blanket Indians. The eclipse excited them immensely. They said the moon was asleep, and fired their guns and pistols to wake her up, until the moon passed from under the shadow and once more presented her mild and open face to her red children.

The great body of Indians had left before we reached the agency, but a number of camps remained, and we spent the afternoon in visiting them. We found the blanket Indian in his native garb and habitation. Some were in tepees composed of poles resting on the ground in a circle of from twelve to twenty feet in diameter. The poles are tied together at the top and over this the tent cloth is tightly stretched. If clean, they would be comparatively comfortable. Others were in round booths made of willow twigs arranged in circular form, tied together at the top and covered with brush. Others were simply small brush arbors in different shapes. At one we found a group of Kiowas around a blanket playing monte. With their usual "Ho, ho!" of welcome, they went on with their game. At another camp we found two women sick, one near death with consumption. The next morning an Indian called on Brother Methvin for something to eat. He was one of the monte players. By sign-talk and broken words, which Brother Methvin could understand, he said, "Money all gone, squaw sick," and pointed to the camp we had visited, where the poor sick woman was slowly dying. "Where is your money?" asked Brother Methvin. "None no good," he answered, as solemnly as if he believed it. "Lost money at monte." As Brother Methvin entered the house to get him something to eat, he turned to me and without winking said: "You give quarter; white man heap money." Before we could satisfy him as to his error in supposing that a preacher had "heap money," Brother Methvin returned with some provisions and said: "No give money. Go lose it at monte again. Monte no good. Monte much bad," to which our Apache friend assented, and marched off munching his bread with as stately a tread as a prince of royal blood. Sister Methvin prepared some food for the sick squaw. We found her propped against the poles of the rude brush shelter, only partially protected from the broiling sun. She received the food gratefully, but could not eat it. Two other women were lying sick under the same shelter. Another was nursing them with rude but womanly tenderness. They could not understand us, but we knelt by the sick woman and asked God to pity her in her darkness and misery. They seemed to understand the significance of the act, and to appreciate the effort we made to relieve their misery with our religion.

The man who seeks to penetrate the darkness of savage life and shed the light of the gospel into its depths needs strong faith in the promise that Christ will be present and take part in the work.

Sunday morning we accompanied Bro. Methvin to a Kiowa camp some eight miles from the Agency, and held service through an interpreter. We found it far more difficult to preach to these beighted souls than to the full-bloods further east, who have long been under religious instruction. With faint conceptions of religious truth, and with the moral sense fearfully deadened by the customs and deeds of savage life, there seems but small foundation on which to build a noble Christian character. This very tribe, however, furnishes illustrations of the power of Christian culture and divine grace to transform a savage into a Christian. The five civilized tribes furnish additional demonstration. What were our own ancestors a thousand years ago?

We need two men—young men—men well furnished for mission work, consecrated men—to help Brother Methvin in planting the gospel among these wild western tribes. Are there two such men in our church ready for this work?

THE REST OF MY STORY.  
REV. E. B. CHAPPEL.

You know I declared my purpose to give it to you, Mr. Editor, if you printed the first installment. Sure enough, you did; and I am emboldened to carry out my threat, because I have found one man to-day who had read the heading and another who declared he had followed me through the entire narrative.

When I left off I was in Chicago philosophizing about socialism and anarchy; but I did not stay there. When I had looked and philosophized to my heart's content, I took my journey southward. At St. Louis I stopped over again,

and made a detour across into Tennessee to visit

THE OLD HOME.  
where I spent the greater part of my childhood. The fields which looked so large to my boyish eyes appear small to one accustomed to the wide prairies of Texas; but the great rugged hills and the majestic forests of oak, beech and chestnut have lost none of their charms and the old home will never cease to be sacred. The only real visible angels that ever appeared to me lived in the summer clouds that used to float over it; and childhood's fancy peopled the caves and grottoes of the hills that environ it with fauns and satyrs like those of Grecian fable. I was afraid to look up to the clouds for the angels or to search the groves for the merry sprites; but I enjoyed the delight of fancying them still there waiting like old friends to welcome me back to the familiar haunts. The wide-spreading trees under which I used to lounge and frolic, still stand silent reminders of by-gone days. They are unchanged, except as they have grown larger and more sturdy. But the people who walk beneath them are changed. The little children have become men and women; those who were there in the vigor of their manhood and womanhood are now wrinkled and gray, and some are gone. Prophetic changes! They make me think of a time coming when the giant oaks, and the clear, winding river, and the everlasting hills shall be the only familiar friends left about the dear old spot.

A RUSTIC GRAVE.  
Only a few rods from the house in which she went to sleep almost twenty years ago, rest the mortal remains of my mother. As I stood with uncovered head by her rustic grave, sad, sweet memories of years long gone crowded upon me. For a moment I was a child again. I saw the happy young mother seated by the family fireside, surrounded by her romping children. I looked into her sweet, benignant face; I heard her gentle words of chiding; I felt her warm kiss and the tender caresses; I listened to her soft lullaby song; but I could not long forget the years of labor and struggle that lie between the now and those days of pure, unswerving bliss when "heaven was all about me." Yet still as I recalled myself to the present, I felt that she must be near me. I thought of God's blessed promises, and a great hope filled my soul. I cannot tell the rest. The spirit of worship was upon me, and the little green mound on the hill slope became a Bethel. The dower that I plucked from the grave as I left it, is already faded and withered; but the memory of her love is still fresh, and the hope of one day meeting her again grows brighter day by day.

Of the meeting with those that remain of the family circle there is no need that I should speak. Those who have revisited home after years of absence can better imagine than I can describe the delight of those six days of loving communion.

A SABBATH.  
One of those days was the Holy Sabbath, and I had the pleasure of preaching in the old church in which I heard the first sermon to which I ever listened. I can never forget the feeling of love with which I used to enter this humble temple, or the annoyance that I often felt at the hearty amens of the brethren; for I thought amens was the signal for closing, and so construed those warm responses as hints to the leader: that it was time to quit.

It was a source of inspiration to stand before that great congregation, composed of old men and women, who have known me from infancy—of younger men and women who were the companions of my childhood, and of the boys and girls who have grown up in their homes since I left my native hearth. They sang the same old hymns to the same old tunes. It was not grand music, according to the standard of our city choirs; but to me, at least, it was sacred music, and somehow it touched a very tender chord in my heart. I love the old songs as well as "the old story," and I shall carry with me for many a day the blessed influence of that hour of worship. I think I must have felt somewhat as Peter did when he said, "Master, let us build here three tabernacles."

HOMEWARD.  
But even the joy of love must be purchased with pain. It was a sad hour to me when I stood on the upper deck of the steamer as she steered down the Tennessee river, and watched a gray-haired man at the landing until he vanished in the distance. A mist gathered over my eyes as I turned away. But it was a source of strength to me as I entered my pulpit the next Sunday morning to think that that same gray haired man, in his distant country home, was praying for me. Thus are all the tender and beautiful relationships of life sanctified and rendered doubly precious by our religion.

IN TEXAS AGAIN.  
So I turned my face towards the south and the sunset, and before many days had passed found myself once more in the city of the Alamo. Right glad I was to get back to my work; and the many cordial greetings of friends who welcomed me caused me to thank God

for the compensation he has given me for the loss of old and dear associations. I found, too, to my delight that the services of my church had not been neglected; that the social meetings conducted by the members had been well attended, and that all were ready to enter with me into an earnest autumn campaign.

A SECRET.  
And now, brethren of the West Texas Conference, a little secret first for you: There is only one thing to seriously mar the pleasure which I realize from getting back home. Our missionary treasury is almost empty, and the drafts for the third quarter are already past due. Can't you go to work and make me completely happy? and at the same time enable me to make a large number of needy preachers and their wives and children happy? You know just how to do it.

SAN ANTONIO, TEXAS.

AT SAN DIEGO, CALIFORNIA.

V. B.  
After several days of quiet rest and enjoyment down "by the sea waves," we changed our stopping place from Del Coronado to San Diego. I will not attempt a minute description of this "big hotel." It contains over seven hundred rooms; is built in the form of a hollow square, all the rooms opening either on the outside galleries or on those surrounding the court, every room being a "sunny" room—which is a great consideration, especially for invalids. It is no plain, four-straight-wall structure, but is built after a beautiful, airy, attractive design, with porches, galleries and cozy nooks in all sorts of unexpected places. The dining-room is a lofty, arched room with most elegant furniture and all that goes to make a table attractive, such as elegant damask linen, bright glass-ware and shining silver. In an alcove up near the top of the room is a fine band that discourses sweet music while the guests partake of the many good things gathered from land and sea. The whole place is lighted with incandescent lights, their electric works being on the premises. On the side of the house toward the sea, on the second story, is a long, wide gallery, enclosed over head and on the sides with glass that can be easily adjusted to admit much or but little of the sea-breeze. From this gallery you look away out across the Pacific with nothing to bound your vision until sea and sky seem to meet and mingle. A little to the south may be seen in the distance the dim outlines of Coronado Islands. One of these the Mexicans call "Corpus Christi," from a fancied resemblance to the form of a dead person. These islands are not habitable except by the sea-gulls. In the center of the court is a fountain of clear, bright water. This water is brought from the water-works on the main-land several miles away, the pipes that convey it running under the waters of the bay. All around this fountain is a lovely green sward interspersed with most beautiful flowers that send their delightful fragrance throughout the entire place. One can sit here and dream all sorts of day-dreams with the tinkling accompaniment of the fountain and deep bass of the surf as it breaks almost on the very foundations of the building. Surrounding the hotel the grounds are laid off in very attractive designs and full of lovely flowers and bright green grass, all kept growing by the constant application of quantities of water. But there are no trees as yet. Those put out are still quite small. The lack of any kind of trees (except those that have been set out) is one of the greatest drawbacks to the beauty of this coast scenery. The steam motor runs almost to the very door of the hotel, and takes one down to the ferry through Orange Avenue, where orange trees are alternated with beds of geraniums that are always in bloom. The steam ferry soon crosses the blue waters of the bay and lands one on the pier where numerous sea craft are discharging their varied cargoes.

We found that the city had grown very much since we left here one year ago. Many very elegant three and four story hotels and rooming-houses had been built; also quite a number of fine brick business houses on the principal streets.

I like the style of the architectural designs of the buildings here, both private residences and business houses: they are quite ornamental. There are several very fine churches already completed and occupied, and one or two others approaching completion. These, with several new street car lines, and one or two steam motor lines, show a wonderful amount of work accomplished in the last twelve months. The M. E. Church has the largest membership of any denomination here, and also the greatest number of churches. First Church of this denomination occupies the second story of a large brick block, is an elegant modern style church room, with pipe organ. The lower story is occupied by business houses, and brings in a handsome rental. The Baptists, Presbyterians, Unitarians and Christians, all have new and handsome houses of worship. One thing I do not like: they all have the

modern style upholstered chairs. I am old foggy, I suppose, but I don't think they are church-like, and I don't think they tend to make one devotional, for it is almost impossible to kneel in prayer at one of these seats.

Our church here is a very small building, called "Keener Chapel," for Bishop Keener, who was the means of securing to the church the grounds on which it and the parsonage now stand. The lot is one hundred feet square, is on one of the best streets in the city, and last year when the boom was on, the officials were offered sixty thousand dollars for it, but refused the offer. The pastor, Rev. E. T. Hodges, was transferred last year from the South Carolina Conference to this station. He is zealous, deeply in earnest, and quite eloquent. He and his good wife are much beloved by the church people for their genial, social qualities, as well as their sincere, earnest Christian characters. The membership of this church is small, numbering only about one hundred, and this number are scattered through two distant additions to the city, and some are forty miles away in the country. The reason of this small membership is the small number of Southern Methodist people here. The first Sunday I attended service here there were nine persons in that small congregation from Dallas and my old home church, and upon further acquaintance with the church people, I find a large per cent of them are from Texas, and you can't imagine how clamorous we Texans are. Now you must not imagine that though few in numbers this little church is not active. No indeed; they are up and doing. The Sabbath-school is well attended; church services also, and prayer-meetings, as well as some larger churches I can think of. The Woman's Missionary Society has only been organized about nine months, but is working faithfully in that great cause. The Ladies' Aid Society is a working one. They, about two weeks ago, held a four-days' lunch for the benefit of the church and to assist the minister in some of his collections. The lunches were a perfect success every way, and were largely patronized by people outside the church as well as in it, there being many Southern people, in other churches, and in no church, that came to our Southern lunch out of sympathy for the name, and because they knew they would get a good Southern meal. These ladies feel so much encouraged that they will hold another series of lunches next week to raise funds to carpet and otherwise beautify the little church before the meeting of the Annual Conference, which convenes here some time in October. There is another organization connected with this and I believe almost all the churches here—of that Christian Endeavor. It is composed of the young people of the congregation, and seems to be doing good work.

We have experienced most delightful weather ever since we arrived here. The sun shines brightly all day long, but the sea-breeze that comes up early in the morning tempers the sun's rays so that no day is hot, as we call hot in Texas. The hottest day since we have been here was in July, and the mercury only indicated 74 degrees then. The temperature generally runs from 69 to 72 degrees. One can walk till tired without perspiring at all, and a singular thing is, we scarcely ever get thirsty. I have not drunk half a dozen glasses of water this summer so far, while at home that amount of the amber fluid from the "classic Trinity" would not suffice for a single day. We have very good, clear water, piped all over town and in almost every house from the water-works, located on San Diego river nearly three miles from the city. It is almost cool enough for drinking without ice, though most persons use the latter in their drinking water.

There is a great deal that is new and novel here to keep one constantly interested, but as I fear I have already drawn this out too long I will leave all further descriptions till next time.

SAN DIEGO, AUGUST 1.

FROM THE MOUNTAINS.

MRS. FLORENCE E. HOWELL.

The last of July we (my husband and I) left home for a visit to relatives and friends in the mountain region of North Carolina. Traveling by what is known as the "Queen and Crescent Route," our line of travel led us through Shreveport, Vicksburg and Birmingham to Chattanooga, where we made connection with the East Tennessee road for Morristown. At the latter place a change of cars found us upon the train bound for Asheville, N. C. There had been no delay at any point in making connections, except at Chattanooga, where there was a delay of two hours. We spent the two hours there very pleasantly, getting a nice breakfast in the elegantly appointed dining-room of the union depot, afterwards taking a stroll along the principal streets of the city. In our stroll we visited the new Centenary Church, which was built during our century year, and which is considered one of the finest church buildings of the M. E. Church, South. The front of the building is similar to

(Continued on eighth page.)



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About the Lesson.

LESSON SURROUNDINGS.

The general description of the divine guidance during the journeyings of the children of Israel, contained in the lesson, is followed by an account of the signals by trumpets for assemblies, for alarms and for feasts days. (Num. x:1-10) Even these are given a religious significance. With Num. x:11, the story of the journey from Mount Sinai begins. The time was on the twentieth day of the second month, in the second year, about eleven months after the giving of the decalogue.

The details respecting the order of the movements are quite full. (Num. x:13-28) An interesting incident follows. (Num. x:29-32) the invitation of Moses to his brother-in-law, Hobab, to accompany the chosen people into the promised land, and share in the covenant blessings.

The first journey was of three days; and the solemn formulas at the removal and resting of the ark are inserted at this point. (Num. x:33-36.) Chapter eleven gives new evidence of the unruliness of the people: some murmured and were consumed by fire at Taberah ("burning"); "the mixed multitude" longed for the flesh-pots of Egypt, and the people joined in the cry for flesh. (Num. 11:1-15)

The Lord directed Moses to appoint seventy elders, to share his burdens, promising the people flesh to eat. (Num. xi:16-20.) The doubt of Moses is answered; the Spirit descends upon the seventy, even upon two who had not assembled with the others. (Num. xi:21-27) When Joshua would forbid them, Moses responds in noble language. (Num. xi:28, 29; comp. Mark ix:38-40) The supply of flesh comes again in the form of quails, (comp. Exod. xvi:13.) but punishment attends the fulfillment of the promise. (Num. xi:30-35)

A new revolt against the authority of Moses occurs; Miriam and Aaron speak against him. The former seems to have been the more guilty party, moved by jealousy of the wife of Moses. She is smitten with leprosy, but healed, after seven days of separation, at the intercession of Aaron to Moses, and of Moses to the Lord. (Num. xii:1)

The journey had been directly toward Canaan, east of north from Mount Sinai. Crossing the wide district called the wilderness of Paran, which lies along the southern frontier of the promised land, the people camp at Kadesh-barnea. (Num. xiii:29; Dent. i:19 et seq) From this place the spies were sent out. Their names are given in chapter xiii:16; one from each tribe. The time of their setting out was probably in June, and of their return in August (see v. 20) of the second year.

The place of the incidents of this lesson is Kadesh-barnea, a pivotal point in the southern boundary line of Canaan. Its location was long in dispute; but its identification with the place still bearing its equivalent name in Arabic, Qades, in the heart of the Azazimeh mountains, is now practically agreed upon by the scholars of the world generally. The plain of Qades is an extensive hill-encircled camping-ground, commanding the approaches to Canaan from the south and west and southeast. It is just such a strategic position for the reconnoitering of Canaan as would be selected by trained soldiers like Moses and Joshua.—Sunday-School Times.

TEACHING POINTS.

Education is desperately slow. Fifteen months have not educated out cowardice and distrust of God. Re-creation is not only quicker, but necessary. God did not ask them to spy out the best place of attack, he had done it himself. He takes anxious care that his people may be free.

But the people having lost this new faith, and kept their old cowardice, and wanting a pretense for going back, sent spies to find it. Then God approved, and made the land unnaturally rich to persuade them to go on. But men find what they seek, or are sent for. Walls to heaven, and inhabitants such that we seem but grasshoppers, is the speech of perfect panic.

1. The part of the Bible that could be best spared, is the record of the names of those who brought back this report.

2. Among the records of mere men that it is desirable to retain, none is more desired than the behavior of Caleb and Joshua in this matter. They said not, "Let us attack," but "Let us go up and possess." They narrowly escaped stoning from the people, but they escaped; and also escaped the plague that slew the other ten spies, and the falling in the wilderness with all Israel that was above twenty years of age. They were an encouragement to the nation for sixty years longer, and to all them who trust in the Lord for all time. There is a great difference between following the Lord fully, and going back to flesh-pots. Eschol grapes yet come to him, though in the desert, who courageously explore the promised land.

Views of life are pitiful and panic-stricken if we leave out God. With faith in him, I can do all things. The conquest of this Canaan, and every other, is postponed, or made impossible, by unbelief.—Bishop H. W. Warren, D.D., LL.D., in Sunday-School Times.

THE SPIES—RELIGIOUS FEARS.

God gives no speculative commands. When he said: "Send thou men, that

they may search the land of Canaan, which I give unto the children of Israel," he meant that the land of Canaan was to be given to Israel whatever difficulties or delays might occur in the process of acquisition. There is no if in the commandments of heaven that may mean either of two courses or either of two ways. God says, you shall have this, if you are faithful. But he relates to the human mind and to the human disposition, and not to the solidity and certainty of the divine purpose or decree. This is true in morals. Along the line that is laid down in the Bible, which is called, happily and properly, the line of salvation, heaven is found—not the mean heaven of selfish indulgence and selfish complacency and release from mere toil and pain, but the great heaven of harmony with God, identification with the Spirit divine, complete restfulness in the movement of the infinite purpose. There will be difficulties on the road; these difficulties will assume various proportions, according to the dispositions of the men who survey them; but the Lord does not propose to give the end without, by implication, proposing also to find the grace and comfort necessary for all the process.

We are not at liberty to stop at processes as if they were final points; we have nothing to do with processes but to go through them; the very call to attempt them is a pledge that they may be overcome. But these processes test the quality of men. It is by such processes that we are revealed to ourselves. If everything came easily as a mere matter of course, flowing in sequence that is never disturbed, we should lose some of the highest advantages of this present time school. We are made strong by exercise; we are made wise by failure; we are chastened by disappointment; driven back again and again six days out of the seven, we are taught to value the seventh day more, that it gives us rest, and breathing time; and opportunity to consider the situation, so that we may begin another week's battle with a whole Sabbath day's power. To some the processes of life are indeed hard; let us never underrate them. Men are not cheered when the difficulties of the way are simply undervalued. No man can sympathize with another until he has learned the exact weight of the other man's trouble and the precise pain of his distress. There is a rough and pointless comfort which proceeds upon the principle that you have only to underrate a man's trials to make them look as little and contemptible as possible in order to invigorate his motive and to increase his strength. That is a profound mistake. He can sympathize best who acknowledges that the burden is heavy and the back weak, and the road is long and the sky dull and the wind full of ominous moaning; granted that the sympathizing voice can say all this in a tone of real appreciation, it has prepared the listener for words of cheer and inspiration—healthy, sound, intelligent courage. This is just the way of the Bible; it recognizes the human lot in all its length and breadth; it addresses itself to circumstances which it describes with adequate minuteness and with copious and pathetic eloquence.

Here you find a number of men, such as live in all ages, who are crushed by material considerations. They report that the people of the country which they were sent to search were "strong," their cities were "walled and very great," and the population was made up of the Anakim, the "giants," the towering and mighty sons of Anak; they reported that some dwell in "the South," and some "in the mountains," and some "by the sea, and by the coast of Jordan." This was a mean report; it was hardly a report at all—so nearly may a man come to speak the truth, and yet not to be truthful, so wide is the difference between fact and truth. Many a book is true that is written under the name of fiction; many a book is untrue that lays claim to the dry arguments of statistics and schedules. Truth is subtle; it is a thing of atmosphere, perspective, unnameable environment, spiritual influence. Not a word of what the truth says may have occurred in what is known as literal facts, because it is too large a thing ever to be encompassed within the boundaries of any individual experience. The fact relates to an individuality; the truth relates to a race. A fact is an incident which occurred; a truth is a gospel which is occurring throughout all the ages of time. The men, therefore, who reported about walled cities, and tall inhabitants, and mountain refuges, and fortresses by the sea, confine themselves to simply material considerations; they overlooked the fact that the fortress might be stronger than the soldier, that the people had nothing but figure, and weight, and bulk, and were destitute of the true spirit which alone is a guarantee of sovereignty of character and conquest of arms. But this is occurring every day. Again and again we come upon the terms which might have been written this very year. We are all men of the same class, with an exceptional interest here and there; we look at walls, we receive dispatches about the stature of the people and the number of their fortresses, and draw very frightsome and terrible conclusions concerning material resources, forgetting in our eloquent dispatches the only thing worth telling, namely: that if we were sent by Providence, and are inspired by the living God, and have a true cause, and are intent to fight with nobler weapons than gun and sword, the mountains themselves shall melt whilst we look upon them, and they who inhabit the

fortresses shall sleep to rise no more. This is what we must do in life—in all life—educational, commercial, religious. We have nothing to do with outside appearances, and with resources that can be tallied in so many arithmetical figures; we have to ascertain: First, D did God send us? And, secondly, if he sent us, to feel that no man can drive us back. If God did not send us, we shall go down before the savage; if God is not in the battle, it cannot and ought not to succeed, and failure is to be God's answer to our mean and unrighteous and untimely prayer. Who is distressed by appearance? Who is afraid because the labor is very heavy? What young heart quails because the books which lie upon the road which terminates in the temple of wisdom are many in number and severe in composition? We are called to enter the sanctuary of wisdom and of righteousness; therefore, we must take up the books as a very little thing and smite them, and lay them down, and smile at the difficulties which once made us afraid.

Old and Young.

LOST—THREE LITTLE ROBINS.  
Aunt Clara, in Our Dumb Animals.  
O, where is the boy, dressed in jacket of gray,  
Who climbed up a tree in the orchard to-day?  
And carried my three little robins away?  
They hardly were dressed,  
When he took from the nest  
My three little robins, and left me bereft.  
O wren! have you seen in your travels to-day,  
A very small boy dressed in jacket of gray,  
Who carried my three little robins away?  
He had light-colored hair,  
And his feet were both bare.  
Ah me! he was cruel and mean, I declare.  
O butterfly! stop just one moment, I pray,  
Have you seen a boy dressed in jacket of gray,  
Who carried my three little robins away?  
He had pretty blue eyes,  
And was small of his size.  
Ah! he must be wicked and not very wise.  
O bee! with your bags of sweet nectarine,  
stay!  
Have you seen a boy dressed in jacket of gray,  
And carrying three little robins away?  
Did he go through the town,  
Or go sneaking around?  
Through hedges and by-ways, with head hanging down?  
O boy with blue eyes, dressed in jacket of gray,  
If you will bring back my three robins to-day,  
With sweetest of music the gift I'll repay;  
I'll sing all day long  
My merriest song,  
And I will forgive you this terrible wrong.  
Bobolinks! did you see my birdies and me—  
How happy we were on the old apple-tree,  
Until I was robbed of my young, as you see?  
O, how can I sing,  
Unless he will bring  
My three robins back, to sleep under my wing?

HAVE ENOUGH TO GO TO MEETING BAREFOOT.

Mrs. Annie A. Preston, in Western Christian Advocate.  
It was fifty years ago at least that the widow Bent, who lived on a scrubby farm in a rugged Connecticut town, and worked often beyond her strength, to respectably bring up her little family of boys and girls, said to her oldest son:  
"Porter, my child, I don't know what we are to do for a pair of Sunday shoes for you."  
"Don't worry about it mother," replied the honest faced lad; "it is warm weather now, and I can go barefoot until it is cold again."  
"But I cannot bear to have you stay away from meeting, my son. I want the family represented here. I cannot walk so far, neither can the little ones; but if you could go, and bring home the text, and whatever you could remember of the sermon, we should not feel that we were entirely cut off from the gospel privileges."  
"I can go to meeting barefoot," said Porter, bravely. "Of course any one would rather have shoes to wear if they could get them; but I'd rather go without than stay away from church, and so lose all the good I should gain by going."  
The next Sunday morning, therefore, our young hero started for town in good season, thinking to gain his mother's pew before any one else arrived at the church.  
"Not that I am ashamed," he said to himself, "but there is no use in proclaiming to every one that we are having to scrub pretty close to get along."  
He was as quiet as possible, enjoying the services so much so that he had almost forgotten that he was barefooted, until, as he was taking his place in the Sunday-school class, he heard a subdued snigger as Tim and John Murdock, whose father was a shoemaker, sidled up to him on either hand and tried to step upon his toes with their new calf-skin pumps. As he winced a little, making an effort to get out of their way, Tim said, sneeringly:  
"How quick a toad will squirm if you set your shoe upon its back."  
"Toad!" echoed John, "there isn't a toad in town that wouldn't feel insulted. Them things are feel. If I was so poor I couldn't get shoes I would wash my feet once a year."  
"They are clean," said Porter, "but they are chapped, I know, from having been out in the wet so much this spring." He was near the outer door by that time, and slipping out said to himself: "I never will take my toads back to this church again as long as I live."  
The next Sunday morning, the only morning free of toil for him, he drove the cows to pasture, and dressing himself in his clean, tow suit, started out, as yet undecided as to what his course for the day should be. Sitting down upon a stone wall at the outskirts of their little farm, he pondered his future as he looked afar at sloping fields, at the cattle and sheep

nipping the short pasture grass, at the vivid green of the forests, mottled with abundant blossoms of the chestnut-trees, and never since has seen the chestnut-trees in bloom without thinking of that conflict with self.

The beauty of the morning tempted him to stray away and to spend the day in the fields; but he resisted, saying: "My mother is a Christian, and I do not belong to the class of people who are Sabbath-breakers. I shall have few advantages for education in life, and I can not afford to lose my Sunday teaching, and I must not deprive poor mother of the little I am able to carry home to her. I will go the Methodist Church to-day and see how my toads' backs are received."

His reception was such a kindly one, and he liked it so well in every way, that week after week he found his way there until he felt very much at home.

He was missed, however, at his mother's church and one Saturday afternoon Col. Murdock, who was the superintendent of the Sunday-school, and his good wife drove over to the widow Bent's to call.

The fragrance of sweet flowers was in the air as they alighted at the little gate and the narrow front door-yard was bright with sweet-williams and garden pinks. There was an air of thrifty comfort about that inspired afresh the respect that both the visitors felt for the poor widow.

"We miss you all so much at church," said gentle Mrs. Murdock, as she "took a chair" while the colonel fastened the pebbled horse.

"I have not been well enough to walk so far," explained Mrs. Brent, "but Porter goes so regularly, and is so good to tell me about the sermon and the Sunday-school lesson, that I do not feel the loss as much as I otherwise should. He has an excellent memory."

"Porter!" exclaimed Mrs. Murdock; "he has not been to church for weeks, and the colonel is greatly exercised about it."

"He has not missed a Sunday!" said the mother, and as the two women stood looking at each other, the colonel strode in the front door at the same time that the back door opened to let in Porter, with his freckled face, his bare feet, and a basket of delicious red raspberries.

"Here is our stray lamb," said the colonel, not unkindly. "We miss your ready answers in the Sunday-school, my boy, and have come over to look you up."

"I have been telling them that you have been to church every Sunday this summer," said his mother.

"So I have, sir," replied Porter, "but I have been to the Methodist Church."

"And why have you elected to forsake the faith of your fathers?" thundered the colonel.

Porter colored, but his mother said: "Speak up like a man, my son, and let us hear the whole story."

"I will, if the colonel will promise not to dog anybody on account of what I say," replied Porter, and the colonel laughed, and promised, well knowing that his fame had gone abroad as a school-teacher who spared not the rod.

The story was bravely told. "I could not afford to lose my Sunday instruction," he said. "I didn't want poor mother to think it was a hardship for me to go to meeting barefoot, and I did not care to get Tim and John flogged. I don't suppose they meant any harm; they only supposed that boys without shoes were also without feeling."

"I won't whip my boys," said the colonel, "because I have promised; but you come to church next Sunday, and you will find that no one will trouble you."

"I don't see how I can," said Porter. "I feel more at home in the Methodist room, and I am to join the class next Sunday."

To the Methodist he went thereafter; but on the next Sunday the Murdock boys, Tim and John, came barefoot to church, and they kept it up until the Autumn rains and frosts and snows had made their feet as rough as any toad's backs in town.

The three boys all grew up to be useful men. Porter's bravery in going to meeting barefoot give people an insight of his sturdy character, and won for him a respect he might not otherwise have gained. The Murdock boys by their discipline were made more thoughtful and considerate for the feelings of others; and the three when they meet, sometimes talk over this boyish episode, and interest themselves in tracing its results, which Porter always declares are entirely satisfactory to him—embracing as they do his church home, his matrimonial alliance, and all the outgrowths of his busy, useful life.

FAULT FINDING.

Christian Intelligence.  
There are certain rocks on which home happiness, if it strike, is very likely to split. One of these is fault-finding. The habit of grumbling is fatal to family peace, and if indulged in habitually by any single member of a household is sure to disturb the harmony of all the rest. Like most bad habits, this is formed insensibly, and many invertebrate and fretful fault-finders are so unconscious of their besetting sin that in their own eyes they are models of amiability. "If," they say, "so and so were done or undone, we would never complain, but—"  
Alas! in most houses there are "ifs" and "buts." The most delightful and lovable people are only human after all, and have their nervous days and their forgetful days and their days of being generally out of sorts and blue. Very many people have their sharp points,

which must be avoided, and their weak places, which are getting in the way; and in fact there are very few of us who have not somewhere a spot where it would be quite safe to erect such a warning-post as in winter stands at intervals on the skating pond, "Danger here!" To live with people in the familiarity and complete unreserve of domestic life, and to live so gently and pleasantly that no one's foibles are made manifest, no one's feelings wounded, no one's personality unjustly invaded, implies tact, unselfishness and almost saintly patience on the part of all concerned. There are motives where love is so completely the motive power, and courtesy so unfailingly the custom, that a ripple of trouble rarely disturbs their calm. Unfortunately, such homes are not in the majority. In far too many houses there are often undignified and unnecessary scenes at breakfast, dinner and tea, which are not quite quarrels, but which are probably worse in their effects. As a thunder-storm clears the air and makes the sunshine seem brighter, so a good, honest quarrel once in a great while may—we say it doubtfully, however—make everything lovely afterward. (Lovers, by the way, have been known to quarrel for the pleasure of making up and being friends again.) But a feeble, intermittent, never-ending, still-beginning pater of fault-finding wears away heart and soul and strength. Fancy being R. Wilfer, and living with that angelic creature, his wife!

Fault-finding people usually have their favorite provocations. Thus, while to the man of the house who has fallen into the most unmanly way of scolding indiscriminately anything will afford an occasion, from a forgotten cobweb to a knot in the baby's shoe-string, it is an utter impossibility for him to pass by the carving knife. Carving knives are edge tools that seem to have been primarily designed to try the masculine temper. "My dear," says the gentleman, laying down knife and fork with the air of a martyr, "this knife is dull again. It is singular that we never can have a sharp knife in the house." Precisely as though every other house in the place were furnished to perfection with the finest cutlery and this only were deficient. After carving knives, coffee is a convenient objective point. It is too weak or too strong, it is cold, it is thick, it is everything and anything but right. As for the mistress, when she is a scold, farwell to comfort: "All hope abandon ye who enter here," might appropriately be inscribed over the door of every abode where presides a fault-finding wife. Feminine resources are inexhaustible, feminine opportunities are endless, and as for the feminine tongue, Solomon said ages ago, and the accumulated wisdom of the world to-day confirms his conviction, that a dwelling on the housetop would be infinitely pleasanter than life with "a brawling woman in a wide house."

"But there are legitimate occasions for fault-finding, are there not?" inquires somebody. Very likely, and when such arise, meet them as it is the best way to meet every difficulty in life, fairly, squarely and bravely. Say the act is wrong in plain words, and have done with it. It is one thing to reprimand or reprove where reproof or rebuke is a duty; it is quite another to keep up a scattering fire of small shot in the way of sarcasm, innuendo and complaint for half a day at a time.

The true remedy in nine cases out of ten, when circumstances are contrary, is to accept the situation. "Beware of desperate steps—the darkest day, live till to-morrow, will have passed away." The most aggravating neighbor, the most provoking neighbor, and the most willful child are not proof against serene self-control and generous kindness, while fault-finding sows seed that comes up in a harvest of new antagonisms. Accept the situation, whatever it is, with courage and cheerfulness, and remember that neither nerves, temper, carving knives nor coffee were ever in the slightest degree improved by scolding.

THE ELEPHANTS OF AN INDIAN PRINCE.

Miss Bailey Seward, in August Wide Awake.

Now we saw without his drapery, the elephant which had borne our howdah. He was very large, though not so tall as Jumbo, and had been captured when he was a wild little calf, and given to the Maharajah's great-grandfather, then a boy, and the elephant had been for nearly one hundred years the pride and pet of the stable and menagerie; no wonder that he was as much at home with the Maharajah and his keepers, as our most domestic animals are with us. In being groomed he was first lathered with soap, and then scraped and brushed by strong-armed men and sprayed off with a fire-hose, enjoying his bath with all his might, for at the end he was allowed a plunge in a deep river or pond, where he swam about for hours under water, with only the tip end of his trunk coming up to the surface for air, and this bit of a trunk, skimming along, looked not bigger than a small frog on his travels, though there must have been a pretty big swirl underneath the wave.

He came and went at will without a keeper, and after being shown to us and taking some tea cakes very gently from our hands, he trotted off alone when he was bidden across the fields and under the palm-trees, to his stable three miles distant.

An elephant fight now promised much excitement, if the natives were to be believed. The great creatures stripped of all

trappings and made ready to fight by having their tusks cut off short, were brought, two by two, into a great open field. When let go, they ran at each other, head foremost, with their trunks in the air. The fight was very stupid, being simply a huge game of "push heads which is the toughest," where the stronger won and then drove the weaker off the field. They seemed good-natured, and also to enjoy the game.

Some ten or twenty other elephants looked on, apparently interested and amused, until one very strong, active elephant among the fighters ran after his vanquished antagonist with the evident intention of striking at his trunk, when all the other elephants became excited, and constituted themselves a company of umpires and set up such indignant moaning that the keeper interfered.

We saw one beautiful elephant who was born in the Prince's province and had never seen a jungle, but had grown up in the pasture and stable, like any other cow. When she came to see us her own little calf paced by her side. The calf was the little counterpart of the cow, and was a very pretty creature, whom one would like for a pet. She wore draperies and frills and gold lace like her mother, with ear-rings which nearly reached to the ground, and gold bangles. She walked jauntily along, "toeing out," stiffening her knees, and holding her chin down in the most approved manner. When we offered her a bit of sponge cake, she sidled nearer, like a pet lamb, lifted the little finger at the end of her trunk, and examined the cake daintily before taking it; and apparently never having seen any like it before, she turned toward her mother with a questioning look. The mother elephant seemed puzzled. She walked toward us with an expression of hesitating, anxious curiosity in her small, knowing eyes, as one may see any cow do. She held out her trunk for the cake, and the little one dutifully gave it to her, whereupon the mother turned it over carefully, then held it up and looked at us as if for an explanation. We motioned toward the little one, to whom she promptly returned it, and then looked on contentedly while the calf enjoyed the tidbit.

This indulgence on our part seemed to gain the mother elephant's confidence, for she began showing off her offspring with unmistakable pride. She pushed the little one toward us, and turned it round and round with her great trunk. When the calf demurred she coaxed and caressed her. The cow was evidently vain of the calf's finery, and encouraged that spoiled elephantling to flaunt her furbelows and tinkle her ear-rings. She drew our attention to the big, little fat legs of the beauty, and finally wound her trunk affectionate round the small neck, lifted the little head, and showed us the beginning of her baby's first tusk.

We thought this gentleness and intelligence were due to training, as neither of these creatures had ever known the wild life of the jungle; but we had a chance later to learn that this was not altogether the case.

A wild elephant cow and calf, lately captured, were driven up to show us the difference. They were both darker and very rough, lean and hungry looking in comparison with the domesticated ones. A strong chain tied the wild mother-elephant's fore-legs together, and she was also tied with a strong lariet to a tame elephant. The wild baby-elephant kept close to its mother and stumbled along like a shy, awkward hobbledehoy. When the keepers tried to turn the wild calf toward us, and away from its mother, the little one threw back its head, stuck up its chin, and cried out loud and piteously. The poor mother struggled toward her terrified calf and managed to get her own ponderous body between the calf and the strange-looking people. The little one refused to be comforted, and the mother's ways of protecting and soothing it were so tender and knowing as to seem almost human. She stroked it with her big trunk and shoved it lovingly behind her, and finally persuaded the little one to take some nourishment, when it threw back its small trunk dextrously and drew the milk, smacking like any satisfied, hungry calf.

They became quieter when they saw that no harm was intended them, and then the little one was more amusing than ever, running under the mother and hiding behind her great legs, occasionally darting a shy frightened peep from behind the shelter. If we looked or went toward her, she dodged back and hid her face, and if we took no notice she came nearer, and even stepped one foot forward in a testing gingerly fashion. Meantime the bold town-bred elephant youngster looked on with great interest, wagging her tail, jingling her ear-rings, and tossing her trunk in high glee, apparently much amused at her country sister's awkwardness and discomfiture.

CURE FOR THE DEAF

Why a Physician of Galveston Has to Say About Cacterine.

CALVERT, TEXAS, April 19th, 1888.

Dr. H. ROBINSON, Waco, Texas:  
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J. P. McLENDON, M. D.

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LADIES' ANNEX.

The new beautiful Stone Building will be opened at the beginning of the new college year, Dr. J. H. McLean, the Vice Regent, will conduct the Boarding Department and the internal management.

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For further particulars and catalogue, address the Regent, JOHN W. HEIDT, Georgetown, Texas.



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FIFTEEN SESSION OF THE CITY OF GEORGETOWN, SEPTEMBER 3, 1888.

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Correspondence.

AUNT MARY AND HER BANDS.

A letter from Bro. Reeves requests my presence at a missionary meeting. The place is Kerens. The occasion is the gathering together of Aunt Mary's 'Little Workers for Jesus.'

Sunday morning is clear, dry, hot. The ground is parched. The air is heavy. The sun is shining brightly. The streets are dusty. Farmers and merchants crying out for rain.

Bro. Reeves, how do you keep up the interest through the year? I have four appointments, preaching at each place once a month. Every Sunday at ten o'clock I preach to the Workers.

As we approach the stand, we hear floating on the air: 'There's a wall from the isle of Jericho.' The children are singing with him the new 'Old Ship.' Not the old, slow sailor, but the steamer that carries the gospel.

I am back in Waco. We had a glorious time at the mass-meeting. Aunt Mary is doing the work. I commend it to others for emulation.

NOTES FROM THE WEST.

In West Texas Conference we have the Superannuated Preachers, Widows and Orphans' Aid Society, incorporated, meeting annually, well officered, every way in successful operation.

At last I have myself away from this enchanted land, and am on my way to the realities of every-day life. C. L. S. C. is a grand movement, and has a glorious mission.

At last I have myself away from this enchanted land, and am on my way to the realities of every-day life. C. L. S. C. is a grand movement, and has a glorious mission.

District Conferences.

MONTAGUE DISTRICT.

The seventh session of the Montague District Conference was held in Craton, July 19-21. Rev. W. F. Easterling, the presiding elder, presided throughout the session.

REPORT OF DISTRICT SECRETARY W. M. S. CALVERT, DISTRICT, TEXAS CONFERENCE.

The stone which marks the completion of the tenth year of the Woman's Missionary Society of our church may well bear the inscription, 'Ebenzer.' Too much remains undone to admit of our spending much time in looking over the past or in self-gratulation.

At a time ago in the TEXAS ADVOCATE a wild scheme was proposed that the stewards, or official members, raise all the disciplinary claims, and let the preacher have nothing to do with them.

WARD'S SEMINARY FOR YOUNG LADIES, NASHVILLE, TENNESSEE.

This school, for twenty years the leading institution of the South for practical education and social culture of young ladies, has just been re-opened.

Huntsville Female College.

THIRTY-NINTH SESSION BEGINS WEDNESDAY, SEPTEMBER 5, 1888. Buildings greatly enlarged and improved. Healthy, well furnished, full faculty.

Log Cabins can hardly be considered handsome or elegant, but they were fit habitations for the rugged pioneers of America.

Log Cabins can hardly be considered handsome or elegant, but they were fit habitations for the rugged pioneers of America. Our ancestors were rugged specimens of noble manhood, complete in health, strength and endurance.

STATE AGRICULTURAL AND MECHANICAL COLLEGE OF TEXAS.

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Vanderbilt University, NASHVILLE, TENN.

PERMANENT ENDOWMENT, \$900,000.

MINUTES OF THE W. M. S. OF HUNTSVILLE DISTRICT.

The first annual district meeting of the W. M. S. of the Huntsville District, Texas Conference, convened at the Methodist Church, at Willis, Saturday, Aug. 18, 1888, at 9 a. m.

Granbury College.

FIFTEENTH SESSION. For Males and Females. REASONABLE RATES. GOOD ACCOMMODATIONS. HEALTHFUL LOCALITY.

CULLEOKA ACADEMY.

CULLEOKA, MAURY CO., TENN. S. V. WALL, W. D. MOONEY, A. B. C. E. Principals.

WESLEYAN FEMALE COLLEGE, MACON, GA.

Begins 1st Annual Session October 23, 1888. The oldest and the leading college for girls in the South.

LaGrange Female College.

An English and Classical School for Girls, Shelbyville, Ky. Founded March 25, 1842. 18th Session begins Sept. 1, 1888.

SEND FOR CIRCULAR OF THE ALAMO CITY.

SAN ANTONIO, TEXAS.

SCIENCE HILL.

An English and Classical School for Girls, Shelbyville, Ky. Founded March 25, 1842. 18th Session begins Sept. 1, 1888.

BARTHOLOMEW.

English and Classical School for Young Ladies. Located in the beautiful city of Bartolomeo, Pa.

COMMERCIAL COLLEGE OF N. Y. UNIVERSITY.

HIGHEST AWARD, GOLD MEDAL. THE WORLD'S GREATEST COMMERCIAL COLLEGE.

DR. OWEN'S BODY BATTERY!

THE MAN-WOMAN. Will positively cure Rheumatism, Gout, Neuralgia, Sciatica, and all other forms of chronic pain.

1000 AGENTS WANTED.

A lady or gentleman canvasser and solicitor for advertisements in our 'Cotton Pickers' Daily Catalogue.

NOTICE! NOTICE! THE GULLETT GIN CO.

AMITE, LA. HIGHEST AWARD, GOLD MEDAL. THE WORLD'S GREATEST GIN.

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Texas Christian Advocate

JAS. CAMPBELL, Editor

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Joint Board of Publication of the Five Texas Conferences.

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OFFICERS OF THE BOARD.
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TO CORRESPONDENTS.
Address all matters intended for publication on "Texas Christian Advocate," Dallas, Texas. No notice can be taken of anonymous communications.

JUDGING AND RESPONSIBILITY.

No man will be acquitted or condemned at the bar of Divine justice on the ground of ignorance, for the simple reason that there is unavoidable ignorance there can be no responsibility. Those who are incapable of moral action are not amenable to moral law.

Mr. Blackstone says that a mistake in point of law is no excuse in justification of an unlawful act, but a mistake in point of fact is. That is: if a man slays another under the mistake that he is slaying a wild beast, his mistake is a justifiable excuse, but if he shoots down an escaped convict, and pleads in justification that he was ignorant of the law, it is no justification; because it was his duty to know the law.

The religion of Jesus is a common inheritance to all them that believe on him. When Paul heard of the faith of those at Ephesus, and their love to all saints, he ceased not to give thanks for them. So is it with all who love the Lord Jesus. The report of a conversion in the uttermost parts of the earth makes us feel at once that there is something for which we must thank God.

propose to condemn men, but to save them from a condemnation already in force.

SOME THINGS ABOUT COURTSHIP.

The time of courtship is one of the most interesting periods of life, especially to those who succeed. A few up and down of course break the monotony, and the course of true love is all the more interesting when it does not run smooth. Courtship is really the poetry of life.

That great statesman and critic said that a man must be a little unsound in mind either to write or appreciate poetry. It is a well known fact that there is no period in a man's life when he is more unsound in mind than when he has traveled about two-thirds of the journey in successful courtship. It is then that all of his thoughts, words, and acts seem to himself to run in the rhythm of song.

The young man who has no money to spend these days stands but a poor chance, it is said, to be popular either with the girls or his male companions. Instead of the good old-fashioned way of calling at the young lady's home, and spending an hour in pleasant conversation—and let it be remembered that an hour is as long as most persons can profitably engage in conversation—the buggy ride, the theater, or the ice cream parlor must be substituted.

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The whole church is enriched in the spiritual attainment of each member. There is a wealth of joy in the communion of the saints.

A CORRESPONDENT, writing over the signature of "Methodist," thinks we need reform along the line of more attention to the regular means of grace. This is an important subject, and no doubt there is room for improvement in many instances.

THE Freetown trouble in Louisiana is said to be the out-come of certain efforts of the White Caps to regulate the morals of some desperate parties. Our opinion is that nothing can justify such wholesale destruction of human life except the protection of life against a belligerent party actually in arms.

OUR attention has been called to an article in the Sunday News of August 10th, under the headline, "A Boy Hero of the Turf," and at the top of the article are these words: "For the News—copyrighted." The boy, thirteen years of age, is written up in a sensational style as a master gambler.

"HERE'S your morning paper! All about the murder!" What a sad comment on the literary taste of a people when the newboys have learned that an advertisement like the above is the way to success in their business.

WE are glad to see that several of our church papers are copying the articles contributed to the TEXAS ADVOCATE and the Nashville Advocate by "One-splinter." They are timely, and it is to be hoped much good will result from the wide publication of them.

of the gospel. They are away from home so much of their time that they seldom have an opportunity to read any other papers than the secular dailies and weeklies. Many of them would be glad to read a religious paper, especially on Sunday, if they could secure it.

How would it do for our agents to call at the different hotels of Texas and get them to subscribe for THE TEXAS CHRISTIAN ADVOCATE?

A BROTHER layman writes to us as follows, and while we are glad to have the commendations of our friends, our motive for publishing this is, that its suggestions may do good:

The decision you arrive at as expressed in your leading editorial last week, in reference to eliminating crime reports from your news columns, will meet the approbation of all great body, if not all of your readers.

A GOOD brother, whose name we are not permitted to use, and who has the good of the church at heart, writes us:

The five Texas Conferences could keep each a young man in the Southwestern University, by contributing a small sum. Say twenty men in each conference pay to the Board of Finance ten dollars each.

BRO. JOHN R. ALLEN writes: Noting your denial that you had "sneered" at the "revival season," I at once commenced to hunt for the objectional paragraph.

WE are glad to publish this correction from Bro. Allen. We are all liable to make mistakes, and the explanation is more than satisfactory.

A FEW MINUTES WITH THE PRESS.

What the Papers Think and Say. The St. Louis Republic has this to say about the Young Men's Christian Association:

Non-sectarian in its methods, and having for its "conviction of the truth" the religious education of young men, the association has achieved phenomenal success in Europe and America, not by taking away from Christians any part of their creed, but by holding out, offered, but by attracting young men to religion by every means that can be honestly and religiously employed.

The Texas Baptist and Herald thinks that though Texas is behind Mississippi in suppressing the saloon, she will overtake her sister by-and-by. By the operation of the local option law, more than half of Mississippi is free from the open saloon.

THE Episcopal Methodist says some wise things about the methods of winning souls: We must deal with men as they are and use the motives that dominate them, as object lessons which may point to a nobler life.

goodness. Self-consciousness and egotism shadow the most pulsant strength. We are distressed when great ability reveals a knowledge of the fact. Augustine will therefore be quoted for all time in his answer to "humbly, humbly, humbly." Thrice so many times this age would write that emphatic word. The Pharisee who chanted his perfections with so much self-adulation in the temple would be more severely censured by the Christian sentiment to-day than then by our Lord.

Here are some good suggestions from the Pittsburgh Advocate:

It might be well for us sometimes to ask ourselves whether we do as much for others as others do for us. It would be a sad thing to be taking more from our fellow-beings than we are giving to them. And yet it is possible for us, when in the midst of prosperity or peace to forget that we are in adversity and distress.

We clip this information from the Methodist Recorder: An international tuberculosis congress has just been held in Paris. Five hundred distinguished physicians from all parts of the world were in attendance.

The Holston Methodist, on the importance of education, over tolling for the meat that perisheth, says:

How many of our people are to-day tolling as though God had never said: "Ye are of more value than many sparrows." Tolling as though their bread and meat depended solely on their mightiest effort, and who, securing this bread and meat, "a little moment to put on" are apparently satisfied.

Some papers and individuals we wot of might learn a lesson in the following from the Christian Standard:

What did St. Paul mean when he said, "Brethren, I beseech you, be as I am," whether that was a call to an imitation of his whole Christian character and life, whether it was an invitation into his broad religious liberty, whatever else it may have meant.

This about Roman Catholicism is from the Raleigh Advocate. The logic reaches a hard conclusion, but a correct one, nevertheless:

The religious press of our whole land seems to be aroused by the aggressions of Roman Catholicism, both in their attempts to raise the school legislation of the North, where they are already strong, and in their efforts to colonize the South.

PERSONALS. —Bishop Vincent will preach in Dr. S. A. Steel's Church, Louisville, Ky., in Sept. —The death of an only daughter of Dr. Barbee is announced. The doctor has the sympathy of this ADVOCATE.

—Southwestern Methodist: Dr. W. G. E. Cunningham is itinerating out West. He likes the grapes, and the people like his talks and sermons. —Hon. John Bright, the great English Quaker statesman, who has been ill for some months, is so weak that he cannot move about without assistance.

—Little Warren Chandler, the infant son of Rev. Warren A. Chandler, D. D., president of Emory College, died at Oxford, Ga., of whooping cough, August 13th. —Western Advocate: Rev. Dr. George Thomas Dowling, for eleven years pastor of the Euclid Avenue Baptist Church, Cleveland, O., one of the largest and richest in the city, who created some excitement among his people by publicly inviting his Christians to partake of communion in his church, has resigned. The Baptist papers discussed his course at length, and he was quoted as holding such views, he was no longer a Baptist.

take of communion in his church, has resigned. The Baptist papers discussed his course at length, and he was quoted as holding such views, he was no longer a Baptist. —Rev. Samuel S. Harris, bishop of Michigan Protestant Episcopal Church, who went to London to attend the Lambeth Conference of Bishops, died Tuesday, 21st inst.

—Dr. Rivers has been in bed for several weeks, and at one time it was feared was seriously ill. He is better now, though still confined to his bed, and suffering with his lame foot.

Judge Holmes, of Kansas City, left the following bequests: To Central College, Fayette, Mo., \$10,000; to Parent Board of Missions, \$5,000; to Marvin Loan Fund, Church Extension, \$1,000.

—Prof. Simon Newcomb, the distinguished Christian astronomer, is reported ill with spinal disease. He is not yet fifty-four years old. He is able to perform some work by dictation, and it is hoped he will recover. His death would be a great loss to science.

—Rev. Dr. D. Dorchester has been invited to take a prominent part in the international temperance conference, to be held in connection with the centennial celebration at Melbourne, Australia, in November.

—Dr. Morton, our Church Extensionist, was at prayer-meeting not long since and when called on to pray, pronounced the benediction. Was it not a sleepy meeting? But it is said that it is difficult to keep up with the Doctor, anyway.

—Mrs. Cleveland, wife of the President, has consented to act as treasurer for the fund for the construction of an American church at Berlin, and will solicit contributions and personally acknowledge by letter all donations. This church is for the accommodation and benefit of American students.

—T. H. B. Anderson, in Pacific Methodist: Last Friday evening I left San Francisco for Kirkwood, Tehama county, where I opened a new church built by Rev. W. H. Cooper. He came to us from Texas in the second year of his ministry. I met him there in 1873 at the Salado camp-ground, not far from Belton.

—St. Louis Presbyterian: Rev. J. W. Sexton, pastor of the church at Longview, Texas, having been voted a vacation of two months by his consistorial people, fled him with his family to his old home, Wytheville, Va., where correspondents may address him until Oct.

—Dr. Wm. A. Harris, of Staunton, Va., is a man of good taste, sound judgment and has a keen eye to business. His advertisement having been inadvertently omitted from an issue of this paper, he writes: "I had held and always hold such a high estimate of the TEXAS ADVOCATE that to be out of this great organ of our church was to me a positive disaster."

—Holston Methodist: Dr. S. B. Cook, of Chattanooga, has received the appointment of Clinical Instructor in the Vanderbilt University. It has been declared to the chagrin of others of that fraternity that Dr. Cook can see a speck on a tooth one hundred yards. We do not believe that we hear, but we will venture the assertion that it was a fine sight that located the Doctor at the "hub" of Southern dentistry.

—Nashville Advocate: The Rev. Thomas Sumner McFerrin, son of the Rev. A. P. McFerrin, of the Tennessee Conference, and nephew of the late Dr. John H. McFerrin, died at his residence, in Bedford county, Tenn., August 18. He was at the time of his death a local preacher, having served two years in the ministry, and had been a student of the great-hearted man, and his death is a sore bereavement to the church, to society at large, and to the smiling family more than all.

—Arkansas Methodist: In the Fort Smith district there have been up to date 410 conversions and 502 accessions to our church. The accessions will probably reach 1,000 by the time the Arkansas Conference meets. With an average of half the number in each of the seventeen districts in this State, we would have 5,000 accessions to our church in Arkansas this year.

—Rev. F. P. Spencer writes from Friar's Point, Miss., to the New Orleans Advocate: Had a glorious revival at Bond's School-house last week. Twenty-four professions, the church greatly revived, and still the good work goes on. Also had a good meeting at Oak Ridge the week previous. Bro. Lincoln King was with us in the meeting. Our work progresses well.

—New Orleans Advocate: Bro. Scurlock, who is in charge of the "Lower Coast Mission," which includes the country along the river from this city to the Gulf of Mexico, reports having established preaching-places at St. Bernard, Union, Grand Prairie, Pilot Town and Port Eads. The congregations average about thirty persons each, and the prospect for permanent good being done is very fair. Over one hundred \$500 have been subscribed to build a church.

—S. A. Steel, in Nashville Advocate: The Kavanaugh camp meeting is in progress. It is situated ten or fifteen miles east of Louisville, and affords a pleasant local resort for our Methodist people, many of whom have cottages there. The attendance this year is reported as better than ever, and the meetings unusually spiritual and profitable. Memorial services for the late Mrs. Swigert, the president of the Kentucky Council Women's Missionary Society, are to be held this week. Mrs. Swigert was a noble Christian lady, and it is eminently proper to honor her memory. Dr. C. Kelly, who was once her pastor, conducts the service.

RELIGIOUS AND OTHERWISE. —Recent reports show that a great change is passing over Jerusalem. Eight years ago there were in the city only 5,000 Jews, now there are more than 30,000. The addition to the Jewish population is chiefly attributed to the persecution of the Jews in Russia. The total Hebrew race is estimated at 6,300,000. —London has a Christian police association, with a membership of four thousand. It is only five years since the association was started, and it has prospered beyond expectation. It contains at present one hundred and fifty-three branches, which extend as far as Singapore, Tasmania, South Africa and Canada. —On Sunday, Aug. 19, a new Baptist Chinese mission was dedicated in the heart of Chinatown, San Francisco. The lot and building cost \$30,000. The mission includes about 100 Chinese, of whom twenty-five have joined the church. The main attraction is the



night school. Ninety Chinese, who work in shops and factories, are taught English. The day school has 120 Chinese boys and girls.

THE HOME CONFERENCES.

Personal. Bro. A. M. Dechman, of Waxahachie, enjoys the help on the Sunday-school lessons.

Graveland.

W. P. Pledger, Aug. 25: Since writing to the ADVOCATE last we have held three protracted meetings, with good results from each.

Fredonia Circuit.

J. A. Black, Aug. 16: Our beloved pastor, Bro. Thomas, just closed a six days' meeting at this place.

Bice Springs.

Geo. F. Fair, Aug. 13: The third quarterly conference for Round Mountain circuit, Brownwood district, was held Aug. 2.

Marystown Circuit.

C. N. N. Ferguson, Aug. 25: We have just closed a two weeks' meeting at Elm Grove, which resulted in thirty-five conversions.

Menard Mission.

Felix A. Knox: Conversions so far, nineteen—two at McKavitt, two at Menardville and fifteen at Long Mountain, Mason county.

Blanco.

L. Dow Cogan, Aug. 25: Just one week ago I closed a glorious revival of religion at one of the appointments in this charge.

Pottsville.

John O. Castler, Aug. 19: A great camp-meeting closed a short time ago at this place. There were several conversions, and the church revived, and a deeper interest taken in the work of the Lord than for several years.

Dallas.

C. L. McWhirter, Aug. 23: Our meeting at Caruth Chapel began last Monday night. There have been nine bright conversions up to noon today.

Rowley.

W. C. Smith, Aug. 21: A glorious good meeting just closed here; much good done in the name of the Lord; the first revival in about twelve years in our midst.

Centerville.

J. L. Lemons, Aug. 21: Our camp-meeting at Patrick lake was one of the best ever held at that place. The work done, we believe, will be permanent.

Wood.

G. R. Haines, Aug. 17: We have just closed another good meeting at Carthage after eleven days of earnest work.

Clark, of Union City, Tenn., was here visiting friends. He preached two fine sermons. His sermons were about twenty or twenty-five minutes long, but he had the hearts of the people.

Seymour.

S. A. Gafford, Aug. 25: I found about thirty members, and about forty-five have been received, twelve adults have been baptized, and twenty-five professions. There has been a general revival in the bounds of my work.

Center.

J. W. Johnson, Aug. 25: Our camp-meeting at Newbern camp-ground continued six days and resulted in about thirty-five conversions and sixteen additions to our church.

Oxford.

Jackson B. Cox, August 19: Have held three protracted meetings, one in April, two in July. Will hold several others, one of which will be a camp meeting.

Harrell's Camp-Ground.

Mrs. L. A. Kidd, Aug. 24: "A stranger in a strange land," my wandering feet were, for a day, stayed in one of "God's first temples," a stately grove consecrated by the prayers of saints that annually ascend from its holy recesses.

Obituary.

DIED.—T. R. Swann, a highly esteemed citizen, at Tyler. Miss Della Cox, a most estimable young lady, at Sherman. Mr. C. W. Collier, a prominent and good man, at Greenville.

Attention.

Cotton-pickers, send ten cents to Adreitt & Hozan, Dallas, Texas, for samples of Cotton Pickers' Daily Account Book, Tablet and Card. Handy as a pocket in a shirt.

UNANSWERED LETTERS.

Aug. 21.—O T Hotchkiss, sub. D P Cullen, sub. Aug. 23.—W J Lemons, sub. A G Nolan, sub. A H Hall, sub. W L Nelms, sub. M Glass, sub. J M McKee, sub. other subs. will have attention. R H Simpson, sub. W H Ardis, sub. V West, sub. J C Mickle, sub. W D Robinson, sub. J E McClesky, sub. Aug. 25.—A F Smith, sub. Felix A Knox, sub. G D Wilson, sub. K Lane, sub. Aug. 27.—J A Wyatt, sub. and change. J T Smith, sub. W Vaughan, sub. S B Ellis, sub. Jno S Gillet, sub. T Stanley, sub. J M Porter, sub. M A Moxey, sub. Aug. 28.—I N Reeves, sub. C M Coppedge, sub. I M Carter, sub.

PARLOR MEETINGS.

Paris, August 30, 31. To the Brethren of the Fort Worth District, Northwest Texas, we say: We soon begin our fourth and last round on the work for the current year.

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At the Carrington Business College, Gainesville, Texas, ministers are placed upon the best possible footing in regard to the education of the young men. The principal of this college is an active Methodist preacher, and it is said of him that he combines with an extensive and varied mercantile experience, splendid literary attainments.

TEXAS CASUALTIES.

Miss Lola Ashburn, daughter of Mr. E. J. Ashburn, at Waco, was taking a pony ride when the little animal became restive and threw the rider. She was thrown and killed.

TEXAS CASUALTIES.

Two freight trains, Nos. 79 and 81, ran into each other at Cisco, badly injuring both engines and damaging the freight cars.

TEXAS CASUALTIES.

The residence of J. S. Mayner was burned at Dallas. Terry & McAfee's team of mules ran away at Corsicana, demolishing the wagon and threw Mr. McAfee violently from the wagon.

TEXAS CASUALTIES.

Miss Tabitha Butler, who lives south of Lindport, was leaving town, her horse became frightened and ran away.

TEXAS CASUALTIES.

Lane Spinks, a machinist in the employ of the W. H. Sikes, at Anderson, was caught in the machinery, and before he could be extricated he lost three fingers.

TEXAS CASUALTIES.

Samson Hearnace was killed at Anderson & H. H. Sikes, at Anderson, by a freight train while attempting to cross the road with a loaded lumber wagon.

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Prepared by a combination, proportion and process peculiar to itself, Hood's Sarsaparilla accomplishes cures hitherto unknown.

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POND'S EXTRACT advertisement with image of the product bottle.

ALBERT DISTRICT—FOURTH ROUND.

Calvert and Heane, at Heane, Sept. 16. Martin at Martin, Sept. 23. Brumby at Brumby, Sept. 23. Franklin at Franklin, Oct. 7. Madisonville at Madisonville, Oct. 14. Jett at Jett, Oct. 20. Kesse at Kesse, Oct. 27. Buffalo and Oakwood, at Buffalo, Nov. 3. Jett at Jett, Nov. 10. Centerville at Centerville, Nov. 17.

ALBERT DISTRICT—FOURTH ROUND.

Black Jack Grove at Black Jack Grove, Saturday, Aug. 31. Greenville at Greenville, Saturday, Sept. 12. Lone Oak at Lone Oak, Saturday, Sept. 19. Kelly Springs at Kelly Springs, Wednesday, Sept. 25. Kingdon at Kingdon, Saturday, Sept. 22. Sulphur Springs at Sulphur Springs, Saturday, Sept. 29. Sulphur Bluff at Sulphur Bluff, Wednesday, Oct. 3. Leonard at Leonard, Saturday, Oct. 13. Quitman at Quitman, Friday, Oct. 12. Wimbledo at Wimbledo, Saturday, Oct. 20. Cooper at Cooper, Saturday, Oct. 27. Sulphur Springs at Sulphur Springs, Saturday, Oct. 27.

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POND'S EXTRACT advertisement with image of the product bottle.



Texas Christian Advocate

BOOK TABLE

Life Work, by Rev. John Pipes, printed for the author at the Southern Methodist Publishing House, price \$1.00, is a book well written. The style is plain, simple, easy. It is well adapted to young and old.

Our Young Folks at Home, Ill. Boston: D. Lothrop Co. Price \$1.00. In turning over the pages of this handsome, historic quarto the reader instinctively wonders how so much valuable matter can be afforded for so little money.

Pond's Extract, the household remedy for cuts, burns, bruises, etc., cures Pain and Inflammation like a charm. Avoid all spurious imitations.

For Sleeplessness Use Hensford's Acid Phosphate. Dr. C. R. Danks, Bellevue, Ill., says: "I have found a sweet and natural sleep in cases of insomnia from overwork of the brain, which is not cured by active professional and business men."

This exciting scene is laid in Kentucky: He carefully drew his trousers up until the tops of his shoes were visible, and then began an impassioned appeal of "O, Stop right where you are, sir," said the beautiful blue grass girl, and she rose to her full height with a pleading gesture.

G. M. Scott, of Ogona, Miss., wrote to Dr. Schlenker: "Your antidote for Malaria is certainly the best thing for chills and fever that I have ever used. I have been using it for several years and know it to be the best medicine I have ever used. It is perfectly harmless, and a sure cure in every case. Sd by D. Druggists."

Alfonse DeBerling—"You say you are superstitious, Miss Gooding, but would you dare to be married on Friday? Why, dear Alfonso, you are so sudden and so unconvictional."

"Vat," said the collector for the little German band to a citizen who sat in his front window. "You do not need for dot money?" "No, not a cent," replied the citizen with a hopeless expression. "Den ye play some more, dat's all!" threatened the collector; so the citizen hastily gave up a quarter.

Daniel Webster's old hair trunk is now on exhibition at Concord, N. H. The next question is: Did Daniel ever really keep a trunk just for his old hair?—Globe and Post Express. You must ask his heirs. Our impression is that he had to be belonged to the old Whig party.—Boston Commercial Bulletin.

Freston's pure and unequalled Fruit Syrup, for hotels, saloons, grocers and confectioners, and for family use. Order a sample case through your jobber. They sell well, bear good profit and give perfect satisfaction. Price to trade: Per case, 1 dozen quarts, \$5.00; per case, 5 dozen pints, \$5.

In Dublin: "See here, driver, I ordered a smart trap to take a drive in Phoenix Park, and you come around in rags and a broken-down horse!" Driver of jaunting car—I know it, yer honor, and I would like to wear fine clothes, but there's not a tailor in all Dublin can take me measure, I'm that tickish.

The "drop-a-nickel-in-the-slot" racket is worked in all sorts of imaginative shapes, at Eastons, where Buffalo Bill's Wild West show is located. It is reported some kind friend from the city decorated one of Buffalo Bill's Indian types with a large black letter sign, which read: "Throw in a nickel and see and Indian come out."

Wintersmith's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take. See testimonials in this paper.

"Father, the paper says you fainted at the wedding of the traditional card of the energy. What does traditional mean?" "Traditional, my son," replied the poor minister, as he looked at his cheap suit of black with a sigh, "refers to things that have been handed down."

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

Callers—Does Miss De Guzzle live here? "Bridge—Yes, she lives at home." "Bridget—who has received her instructions and thinks she is following them"—Yes, sister, she's at home, but she ain't in.

Many People refuse to take Cod Liver Oil on account of its unpleasant taste. Its deficiency has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It is equally palatable as milk, and the most agreeable remedy known for the treatment of Consumption, Scrophulous and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. It is a safe and reliable remedy for all who take it with pleasure. Try Scott's Emulsion and be convinced.

Visitor—You take it easy, Brown. You must have a good salary. Brown—If my salary is good, I draw three hundred a year—prey well, and run into debt four hundred; that's the sign of a failure. If a bachelor can't live on that—ought to be ashamed of himself!

To turn gray hair to its natural color and beauty, use Hall's Vegetable Sulfur Hair Renewer, the best and most reliable preparation science has given us.

"Mamma, what is the matter with my thumb? It hurts me every time I squeeze it." "Don't squeeze it, dear," said the mother, "squeeze it how can I tell whether it hurts?"

Wife suffered for six years from suppressed menstruation. Has been treated by the best physicians without benefit. Two bottles of Bradfield's Female Regulator relieved her. W. A. SHERWOOD, McNutt's, S. C. Write the Bradfield Reg. Co., Atlanta, Ga.

"Your singing is delightful, Miss Ethel," said Mr. Bore. "It fairly carried me away." "Indeed," returned Miss Ethel, with a yearning glance at the clock, "I hadn't noticed it."

PATENTS OBTAINED ON ALL KINDS OF MACHINERY AND CONDUITS. Largest Brod. Cor. Broadway and Olive Sts., Louis, Mo., Established 1848.

A poorly-clad little girl came into the store of one of our stationers recently. She wished to buy some writing paper, and finally was shown some for five cents a quire. "How much will half a quire be?" she inquired in a half-fed, plaintive little voice. "Three cents," replied the clerk. "If you please, I'll take the other half," was the quick response.

Dyspepsia Makes the lives of many people miserable, and often leads to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and efficiently, tones the stomach and other organs, removes the faint feeling, creates a good appetite, cures headache, and refreshes the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

Mrs. Slimdlet (boarding-house keeper)—My gracious! Bridget, the paper says lots of nervous system is being wrecked by strong coffee. Bridget—Yes, mum; but— "I don't want anyone's blood on my head. Chuck another gallon o' water into that pot."

Lord Leveson swallowed a half-crown at Christmas time, and is still trying to digest it. It may not afford him much nourishment, but he certainly is in splendid health and of a fine weight. He has gained eleven pounds."

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FORT WORTH DISTRICT—FOURTH ROUND. Cleburne sta. 3d Sun in Sept. 23. Aug. 23. Fort Worth sta. 3d Sun in Sept. 23. Aug. 23. Fort Worth sta. 3d Sun in Sept. 23. Aug. 23.

SHERMAN DISTRICT—FOURTH ROUND. Denton sta. 3d Sun in Sept. 23. Aug. 23. Sherman sta. 3d Sun in Sept. 23. Aug. 23. Sherman sta. 3d Sun in Sept. 23. Aug. 23.

TERRELL DISTRICT—FOURTH ROUND. Duffield sta. 3d Sun in Sept. 23. Aug. 23. Terrell sta. 3d Sun in Sept. 23. Aug. 23. Terrell sta. 3d Sun in Sept. 23. Aug. 23.

WEATHERFORD DISTRICT—FOURTH ROUND. Weatherford cir. 3d Sun in Sept. 23. Aug. 23. Weatherford cir. 3d Sun in Sept. 23. Aug. 23. Weatherford cir. 3d Sun in Sept. 23. Aug. 23.

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MARSHALL DISTRICT—FOURTH ROUND. Marshall sta. 3d Sun in Sept. 23. Aug. 23. Marshall sta. 3d Sun in Sept. 23. Aug. 23. Marshall sta. 3d Sun in Sept. 23. Aug. 23.

ABILENE DISTRICT—FOURTH ROUND. Abilene sta. 3d Sun in Sept. 23. Aug. 23. Abilene sta. 3d Sun in Sept. 23. Aug. 23. Abilene sta. 3d Sun in Sept. 23. Aug. 23.

WAXAHACHIE DISTRICT—FOURTH ROUND. Waxahachie cir. 3d Sun in Sept. 23. Aug. 23. Waxahachie cir. 3d Sun in Sept. 23. Aug. 23. Waxahachie cir. 3d Sun in Sept. 23. Aug. 23.

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GEORGETOWN DISTRICT—FOURTH ROUND. Georgetown cir. 3d Sun in Sept. 23. Aug. 23. Georgetown cir. 3d Sun in Sept. 23. Aug. 23. Georgetown cir. 3d Sun in Sept. 23. Aug. 23.

MONTAGUE DISTRICT—FOURTH ROUND. Montague cir. 3d Sun in Sept. 23. Aug. 23. Montague cir. 3d Sun in Sept. 23. Aug. 23. Montague cir. 3d Sun in Sept. 23. Aug. 23.

AUSTIN DISTRICT—FOURTH ROUND. Austin cir. 3d Sun in Sept. 23. Aug. 23. Austin cir. 3d Sun in Sept. 23. Aug. 23. Austin cir. 3d Sun in Sept. 23. Aug. 23.

CORPUS CHRISTI DIST.—FOURTH ROUND. Corpus Christi cir. 3d Sun in Sept. 23. Aug. 23. Corpus Christi cir. 3d Sun in Sept. 23. Aug. 23. Corpus Christi cir. 3d Sun in Sept. 23. Aug. 23.

BEAUMONT DISTRICT—FOURTH ROUND. Beaumont cir. 3d Sun in Sept. 23. Aug. 23. Beaumont cir. 3d Sun in Sept. 23. Aug. 23. Beaumont cir. 3d Sun in Sept. 23. Aug. 23.

GALVESTON DISTRICT—FOURTH ROUND. Galveston cir. 3d Sun in Sept. 23. Aug. 23. Galveston cir. 3d Sun in Sept. 23. Aug. 23. Galveston cir. 3d Sun in Sept. 23. Aug. 23.

CHAPPELL HILL DISTRICT—FOURTH ROUND. Chappell Hill cir. 3d Sun in Sept. 23. Aug. 23. Chappell Hill cir. 3d Sun in Sept. 23. Aug. 23. Chappell Hill cir. 3d Sun in Sept. 23. Aug. 23.

DALLAS DISTRICT—FOURTH ROUND. Dallas City cir. 3d Sun in Sept. 23. Aug. 23. Dallas City cir. 3d Sun in Sept. 23. Aug. 23. Dallas City cir. 3d Sun in Sept. 23. Aug. 23.

PUBLISHERS' NOTICES. We have Pastors' Memorandum Books at 25 cents. Your Sunday-school should keep a correct record. We can send you one for 50 cents.

Collection Cards. At the request of a number of preachers we have gotten up a collection card. Size 5 1/2 x 3 1/2 inches. It is worked as follows, and is appropriately ruled:

METHODIST EPISCOPAL CHURCH, SOUTH. I hereby agree to contribute during the present conference year, as follows: For Foreign Missions, \$1.00; For Domestic Missions, \$1.00; For Conference Collection, \$1.00; For Education, \$1.00; For Bibles, \$1.00; For Sabbath Schools, \$1.00.

Old Man—"If I give my daughter to you, young man, where will you take her?" Young Man—"Well, sir, I thought perhaps you might stay here with you until I can get things straightened out a bit." Old Man—"H—m, I had quite overlooked that easy solution of the difficulty, but my house is very snug."

The Little Seed. A little seed lay in the carter's path: A little seed sown in the strong wind's wrath: A little seed sown by its own hand, then a stout tree braved all the winter's blast.

He was in time. Check the little cough, cure the little cold, quell the little pain, ere the little ailment becomes the strong, unquarable giant of disease. Dr. Pierce's Golden Medical Discovery, taken in time, is a remedy for these ills.

J. Denver Round-up—"I'm just sick of seeing this word 'well-dressed' in your papers. Can't you catch a thief or a swindler without thinking about his clothes?" Manhattan Knickerbocker—"You forget; dress plays a more important part here than in the West." J. Denver Round-up—"Humph! Sort of an outward visible sign of an inward and spiritual grace that does not exist, eh?"

Citizen to undertaker—"I thought, Mr. Monk, that you were coming off on a swindle." Undertaker—"I did intend to start over a month ago, but old Mrs. Bently was taken dangerously ill, and I've been sort of hanging on, and in a low, injured tone of voice I'll be blamed, sir, if she ain't getting better."

"Just Hear that Child Scream!" said Mrs. Smith to her sister, Mrs. Davis, as the sound of a child's shrieks came across the garden from a neighbor's house. "What kind of a woman have you for a neighbor? Does she abuse her children?" "No, indeed," replied Mrs. Davis. "She is one of the most tender mothers in existence. But you see, she believes in the old-fashioned style of doctoring. When a child needs physic, she fills a spoon with some nauseous dose, lays the little victim flat on her lap, holds his nose till he is forced to open his mouth for breath, when down goes the dreadful mess. Then she comes the yell." "No wonder," said Mrs. Smith. "Why doesn't she use Dr. Pierce's Golden Medical Discovery? It is a safe and effective without being harsh, and are as easy to take as sugar plums. I always give them to my children." "And so do I," said Mrs. Davis.

Mrs. "remonstrated Bobby, when I was at grandma's she let me have two pieces of pie. Well, she ought not to have done so, Bobby," said his mother. "I think two pieces of pie are too much for little boys. The older you grow, Bobby, the more wisdom you will gain." Bobby was silent, but only for a moment. "Well, ma," he said, "grandma is a good deal older than you are."

Young Mother (to butcher)—I have brought my little baby, Mr. Butt-winkle, will you kindly weigh him? Butcher—Yes, ma'am; bones an all, I s'pose?

JAMES PYLE'S PEARLINE. An advertisement for a hair cream featuring an illustration of a woman in a polka-dot dress and a large mechanical device labeled 'JAMES PYLE'S PEARLINE'.

TOMPKINS Machinery and Implement Co. STATE AGENTS FOR THE Ludlow Disk Pulverizer and Seeder. DEDERICK STEAM AND HORSE POWER HAY PRESS, SKINNER ENGINES AND BOILERS, HALL AND WINSHIP COTTON GINS, WINSHIP COTTON PRESSES, COLEMAN COTTON PRESSES AND CORN MILLS, TURNBOLL WAGONS, HAY BAILING TIES, HAY RAKES, HAY RICKERS AND DRAGS, SHAFING, BELTING, PULLEYS, ETC.

Watches. We send our Catalogue to any address. It shows illustrations and prices of a large variety of Gold, Silver, and Nickel Watches, Gold Pens, Spectacles, Gold and Silver Rings, Pocket Knives, Solid Silver Forks, Spoons, etc. The Tompkins Machinery and Implement Company, DALLAS, TEXAS.

Watches. 10,000 AGENTS WANTED to supply FIFTY MILLIONS people with THE LITTLE OF BEN HARRISON BEN HUR. THIS IS THE EXACT SIZE OF OUR \$14 SILVER Stem Wind AMERICAN WATCH.

W. ELLIOTT, Sherman, Tex. (ESTABLISHED 1875). PIANOS: BEHR BROS. & CO., DECKER BROS., MASON & HAMLIN. FURNITURE, WALL PAPER, AND SHEET MUSIC, ETC. Church and Pulpit Furniture Ordered. WALL PAPER SAMPLES SENT ON APPLICATION. Write me for Prices and Terms. W. ELLIOTT, Sherman, Tex. Name this Paper.



**RADWAY'S READY RELIEF.**  
A CURE FOR ALL SUMMER COMPLAINTS.  
A half to a teaspoonful in half a tumbler of water will in a few moments cure Cramp, Spasms, Stomach, Colic, Vomiting, Headache, Nervousness, Stiffness, Sickness, Diarrhea, Cholera Morbus, Colic and all Internal Pains. For severe cases a supply of RADWAY'S READY RELIEF is always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quickly as R. R. M. MALARIA IN ITS VARIOUS FORMS, FEVER AND AGUE.

**Radway's Ready Relief**  
Not only cures the patient seized with malaria, but if people exposed to it will every morning get out of bed take twenty or thirty drops of the READY RELIEF in a glass of water and drink and eat a cracker they will escape attacks.

Practicing with R. R. M. MONTAGE, Tex.—Dr. Radway & Co.: I have been using your medicines for the last twenty years, and in all cases of Cholera and Fever I have never failed to cure. I never use anything but RADWAY'S READY RELIEF and PILLS.

**RADWAY'S READY RELIEF.**  
R. B. GARNETT, Manufacturer of CISTERNS

**RADWAY'S READY RELIEF.**  
R. B. GARNETT, Manufacturer of CISTERNS  
Write for Revised Price-List.  
Each cistern is first set up at the shop, and boys fitted, and each stays numbered, so that any one can get them up. They are then taken down and packed in bundles for shipment in any portion of the country. Prices and directions for setting them up accompany each cistern.  
Address R. B. GARNETT, 106 and 109 Church Street, Galveston.

**CHILLS**  
WINTERSMITH'S Tonic Syrup or Improved CHILL CURE.  
The most successful remedy for Fever and Ague ever known. Prevents Malaria in its various forms. Contains Quinine, Arsenic, and other deleterious substances.  
GOLTHWAITE & SON, Prop., Ala.—"Last season we sold one bottle of Wintersmith's Chill Tonic, and every bottle cured a case of Chills. We can get any number of testimonials. Our agents say that it is the best Chill cure ever offered for sale."  
E. H. HOWELL, Danville, Ark.—"Wintersmith's Tonic Syrup is the best I have ever used in this State. It never fails to do its duty and therefore has become famous."  
ARTHUR PETER & CO., AGENTS, LOUISVILLE, Ky.

**CARTER'S LITTLE LIVER PILLS.**  
CURE HEADACHE  
Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in children.

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**BUCKEYE BELL FOUNDRY.**  
VANDUZEN & TIFT, Cincinnati, O.  
KAYE & CO., Louisville, Ky.  
McShane Bell Foundry  
FINEST GRADE OF BELL METALS  
CINCINNATI BELL FOUNDRY CO.  
SUCCESSORS IN BUYER BELLS TO THE BLYMYER MANUFACTURING CO.  
CINCINNATI BELL FOUNDRY CO.

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

**Devotional.**  
THE CANDLE OF THE LORD.  
The gleam of gold has power to lure; Fame's blaze has followers true; While some, through pleasure's treacherous moor, Her phantom light pursue.

Who marks the shining of the life That keeps the Master's word? Who needs, amid earth's glare and strife, The candle of the Lord?  
Shine, little candle, sweetly shine! And shed thy beams afar, That all may see how pure and fine The Christian graces are!

Who loves the world? The world admires A haughty spirit, cold; Joy is consumed in vain desires,— Peace in disputings bold.  
Long suffering and gentleness, And goodness are too plain; Too quiet-mannered to impress Fashion's imperious train.

Faith, bright-eyed faith, forgotten quite, And meekness cannot win, In vain doth temperance bravely fight The revivings of sin.  
Oft must the Spirit grieve to-day For candlelights gone out, By passion's tempest swept away, Lost in the smoke of doubt.

Dwell, sister graces, in my heart, Let not the light grow dim; My Savior kindled there apart, To lead the world to Him.  
For there shall come a reckoning day, When men will trembling turn From the false fires of earth away To where God's altars burn.

Then he shall be in high esteem Who keeps the Master's word; Who holds aloft the guiding beam, The candle of the Lord.  
—M. E. Fisher, in The Golden Rule.

**THE ANSWERING LOVE.**  
I can think of no better illustration of the relation of the Christian's love to the love of God than that which is afforded by the contemplation of the rising spray from the falls of Niagara. Who that has stood beside that mighty cataract and looked upon the water pouring in a thundering torrent over the stupendous precipice, and watched the mist as it floats upward and backward over the falls, and outward over the river and land, has not been charmed and filled with holy admiration as he contemplated this parable in nature? That mighty torrent, pouring itself with the ceaseless and exhaustless energy day and night into the river below is what the love of God is to sinners. Who can measure it? Who can estimate it? The thin, and yet beautiful spray, arising from the foot of the falls is just a little of these same waters going back in grateful acknowledgment to the source whence they came. So is the believer's love to God. It is the rebound of his own love—only a little, yes, only an infinitesimal portion, given back to him who so loved us. As the spray does not rise by any forced effort of its own, so the believer, who stands under the Niagara of God's love poured out through Christ, will not have to make an effort to the love of God. His love will ascend without effort. This is to "keep yourself in the love of God." If we draw near to the place of God's manifested love, our hearts will be filled, and we cannot help, as we will not wish to help, loving God. If we are far off from Him, and do not draw near to him, our hearts will be as the waters far below the falls: there will be no ascending spray, no answering love from the wealth of his love which flows through us.

"Keep yourselves in the love of God." "But what is meant by keeping yourself in the love of God? How am I to do that?" I think I can show you in a few words what means and how you can do it. Let us suppose that you have been ill for a long while and you are now convalescent. One day the physician comes in to see you, and speaks encouraging words concerning your recovery. It is a bright warm day in the early spring; there are suggestions of coming summer. The birds are back; the foliage is bursting from all the trees, the world is once more arising out of the long winter, and you long to be out and breathe the fresh, pure, sweet air again. You say to your doctor: "May I not take a walk out-doors to-day?" He looks abroad and says to you: "Yes, upon one condition." "What is that?" you eagerly ask: "Why, that that will keep yourself in the sunshine." You gladly assent. You have no difficulty in understanding what he means by that. You know that you are to avoid the shady side of the street, where the dampness and chill of winter still linger, and keep always where the warm rays of the sun are shining down upon the earth.

Now, suppose that you have gone out, that you come at once into the shadow of your own house, and the chill and dampness strike you before you can pass over to the sunny side of the street; but, instead of walking quickly out of the shade, you begin to rub your hands and think how cold you are, and looking across the way where the sun is shining, you should be overheard by some friend to say: "O, it is so cold, and I am so chilly! I wish I could get a little of the warmth of the sun about me! I suppose I must walk up and down here as briskly as my strength will allow, and then I shall feel better; and by and by, when I get warmer, the sun will have gotten around so as shine on my side of the street." Should any one hear you reasoning in this way, would he not say to you: "Why, man, do not stand shivering in the cold here!

**MUSTANG LINIMENT**  
IS FOR MAN & BEAST. PENETRATES MUSCLE & FIBRE TO THE VERY BONE.

You will never generate warmth in your body in this damp, cold place. You have not life enough in your body to make you warm. Why don't you step across the way, where the sun is shining, and you will soon be filled with his blessed warmth? Keep in the sunshine if you want to be warm yourself."—Dr. G. F. Penicost.

**ALL MAY HELP MISSIONS.**  
Be sure that in some way all may help; help may be direct or indirect. By direct help I mean going ourselves to the mission field. This need not be as clergyman. Laymen and women may be most true missionaries. A Christian teacher or school-master, a Christian doctor, a Christian tradesman, a Christian mechanic, a Christian nurse—all these may be true and direct evangelists.  
The supply of missionary candidates will depend, I believe, very largely on a truer consideration of the first and fifth commandments. Parents give their children to the army and navy, or to the services of diplomacy or commerce. Why should they hesitate now to give them to the service of the Kings or kings? We need truer conceptions of the object and value of life, and a more deliberate way of dealing with our present lives as a small part of a commenced eternity.

Let our children be made more familiar with the heroes of the mission field. Let mission work have a natural place in the family devotions. Let the day of Intercession be a day of interest to the whole household. Let opportunities be given to every family of contributing to the support of mission work. Let boxes be provided for the children in the schools. Let district visitors endeavor to invite every family to join in the blessed work of giving; let the clergy and laity who have the opportunity give time to study the reports and other information from the mission field.—The Bishop of Lincoln.

**FRANKNESS AND HARSHNESS.**  
How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown: "I'm a plain, blunt person, and I have to speak out just what I think. People must take me as the Lord made me."  
Anything meaner than such an attempt to throw the responsibility for one's ungentleness of temper off upon the Lord it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition, or put him in such circumstances that he was obliged to make stinging, cruel remarks. Some people have more difficulty than others in being sweet-tempered and kindly spoken, but when one fails it is his own fault.—The Work at Home.

Men are to be estimated not by their professions, but by their performances; not by their words, but by their deeds. Some people are very strong on the social side of religion, judging from their words, but very weak on the practical side, judging from their conduct. A religion that is justly discredited on its spiritual side is unworthy of confidence on its practical side. He who is not true to man is not true to God; he who does not love his brother, whom he has seen, how inquires the apostle, can he love God, whom he has not seen? We judge the tree by its fruits, and we judge men by their acts. A man who is not strictly upright in life cannot be truly pious in heart. Piety can never be disconnected from morality. A man may be moral without being pious, but he cannot be pious without being moral. Every true Christian, like the apostle, endeavors to keep a conscience void of offense toward God and toward man.—Methodist Recorder.

"Whatever a man soweth that shall he reap." Keep the seeds out of the ground if you would not have your garden overrun with noxious weeds. Govern that quick temper, for it may lead you to murder. Suppress that lead thought for it may develop and ripen into uncleanness. Quell your disposition to covetousness and avarice, for it may make you a liar and a thief. The only safe rule for us to observe is a double one: "Abhor that which is evil, cleave to that which is good," and "watch and pray lest you enter into temptation."—Lutheran Observer.

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

**REV. JEREMIAH FARMER.**  
Rev. Jeremiah Farmer, son of the Rev. J. J. Farmer, Coryell county, Texas, died in peace at his residence in said county and State. He was converted when quite young and received a full education. He was licensed to preach by the Rev. T. Stanford, at the fourth quarterly conference on his charge. He joined the Northwest Texas Conference. He was next transferred to the West Texas Conference, in which he labored until decline of health caused him to locate. He was married to Miss Mollie S. Biggs, daughter of W. H. and S. E. Biggs, in San Saba county, June 17, 1883, by the Rev. Daniel Morgan. He leaves a wife and two small sons to battle with life. He was educated at Georgetown preparatory school, at Waco, Texas, 1880. Was ordained elder at Seguin in 1882 by Bishop L. Parker. He was educated at Georgetown preparatory school to entering the ministry. W. H. BIGGS.

**MUSTANG LINIMENT**  
CURES FOOT ROT, SHOULDER-ROT, SCREW-WORM AND SCAB IN SHEEP!

**POPE.**—Maggie Ella, little daughter of Dr. R. J. and Annie Pope, died Aug. 5, 1888, aged twenty-one months and ten days. Death caused by an accident—falling into the water. The sufferings were intense, and lasted until the tenth day before the little spirit was freed from its earthly body. Her death called to his arms, he said: "I take thee called to his arms and lay me in my breast; protection they shall find in me, in me be ever blessed." S. S. SCOTT.

**JOHNSTON.**—Robert H. Johnston was born April 1, 1826, in Mattie Wilson, was born next seventy-eight years, seven months, and seven days. He made a profession of religion and joined the M. E. Church, South, about twenty years ago. From that time until his death he was a consistent Christian. On his deathbed he said he was ready to go, and requested his daughter to meet him in heaven. G. C. DAVIS, GOBER, TEXAS.

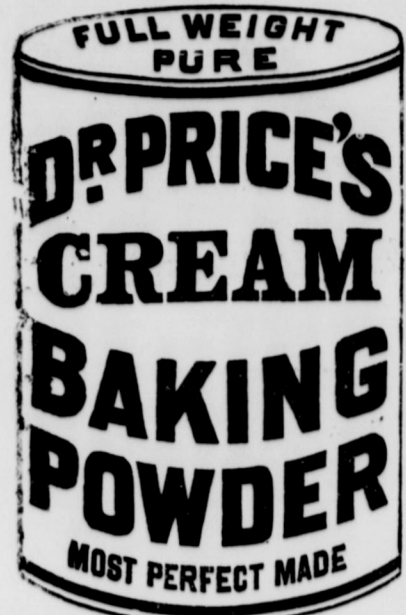
**JACOBIE.**—Bro. Russell Jacobie was born Feb. 5, 1839. He was first married to Miss M. A. Wilson, 1859, and his second marriage was to Mrs. C. W. Wilson, 1874. While living he lived until death severed the union for a while. Bro. Jacobie was a good citizen, a true man, a Christian, a Christian teacher, a Christian mechanic, a Christian nurse—all these may be true and direct evangelists.  
The supply of missionary candidates will depend, I believe, very largely on a truer consideration of the first and fifth commandments. Parents give their children to the army and navy, or to the services of diplomacy or commerce. Why should they hesitate now to give them to the service of the Kings or kings? We need truer conceptions of the object and value of life, and a more deliberate way of dealing with our present lives as a small part of a commenced eternity.

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**COX.**—Little Lula, eldest child of W. J. and Leah Cox, was born Nov. 18, 1850, and died July 5, 1888, of convulsion. Little Lula was a very beautiful child, and was very intelligent. She was a member of the M. E. Church, South. She was a very kind and loving child, and was very devoted to her parents. She was a very good girl, and was very obedient to her parents. She was a very true friend, and was very helpful to her friends. She was a very good worker, and was very diligent in her studies. She was a very good singer, and was very popular in her school. She was a very good girl, and was very devoted to her parents. She was a very true friend, and was very helpful to her friends. She was a very good worker, and was very diligent in her studies. She was a very good singer, and was very popular in her school. She was a very good girl, and was very devoted to her parents. She was a very true friend, and was very helpful to her friends. 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(Continued from first page.)

that of our First Church in Dallas, and the general arrangement of the building in basement and auditorium is the same, except that our seating capacity is greater. But the smaller space in Centenary Church is augmented by a wing of good dimensions, which is separated by folding doors, and which can be thrown open, converting the whole into one large auditorium whenever occasion may require. We were certainly pleased to see this handsome and commodious church edifice of our denomination in the flourishing city of Chattanooga, and we are thankful to know that its wholesome influence is widely felt.

We left Chattanooga about ten o'clock, and the heat of the morning sun becoming by this time quite oppressive, seemed to us even warmer than we had found it in Dallas at any time this summer. At Knoxville, which we reached in the middle of the afternoon, the heat was still oppressive. Here we began to catch glimpses of the far-away peaks of the Blue Ridge Mountains in North Carolina; and as we fanned ourselves in the heated cars our longing gaze would wander to those blue peaks outlined against the summer sky, and we wished that we, indeed, might see as a bird to the mountains. The refreshing thought came to us, however, that in a few short hours, a kind Providence permitting, we would reach Asheville, in the Blue Ridge Mountains. At Morristown we went aboard the train of the Western North Carolina railroad. A ride of an hour or two, and the grade became steeper, the scenery around us became more rugged in outline, and the air became very perceptibly cooler. We stopped at Warm Springs for supper. This is a noted summer resort, situated in the foot-hills of the Blue Ridge Mountains, and the temperature of the water in the springs is almost as great as that of the famous Hot Springs of Arkansas. A magnificent hotel and commodious bath houses are erected here, and hundreds of guests come here at all times of the year to try the virtues of the baths.

A few miles beyond Warm Springs the mountain peaks rise higher, and soon the French Broad river in all its picturesque beauty bursts upon our vision. From this point our line of travel carries us along the banks of this wildly romantic stream as it rushes and roars along its mountain channel, with overhanging cliffs and margins of tangled vines and evergreens—a thing of beauty, and a joy to behold. It has been claimed by some that the scenery along this river exceeds in beauty that of the far-famed Hudson, or even of the "storied Rhine" of the Old World.

Our eyes never weary, looking upon the shifting, panoramic scenes which greet us on every hand; but while we gaze in admiration the shades of night gather, and finally the winding river, the overhanging cliffs, and mountain peaks and gorges, are shut out from our view. There are a number of summer tourists and visitors aboard the cars, and frequent exclamations of regret are heard as night descends and the lovely scenery is obscured from view.

Our route continued along the margin of the river, and the roar of the rapid water making its way along through the mountain gorges could be heard at intervals, tantalizing us with thoughts of the visions of beauty which darkness had hidden from us. We reached Asheville about 9 o'clock, and as we retired to sleep an hour later we could but think of the contrast in the temperature here, where the cool mountain air came in soft and mild, and extra covering was needed upon the bed for our comfort, and the temperature as we had found it that day traveling through East Tennessee.

Asheville is one of the most popular summer resorts in the South. It is a rapidly growing city, and we found many improvements and evidences of growth, which had taken place in the interval of two years which had elapsed since we had last visited the city. The Blue Ridge Mountains rise in lofty peaks on every hand, Mt. Mitchell and Mt. Pisgah rising in majestic height above them all, surrounding the fair city, as it were, with a halo of beauty. It is here the visitor will meet tourists and visitors from almost every State in the Union, who come here for a respite from the summer's heat, to enjoy the cool, health-giving mountain air, to drink of the cold, limpid water, and to gaze in rapt admiration upon the grand mountain scenery spread out in majestic beauty on every hand—for it is here, indeed, that

Beauty, a living presence of the earth. Pitches her tents before us as we move. An hourly companion.

The city abounds with hotels and boarding houses, of course; among them being the Swannanoa Hotel, named for "the stream of beauty," the river of that name, which unites with the French Broad, near by. This hotel for several years held chief place among the hotels there, but has since been surpassed by another elegant and commodious hotel built upon an eminence known as the Battery, giving the name to the latter hotel of Battery Park Hotel. This latter hotel has in turn been surpassed by another built within the last year upon what is known as Oakland Heights, a lovely suburb of Asheville. From this point, Oakland Heights, successive mountain ranges crowd upon the eye in grand panorama, while sunny glimpses of the French Broad river brighten the nearer view. The hotel, Oakland Inn, it is claimed, has every modern convenience for the comfort of its guests; and an especial attraction of the house is the "Sky Parlor," surmounting a five tower on the northwest end of the building. It is circular in form, enclosed in glass, and it is said that the matchless view here presented must be seen to be appreciated. A superb spring, furnishing about thirty thousand gallons daily of pure, limpid water, fills an immense reservoir, from which the hotel is supplied throughout. From Asheville we went to Waynesville, our final destination, about thirty miles distant by railroad. Waynesville is the county seat of Haywood county, and is a lovely mountain village situated upon a lofty plateau, surrounded by some of the highest peaks of the Alleghany mountains, its situation being five hundred feet higher than Asheville. This little town, in fact, enjoys the distinction of being upon the highest location, except one other, of any town east of the Rocky Mountains. The mountain peaks rise in grandeur all around us here in the heart of the Alleghany, and the air comes to us soft and mild as an October day, the average temperature being about seventy-eight degrees at noon, falling to about sixty degrees at night. Here we meet my husband's parents, our brothers and sisters, and cousins numerous; and as we while away the summer days, visiting them in their respective homes, we feel what a blessed privilege it is we thus enjoy with those thus related to us by the ties of kinship.

This is our fourth visit to this enchanting summer land, within the last seven years. It is needless for me to try to portray the beauties of this glorious mountain country, this "land of the sky," as the writer, Christian Read, has styled it, or to write of the beauties of the park and mountain views at the White Sulphur Springs, in the suburbs of this town, where a magnificent hotel and comfortable cottages accommodate the numerous guests, who come hither in summer to test its health-giving waters. My feeble pen has during previous visits here attempted this, in former communications to these columns. We find the town full, as is usual at this season of the year, of visitors and tourists. There was quite a stir created last week by the arrival, in a special car, of Senator Daniel Voorhees, of Indiana, who came, accompanied by Senator Butler, of South Carolina, and several ladies and gentlemen, making in all a party of fourteen in number. A committee of citizens met him at the depot, and a number of us as spectators waited in carriages near by to catch a glimpse of the staunch Democrat, "the Tall Sycamore of the Wabash." He appeared a splendid specimen of intellectual and physical manhood, seemingly amply capable of wearing the honors which he has won and the greatness which he has achieved. He had been spending a short time at Asheville, and came over to this point to see the beauties of this mountain section, and to visit the White Sulphur Springs.

A number of artists are also in town at present, a party of eight or ten having come from Washington City for the purpose of sketching the magnificent views to be obtained here.

As time goes by we can hardly realize that it is indeed summer, and that August is holding sway over the land, the days are so cool and the nights so delightful. It is a blessed privilege to be here; and as I look out upon these mountain heights rising toward the blue vault of heaven and feel the air so cool and refreshing coming like a benediction from those lofty heights, the words of the Psalmist come to my mind: "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep; O Lord, thou preservest man and beast."

My heart fills with gratitude to a gracious Heavenly Father when I think of

the blessings given to us, and I feel like exclaiming: "What shall I render unto the Lord for all his benefits?" Again the words of the Psalmist come to express what my lips would utter: "Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name."

ORDER OF WORSHIP. K. D. B.

Gilderoy, in the Arkansas Methodist of August 4, calls attention to the un-Methodistic way in which public worship is conducted in many churches in Mississippi, and asks, "How is it in Arkansas?" He says, "Anything like an order of worship has pretty well passed out of fashion in this country. I don't like to appear odd; and so, when I go to help a brother, I ask, 'What is your order of service.'" And I, like Gilderoy, consider this a great mistake—a serious blunder. Preachers ought to keep the rules and regulations of the church. We like individuality to the limit of that which is permissible, but no further. Our people learn to be non-conformists from the preachers. It is a common complaint that Methodists do not kneel in church while prayer is offered. And we now and then hear a preacher say, "Let us kneel and pray." But even this special call to kneel does not get them down, for the people observe that the preacher does not conform (only as it suits him) to the mode of worship laid down in the Discipline; and if one can do to suit himself, so may another. This fashion of changing the order of worship leads on to changing the ritual. Here, it would seem, there should be an end of liberty, and preachers should feel bound upon the ritual just as we have it in the book.

It is but fair to presume that those who innovate are led to do so under the impression that their way is the better way—that they can improve the ritual which the fathers used and transmitted to us. Passing by the modesty which would enjoin a preacher to think after this sort, I would modestly intimate that they do not always succeed. For instance, the Discipline says: "Those whom God hath joined together, let not man put asunder," and I heard, not a great while ago, two different preachers improve (?) this part of the ritual, thus: "What God hath joined together, let no man put asunder." It does seem that they should have spared this part of the sentence, because it is in the exact words of Jesus. These were both young men, and while it is so natural for the young to think that the old is effete, and that the men of former times, and the men of more age still on earth never enjoyed the fine start in life which they have, and so are not as wise as they might be, still it is hardly safe to attempt to improve the sayings of Jesus of Nazareth—at the least, he that does so ought to think twice before he makes the perilous venture. But, I am answered, they do think twice, even thrice, and at the end of all the thinking they think they can render the sentence in a more forcible way as modified by them without seeming to change the sense very greatly. Ah, there is just the trouble. Christ spake as never man spake, and they think they can improve his speech somewhat. No wonder they have no respect for the wisdom of the framers of the order of worship and those parts of the ritual not inspired, when they verily think they can make the very sentences of Jesus Christ more forcible.

But do they succeed? The asking of the question were profane only that it really raises no question, and, in that form, demands no answer. But let me show how egregiously their supposed improvement fails. When Christ said, "What therefore God hath joined together, let not man put asunder," he put in sharpest antithesis the divine and the human. If God has joined a man and woman in holy wedlock, human governments must not disjoin them—human society in its most august and potent form—not by legislative enactments; not by judicial decision; not by any means.

Whereas, by the improvement they think they make, they place God and individual man in what we will take the liberty of calling, antithetic relations. They say, "Let no man put asunder," i. e., "You, Jones, and you, Simpkins, don't either of you take this man's wife from him," or "don't either of you force them asunder and compel them to live thus." This makes the whole thing ridiculous, to say no worse of it. And they seem to have joined the crusade, which the strong-minded women and the secular press wage against the Apostle Paul. The apostle requires that wives obey their husbands, even as the church is subject to Christ; but these leave the promise to obey quite out of the woman's part of the ritual of the church for marriages. This, too, is done as an improvement. The former things are passed away; wives need not obey their husbands unless they choose to. What about children? Are they, in any sense, bound to obey anybody? I do not at the moment remember any New Testament writer except Paul who commands children to obey their parents, and, you know, children now-a-days are "not under law, but under grace," therefore we will not introduce the decalogue. What shall we do to correct the evil complained of? Answer—I propose this: When an annual conference convenes, before the calling of names, etc., let a resolution be passed requiring the presiding elders to report all cases of dereliction in the things referred to which have come to

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their knowledge on their districts; and making it the duty of any member of the conference to report any case which has come to his knowledge, which may not have been reported by a presiding elder. The evil can be cured in this way, and this writer sees no other certain remedy for it—no other unless the Bishops will take the matter in hand, and when a brother is up, and reads his report, let the Bishop ask, "Does this brother observe the order of public worship laid down in the discipline? And does he use the ritual as we have it in the book for the several services as required?"

A STRANGE PARTNERSHIP OR CO-OPERATION. REV. L. D. SHAW.

In the Teacher's Magazine, the Sunday-school editor gave us last Sunday, (August 12,) one item at which some of us were much surprised and not pleased. The item is in reference to the scapegoat, or azazel. He very coolly accepts the notion of some of the learned men who have chanced to suppose that the term or name azazel means the devil. He further states that the best commentators, etc., give it that way. Hence, this putting of the matter goes to all our Sunday-schools to be taught to our children as well-established truth. To all this I most heartily object, and for the following reasons: First, I do not find it true that the best commentators, etc., agree that azazel, (in Leviticus xvi:8-10) means the devil. Clarke does not so understand it; neither does Watson. Smith, in his great Bible Dictionary, after giving the names of the most learned men who held that view, states that a far more satisfactory view is that it represents "a complete sending away." To this Buckston, Agrees, and Young, in his Analytical Concordance to the Hebrew and Greek Scriptures gives this term, "going away." Dr. Summers positively rejects the notion that the devil is implied by that term as here employed. Secondly: Azazel is not the word used in the Old Testament in any place where the devil is evidently referred to. Thirdly: Admitting that the word may be rendered evil spirit, or devil, if the context will justify it, yet in this case such a rendering would involve, as it appears to me, a most palpable absurdity. Let us see. The scape-goat represents the devil, and the other goat represents Jehovah—God. These two goats are necessary to complete a typical atonement. Each goat is at the door of the tabernacle—side by side they stand, silently waiting until it shall be determined by lot which shall represent God and which the devil! That is not all. But one of the goats is just as necessary in the divine plan as the other—the devil just as necessary in typifying the atonement as God! The priest was to place his hands on the head of the scape-goat and confess all the sins of the children of Israel. Did that typify confession of sins in after ages to the devil, or to God? If the former, Rome is almost in the true succession; if the latter, Protestants are nearer so. Rome confesses to the priest; Protestants to God. Conclusion: 1st. It is not Methodistic to teach that azazel (Levit. xvi.) represents the devil. 2d. It is not scriptural; and 3d. It is irrational and absurd. Dr. Summers well said: "It seems to require a man of prodigious learning to produce a prodigious absurdity."

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