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HOLY UNCTION.—SATAN.
JEAN PAUL.

Among other emblems of the Holy Spirit, oil is a prominent one. To receive an unction from the Holy One is tantamount to being filled with divine life.

1. Oil is used for illumination. The foolish virgins had only lamps—no profession of Christ—were church members, but lacked the necessary oil, spiritual life.

2. Oil prevents friction. Though the machine be of excellent quality and best workmanship, without oil there will be friction and fracture. Instead of nourishing our people with reproaches and reprimand, threatening church trials and ecclesiastical depositions, a revival, a baptism of the Holy Spirit would set matters right very satisfactorily.

3. Oil constitutes part of our food. *Oleum* is contained in all meats, grain, even in vegetables. Often it is super-added to the viands. Excessive meagerness of food results in typhus and death. Our prayers, attendance on public worship, Bible reading, etc., must be transused with the unction from the Holy One in order to give spiritual health and robustness. As branches, we find ample nourishment in the True Vine.

4. Oil allays the sea's wild raging. A quantity of oil poured into the trough of the surging waters in which a ship during a hurricane is tossed will soon quiet the raving billows. All waves of fear, grief, impatient despair, cease their clamorous commotion when the unction of the Holy Spirit is comfortably administered.

5. Priests were anointed. As Christians we are priests unto God. Daily we offer up sacrifice. Praying in the name of Jesus means to present the blood of Christ unto God as being shed for us. We elicit on account of this blood God should hear and bless us. In conversion we received the anointment of priests.

6. The coronation of kings required accompanying anointment with oil. Saul, David, Solomon, etc., were anointed. Going on to perfection, sanctified wholly, we become kings as well as priests. Kings have dominion; kings reign, govern. As children of God we may the scepter over very important provinces, are lords over very valuable domains, such as our bodies, our sensibility, sentiments, thought, imagination, even memory. Rebellion at times ensues, but if the Holy Ghost continues to occupy our hearts, we invariably come out as conquerors.

1. Zoroaster's portraiture of Satan as a deity, being the creator and manipulator of the evil, is a product of fancy. Satan is a creature, originally good; but leaving his first estate, transgressing God's law, he made himself what we now find him to be, the bitter opponent and untiring antagonist of the good.

2. It transcends human understanding how Satan, as well as the innumerable subordinate devils, being absolutely good and without evil influences from without, were impelled to transgress the law of their Creator. But the transgression and sad consequences are lamentable facts. I often found refuge in the utterance of the bard of Avon: "There are more things in heaven and earth than thou hast dreamt of in thy philosophy, Horatio!"

3. When from a mountain Satan pointed out to Christ all the glory of the world, promising to donate the same to him if he would but fall down and worship him, he claimed indisputable proprietorship of said glory. Our Savior, not denying the claim, acknowledged the proprietorship.

4. Hell, the place of "everlasting fire, prepared for Satan and his angels," does not at present confine the parties for whom it was created. Devils found himself irremediably located there. But Satan and his angels are at large, diabolical vagabonds, engaged in marauding excursions antagonizing God and the good with a vehemence which only despair can beget. On the last day Satan and adherents, diabolical and human, will be cast into the "lake of fire and brimstone."

5. God is as God omnipresent. Satan can be omnipresent on earth only representatively. His subtleties operate at the places assigned them. Satan's kingdom is not divided against itself. His mission of evil is systematically as well as energetically carried on. The apostle declares that he was not ignorant of Satan's devices. More thought should be given to demology.

6. Satan must be supremely unhappy. Evil and unhappiness are related to each other as cause and effect. Of all the miserable he is most miserable. No relaxation, relief, no salvation for him. Having sinned of his own free will and accord without being impelled by exterior influence, his offense is so viciously heinous that Mercy bows her head in despair. Stern justice only can terminate the fearful tragedy.

NEW ORLEANS, LA.

MORE ABOUT CHILDREN.

REV. R. ABBEY, D. D.

Three things make up childhood character, and that makes manhood character. These three things are: First, Inheritance; second, the Ministry of Motherhood; and thirdly, Social Environment. These things ought to be treated in order.

Though very young children are personally incapable of either vice or virtue, and may therefore be said to be innocent, it does by no means follow that they are all in the same "moral state" or condition now, or as respects future development of moral character. Take or imagine a hundred children at birth apparently exactly alike in all physical respects, and let them all have exactly the same treatment, at the age of one, two, five, ten or forty years, you have a hundred different characters, widely different in very many respects. This difference, so far as we know, must be the result of a difference of inheritance.

Exactly how inheritance descends from parents to progeny we do not know, but we do know that likeness in very many respects does descend, and that every child comes into the world with strong, moral and physical resemblances to the parents. Here is a consideration of most momentous importance in forming matrimonial alliances; and how amazingly neglected!

Without looking at physiology as a science, it is apparent to the commonest observer that all the moral, mental and physical characteristics of the parents—all, as a whole, but not each one in particular—descend to the children. In one should go through the country now and take a statistical account of the private distress, the ruined or partially ruined families arising directly from drunkenness, debauchery, gambling, idleness, Sabbath desecration, criminal homicides and unnecessary poverty, it could be easily traced in almost if not quite every instance to immediate paternal inheritance. In most cases the mother's neglect may have had much to do with it. What is or ought to be expected of the sons of a father who carries killing pistols and tells of the exploits he is going to or would perform in given circumstances? What are the notions of the sons of the gambler, the horse-racer, the Sabbath-breaker, the idle spend-thrift, etc.? The general rule is, the whiskey father produces a whiskey son. Tobacco is as inheritable or nearly so as complexion or stature.

A distinguished physician, an intimate friend of mine, a quiet, peaceable man had three sons who grew to manhood. Two of them were peaceable men, the third was a fighting man, seldom out of a quarrel. The doctor told me this: He himself, in earlier life, had a personal belligerent difficulty with a troublesome man, and he felt obliged to arm himself, constantly, or daily expecting a deadly attack; and this happened just nine months before that son was born. He had no doubt of the solution of the case of the unfortunate son.

Such things are occurring all round us all the time, and we seem to pay them very little attention. Nor are the mothers by any means all free from those unfortunate results. No sensible woman who dandles her mouth constantly with ground tobacco can expect to bring forth healthy children.

A little reading in any scientific work on these subjects will sound a loud note of alarm to almost any one. A woman who marries a man of any of the above descriptions makes a legal contract for domestic trouble without stipulating as to the quantity. A reasonable attention to these hints would at once abate half the domestic troubles of the land.

But notwithstanding all the hereditary troubles so laconically hinted above, the wonderful mercies of Providence provide for an abatement of at least their gross moral effects in the Ministry of Motherhood. This ministry cannot correct the physical effects of such inheritances, but it can, if properly administered, prevent the moral effects. The child of a drunkard is almost literally saturated with whiskey. The physical effects are not likely to be removed, but the uncontrollable and insatiable desire for stimulants which is the heritage of the degenerated offspring, as described by Galton's Hereditary Genius, and other works of the sort, are still within reach of the mother.

This wholesome ministry seems to be neglected for the very reason that it is so simple and so easy of accomplishment. The Scripture rule is short, plain and easy: "Children, obey your parents." "Bring up a child in the way he should go." The woman who has failed in this precept—it is but one precept in different terms—the mother who has tried and failed, has tried, and tried, a thousand times, and generally has done a hundred fold more trying than the one who has succeeded. Trying of itself amounts to nothing; in order to succeed in anything, the trying must be according to the rule. As a general rule, failure is not for lack of trying. Those who try most, fail most. There is a law of success in every enterprise; one trial according to the law is worth far more than a hundred be-dies upon the law. You will see this every where,

and particularly in nursery government. The law here is: Begin at first. Now, success is easy. Begin after a while, "when the child is old enough," and success is impossible. The mother who governs herself most in quantity governs one-tenth as much in quality. The amount of government is nothing. Nothing is easier than to kill an oak tree with a touch of your thumb and finger; but let it grow awhile, and then try your thumb and finger.

The law of child-government is in a nutshell. It don't spread over a wide range of territory, but is confined to one angle point—"obey your parents;" and all other things will follow necessarily, or at least certainly. Nothing is more easy if begun at the first and moderately pursued. Few things more difficult if neglected till after a while.

Many children are born fighters, or drunkards, or licentious, or dishonest—all are born self-willed and disobedient. But the divinely appointed minister—mother is there prompt at the post of honor with full power and full authority, to handle the tenderest and most plastic of all subjects. Teach your child to obey—that is all—and you will prevent the development of the whiskey infusion, the belligerent talent, the inherited idleness and the other hereditary disabilities. You must not say you cannot do this for several reasons; first, you never tried it—that is, you tried when it was too late. The plastic season was past. You cannot mould clay that has become stiff and partially dry. Secondly, you charge your Maker with giving an impracticable command, whereas God's prescribed duties are not only easy of performance, but the performance invariably adds greatly to the comfort of life. And, thirdly, no intelligent person can study this duty and believe it either impracticable or difficult.

The third element of child-character is social environment. The social constitution is such that whether we will or no, we drink in the spirit of those with whom we associate. And this law is the more especially potent with children. They do what they see others do, and say what they hear others say. They imitate everything. There was a little snow on the ground. The father had walked out into the yard, and the little six-year-old following, was stretching his little short legs to their utmost to tread in the same foot-prints. Take care; take care, you father, how you make snow-tracks when the little boys are about!

Habits are formed by the young, more or less, from every thing around them, unless an aversion be created by more powerful influences. Children seldom look with placid indifference upon anything they see. To prevent imitation in act or feeling, a counter-influence of strong aversion must be created. Habits may be moral or intellectual, and may be manifested either in feeling or acting. Coercion is one of the poorest instruments that can be used to prevent or break off bad habits. Give a child a chance to make the conquest himself. A sense of doing right and of espousing and advocating a cause himself and for himself, is wonderfully stimulating to boys of six or eight years. Many of the best prohibitionists in the land are little boys. Children that obey their parents have a habit of truthfulness; they conceal nothing from the mother; they can be trusted; they can see and resist temptation.

Nothing is more common than the remark that early life is the time to form good habits, and it is believed that comparatively few fully appreciate the superior plasticity of very early childhood. It might almost be said in a figure, that it is hardly a child that is born to parents; it is the soft, raw material with which they may make one. Every act of obedience and disobedience—every approval or disapproval of what is seen or heard; every opinion entertained by others which may come to their knowledge, tend to make up the childish and then the manhood character. The state of the infant mind, as yet unoccupied, must be taken into account along with the very great energy of the principle of growth, which gives a firmness and security of hold to early impressions beyond everything that is communicated later in life. We see this in the impossibility of eradicating a provincial accent after one has grown to maturity. And so the opinions and sentiments contracted in early life can seldom be fully changed. It takes all these to make a character, nor is there any other way of forming it.

And then, if character is so easily and so certainly formed, who can estimate the responsibility of fatherhood and motherhood?

This responsibility is too lightly esteemed and far too negligently discharged, if indeed it can properly be said to be discharged at all. Most assuredly it is the first and most important duty of life, and yet practically it is the third or fourth. Of this responsibility nine-tenths of it is assigned to the mother. Not nine-tenths of the labor, but her part of the labor is of more advantage to the child in this proportion. Let a man with brains in his head pause long enough to look out carefully upon the current facts of this ministry

of motherhood, and he can but wonder that the whole moral fabric of civilization does not tumble headlong into revolutionary disaster and ruin! Half the mothers in and above the mediocre grades of society pay more attention to the house-maid, the milliner, the visitor, or even to the butcher or the poultry yard, than to the children she has borne! Her most important duty, or a large part of it, that which can be performed by no one else, is relegated to proxies.

Why is this subject suffered to sleep so soundly? Has Christianity, social life or political economy a more important one? Where are our scores of books by our scores of the ablest men, that ought to be written on this subject? Who among our religious editors or correspondents mention it? Which of the departments of civilization is more important or deserving of attention than the nursery? In reply does any one point to legislation, judicature, education, science, husbandry, arts, mechanics, literature or the church? Then let him be reminded that each and every one of these, with every inch of interest they profess, be it great or small, is dependent directly and immediately for its life, breath and usefulness upon the nursery. Where, to-day, are the ministers of each and all of these several departments of life as they will be seen a couple of decades hence? Are they not in the unoccupied and untaught moral and mental chambers of the nursery? How is moral, mental, social, civil and religious life to be improved but by improving the nursery?

The parents produce the world's raw material for the supply of the wastes of life, and the mother, the devil, and the neighbors take care of it.

CALIFORNIA LETTER.

V. B.

I promised in a former number to give you some items in regard to the back country. Circumstances prevented our contemplated excursion to that much-talked-of locality, so I will have to depend upon my observations made on a former visit and upon hearsay evidence for these items. We visited a noted valley, a few miles from this city, called Paradise Valley. Here almost every kind of fruit, except the strictly tropical, can be found.

On a ranch that has only been redeveloped from the barren, sandy wastes surrounding it about fifteen years, we found a perfect wilderness of all kinds of beautiful flowers and vines in addition to oranges, lemons, apricots, figs, pomegranates, grapes and smaller fruits, the black and strawberries. The water for irrigating this lovely place was from wells and from springs on the near mountain side. Nor far from this place are extensive olive groves, from which the owner manufactures quite a quantity of the pure olive oil. I had laughed the olive tree to be something like the fig tree in general appearance, but found it to be quite different, being more like a willow tree, the limbs or boughs being long and lithe, but they do not droop but stand upright. The leaf is long and narrow like the willow, a dark green on the upper side, a bright silvery color underneath. The fruit grows singly and is so near the color of the leaves that one has to look closely to find it.

At Old Mission, not far from San Diego, we saw a grove of these historic trees, said to have been planted by the Jesuit priests more than one hundred years ago when this mission was first built. The house is in crumbling ruins. The trees are green and vigorous, still bearing a plentiful crop of fruit that is made into oil by an old Spaniard that lives on the place, by the most crude and original manner.

Figs are abundant and of fine flavor. Apples, peaches and plums grow quite well here, also all the berries; strawberries ripen every month in the year, I have been told. I saw them in market constantly through the summer. The guava, a shrub some three or four feet high, grows well here, is evergreen and yields abundantly. The fruit is about the size of a large red haw, a little darker in color, quite soft when ripe, and has much the flavor of the strawberry. It is used principally for jelly, though quite palatable as it comes from the bush. We visited some very fine vineyards, and saw the grape in its beauty and perfection. They are not grown to stakes or trellis as in other States, but the original vine is cut off about two feet from the ground each year, thus forming a good strong body. From this, each year, the new growth springs and is allowed to fall and grow on the clean white sand, and the fruit grows abundantly on this new growth without any support. The dark-colored grapes are principally used for making wine, and is gathered much as the farmers in other States gather corn. They drive their wagons or carts between the rows and gather the grapes by the load, then haul them away to the immense wineries. The large white, or muscatelle, is the raisin grape. I met a lady who is engaged largely in the cultivation of this grape and in making and selling the raisins. She said the process was quite simple. The bunches were cut carefully

from the vines; then spread upon boards placed between the rows on the sand; here they are left for several days—there being no rain or dew to injure them—the heat from the sun above and the hot sand beneath soon cure them sufficiently to be loosely packed in boxes and carried to the house, where they go through what is called the sweat process. They are now ready to be sorted and packed in boxes for shipment. This lady said people often asked her "when she put the grapes in the sugar?" supposing the grapes were scalded in hot syrup. There is no sugar used in making raisins. Tomatoes grow well; the vine often living for four or five years and continuing to bear fruit. I saw one that was said to be three years old and was full of fruit.

I heard (but did not see this myself) that there were cotton stalks that were planted seven years ago, and had borne a crop of bolls every year. If there was only plenty of water what a cotton country this might be. A man could plant his cotton field much as he does his apple orchard, and one planting would suffice for a lifetime. The palma christi, or castor oil bean, grows to great size and height. It is not an annual here, but grows on from year to year. I have seen quite good sized trees of this very familiar plant.

It is astonishing how readily cuttings of fruit trees and all kinds of flowers take root and grow in this very unpropitious looking soil. I saw at the house of a friend a number of little fig trees two feet high that were started from cuttings in March last, and several of them had now large figs on them. Nearly all flowers grow quickly from cuttings if well watered. In fact I am convinced from my own observation of the truth of an assertion made by Hon. Olin Wells, in a public speech I listened to last year in San Diego, that all that allied this land was that it was thirsty. Give it plenty of water to drink and the results are like magic. The great flume that has been constructed by a company to bring water from the mountains is almost completed to the city. It is forty miles in length, and wide and deep enough to float a good sized flat-boat. The old by-word of having "gone up the flume" has a different meaning now to what it had in earlier days of California. It is quite the thing for pleasure parties to take boat-rides down this wonderful modern aqueduct. This water supply will be of incalculable benefit to all the land. The farmers can, for a dollar or two per acre, have their lands thoroughly irrigated for the year, and the rest of the water being away up in the mountains, the water is clear and pure, being filtered, to a great extent, by the melting of the snow, so that it will be both palatable and healthful for culinary and drinking purposes. A few years from now, this barren land will blossom like the rose, and will be a profitable investment to the fruit and grain grower. More anon.

SAN DIEGO, CAL.

"JOSHUA" AS A CHAMPION.

Joshua was in every way fitted to be a leader of the people, but in nothing did this fitness consist more than in his courage. I suppose it was this peculiar characteristic of that man of God which secured a good brother to choose "Joshua" as a *nom de plume* under which to reprint me for supposed mistakes, and through which to champion a reputation of imaginary aspersions. At least I am not sufficiently acquainted with this new "Joshua" to appreciate the force of his statement that those who know him "will not think it out of place to write as he does," and I may be pardoned if I suggest to him that "moon (bravery) has made him mad." Indeed his valor is hardly commendable, since he allowed my statements to go uncorrected till everybody had forgotten that they had been written. (Brother Joshua, don't you think it took you a long time to find out you were hurt?) Verily, if this had been a typical "Joshua," then the people would never have entered the promised land. The illustrious man whose name he has chosen led the people over the Jordan in three days after he was placed in command. By a reference to the third chapter of the book of Joshua you will observe that Joshua himself went over. He didn't stand on the bank of the Jordan, grabbing a protesting elders, accusing them of "unbelief," and of "consecrationism," etc., parading the necessity of a self-sacrificing spirit without ever manifesting the least disposition to go with them and share the dangers of the new country; he went over himself. Now, by way of parenthesis, let me ask our new "Joshua" to make a personal application of Luke 10-23 for since he has so unselfishly suggested it for my benefit, I have thought it might suit him as well.

Let me enter at once a most positive denial of any intention to asperse the West Texas Conference. Indeed, in the very sentences from which J. takes the objectionable statements can be found the most hearty endorsement of the ability of that conference to man the field. Let me also inform this brother, "Joshua," that if he had been as careful to read all I said as he was to find something of Jos-

ephon, he would have seen at once that his "correction" was entirely misplaced. In the second paper, giving an account of the trip, I stated positively that "that part of New Mexico named in the Discipline as a part of the Mexican Border Mission was now occupied by the West Texas Conference. So it will be seen that there was nothing in my last article that was intended to reflect upon the faithfulness of men of that conference. At the time that Brother Monk went there, I will say that I got my information from Brother Monk himself, and may have misunderstood him as to when he went there. At any rate, I do not think it of sufficient importance to justify a two-column article to correct it. The truth is, that in his anxiety to air his "knowledge of the situation," he has involved himself in a positive contradiction. He first admits the wisdom of the "old plan"—i. e., send a man to a missionary field "to get the people converted" first, and "the church building follow as a result." Under the division "the question proposed," he says: "Has the old plan been acted upon? Undoubtedly it has so far as it has been possible to do so. In no instance has it been reversed," but immediately adds the question: "Has the old plan been universally adopted? No." (Italics mine).

And then on through the rest of his article he undertakes to show "why" the old plan "has not been universally adopted," and strange to say, lays all the blame at the door of the Northwest Texas Conference in general—and my presiding elder in particular. Wonderful logic! He first says they do, and then says they do not observe "the old plan." He goes into ecstasies over a vindication of his affiliation, and exults in the triumphs of a certain local preacher who has "four benches full of mourners," and, while admitting this was a solitary instance, charges the Northwest Texas Conference (and my presiding elder) with its being a solitary instance. I certainly rejoice with him in that local preacher's revival, but for the life of me I can't see how myself, presiding elder and conference are responsible that there are not more such men; and such revivals. I am sure I have said nothing half so hard of the West Texas Conference as that. He assumes that they can do nothing without the help of our conference, while the front of my offending is that I have innocently desired a revival at Los Olivos! His argument is: First, the old plan is right—i. e., have revivals first. Second, we have adopted this plan in every instance. Third, we have not adopted it in every instance. "The reason we have not adopted it is because we have not had the men." Shades of Gibbs, Anheuser & Co., life your diminished heads! Your most cordial and non-sensical sympathies in the campaign of '87 cannot begin to vie with the antics of my "Joshua." My brother, you remind me of the lawyer who in attending a man for suit for a frying pan, said in his answer: First, my client never had plaintiff's frying pan. Second, if he did have it, he has paid for it (the receipt whereof we are ready to produce). Third, if he didn't pay for it, the pan had a hole in it when he got it!

My dear Joshua, your argument "had a hole in it" from the start, and not for the precious boon of being dubbed your "Caleb" would I undertake to help you patch it. And why? Simply because your strictures were entirely beside the mark. The statement is this: I went to New Mexico to see my father and to recruit my failing health. I went at my own expense. The very next morning after I reached my destination I began a meeting. There were many at the altar crying for mercy. The entire mining camp was stirred. Some fifteen or more were converted, some of whom have since died in triumph. If my Joshua had been there he doubtless would have shouted with B. B. Scoggins and Caleb: "We already possess the land!"

While there I saw a town which seems to have been in J's mind when he said, "the old plan has not always been observed." They were trying to build a church. I exhorted them to have a revival there; and when they answered me that they could not for the want of a house, I told them to "have the revival, and the house would follow as a result of the revival." The very last night of our meeting at Parsons (where we had not "four benches" only, but every siner in the house up for prayer,) an editor from the before mentioned town came and pled with me to go to that town, assuring me of a house, etc., but my time was out. I had to go. After coming home, being asked to do so, I gave some reflections on that work. Having that piece in my mind, I ventured to say that "the old plan was the best. Have the revival, and the church houses will follow as a result." And for this my good brother Joshua has come forth to my good battle, and after acting in a very ungentlemanly—no Joshua-like—manner, wound up by saying I was responsible for the whole thing. I don't mind that, but I can't stand the "authority" with which he desires to invest me. He seems to think that I possess, or by his poems

(Continued on eighth page.)

Texas Christian Advocate.

About the Lesson.

LESSON IV, SUNDAY, OCT. 28. THE FALL OF JERICHO. (Joshua, vi:1-16)

LESSON SURROUNDINGS

The passage of the Jordan by the Israelites produced terror among the kings whose territory lay on the west side of the river, since it was a proof of supernatural aid to the great host that was advancing upon them (Josh. v:1).

But before the people were permitted to begin the conquest of the land, the Israelites were bidden to renew their covenant with the Lord by the circumcision of the entire host of men. This took place at Gidgal (Josh. v:2-9), where the first Passover was celebrated in the promised land, after which the daily supply of manna ceased (Josh. v:10-12). Thus the two great rites of the Old Testament were connected with the enjoyment of the fruits of the land of Canaan.

In order that the conquest of the land might be shown to be by divine direction, a special manifestation is given to Joshua near Jericho. "The captain of the Lord's host" appears to him (Josh. v:13-15). Joshua worships him, and is bidden: "Put off thy shoes from off thy foot; for the place whereon thou standest is holy" (compare the same command to Moses at the bush, Exod. iii:5). As the lesson tells of what the Lord said to Joshua, it seems plain that this was a divine appearance, and therefore the manifestation of Him who is Immanuel—God with us.

The place of the lesson was near and about Jericho. The time is not definitely stated. An interval of a week, or two after the crossing of the river is required to allow for the events narrated in chapter v, but a longer delay is not probable, since an early advantage would be taken of the terror caused by the passage over the Jordan. The beginning of the second month is the approximate date.

TEACHING POINTS.

Jericho is a contemptible dung-burrowing village, but it is more than the palaces of the mighty to me. I drew near to it at the close of a long, weary day, remembering that the fountain of Jericho that Elisha had sweetened from brackishness was there, and that the words still stood: "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." I knelt beside the pebbly stream, put my hands on the white, stony bottom, rippled over by the crystal waters, looked up to the bituminous mountain whence they sprang, and said "Are they sweet yet?" I put my lips deep into the stream, and drank largely with faith. It was the river of God—delicious! No more death here! The very river of life! I almost seemed to partake of the sacrament now as I remember it! There, as of old elsewhere, "visiting Palestine is a fifth gospel."

The fall of Jericho by exceptional means is not God's regular way of working. He must terrify the Canaanites. He must hearten the Israelites. He must exalt Joshua the leader before the people as he had exalted Moses. Omnipotence is not enough to build up slaves and tramps into men. Manna might come, and waters flow, and yet giants would dwarf them into grasshoppers. It takes a thousand miracles to build up a full round man.

God chose one of the best walled cities, full of mighty men of valor, to begin on. It makes no difference to him whether it is Gibraltar or a fishing-village at its base.

Six days' time had to be allowed to let Israel's faith grow, else they would have run away at the fall of the walls, and God's manifested help would have proved their overthrow.

These Canaanites, whose cup of iniquity was overflowing, were destroyed with a merciful blindness.

The citadel of Jericho was nothing to the citadel of pagan Rome and papal power that have gone down at the voice of prayer and the sword of the Spirit.

"Only believe!" "Who's ever he saith unto you, do this" are the watchwords of the whole world's conquest.—Bishop H. W. Warren, in Sunday School Times.

ILLUSTRATIVE APPLICATIONS.

Now Jericho was minutely shut up because of the children of Israel: none went out and none came in. (v. 1) God's people have a work to do in keeping God's enemies within certain bounds, even while those enemies of God are as full of hostility to God as ever. Many an evil doer is kept from extending his evil work and his evil influence by being surrounded by Christian watchers on every side. He is not thereby changed in his purposes of evil, but he is limited in his display of evil. And this mission of holding evil-doers within bounds is an important part of the Christian's service in the world. If evil cannot be obliterated, it can at least be restrained. And here is the value of wise laws, and of an active public sentiment, and of united action, in behalf of a better moral tone in the community. All this is a part of keeping the Canaanites within their temporary strongholds, so that none go out and none come in. And in God's good time there shall be progress beyond this stage of occupying the land for God.

The Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. (v. 2) All this was yet only an unfulfilled promise of God, but it was just as sure a fact before its fulfillment as afterward—if only Joshua's hand would be ready to take hold of the proffered gift. And this is the way with all of God's promises. They must be laid hold of while they are nothing but promises, in order to make them substantial facts; and when thus laid hold of, they are facts. There is not a single promise in the Word of God that is not an accomplished fact to him who lays hold of it accordingly.

Seven priests, bearing the seven trumpets of rams' horns before the Lord, passed on, and blew with the trumpets; and the ark of the covenant of the Lord followed them. (v. 8) God wants his people to do his work in his name; and if there is any trumpet-blowing on their part in the line of his work, it is to be his trumpets that are blown, and to the honor of his name. A good soldier ought not to be ashamed of his colors; and if he is a good soldier he will not be. A Christian ought to be always ready to confess his need of God's help, and to ask for it accordingly; and all that a Christian does ought to be done in the Lord's name, and as in the Lord's service. This is a Christian's duty in the family, in business, in politics, and in all Christian activities in every sphere of service.

Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; and then shall ye shout (v:10). "There is a time to keep silence, and a time to speak;" and all of us need God's instruction in order to know when to keep silence and when to speak out. This is a truth which needs to be borne in mind in the sphere of personal friendships, of ordinary social intercourse, and of religious endeavors generally. In all dealings with evil, in all rebukings of wrong-doing, in all entreaties of souls to enter the service of Christ, silence may be a duty until the fitting moment for outspokenness comes, and then, at God's signal, the voice should go out with its utmost intensity, as if every life depended—as it may depend—on the word in due season.

And the second day they compassed the city once, and returned into the camp; so they did six days (v. 14). It didn't take much of a man on either side of the line to see that there was no sign of progress in that six days' work. But that was God's way of making progress then, and it is God's way of making progress now. And men of now are as likely as were the men of then to doubt or to sneer because of God's way of progress seeming to be so low. In many a case, a day of duty doing or of burden-bearing at the call of God marks no apparent gain to the servant of God; and so with the next day, and the next, and the next. Our troubles, with ourselves, or in our families, or with our friends, or without neighbors, seem just the same as they were when we started out for their overcoming in the path of God's appointing. But this delay may be all in God's wise and loving plan for us. He is not to be hurried by friends or foes. We must wait his time for victory. Yet "the Lord is not slack concerning his promise, as some count slackness." When the moment of his choosing has come, the overthrow of evil is compassed by a single shout of faith. And in that hope we must bide God's time in all our campaigning.—H. Clay Trumbull in Sunday-school Times.

Old and Young.

NAUGHTY FAIRIES.

Mrs. Sangster, in Harper's Young People. There are two or three naughty fairies

Who lurk in our pretty house;

They are sly as the wily foxes,

And one is as still as a mouse,

And one can growl and mutter,

And one has a chain on her feet—

These naughty and mischievous fairies,

Whom you may have happened to meet.

The still-as-a-mouse one whispers

When a bit of work must be done,

"O, just let it go till to-morrow,

And take to-day for fun!"

And the mutter-and-growl one pricks you

Fill your pocket your face in a scowl,

Or whisper and fret in a corner,

Or stand on the floor, and howl.

But the worst of the three bad fairies

Is the one with a chain on her feet;

And the strangest thing is her fancy

For a child who is as gay as a sweet;

She makes her forget an errand,

And loiter when she should haste,

And many a precious hour

She causes the child to waste.

Should you happen to see the fairies,

Please pass them promptly by

With lipstid close and firmly;

And a flash in your steely eye;

For three very naughty people

These little fairies be,

Who mean, wherever they're hiding,

No good to you and me.

THE BOY WHO CAME ALONG.

Mrs. Annie A. Preston in Western Advocate.

"Peaky varmint!" growled Ezra; "they never'll forgit the way ter the mounting paster. Much obliged ter the old doctor for sending you back with 'em. You may turn 'em inter that thir lane, and they'll go to the barn themselves. You can come an' rake after this cart, if you want'er. I guess; fur Mister Slocum here is nigh about tuckered, a pitchin' and a rakin' and drivin' the oxen, I shouldn't wonder?"

The farmer laughed, well used to the privileged hired man's way of taking matters into his own hands; but he said to the lad, when he promptly returned: "Hungry?"

"Yes, sir."

"There are doughnuts and cheese in that pail under the apple-tree. Thirsty? Of course you are, and you needn't be afraid of the jag."

The child ate almost ravenously, but the jag remained undisturbed, when the farmer came up presently and helped himself, saying:

"It's only milk and cold spring-water."

"It might have been something else. I came near getting caught at a place over the hill yonder. They offered me a drink, and wanted me to work, but I thought I'd look further."

"Tom Slater's, yes; a poor lo'. Bad place for a boy. What's your name?"

"Paul Coventry, sir."

"Well, Paul, if you've finished your luncheon, there's a rake;" and that was the way "the boy who came along," as all the neighbors called him, happened to be at Farmer Slocum's.

He told little about himself. Probably there was only a sad tale of intemperance—that seed of so much misery, poverty, death, and the homeless orphan boy setting out to earn his living. The neighbors, who took it upon themselves to mind the Slocum's affairs, had little confidence in Paul, and said he and his neat, plain suit, that Mrs. Slocum had promptly provided, would be missing some day. The Slocums, however, had no fault to find with him until he was one morning set to cut the tall grass and weeds growing about the dairy-house.

Presently his sharp scythe struck something harder to cut than the stalks of the broad-leaved burdocks. There was a prolonged meow, and Zeb, the big yellow cat, bounded from her covert among the leaves, where she had been watching for birds, rushed across the lawn and into the barn. Dropping his scythe, the dismayed lad stooped and picked up one of poor pussy's broad, velvety feet.

"You've done it now!" called out Ezra, who was digging early potatoes in the garden. "You might as well leave and save a scoldin'." Miss Slocum she sets a sight by that cat, and all the neighbors will say you did it all purpose. Tom Slater has told all around that you was full 'er mischief over ter his house, a droppin' his gin-jug and wastin' the stuff, and sich. You better leave, right off, I should n't wonder."

"That ter boy that came along has killed old Zeb, and run away, and now I shall have all the chores to do," announced Ezra; "and I suppose the neighbors—Tom Slater and all—will feel better."

But while kindly Mrs. Slocum was trying to get at the truth of the matter, Paul came up holding tenderly in his arms the cat, with its dismembered leg neatly bandaged, and told his story: "Poor Zeb! he was the most knowin' cat. I am sorry to have him killed," replied Mrs. Slocum, patting the poor creature's head.

"I should like to try to cure him," said Paul. "I was treated in a hospital once for a broken bone, and I learned some things there."

"I guess it will take sunthin' more than any cold water ter make a cat's foot grow on, I should n't wonder," said Ezra.

But Paul was given leave to see what he could do, and Zeb became the boy's especial charge, and soon transferred his affection from the other members of the family and centered them upon his faithful nurse. Singular as it may seem, the dismembered foot grew on again, and when at length the bandages were taken off for good, the old cat was only a little lame and awkward, as he resumed his duties of keeping the house free from rats and mice. After this episode "the boy who came along" was called "the surgeon;" and, indeed, he usually had some "case" on his hands among the fowls, sheep or calves.

One day, after the crops were all in, the farmer and his wife went away to the nearest large town to draw from the banks there a sum of money which they were to carry the next day several miles across the country and pay it to a man who held a mortgage on the farm. While they were away Tom Slater came hanging around. He talked with Ezra who was banking the house, and then he went out to Paul who was raking leaves under the maples.

"Well, surgeon," he said, "Ezra is feelin' mighty bad about your hangin' on here so; he says the farmer hates to have to tell you to go, but he knows one of you must start pretty soon. It would be hard on Ezra to have to leave; he's lived here a good many years."

"Of course it would," said Paul, conscious-stricken, "I hadn't thought about it that way before."

"I would go to-night," said Tom Slater. "You can come right to my house, and I will put you up a few days; I've got a lame calf I want you to look at. I wouldn't say anything to anyone about it, but just slip off; it will be the best way. I shall expect you at my house as soon as midnight. If I ain't there you can set down on the back stoop and wait till I come. I'll shut up the dogs. You'd better do as I say. I've known the Slocums longer'n you have."

"Perhaps I had," almost sobbed Paul. "I don't want to crowd Ezra out, and the fall work is about done." So that evening, after Mr. and Mrs. Slocum, tired with their drive, had gone earlier than usual to their room, and Ezra, who always went to bed with the hens, had long been asleep, Paul took leave of Zeb, who as usual was curled up in a corner of the roomy kitchen lounge, and went up stairs to get his few belongings. He put the little Bible that had been his mothers' in his pocket; and as he did so, the Spirit of which the Bible had taught him whispered in his heart: "One who strives to do right has no need to run away. Trust the Lord instead of Tom Slater." "I will," said Paul aloud; "and I will talk it all over with Mr. Slocum when he returns from Halleem;" and the lad, with a great load taken off his heart, proceeded to prepare for bed. As he was pulling off his stockings, he heard a noise outside his window, and looking up saw by the pale moonlight that Zeb had come up on the roof of a shed, as he had been in the habit of doing during the hot weather, and wanted to come in.

"Something must be the matter," thought Paul, "I left Zeb in the kitchen, and I didn't lock the outside door because I thought I was going away pretty soon," and he slipped quietly down the back stairs. Before he reached the bottom he detected the sickening fumes of chloroform. He had smelled it often enough in the hospital, so that he would never mistake it.

"Some one is after that money," he thought, quickly. "O Lord! show a little boy what to do."

By that time he had reached the kitchen. He softly closed and locked the open outside door, and peering in to the bedroom, saw Mr. and Mrs. Slocum both asleep, with a towel lying on the pillow between them, wet, he was sure, with the deadly drug. At the foot of the bed a man was rummaging in the drawers of a secretary. Creeping forward, Paul possessed himself of that saturated towel, and then, with a leap like a panther, sprang upon the robber's back, clutching him by one arm about the neck, and with the other hand holding the towel to his nose and mouth. The man struggled to throw him off, and staggering back against a window, Paul kicked lustily, smashing the glass, and letting the fresh air in across the bed. The light was blown out, and in the darkness the man fell over the furniture; but, up or down, Paul clung fast, shouting so lustily that Ezra was awakened, and came rushing down.

"Shut up, Tom Slater!" he shouted. "I know your voice. After Mister Slocum's mortgage money, I should n't wonder; but that dreadful boy that come along has fix on ye as us as nut-ter-saler in cold weather. Hang ter him, Paul; we'll fix him."

But by that time, Tom Slater, who was not a very strong man, was overcome, and fell to the floor.

When the farmer and his wife awoke, Ezra had the fellow securely tied with the clothes-line, and Paul lying on the lounge very much exhausted, and with his feet bleeding, being badly cut with the broken glass.

Tom Slater was convicted of burglary, and imprisoned. Paul did not go away, you may be sure, until he went to college. In good time he studied with the old doctor, becoming a surgeon in good faith. Ezra still lives to talk over all these circumstances, often saying: "I it had n't a' been for old Zeb, Mister Slocum would 'er lost his money for sartin, I should n't wonder?"

But Paul has never been slow to acknowledge the goodness of God in leading the poor orphan boy to such a good home, and endeavorers to show his gratitude by his daily life of usefulness.

BREAD

N. Y. Advocate. A lover once in writing to his fiancée took occasion to dwell on the merits of good bread as a peace-maker in the household. At the time of the writing he was visiting a recently married pair, the bride a perfect beauty. She could dress exquisitely, sing and play with precision, expression and elegance, entertain her friends handsomely, but she did not know how to make bread. In that locality it was almost impossible to obtain for love or money skilled domestic help. Servants could be had, but they were untrained and incapable. And so the young lawyer bride-groom must perforce feed upon the husks or their equivalent, when he needed appetizing, nutritious, "convenient" food. "It is very pleasant," he said to his visitor, "to have a beautiful wife, but I do wish Molly knew how to make good bread."

It seems reasonable on the face of it to suppose that the provident mother, in forecasting the future of her daughter, should see to it that the necessities and essential requisites should be so

secured, that her daughter should be able to care for herself and minister to her own wants. But how often do we see children, boys and girls, young men and young women, launched into the struggle for subsistence, ignorant of the very things they have most need to know, and capable of doing a great many things they have very little use for. The wise mother will see to it that her sons and daughters are not incapable of serving themselves when they cannot command the service of others.

There is no article that comes on our tables that requires more delicate and intelligent preparation than bread of the best quality. The flour must be good, the yeast must be sweet and lively, the temperature must be uniform and of just the right degree, the manipulation of the various ingredients must be skillful, the process must not be too hastily conducted nor extended over too long an interval, and the oven must do its part perfectly to give the crowning result. From the moment the yeast is put into the flour till the fragrant, light, golden-brown loaf is taken from the oven, the bread-maker carries her bread on her heart, not forgetting it for a moment. She knows when the yeast is just light enough to make into dough; experiments with her flour until she knows whether it is best mixed hard or soft. She watches its rising, and at just the right moment kneads it into loaves and puts it in the pans. She can tell by the feel of its satin surface when she kneads it for the last time before putting it into pans for baking, and by its requiring little or no flour in the last kneading to keep it from sticking to the board, that the leavening process is complete, that every particle of the gluten in the flour is distended by a minute particle of yeast, and that her bread will be spongy and white and light, not full of great holes, dark and tough. She knows by the feel of her oven whether it is too hot or not hot enough, and she is well aware that if a crust forms at once around the loaf it cannot expand to its full proportions, and will be hard and heavy; while if the crust is not formed around it soon enough, and the bread runs over in the oven, it will be tasteless and, perhaps, sour.

Holding the various points mentioned in mind, it can be readily seen that bread-making requires, not only skill in mixing—not only this, with the best materials provided—but also experience and correct judgment as to the progress and termination of the various successive processes. If the sponge rises too long the bread will be tasteless and sour; if not long enough it will make tough bread. If the bread is to be eaten immediately a larger quantity of yeast may be used, and the dough made softer than if it is to last for some days. The dough if made quite stiff with flour, will keep moist longer and be better when sliced than if made soft.

As may be readily inferred, only general directions for making bread can be given. The bread-maker will soon learn by experience to guard the various points, and achieving at first good results from them to go on to perfection. But, as Harriet Beecher Stowe once said in print, though she may make bread for a lifetime, the delight with which she will take from the oven a batch of light, sweet, perfect bread will never grow stale by repetition.

ART IN THE HOUSEHOLD.

The influence of artistic surrounding in forming correct tastes in children is well understood by thinking people. Biography is full of illustrations confirming the value of early acquaintance with art in its various forms. John Ruskin, in his boyhood, was taken by his parents in leisurely travel to nearly all the castles, cathedrals, and picture galleries of England, and thus was laid the foundation upon which he has built his achievements as an art critic.

Reading about art will not make one a judge of it. One must see pictures, cathedrals, and fine scenery, and be brought under their magic influence, before he can fully understand what writers say of them. Nothing can take the place of travel. There is a feeling, a something in the air, a presence, in a cathedral, on a famous battle-ground, before the pyramids, that no amount of reading or of pictorial representation can produce. But as all cannot travel, those who must stay at home can by reading and pictures share in much of the delight of the traveler, and learn the principles of art and many of their applications.

Photographs and engravings of most of the masterpieces in architecture, sculpture, and painting are easily within reach of our middle classes. Our best illustrated magazines of art and literature are invaluable. One single fine engraving or photograph of a masterpiece of art—a painting, statue, or cathedral—is worth ten thousand cheap oil-painting and chromos.

We want in our households whatever will ennoble, cultivate, purify, make us more capable of appreciating the works of God and the best works of man, and whatever will help us to do the work given us to do with patience, with fidelity, with cheerfulness. We find great help in seeing what others have done, and our own attempts in art-work, even though humble, "charm the pained eyes" over the rough path of duty, and give us little breathing spells, in which we get glimpses of the true and beautiful.

COPOSITIONS.

The most dreadful task of the average student is writing compositions, and it is, doubtless, the most difficult exercise in the curriculum of studies. If the subject to be discussed is assigned, then comes the question of what shall be said about it. In many cases the student has only a general knowledge of the subject, and that knowledge is in a most uncrystallized state. If he says what he knows, it sounds flat and stale to him, for it is something that everybody knows; and if he says what he doesn't know, that won't do. He is afraid, often, to express his thought, knowing he will betray crude ideas or show the nakedness

of his mind. Then the questions of grammar, orthography, and penmanship come in, often most uncomfortably, to increase the difficulties of the situation. If the arts of expression were cultivated in children from the time they begin to talk and read and write, it would become easy to them; and here the parent can anticipate the work of the teacher, and save the child immeasurable pain and trouble. A father we knew years ago was accustomed to relate to each of his two sons separately some occurrence or story, and then have them relate it to him, and see which one could best reproduce it. In his frequent absence from home he encouraged them to write letters to him, giving an account of what went on in his absence; these letters they dictated, their mother acting as amanuensis, until they could use the pen themselves. He had them keep a diary long before they could write, and their childlike narrations of daily occurrences were faithfully recorded. Thus accustomed to put their ideas into words with tongue and pen, they came to the task of composition writing at school so prepared that the terrors of the ordeal were spared them. Of course, this method on the part of the parents, for both acted as amanuenses and teachers of their boys, constituted a deal of time and enthusiasm. But what are parents for?

De Quincy somewhere says that the best English that is written is found in letters from cultivated women to each other, written without restraint and in confidential moods. The hint may be useful to those parents whose children are away from them, at school or at work. Long and frequent confidential letters from the children to the parents will do very much to cultivate in them the capacity and the art of readily putting their thoughts on paper; and the parents will be able to gather from the written and unwritten lines accurate knowledge of the progress their children are making in general growth and development.

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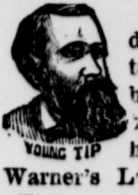
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IF YOU BUY YOUR GROCERIES AT WHOLESALE PRICES OF PRODUCE WISH TO TAKE IN EXCHANGE. SAVE MONEY.

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Missions.

SIR CHARLES ATCHISON ON MISSIONS IN INDIA.

This eminent East Indian officer, late Lieutenant-Governor of the Punjab, gave an address at Simla, India, in June last, with respect to the progress of Christianity within that empire. This testimony from an official so well informed and so candid as Sir Charles Atchison is exceedingly cheering, and it confirms that given by Sir William Hunter as quoted in the Missionary Herald for May, page 201.

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REASONS Why Ayer's Sarsaparilla is preferable to any other for the cure of Blood Diseases. Includes an illustration of a child and text describing the medicine's benefits.

of gran- p come increase cultiva- y begin could be- parent teacher, he pain w years each of nurance e it to t repro- ce from rite let- of what ers they s amam- y them- ary long ir child- re were ustomed h tongue of com- pared eared the part amant- ys, con- sumism. the found in to each t and in may be child- en of idential p parents in them dily put- e and the from the accurate children and de- D. rounding ildren is ple. Bi- confirm- ance with Husker, a parents the cas- leries of a founda- s achieve- make one pic- ures, and be- nece, be- take writ- take the feeling, a nce, in a ground, mount of ation can vel, those y reading de delight principles stions. whatever make us the works man, and the work with great are done, ark, even ede s pa" d give us we get ful. When -too inary ies -INE, kage, r and ingly t you on it. rself. good e work. OOKS. TEXAS.

Texas Christian Advocate

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H. S. THORNTON, D. D., West Texas Conference
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Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas.
No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer; not necessarily for publication, but as a guaranty of good faith.
Persons desiring the return of their manuscripts, if not received, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for their return. Authors should preserve a copy.

YELLOW FEVER FUND.

Balance on hand last report \$ 8.99
Received this week from M. E. Church, South Temple, per Rev. T. O. Church, Rapid, Mo. 5.50
Draft paid for 814.40
Total \$71.49

JOINT BOARD PUBLICATION.

At 10 a. m. October 17, 1888, the Joint Board of Publication of the Five Texas Annual Conferences of the Methodist Episcopal Church, South, was called to order by the President, Rev. J. H. McLean, D. D., in the city of Dallas.

J. Fred Cox was appointed Secretary.
From statements made by the Editor, Rev. J. Campbell, and Bro. Blaylock, on behalf of the Publishers, the condition of the ADVOCATE was found satisfactory. The editorial management was heartily approved—the editorials being of a high moral and religious tone, sound in doctrine and strong in practical application. This, together with the vigorous and faithful work of the Publishers gives to our church a CHRISTIAN ADVOCATE every way worthy of a greatly increased patronage.

In view of the amount of work required of the Editor-in-Chief, the Board expressed an earnest desire that the Associate-Editors render such aid in this department as their experience and wisdom enable them to do.

Bro. Campbell was unanimously elected Editor for the ensuing conference year. Bro. John R. Allen, of the North Texas Conference, was chosen to fill the vacancy caused by the death of Bro. S. J. Hawkins as Associate-Editor from that Conference. The Associate-Editors from the other Conferences were re-elected.

The Board, having considered as best they could the manuscript of "The History of Methodism in Texas, by Rev. H. S. Thrall, A. M.," recommended its publication. The President of the Board, Rev. J. H. McLean, D. D., was appointed to draw up a paper expressing its sense of loss and sorrow resulting from the death of Bro. Hawkins, one of its active members and for years its efficient Secretary.

Two things the Board would lay before the intelligence of the Methodists in Texas and press upon their consciences: First, increased activity on the part of the preachers as agents in soliciting subscribers to our worthy and useful paper. Second, they would urge upon our members the importance of subscribing for the ADVOCATE as a moral and spiritual educator both of themselves and their children. Come, brethren, one and all, let us rouse ourselves, and by the grace of God double the subscription list in the next six months. J. FRED COX, Sec'y.

The following is the paper prepared by Dr. J. H. McLean for the Board of Publication on the death of their fellow-member, Rev. S. J. Hawkins:

Whereas, The death of a good man is a recognized loss and worthy of thoughtful consideration; and,

Whereas, On the 31st of July last, in the death of Rev. S. J. Hawkins, the church was deprived of an able minister, the Southwestern University of a faithful curator, the TEXAS CHRISTIAN ADVOCATE of a helpful associate editor, and the Board of Publication of an efficient Secretary and useful member; therefore,

Resolved, That the many vacancies in church services occasioned by this death give evidence of its usefulness and of the high esteem in which he was held.

Resolved, 2. That in these expressions of confidence we find conditions of comfort, and in his godly as well as useful life the bright assurance of heavenly reward.

Resolved, 3. That his unselfish devotion to duty and manly discharge of the same are worthy of emulation.

Resolved, 4. That our Christian condolence be tendered the family of the deceased, and that these proceedings be spread up our record.

INFLUENCE OF THINKING.

Perhaps few if any of us realize the extent to which the character and life are influenced by our habits of thinking. "As he thinketh in his heart so is he," is the testimony of an inspired writer about the real character of the man with an evil eye. Evidently the moral character determines to a great extent the course of our thinking. The

wicked man will naturally think about wicked things, while the good man will meditate upon those things which are more in harmony with his moral tastes and character. Nevertheless, there is both a direct and reflex influence of thought on the character itself. Our thoughts are influenced largely by objects and circumstances from the outside world which reach the conscious mind through the bodily senses, and when these objects are such as are known or believed to give pleasurable gratification to appetite or desire the tendency to indulge such thoughts is greatly strengthened. The mind naturally and readily recurs to any course of thinking that gives pleasure, or that deeply stirs the emotions in any way. For this reason habits of thinking in certain directions are readily formed. These habits of thought influence the will, and thus the actions of men. So there is a close relation between the habits of thought and the habits of conduct. It is a well known fact that familiarity with wrong-doing tends to make it less repulsive to us. The man who constantly associates with profane persons, especially if not compelled so to do, will gradually lose his appreciation of the offensiveness of profanity. The same is true of his own thoughts. The constant indulgence of thoughts about evil things will so familiarize the mind with evil as to blunt the conscientious sense of opposition to it, and in time the evil thought becomes allowable and will take form in wicked conduct. "As he thinketh in his heart so is he" is true not only in that the character influences the mind in its habits of thinking, but also in that the habits of thinking influence the formation, growth and stability of character. The miser, it is true, naturally thinks about increasing his gains, but the habit of such thinking also increases the desire for gain and the determination to get it. From all this the necessity for forming and cultivating correct habits of thinking is clearly evident. While we are not able to prevent all suggestions of evil to the mind, yet we may reject them by turning the attention to other things, or by an absolute refusal to allow them the indulgence of continued attention. We may not have absolute and direct control over all our thoughts, but it will not be denied that the will has an indirect control over them, and to such an extent that we become responsible at least for our habits of thinking. The mind must be trained to think about those things that refine the intellect and sensibilities, and elevate our moral and spiritual natures. When, therefore, the great apostle to the Gentiles gave utterance to the words: "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things," he was preaching a divinely inspired philosophy. This is the divine philosophy of the Christian education of the soul. To build or develop Christian character the proper material must be used. The proper influences must be brought to bear upon mind and heart in order to develop in them the highest and noblest qualities. The highest aesthetic taste is the result of the education of the aesthetic faculty by the study of the most beautiful forms. If anyone would be true, let him think on whatsoever things are true; if honest, let him think on whatsoever things are honest; if pure or lovely, let him think on those things; and so on through the catalogue of whatsoever is beautiful, true, and good. This is the philosophy of the influence of thought upon mind, and heart, and life. St. Paul's method also comprehends the philosophy of exclusion by inclusion. The best way to exclude evil thoughts is to occupy the mind with good thoughts. One reason why so many people fail in the religious education of themselves and of their children is because they proceed altogether by the negative method. Their laws and regulations all begin with don't. We submit that the best way to prevent the young from reading bad books is to supply them with good books, and the best way to avoid evil of every kind is to do good. In beholding, in reading, in thinking, in talking, in doing, let the evil be excluded by the good, is the divinely inspired philosophy of life. The prayer of this philosophy is ever, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

CHRISTIAN CONTENTMENT.

To be content is to be equal to the emergency. It means to be self-sufficient, but not sufficient in and of one's self. It means to be in possession of resources that are inexhaustible, and that lift above all circumstances. There

are no adverse circumstances to the contented man. He is the master of the situation, and superior to all foes. That which is called prosperity is often the worst enemy, while that which is called adversity is the greatest blessing. Contentment converts all alike into blessings. Such a mastery is a Christian grace and a fruit of the Spirit. It is an advanced state in Christian experience, not always, if ever, attained in one moment of time. St. Paul the apostle learned it. It was the result of an education in the school of experience. He had learned in the personal experiences of divine providence that the grace of God could turn all to the furtherance of his good. Whether stripes, imprisonments, perils at sea, perils by land, persecutions, hunger, poverty, riches, prosperity, all was made to work together for the glory of God, and the glory of God was his wealth. His contentment was not a stolid indifference to the misfortunes and trials of life. It was not the philosophy that "grieves not after spilt milk," because there is no use—not a stoical submission to fate or an inexorable necessity. The philosophy of Christian contentment is not to grieve over "spilt milk," because under the providence of God it may be the greatest of blessings. Under the guidance of his wisdom it will fall out to the furtherance of his glory and the good of them that love him. Such a philosophy comprehends an implicit confidence in the divine wisdom and power, and an unwavering reliance on his goodness. It comprehends a complete self-abnegation and submission to the divine will, and a faith that appropriates all the divine resources. The man who possesses the experience of such a philosophy is superior to all the circumstances of life not in his own strength, but in the power, and wisdom, and goodness of God. He is not indifferent to the sorrows and afflictions of this life, but rejoices that they shall work out a far more exceeding and eternal weight of glory. The contented man may have nothing, and yet possess all things.

YOUR PREACHER'S SUPPORT.

Let not the complaint of hard times and short crops discourage the stewards in their work. Remember that our preachers only get a support at most, and the hard times ought not to cut short their salaries. If the preacher shared as the Levites of old, one-tenth, or any fixed proportion of the income of his parishioners, then his salary would necessarily rise and fall with the financial condition of his people; but under our present plan of operation, he only gets the amount of his salary, no matter how prosperous his people. If he does not share the prosperity of his congregation, then he ought not to be compelled to share their financial shortages. It is said to be a poor rule that will not work both ways. Besides the financial pressure is not so great as to excuse any congregation for not giving the pastor a support. The stewards only estimated the necessary amount for a support. If the members of a congregation are able to live, the preacher ought also to be allowed a living. To say that a church composed of one hundred or more members cannot support a preacher, is absurd. It has been demonstrated by long years of history that ten families can support a pastor, and give him a living equal to their own. Suppose that ten families each pay the preacher one-tenth as much as they themselves expend, then the preacher would have ten-tenths each. This would allow him one-tenth to pay his church obligations, and leave him on equal footing with the average of his congregation. But there are other claims to pay besides the preachers! So there were many other offerings to be made by the Israelites besides the tithes paid to the Levites. Yet we are not contending for the Levitical system, but think the Christian religion more liberal in its spirit. To say that a congregation of twenty or more families are not able to pay the pastor \$1000 or \$1200, is a reflection upon their financial ability; to say that they are not willing, is to reflect upon their religion. O ye Methodists! how long, how long shall we suffer the shame of withholding the just wages of the servants sent us by the Lord? Let every Methodist in Texas resolve at once to wipe out this disgrace forever. Let no preacher go up to conference this year with a deficit to report.

ECONOMIZING.

While in the pastorate this writer learned a lesson on economy. It was in the first year of his ministry that a certain member of his charge subscribed an amount to the missionary collection, but afterward suffered severe loss of property by fire. In our sympathy for the brother we hesitated whether to ask him to pay his subscription, and so stated to an older brother in the minis-

try, who at once replied: Demand payment of the subscription by all means, and never suffer a member of your charge to begin economizing at the house of God. If the brother has suffered such loss as to demand economizing let him begin somewhere else, but not on his religion. We put that advice away for frequent reference and never afterward but once reported a deficit on any collection for which we were responsible. The report comes from various quarters that the crops are short and the collections behind. This calls for a supposed necessity, at least, to practice a little economy—some expenses must be cut off—but let our people see to it that the church or the cause of the Lord be not the first to suffer. Brother, smoke fewer cigars, chew less tobacco, cut off the unnecessary, but do not fail to pay your missionary and other assessments. Let no preacher fail to urge his people to pay all the assessments in full. Remember the time is short and the need is great. It will be a wonderful means of grace to every charge which meets its obligations in full.

RELIGIOUS AND OTHERWISE.

The appointments of several conferences will be found this week on the third page.

The attention of the members of the West Texas Conference is called to the notice of reduction of rates on railroads.

Will the brethren please try to confine themselves to the allowed space for obituaries? Nothing new can be said—how the deceased lived and died is sufficient. You will save us time by keeping within the limits. Besides it will be more satisfactory to you.

We regret not being able to accept an invitation from Mrs. S. C. Follin, President of the Woman's Missionary Society of the Texas Conference, to attend the annual meeting of the society at Bryan on 23d inst.

In our next issue we begin the publication of several articles on the tone of the secular press. If the writers should seem in any way to pass over the same ground let it be remembered that each of them was ignorant of what the others wrote. We hope the discussion will do good.

There is a story told of Stonewall Jackson that from the thicket of the field of the second Bull Run he sent his pastor a home letter inclosing a check and saying: "I remember that next Sunday is the day upon which the collection for foreign missions is taken." Perhaps the old hero knew what it was to conduct a campaign without resources, and in this way hinted at his appreciation of the difficulty. At all events it is not without a lesson. In the war with error, may truth have many such thoughtful friends.—Northwestern Advocate.

The big Inman liner, City of New York, swung into her berth after having made the run from Roche's Point to Sandy Hook bar, third passage to the westward, in six days, fifteen hours and thirty-seven minutes. The City of New York sailed out of Queenstown harbor on the morning of Oct. 12 and passed Roche's Point, where the run across the ocean really commences, at 1:10 a. m., Dublin time. The weather was fine until Oct. 15, when the steamer encountered a gale and high winds which greatly impeded her speed. Thus the record of the City of New York, compared with the record of the Erraria and the Umbria, the flyers of the Cunard line, or other early trips, is very favorable to the Inman line. None of the great ocean steamers, except the Erraria and the Umbria and the Il-Fated Ori, have ever made quicker passages. The Alaska of the Union line, once a worthy competitor of the Cunards, will have to reduce her record three hours before she can take her place ahead of the City of New York, which some people think will soon lower the colors of the peerless Erraria for the fleetest steamer on the Atlantic.

The Congregationalists having revealed the fact that its editorial corps consists of six writers, the Independent proudly affirms that it has eighteen regular hands on its force. The New York Advocate has nearly a dozen departmental editors.—Michigan Advertiser.

Rev. S. H. NEWMAN, who for many years has been the pastor of the New York Avenue Baptist Church, has been appointed financial agent of the Swedish theological school at Evanston.—Michigan Advertiser.

The brother should not have become discouraged. Perseverance in prayer is a teaching of the Bible; but perhaps he remembered that the days of miracles are passed.

NAVAL BALLOONING.—Successful experiments in the use of captive balloons on shipboard have been made in the French navy. One ascent was made to the height of 1300 feet, observations were taken of vessels and military works over an extended area, photographic views were obtained, and communications were constantly exchanged with the ship and with stations on shore.

A TREACHEROUS ROCK.—A patch of coral, reaching to within fifteen feet of the surface, has been found within the midst of deep water in the Red Sea, after three expeditions had unsuccessfully sought for it. Attention was first directed to it by the loss of two vessels, which struck on it during 1857. The dangerous and quite remarkable rock, whose presence is not betrayed by broken or discolored water, is almost out of sight of land and not far from the course over which hundreds of steamships pass yearly, so that this discovery is a fortunate and important one.

You wish a deliverance from me on the matter of theaters, etc. I give it freely, fully. The nearest road to the devil that I know of is through the theater, whether ancient or modern. It gives impressiveness and attraction to every species of villainy; it corrupts the family and the government. This is especially true of the modern drama and the opera.—Bishop Keener, in Raleigh Advocate.

An anonymous Christian put \$5000 on the collection plate that was sent round to help to lift the debt of St. Ann's Episcopal Church, in West Eighth street, New York city. Col. Joseph M. Bennett, owner of the Chestnut Street Opera House, Baltimore, sent his check to the Methodist Episcopal Orphanage in that city on Friday for \$25,000. He has given to this institution \$55,000 in cash and an estate valued at \$100,000.

MEMPHIS correspondent, Nashville Advocate: With a few exceptions, the stewards of the charges generally are not as far advanced as they were last year with their collections for the support of the ministry; but they are

hopeful. They are at work with a will—many of them—and they will succeed. Our people are bound to respond to the calls of faithful stewards, if they are liberal themselves. Now and then a steward is not liberal; he is stingy. He fails, of course, because his example is followed by others; and so the preacher fails not only in his salary, but also in his acceptableness and usefulness. Let every faithful steward do his best during the few days remaining for work. Then let all resolve that next year they will collect quarterly in full and pay their preachers accordingly. This is the way to avoid the dreadful dead strain just at the close of the conference year.

A PRINTED sheet is sent to this office, which purports to contain the sentiments of Gen. Harrison on temperance. The speaker so misrepresents a distinguished Bishop of the Methodist Church, South, that we do not care to use any of the matter. We are kind enough to think that Gen. Harrison is in error of temperance; but we do not see that it will further the cause of his party or of temperance. We misrepresent one of the preeminent men of the Methodist Church, North and South, ever had.—Rocky Mountain Methodist.

The speech in which Gen. Harrison made the misrepresentation was published in the Independent, and the Wesleyan Advocate called attention to it some time since; but so far as we have seen the Northern press has been entirely silent. Wonder why this silence? It is necessary that the illustrious candidate should misrepresent a Southern Bishop on temperance in order to make votes? And is the fair-minded (?) press of that section afraid to make the correction for the same reason?

A CONVENTION of Christian and mission workers in the United States and Canada, for the study and discussion of practical subjects and methods of Christian work among our home heathen, will be held in Detroit, Mich., for six days, November 15 to 20th, under the auspices of the committee and co-operating members of the Committee for Christian Workers in the United States and Canada. All Christians, regardless of denomination, are invited to be present and participate in the proceedings. This will be the third convention of this character.

The Church Unity Society (Episcopal) of Chicago, organized in 1886 to promote "church unity" by fostering a desire for the same, by prayer, and by disseminating sound information concerning the true principles of Christianity, requests ministers of all Christian denominations to preach on "Unity" on Sunday, the 29th of October.

Before there can be a genuine "church unity" it must be admitted that no particular form of church government is essential to the existence of the church. That means that the unscriptural and superstitious "apostolic succession" must be given up. The first effort of the society ought to be to convert its own church to the scriptural idea of the church.

In the Starr Street Methodist Church, Baltimore, no musical instrument of any kind is allowed, and the men and women of the congregation are compelled to sit apart. It has been so for twenty-five years, and should this order of things ever be changed for a sanctification, the church building and grounds would revert to the heirs of Wesley Starr, who so provided in his will. He also left an annuity of \$1300 for the support of the church. The bequest also stipulates that no festivals, entertainments or theatrical performances of any kind whatsoever shall be given in the building or elsewhere for its aid.

The village of Epworth, in the Isle of Axholme, celebrated as the birthplace of the Wesley's, is about to have a new Wesleyan chapel and school, as a memorial of John Wesley, whose father was rector of the parish. The old chapel was very badly situated in a back street and no longer suitable. The new chapel will be erected in the main street, in a large and open site. The design, printed in the London Methodist Recorder, shows a chapel to seat four hundred, a school for two hundred, with three classrooms, and two other vestries, ladies' room, kitchen, etc. These occupy two sides of a quadrangle, and on the third side it is intended to erect a minister's house. In the centre of the quadrangle is a garden. The corner-stone of the chapel was laid on September 23.

A FEW MINUTES WITH THE PRESS.

What the Papers Think and Say. The following from the New York Advocate is an oft repeated reply to an oft repeated objection to missionary work in foreign lands, but line upon line and precept upon precept is the remedy for the evil:

A missionary from China has been making addresses and taking subscriptions in Chicago. On this the Chicago Times writes: "His appeal will fail for the most part upon barren ground." "Long" adds the following: "Long residence among the celestial has clouded Mr. Taylor's observation of the real condition of the vast empire of the United States as a mission field. When we shall have put our own house in order; when poverty, hunger, dirt, and disbelief are done away with in the cities of America; when our churches are so Christianized that every man sheltered under his roof-tree shall say with an honest heart that he is striving sincerely to follow the teachings of the Master; when the oppression of the poor shall cease and the gospel of Christ shall be brought to the heart of all dwellers in our own land; when the Golden Rule shall be a living maxim, and the Sermon on the Mount a guide to life—out of our abundant faith, good works, and charity we without hypocrisy or sacrifice of our commonest dictates of good sense, let our light shine for the benefit of the heathen of far Cathay." "Meanwhile let us look at home. Let us do missionary work where we need to go far and wide." This looks plausible, but only to very superficial eyes. If that principle had prevailed when Christianity was established, it would have died where it was born. A vessel a-liner or dollar-a-liner who wrote that had stood by our Lord when he said: "Go ye into all the world, and preach the gospel to every creature." He would have called for a tention to the remaining corruptions, poverty, ignorance, and superstition of Jerusalem! When Paul came and said that a vision had appeared to him, a man of Macedonia saying: "Come over into Macedonia and help us," would he have said to Paul, "Are poverty, dirt, and disbelief done away with in the cities of Judea? Has the gospel of Christ been brought to the heart of all dwellers in this land? Until then, Paul, thou art wrong here!"

The missionary spirit is one; and we have found those not ready to work at home most ready to give to send the gospel to other lands and those most ready to give for their own missions most ready to bestow at home. Foreign missions are the most absolutely distinguished work done by men. It was the opinion of Lord Shaftesbury that they furnish an argument which infidelity could neither understand nor answer; men doing good with the absolute certainty that they could never derive any direct return.

The St. Louis Advocate delivers the following utterance on modern works of fiction:

From the American press they have been sent out by thousands, and what has been the result? This perversion of public taste, the weakening of the public mind, and the debasement of public morals. Instead of a taste for strong, healthful reading, and the strengthening and elevating of the public mind, these works have to a large extent attracted attention, and left a baneful influence wherever they have been extensively seen. By these means efforts have professedly been

made to teach religion, sound morals, filial and fraternal affection, with all the virtuous excellencies of moral and Christian character. We have had works of fiction of the kind—goodly ones to teach children, others to teach young people the delicacies and proprieties of good society, others to satisfy the scientific man's curiosity, and others to gratify the literary taste. As a matter of course many of these books are in great demand upon their first appearance, sell very low for other than short-lived. The taste for such reading grows on that upon which it feeds. No sooner does one book read than there is a demand for another. A second reading is given to but few, and only here and there is a second edition ever called for. As a factor for these motives, taste for such a kind of reading declines. Light reading is, as a general thing, the order of the day among young people, and in many cases even older ones are looking over the daily periodicals for reports of scenes of crime, sudden catastrophes of the domain of some political party, so that action and periodical reading constitute perhaps three-fifths of the reading of the country, while to the remaining two-fifths it remains to maintain and perpetuate the interests of truth and sound education.

The Pittsburgh Advocate thinks that while the Christian life has two sides, the positive and negative, that the positive side is generally too much neglected. It says:

When we look at the life of Christ, who is our model and example, we do not find that any prominence whatever is given to this negative side of his character. The positive side of Him that he did not do certain evil things or certain questionable things. On the contrary, the features of the positive side—active communion with the Father, teaching, healing, manifestation of sympathy and love—are the points which are brought into prominence. On the other hand, while we should scrupulously abstain from any appearance of evil, yet we should as scrupulously avoid the co-existence in it so doing we are performing a positive act. This is a considerable part of it. In that remarkable picture which Christ has given us of the judgment, the condemned are condemned, not because of inhumanity which they had committed, but because of the good they had failed to do. How many Christians to-day, if called upon to say what good their religion had led them to do, would be puzzled to make a truthful answer which would not condemn them! It is a fact that it is not our doing that saves us; but it is the faith that is evidenced by victorious, active work for the Master, and that kind of faith alone, which will save us from the wrath to come.

The Methodist explains why the M. E. Church, South, is needed in that country:

"All Republicans in Centerville are requested to assemble on Thursday, Oct. 4th, at 8 p. m., at the M. E. Church, for the purpose of organizing a Carter Republican club. By order of Centerville Republicans."

In answer to the call we see that " fifty representatives of Episcopalianism assembled in the M. E. Church, to organize," etc.

Concerning the close of the meeting, in which there were several political speeches, the Inter-Mountain says: "Three rousing cheers were proposed for Carter, and given with unbounded enthusiasm. The meeting then adjourned to meet in the M. E. Church, next Tuesday."

In the dedication service of our non-political church, we were struck by the following words: "We present to you this house, to be set apart from all unhalloved or common uses, for the worship of Almighty God."

This is why the church of the South is needed in this country, and it is for the above named purpose, as shown in our dedication service, that we are building churches all over this land.

The Wesleyan Advocate favors practical unity:

We do not wish to be understood as saying or implying that one form of church government is just as efficient as another, but we do mean that any man can be just as perfect a Christian under one as under another. We mean that the presbyterial organization is no more essential to a Christian ministry than episcopal ordination; and vice versa, that the essential to a pure heart and a good conscience. If we candidly admit this proposition to be true, as it seems to us we are compelled to do by our own consciences, then there appears no further barrier to practical unity among all Protestant churches, except the prejudice and custom of tradition in both its good and evil aspects. This is in our general surroundings. For one, this writer feels (and this is not the first time he has publicly said so) that it is a very unchristian and unchristian thing to have America for the two great Methodist Episcopal Churches to be struggling for the supremacy in little towns and cities and counties. There is in this here a hardy bit of ground, on which side the most of the sin lies, it would not promote practical unity to inquire; but that must meet the eyes of those who should search diligently for a remedy in our firm persuasion. If two denominations, so similar in doctrine and polity as the Methodist Episcopal Church and the Methodist Episcopal Church, South cannot find some common ground on which to stand and contend honorably, not for the sake of the church, as it is in fact, then it is next to impossible to expect harmony among denominations more widely different from each other.

We heartily endorse the Arkansas Methodist on the importance of clearing the decks:

The assessments made for different purposes by our annual conferences represent the minimum amounts necessary to meet the imperative demands of our churches. When the collections are less than the assessments our churches must fall to meet some of her sacred obligations, and must suffer loss in some of her enterprising and noblest members. In their minds and upon their hearts, the watchword and aim of all our pastors and members should be "clear the decks"—to send up full collections to meet every assessment. Neither pastor nor members can afford to be indifferent or illiberal; the obligation, honor and success of our church are involved; and she ought to her members to be faithful in the cheerful and faithful performance of their duty. In many cases timely, earnest and persistent efforts may be made to raise the assessments; but there should be no failure when it can possibly be avoided. The obligation rests alike upon the pastor and his members, and with him the onus is to feel a like concern for full collections. Aside from the obligation itself and means of grace to them in meeting it, their ready and hearty liberality establishes their reputation as good Methodists and benevolent Christians.

The Rocky Mountain Methodist does justice to the opinions of a supreme judge:

In Boston lately, a speculator in "futures" lost heavily and repudiated his orders on the ground that dealings of such nature were contrary to public policy and in violation of the law against gambling. Judge Oliver Wendell Holmes, Jr., in the supreme court, held that the repudiation of property before the day of delivery contracted by the original purchaser was not prohibited by any law, and that speculation was a legitimate transaction; and in further support of his opinion, held that speculation was the life of commerce, inasmuch as the spirit of enterprise and the efforts of mankind. Well, it is certainly poor taste for a man to object to a scheme or institution after he has gone into it with his eyes open and has been beaten and an appeal for protection to a law which he has willfully violated. It is rather cowardly to say the least of it. But if wholesale gambling is to be classed with honorable speculation and high-minded adventure, then we are in a bad predicament. Our law-givers will prove to us that black is white and white is black. Lottery schemes will become honorable and gambling dens become temples of virtue. O tempora, O mores!

PERSONALS.

—Rev. Sam Jones has given \$1,000 to the endowment fund of Emory College, Ga.
—Rev. F. S. Parker, of Los Angeles Conference, has been transferred to the West Texas Conference.
—Dr. Cunningham, our Sunday-school Secretary, who with his wife has been for some

Texan Christian Advocate

BOOK TABLE.

The Missionary Review of the World for November is already on our table. Its table of contents is brimful of interesting matter. We find it difficult to specify when all seems so good. Among the twelve papers we note particularly "The Mission Tour of Scotland," "Home Missions," and the "Miracles of Missions," by Dr. Piersen. The second paper on the "Basel Mission" is of intense interest. So is "Missions among the Mormons," by Prof. Leonard. "Early Mission Work Among the Indians," by Miss Bils. There are other articles both interesting and important. Published by Funk & Wagnalls, 15 and 20 Astor Place, New York. \$1 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

These who are interested, (and we suppose all readers of the ADVOCATE are) in the articles of Dr. H. Abbey relative to children, would do well to purchase his book, entitled "Christian Cradlehood," Southern Methodist Publishing House, Nashville, Tenn. Price 75c. The Doctor's style is clear and forcible. He discusses a living question, and does it well.

"The Sunday-school, its Origin, Mission, Methods, and Auxiliaries," "The Lyman Beecher Lectures before Yale Divinity School," for 1888. By H. Clay Trumbull. Philadelphia: The Christian Literature Co. This is a book of 415 pages, and includes ten lectures, discussing the Sunday-school in all its phases and relations. When we tell our readers that the author is the editor of the Sunday-school Times, it needs no further commendation from us. The author has given his life to the Sunday-school work, and is thoroughly imbued with the importance of this subject. We have not read all the lectures, but like the ones read, and judge it to be a good lesson for pastor, superintendent, teacher, and in fact, for all.

"Three Thousand Testimonies in Favor of Religion and the Bible." By Rev. T. Harrison, A. M., D. D. Robert Clarke & Co.: Cincinnati. The books which is situated in the title. The testimonies are from eminent men of all classes noted for their learning—including rabbis, and converted infidels, as well as Christians, etc. We commend the book to our readers. It is both interesting and instructive. It shows what the greatest men have thought and do think of religion and the Bible.

The monotony of work tires about as much as the exercise. For a real restful diversion commend us to the turning up of a bumble-bee's nest unexpectedly.

He said: "My love I am sorry to disappoint you about the picnic, but school work, and I fear that's nothing! We've got plenty of Salvation Oil."

The Detroit Free Press Friend has been punning on Dr. Bull's Cough Syrup. His only gratitude for all thinking men know its merits.—(Each)

Landlord (mountain resort house)—Well, sir, I trust that inhaling our mountain air will enable you to return to the city with renewed strength and vigor. Guest—Can't tell yet; it all depends on the bill.

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

Green—Well, sorry what can I do for you? Soapy—Me mudder sent me back with the water and wine. She said she ordered new butter and old wine, an' she thinks you've got the water mixed up.

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

"Hello, Jellycake, who cut your hair?" "My wife." "She made a hair the job of it." "Yes, I'm beginning to understand why Samson lost his strength after consulting a female barber. I feel pretty weak myself."

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

The water that goes to the ocean will float back in the clouds and fall in drops; but the silt that is carried from the mountain heap by the water will not come back.

Call at T. Ratio & Co.'s, 810 and 812 Elm street, Dallas, and see the glass of FROSTON'S RASPBERRY PHOSPHATE, SODA, undoubtedly the greatest "bit" of the day.

Whenever I find a great deal of gratitude in a poor man I take it for granted he would be as much generous if he were a rich man.

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

Teaspoons vary in size, and the new ones hold about twice as much as an old-fashioned spoon of thirty years ago. A medium-sized teaspoon contains about a drachm.

Remember that Morley's T-X-S-Agus Tonic costs only 50 cents a bottle, and is guaranteed to cure.

Old gentleman (watching little boy fishing)—"Don't you go to Sunday-school, little boy?" Little Boy—"Yes, sir." Old gentleman—"I see, of course, you don't swim." Little Boy—"No, sir, not when I'm fishing. I wouldn't catch nothin'."

From Rev. Dr. McAnally, editor of the St. Louis Christian Advocate.

"I have tried J. C. & C. Osburn's Compound on my old and achy back, and it is my opinion that to produce a body by such means as the Liver, Kidneys and secretions generally, there is no better medicine known, and for persons of bilious or constipated habits, its action is most effective and salutary."

D. R. McANALLY.

"And so your nice clergyman is going to be married, Mrs. Marigold? I hope you'll like his wife as well as you like him." "Well, ma'am, I'm sure I hope so. But we generally find that your nice clergyman is had, the lady's 'aughty'."

For Tired Brain

Use Howford's Acid Phosphate. Dr. O. C. Howford, Syracuse, N. Y., says: "I gave it to one patient who was unable to transmit the most ordinary business, because his brain was tired and confused. Upon the most mental exertion. Immediate benefit and ultimate recovery followed."

"I tell you Hyde is as reliable a man as you can find anywhere." "What! Jim Hyde a reliable man! Why, he is noted for never telling the truth." "So he is," said the very reason you can always depend upon him; if he tells you a thing you know it is so."

For health, for comfort, for improvement of the complexion, use Dr. Porzani's Fooder; there is nothing equal to it.

Rather than drive your cattle at half mile through heat and dust to drink at a well, the creek, sell enough to sink a strong well.

The Household Remedy for cuts, bleeding or inflammation of any kind is POWELL'S EXTRACT. Beware of imitations seek out our.

Make your farm such that poor animals would disagree. It makes your animals such that a poor farm would be unprofitable.

Bull's Vegetable Sialian Hair Renewer is unequalled for restoring gray hair to its natural color promoting growth, and producing new hair on bald heads.

A good picture of folly would be a man burning the straw his land has grown.

WARNER'S LOG CABIN REMEDIES.—Safepilla, "Cough and Consumption Remedy," "Hops and Buchu," "Extract," "Hair Tonic," "Liver Pills," "Plasters," (Porous Electrical), "Rose Cream," for Catarrh. They, like Warner's "Tippecanoe," are the simple, effective remedies of the old Log Cabin days.

Clerk—Perambulator? Yes, sir. We have just got in a new stock, satin-lined, silk-trimmed, silver-plated iron work, full-jeweled handle, etc., only \$50. Step this way, please. First child, I suppose, Customer—No; seventh. Clerk—O John, show the gentleman those latest improved \$10 baby coaches.

While living in Eastern Texas, my wife suffered with chills for eighteen months, and after trying several doctors and a host of so-called "chill cures," without any benefit to my family in this country, where my wife continued to suffer with third day chills for nine months more. Her health was such that life was burdensome to her. Much against my faith, I was induced to try a fifty cent bottle of Morley's T-X-S-Agus Tonic, and I am happy to say that from the first day's use of it her improvement began, and after using two bottles, her health is fully restored, for she has not had a chill for eleven months and is in better health than she had been for years before. I refer you to any of my neighbors in this and Lamar county. Very thankfully yours, L. P. VOSS.

He—I must break off my engagement. Violet, she—Why should you do that? He—Well, your father has failed how he supports a son-in-law in the style in which I have lived? She—Why, you, you, he failed on purpose to meet the extra expense!

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

New Government—"Now, my dear, in what zoological classification would you place man? Prouty Girl—"Man?" "Yes, don't you know a man?" "Yes, and I've been spending my winters in a convent and my summers at the seaside resorts."

Worked Like a Charm. Bradfield's Female Regulator worked like a charm; improvement began wonderful; can not express my gratitude. Wish every lady afflicted with this ailment would try it. I know it would cure them.

MRS. L. F. A. LENO, Spring Grove, Fla. Write Bradfield Reg. Co., Atlanta, Ga.

"There's the luckiest man in seven counties," said an Arkansas man to an Eastern traveler. "How so?" "Had his house burned down and lost six children the night," said. "Where does his luck come in?" "Saved his coon dog, sah; saved his coon dog."

LIVE OAK, ALA., Dec. 13, 1888. Messrs. A. T. HALLIDAY & CO.—So, my sister, Pa. Greife—Last of the year I received by mail a bottle of your Antidote for Malaria from my brother, who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a permanent cure. Yours truly, W. W. PERDUE.

"Why, Plinders, my boy, you look all played out. It ain't the matter with you?" "Oh, the cyclone kept me up nearly all night, tramping about the house." "Cyclone? Why there wasn't a breath of wind last night?" "Well, I should grow—our baby's stomach was full of it."

Many a boy has been driven from the farm by being compelled to chop while the moon was shining under the trees.

CURE DEAF. By Dr. J. C. & C. Osburn. Complete, reliable, guaranteed cure. FREE. Address: J. C. & C. Osburn, 810 and 812 Elm Street, Dallas, Texas.

\$75.00 to \$250.00 A MONTH working for us. Agents preferred who can furnish a horse and give their whole time to the business. Good moments may be obtained in every city. R. F. JOHNSON, 133, East Main Street, Houston, Texas.

Mark Twain's New Book. Everybody reads Mark Twain's books. Millions of them have been sold. He is last and best known. Our Fall is a new book, sold in three hours. Our Gleaner sent sold 500 in that time. We want agents every city and town. Good profits. Good territory. Send work. Write for terms now. Address THE DALLAS PUBLISHING CO., Dallas, Texas. Mention this paper.

Special Notices. J. H. GIBBS, M. D., practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT. Twenty years experience in this line of practice. Office No. 505 Main St., DALLAS, TEXAS.

J. C. GEBHART, M. D., THE SPECIALIST. Formerly of Hot Springs, Ark. Office, 732 Elm St., Dallas, Texas.

DALLAS DENTAL PARLORS. P. CREANEY, D. D. S., Prop'r. 209 1/2 Elm St., DALLAS, TEX. Call, write or telephone, and make appointments in order to have time reserved for your work.

CHEAP LANDS. For sale in Clay, Archer, Jack and Young Counties in tracts of 32 to 200 acres. Best terms. Apply to JAMES F. CHITWOOD, Antelope, Jack County, Texas.

MONEY TO LOAN. On improved farms and ranches at low rates and in time to suit. See terms and apply by applying direct to C. K. WELLS, Esq., Dallas, Texas.

Church Notices. SAN ANTONIO DISTRICT—FOURTH ROUND. Kerville cir. at Cedar. 4th Sunday in Oct. 25

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A horse was frightened to death at Memphis, Mo., recently, by steam escaping from a portable engine. He fell to the ground and never moved again.

Hoof's Sarsaparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

Texas blue grass was discovered on the head waters of the Trinity river thirty-five years ago. Whence came the seed from which it sprang has not been revealed.

When a man is too busy to laugh he needs a vacation. You may take the greatest trouble and by turning it around find joys on the other side.

My Poor Back!

That "poor back" is held responsible for more than its share of the sufferings of mankind. If your dog bites a man who kicks it, do you blame the dog? On the same principle the kidneys utter their protest against nervousness, impure blood, and resulting constipation. These force them to do extraordinary work in ridding the system of the poisons which are the blood. Then the sufferer says the back aches; the kidneys are diseased. "Not yet!" but they will be unless the nerves are strengthened, the blood purified, and the constipation removed. These are the causes of kidney troubles, and Pain's Celery Compound removes them quickly. With its tonic, purifying, and laxative effect, it also strengthens the weak kidneys, making it almost infallible in cure. If your hopes of cure have not been realized, try Pain's Celery Compound; it gives perfect health to all who complain of "their poor backs." Price \$1.00.

WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VERMONT.



