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NO. 36.

PREDESTINATION—"WHOSOEVER."

JEAN PAUL.

1. Long before the Christian era was predestination a matter for dispute among Greek philosophers. Aristotle was an ardent advocate of predestination.

2. That votary of ancient lore, St. Augustine, was the first Christian teacher who embraced and plead in favor of predestination. He held "that God from eternity decreed to give faith in Jesus Christ to a certain number of men, leaving the rest to their own malice and hardness of heart."

3. The Roman Catholic Church suffered much from intestine wrangling about predestination. The Dominicans support the doctrine, the Jesuits combat it. In the 9th century a Saxon monk was condemned to imprisonment for life for advocating predestination. Others were deposed from the priesthood because of said advocacy. But St. Augustine, who first introduced the doctrine, is worshipped as a saint.

4. Josephus informs us that of the Jews only the Sadducees opposed the doctrine of predestination. The Pharisees and Essenes had uniformly supported it.

5. All Mohammedans are staunch predestinarians, i. e., fatalists. Irremediably man's doom is fixed. Do what he will, as fate ordained, his lot will be. Discovering that this doctrine makes God the designer and creator of existing evil, Al-Berkevi admits the divine origin of evil, but adds: "God may have wide ends in view."

6. Calvinism is nothing more than a learned reproduction of what Aristotle, Phares, Augustine and Mohammed taught in regard to predestination. Says Calvin: "God has predestinated some to eternal life, while the rest of mankind are predestinated to condemnation and eternal death." With horror I turn away from such barbarous and unchristian doctrines. Interposing between the Savior and sinner! God is not a respecter of person. Favoritism and partiality are incompatible with God's attributes.

1. Whosoever—precious word! In John iii:16 Christ asserts that whosoever believeth in him shall not perish, but have everlasting life. Upon oath God declares that the death of the sinner gives him pain. Eternal life has its inception in the renewal of the heart. Whosoever! Believe and live.

2. In John iv:14 Christ assures that whosoever drinketh of the water that he shall thirst never thirst. As the hart panteth after the water-brooks, man panteth for happiness. But, alas! the things of this earth from which we promised ourselves happiness prove to be mere "fata morgana." Man never is, but always to be blessed, is sadly true so far as blessedness derived from worldly sources is concerned.

3. In Acts x:43 the apostle remarks that through Christ's name whosoever believeth on him shall receive remission of sins. The sins which separate man from God. They are as iron bars between the convict and liberty. They are the gulf fixed between hell and heaven. Belief in Christ removes the bars, forms a bridge across the gulf.

4. In Romans x:11 we read: Whosoever believeth on Christ shall not be ashamed. The Christian's sins are not only forgiven, but they shall not be remembered against him forever. The subject of our transgression shall not be broached in the home of the soul. Forgiveness is tantamount to obliteration.

5. Whosoever will, let him take the water of life freely, we read in Revelations xiii:7. Unequally earth's goods are distributed; but not so the grace of God. Freely, without money and without price, God bestows the pearl of great price upon all who are inclined to receive it. The inhabitants of Jerusalem would not receive Christ, hence their destruction. Man, bestir thyself! Will, will—and live! A crown within your grasp and you unconcerned and motionless. Why will you die?

6. In Luke xii:8 the Lord declares that whosoever shall confess him before man, him will be confessed before the angels in heaven. Glorious prospect, to be acknowledged before the dignitaries of heaven as Christ's disciples and friends! "These are my jewels." "I was hungered, and ye gave me meat. I was thirsty, and ye gave me drink." On that day of days, when our Savior's public reception shall be held, his followers will receive marked attention and be assigned to positions of honor.

INTERMEDIATE STATE OF THE SOUL.

REV. WM. PRICE.

Thus far we have examined the proof-texts quoted by eminent authors, who favor a paradisaical locality outside the pale of heaven for disembodied spirits. Such an idea, as we believe, is one of the fruits of misunderstanding the word of God. We proceed to a further investigation of the subject, and assume, I.—THAT CHRIST IS IN HEAVEN.

This proposition may appear foreign to the subject, but if the reader will examine all we have to say, he will see that it leads to a scriptural demonstration. If our blessed Lord went to a place called paradise—an intermediate locality between earth and heaven—our spirits, if prepared, will go there when discharged from their bodies. We realize his spiritual presence in this life; and therefore cannot tolerate the thought of separation in the future. Orthodox Christians believe that Christ ascended up into heaven—not an imaginary paradise. We have proven that paradise is a scriptural name for heaven, and as these are interchangeable terms, referring to one place only, the thought of an intermediate locality for departed spirits is certainly false. Christ being one with the Father, is omnipresent, but his glorified body is in the highest or "third heaven." The Scriptures abound with evidence in support of this position. "I go unto my Father." St. John xiv:12. Christ, according to his who prediction, ascended to heaven. Who will presume to say that his Father is not in heaven? "Thus saith the Lord, The heaven is my throne."—Isa. lxvi:1. The Son, speaking of his Father's residence, says: "In my Father's house are many mansions."—St. John, xiv:2. Christ went to his Father in heaven. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke xxiv:51. With our faith, we can truly say, he was carried up into paradise. On principles assumed by those who believe in a paradisaical locality—not heaven—cannot prove that he ascended up into paradise. There is no difficulty with those who believe that paradise is heaven, but all who deny this fact are in a dilemma from which there is no logical escape. A similar text reads: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i:11. Paul expressly says: "For Christ is not entered into the holy places made by hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. ix:24. We do not believe that Paul ever thought about such a paradise as that taught by the Episcopal Church, and the fore-mentioned authors. If there is such a place for disembodied spirits as some imagine paradise to be, Christ in his personal presence is not there; because Paul says that "He entered into heaven itself." The apostles agree in regard to his locality. Peter says: "Who is gone into heaven, and is on the right hand of God."—1 Peter iii:22. Stephen, while suffering martyrdom, saw him there. He says: "I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii:56. "Heaven itself," without an "ante-chamber," is above all heavens. "He that descended is the same also that ascended up far above all heavens, that he might fill all things."—Eph. iv:10. The texts quoted demonstrate the fact that Christ is in heaven; hence, we propose to prove, II.—THAT THE DISMEMBERED SPIRITS OF THE RIGHTEOUS ARE WITH HIM.

We argue the truth of this proposition on the ground, there is no other place for them. If any man can prove that there is a paradise, disconnected or connected with heaven in any way, distinct in its design and locality from heaven, he will have to advert to human testimony. In all the spirits of the saints are in that place called paradise, they must be dissatisfied, because Christ

is not there. Christ to the soul, "is all and in all." If they can look from the "ante-chamber," and behold his glorious presence, their condition is good, but would be better in heaven. Many saints under the Mosaic dispensation shared a large degree of God's glory while in the flesh, and rejoiced in hope of a better inheritance; but if they missed heaven and went to a place called paradise, they are certainly disappointed. They are deprived of heaven's greatest joy, provided they are not in heaven. With their deathless aspirations, they may cry: "O, when shall we see Jesus! Were it possible they would pass through, under, or over the partitions, in order to realize the personal presence of their exalted Savior. What we have said in reference to the spirits of millions, whose bodies passed away under the old dispensation of the church, will apply to redeemed spirits of every age. Were we deprived of the hope of seeing our blessed Redeemer in heaven, immediately after death, we could not realize the truth: "To die is gain," as we now do. The advocates of the "ante-chamber" doctrine may assume on their principles, "To die is gain"—but remember that paradisaical gain will not compare with "heaven itself." It is true, our spirits will be passive in the hands of their Creator after death, and we will praise God for a higher state of life than we have in the body; but withal we cannot exchange the truth of God for speculative divinity. All Christian people believe in the real existence of heaven, and the probability is, not one in ten thousand of the whole number believe in a paradisaical locality—distinct from heaven. All who believe in the existence of such a place are bound to admit that there is a line of distinction. Further: Their faith on the subject presupposes that the spirits of the sainted dead are unfit for heaven. The truth of God on this and all other subjects will stand the test of criticism, vain philosophy and false interpretation. We rely on his word because all that is knowable with respect to our future state is revealed.

Stephen's prayer is strong proof in favor of our position. He had proper conceptions of the heavenly world. Perhaps a few moments his spirit left the body, he saw the "heavens opened and the Son of man standing on the right hand of God." While his body was dying under the missiles of death, he prayed thus: "Lord Jesus, receive my spirit." Doubtless his prayer was answered; and if so, his spirit went directly to Jesus, in heaven. Paul's testimony harmonizes with the prayer quoted. He says: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."—II Cor. v:1. We briefly analyze this verse: 1. Tabernacle is a figure of man's body. 2. By "dissolved," the apostle illustrates the dissolution or death of his earthly organism. 3. He teaches that immediately after death, his immortal spirit will enter into another "building." 4. This "building of God" is heaven. 5. This eternal building is not only the house of God, for it is designated as being the receptacle of sinless spirits. If there is any place for departed spirits, except hell and heaven, it is a temporary building; for it is certain there will be no necessity for purgatory or paradise after the resurrection. Man, as we believe, is the originator of all the thoughts on record relative to both. Original ideas of both—purgatory and paradise—must be attributable to the dark ages. We cannot find a word from Christ or his apostles which refer to either place. From a human standpoint, by misinterpreting certain texts, we see reason (such as it is) favoring both localities. Allogical necessity for paradisaical preparation for heaven, indicates a greater demand for purgatorial purification. The apostle adds: "Therefore we are always confident, knowing that whilst we (our spirits) are at home in the body, we (our spirits) are absent from the Lord."—II Cor. v:8. Just so long as our spirits dwell in earthly tabernacles, they are absent from the Lord's personal presence, but after their discharge, they will be with him. This grand thought of going to heaven, where we will see the "glorified One," is further elicited, as follows: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—II Cor. 5-8. These divine truths transcend all imaginary views of the "ante-chamber of heaven." The promises of Christ refer to heaven. He says: "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."—St. John xii:2-3. We have proven that Jesus "ascended up into heaven," hence, in this statement, he refers to his "Father's house," which is heaven. By his intercession he is preparing a mansion in his "Father's house," for the souls of all his disciples; and to cheer the hearts of all at that time, and through all ages, he says: "I will come again and receive you unto myself." Another precious promise of Christ is this: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."—Rev. iii:5. Every departed spirit in heaven realizes the fulfillment of this promise. A similar text reads:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Bear in mind that we have proven that paradise is heaven, and then you will see, according to these promises, after the warfare of physical life, our disembodied spirits will rest in the bosom of Jesus. Christ said unto Peter: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."—John xiii:36. Comment on this text is unnecessary. Peter had to wait till death in order to follow his Master to heaven. In like manner, while in the flesh, we cannot follow him, but after death we will. The thought of waiting a thousand years in paradise before we enter into heaven cannot be proven by the Bible.

III. BLOOD-WASHED SPIRITS ARE IN HEAVEN.

If we succeed in proving this proposition, the question will be settled in our favor. Scripture, reason and necessity, favor the fact that heaven is the only dwelling place for the spirits of God's elect people. Will the spirits of the pure be better prepared for heaven in the resurrection than now? If not, when dismissed from their bodies why should they be sent to the "ante-chamber of heaven?" Can they receive another baptism of the Holy Ghost? These are pertinent questions which should be answered by the advocates of an intermediate locality. On the other side, which is clearly revealed, we have all the light we need. Paradisaical doctrine, as heretofore shown, presupposes that, in some sense, the spirits of good men are disqualified for heaven. If they are morally unfit for a home in glory now, they certainly will be forever. The efficacy of Christ's blood is designed for this life, not for disembodied spirits. There is no repentance after death; therefore, we assume that spotless souls are every way qualified for heaven. This being an irrefutable truth, we cannot see the necessity for a preparatory department, from the fact the destiny of all disembodied spirits is unchangeably fixed. There is no redemption from hell—no cleansing of Christ's blood in heaven.

Before closing our arguments, we will quote a few more texts which prove that myriads of departed spirits are in heaven. St. John, in his apocalyptic vision of heaven, says: "After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. viii:9. The multitude was composed of spiritual bodies of "all nations." The are represented as standing "before the throne and the Lamb." One of the elders, in answering the question, "What are these?" responded, saying: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Rev. viii:14, 15. The disembodied saints are in God's "temple," and as the "throne and the Lamb" are in it also, we cannot believe that there is an "ante-chamber of heaven" for any purpose. If any man can prove the existence of paradise—an intermediate locality—between earth and heaven, we would like to see his logic. We might advert to the faith and testimony of great men, living and dead, favoring our position, but the texts quoted are sufficient, as we think, to establish all we have written.

We cannot complete our views on the disembodied state of the saints without noticing their employment. We may do this in the near future. The locality and misery of lost spirits is a constituent part of the subject in hand, but enough for the present.

THE HOME CONFERENCES.

Lagarto. John T. Graham, May 7: The first camp-meeting for this charge was held April 27-30. The assembly of persons was the largest known in the history of the William's school-house community. Two persons were converted and joined the church. Five infants and two adults were baptized. The second quarterly conference was held in connection. Presiding Elder Brown appeared Saturday and remained until Tuesday. The presiding eldership is in good esteem here. There was a fair attendance of official members, a good financial showing, and three persons, T. P. McNeill, H. B. Newberry and Dick Dobbs, were elected to district conference. A church building is being entered into in this community with prospect of success.

Centerville. J. L. Lemons, May 10: Our people do not seem impulsive, or very excitable, but just move on like "a continual dropping on a very rainy day"; attending church, paying their quarters, meeting other obligations, and in a quiet way, almost every week, something in the line of extras finds its way to the parsonage from a few cents in value up to several dollars. We have recently been brought under obligations to our county judge, H. B. Prewitt, and sheriff J. M. Chatham, for a present from each of a cow and calf. Our annual camp-meeting at Patrick lake will embrace the 1st and 2nd Sundays in August. Bishop Key has promised to try and be with us. It is one of the finest places for a camp-meeting in the State.

Caldwell. O. T. Hotchkiss, May 8: In religious matters we are making some headway; congregations good; about one-third of conference collections in hand; two meetings this year—one at Lyons, embracing second quarterly meeting. Bro. Allen preached a week for us

and two were added to the church. A three weeks' meeting here last month. Visible results are but a part of the good accomplished. About ten conversions were reached and promised to live true, noble, Christian lives. One gray haired father, who had never given his heart to God, who had lived all the years of his long life in sin, was influenced to come to Christ. As I laid my hand on his venerable head in the baptismal service, I felt how great the mercy of God, and what wonderful forgiveness he shows to poor sinners. Bro. C. H. Brooks, J. C. Mickle and C. C. Armstrong are kindly remembered by this people and pastor for faithful services.

Gonzales. L. D. Shaw: We had often read in the ADVOCATE of such things in other portions of the State, but we have just had our first experience (in the State of Texas) with a thorough donation party. It was a pleasant surprise to see such a swarm of our sisters and brethren, boys and girls, assembling at the parsonage, and with cheerful looks and words depositing packages and bundles of good and useful articles for the preacher and his family. No member of the household was overlooked. It was indeed a handsome donation in itself; but the best of all is the spirit of kindness and feeling of interest which it betokens. May God enable the pastor and family to be a blessing to this people in spiritual things.

Paris. J. W. Fulton, May 4: The Washington Centennial thanksgiving was observed at Centerville on the 30th ult. By invitation, Rev. J. H. Skinner, of the First Presbyterian Church, preached the sermon. His text was, "Render unto Caesar the things that belong to Caesar," etc., and was a splendid effort, showing many of the causes why we, as a nation, should be thankful to God, and also warning us of the dangers to government in forgetting God. A fair congregation attended the service at our church, which was the only place that worship was held in the city, (and it was not a union service). The public schools commemorated the day by appropriate exercises. The banks were closed, and other marks of respect for the day. The Lamar Avenue and Centenary Sunday-schools had a joint picnic to-day in the country, four miles east of the city. Some four hundred attended, and spent a very pleasant, and we think profitable, day.

Lewisville. W. F. Clark, May 11: Our meeting closed last night; twenty three conversions, quite a number of backsliders reclaimed, the church wonderfully blessed. Bro. O. S. Thomas, the pastor, is a faithful minister of the Lord Jesus, is much beloved by his people, and best of all, the publicans and sinners draw nigh unto him. As a faithful pastor he keeps all the breakers out of the way. When sinners love a preacher they will go to him here preach and listen to him. I think the circuit has a good preacher, and the preacher is serving a good people. I find that Bro. Thomas is pushing the claims of the ADVOCATE on his work. I feel under many obligations to the good people of Lewisville for their liberality shown me for my week's labors during the meeting.

Pattison. F. H. C. Elliott: Our second quarterly conference Saturday, April 28. A full attendance of official members was present and the business transacted in a most satisfactory way. The reports showed twenty-two members received; two died; six removed by certificate; \$119.00 paid on parsonage; church extension assessment paid in full; domestic nearly full; one new Sunday-school organized; twenty family altars on the circuit. In fact, Pattison circuit, take it altogether, is in a healthy condition. Our church papers are well taken, and our church schools patronized. A kind, generous, noble-hearted people are here, who are satisfied are trying to serve God and build up his church. The pastor had a severe chill during the Sunday morning service, though his heart was warmed by the message from God's servant. The love-feast in the afternoon was warm and tender. We are praying for a revival all over the work and ask the brethren to remember us in their petitions to our Heavenly Father.

Round Mountain and Rockvale Station. R. M. Leaton, May 8: We have made a few improvements on the parsonage which were very much needed, and we still need a few more. Hope to leave it in a condition that the next preacher who occupies it will be some more conveniently situated. On April 30, we celebrated the 100th anniversary of the organization of the government of the United States of North America, as per request of President Harrison in his proclamation. The congregation was not large, but serious, and we had a good prayer-meeting service on the occasions. The Sunday-schools of the Methodist and Baptist Churches here had a union celebration on the 4th of May, which was a very enjoyable time, apparently, to all present. There were addresses, select reading, composition, with music, both vocal and instrumental. (By the way, why should any kind of instrumental music be relegated to the service of the devil? There is no music of any kind in hell; but there is plenty of all kinds, or both kinds, I should have said, in heaven, and there is music in my soul, though my song may tell it not.) Preached on missions at Fall Creek Church last Sunday, and presented the claims of my assessments. Raised in cash and subscriptions—mostly cash—\$29.50. Hope, if good crops are made this season, to work it up to \$40 or \$50 at that place. Part of the above was taken in private, before and after leaving the house of worship. Bro. D. H. Smith, from San Saba, was with us, and in the afternoon he preached an excellent sermon. The writer called penitents and one came forward for prayers. My crippled foot is better, but not well enough for me to use it yet.

Breckenridge. A. F. Payne, May 7: Our protracted meeting at this place closed on the 5th inst; held ten days. Bro. J. M. Lane, local preacher of Cisco, was with me from the beginning; did all the preaching except two sermons. Bro. T. M. Price filled the pulpit on Sunday night of each Sabbath. We had good congregations all the time, first-class behavior and attention. Bro. Lane dealt in plain facts, not sparing the backslider or lukewarm professor, and many resolved to live in the future a more active and consecrated life. The visible results of the meeting were about eight or ten conversions, five additions, a few deficiencies settled and the church greatly revived. Other denominations joined in the

good work, for which I am truly grateful. Bro. T. M. Collier was with us four or five days, aiding greatly in the work by his excellent singing. When a man leaves his business that is pressing, and attends to the saving of souls, it is a strong argument in favor of his faith. Bro. Hodges, Gary and Lile, from Wayland, were with us, also old Bro. Cowart, of the Protestant Church, almost a stranger among us, took an active part. Nearly fifty years in the field; had not weakened his faith or blunted his ardor. May the Lord yet give him souls for his hire. Brother Lane left us yesterday morning with the hearty God bless you from every mouth. His faithful work will be long remembered. The meeting would have gone on as the interest was on the increase to the last hour. The largest congregation I ever saw at this place; the last hour twelve penitents still asking for prayers; but Bro. Lane was so worn out he was compelled to rest. His next point is Midland and the plans, and Bro. Price's business called him home. So we had to close, but hope the work will go on.

Moat. C. Rowland, May 7: We commenced a two-days' meeting at Cedar Creek Friday night before the fourth Sunday in April. The interest was so great we continued through the week. Visible results, forty-five conversions; twelve or fourteen of these were heads of families—one old man seventy-nine years old; forty-six accessions to the church. We preached on missions Sunday, and at the close we called for a thank offering to the Lord for the gracious outpouring of the Spirit upon the people. In about thirty minutes we raised two hundred dollars in cash and good subscriptions. To God be all the glory. The outlook on the work is very encouraging. We have a new church going up near here; will be ready for use by the first Sunday in June. Last, but not least, the ADVOCATE is popular.

Crockett. B. R. Bolton, May 10: Our second quarterly conference, last Saturday and Sunday, was a splendid climax to the revival services that have been in progress for the past two weeks in Crockett. Beginning on the third Sunday in April, we continued to the close with from two to three services a day. The church has been graciously blessed, souls have been saved, and seven added to the church. The ingathering might have been greater, but the gospel net has been dragged through these waters often, bringing to salvation's shore many fishers. We were assisted the first week by Bro. Sonfield, of Alto. He captured the young and the old alike, and brought out the Gentile and the Jew. He gives no uncertain sound, but knows what to say and how to say it. Bro. LeClair, of Palestine, came to our relief the second week. He plows deep and feeds on strong meat, and fastens the conviction on every one that the gospel is something practical. Bro. Phipps, our faithful presiding elder, announced by his presence ready for the duties of the quarterly conference occasion, but fever held him prostrate till Monday, and disappointment weighed heavily upon our hearts. This preacher felt like a seed shaken by the wind, but began the work of presiding elder on Sunday morning by asking the congregation for \$107.00, that being our entire assessment for missions, and they readily responded with the amount to a cent. Of course, for the sermon that followed, he ought to have a patent right. The stewards brought up a good financial report, and Crockett will be ready to give an account of their stewardship at Conference.

Merrilltown. J. W. Harmon, May 8: At 9 o'clock many happy faces met at the church and joined in singing praise to God. It did my heart good to see so many at Sunday-school and hear them read God's word and sing his praise. Sunday-school opened at ten o'clock and we held church conference. By this time the house was full of people that seemed anxious to hear the gospel preached. Preaching over, at 4 o'clock praise meeting at Sister Kemp's. The house is full of kinfolk, and children and grandchildren and friends, and many of her children stand up and tell of their hopes for heaven, and their love for Christ. It did my heart good to see young men and girls, as well as the old, tell to sinners and saints that they love the Lord. At 5 o'clock, praise meeting over, we held Sister Kemp good-bye, having heard her say she was ready to go and was waiting for the Lord to call her home. At 8 o'clock finds a large congregation waiting to hear the gospel. At church we tell them of the goodness and love of God. We then invited sinners to the altar. Three came. We prayed and sang. The Lord was with us all through the day. I am glad that my lot was cast among this people. As in other countries, so in this—much to do. Yet many are out of Christ. I hope to see every sinner on this work brought to Christ, for they are good, clever sinners.

Henderson. John S. Mathis, May 8: Easter Sunday was observed, we trust, with all who were present. The subject for the day was, of course, the resurrection of Jesus Christ. First, Did Christ live? Second, Did he die? And thirdly, Did he rise on the third day? If these three points can be established by the Scriptures, then our holy Christianity is forever settled beyond controversy. The day was pleasant, the congregation was large and quite attentive. Much good, we trust, is to follow. Then followed our week of prayer and self denial and thanksgiving, which was profitable to all who were regular in attendance. The self-denial offering amounted to \$38, with many vows and covenants to rise to a higher and a better life in the future. On the 30th day of April, in obedience to the suggestion and recommendation of President Harrison, and also by the Bishops of the M. E. Church, South, all the business places were closed, and quite a large gathering at the Methodist church in this city, that we might commemorate the one hundredth birthday of this grand republican government, and celebrate the first inaugural ceremony—President Washington. After the choir discovered several appropriate pieces of music, and reading the Scriptures and prayer by Bro. T. P. Smith, there followed several addresses from the citizens. The services closed, all feeling quite delighted that we were living in so grand a government as this. O where will we be one hundred years from now? O God, search our hearts, and prepare us throughout, soul, body and spirit, and help us to be good and to do good, so that our last years may be our best and most happy years.

NASHVILLE LETTER. REV. H. S. THRELL, D. D.

All Nashville seems to be in mourning for Bishop McTyeire. At the memorial services yesterday the chapel of the University was crowded to its utmost capacity. As Bishop Keener's sermon is to be published I will not attempt a synopsis. He made one statement very gratifying to the large number of preachers present, that is that the bishops had determined, in accordance with the request in Bishop McTyeire's will, to become active members of the Board of Trust. That board meets to-morrow to elect a president.

The deed of gift of Commodore Vanderbilt is to the trustees of the Central University of the Methodist Episcopal Church, South. Since Bishop McTyeire's death, a number of the mem-

bers of the Vanderbilt family visited Nashville and expressed themselves as highly pleased with the manner in which the fund had been expended, and it is hoped they will continue to foster this splendid and useful institution. The impression at Nashville to-day is that Bishop Hargrove will be elected president of the Board of Trust; to serve without salary.

Of course there is some diversity of opinion as to the true policy of our church in conducting its missionary operations. Some think our chief attention should be given to building up our church in the great and growing Northwest. Others think the best prospect for permanent good is found in the Spanish speaking population south of us, and in the States of Central and South America, confining ourselves almost exclusively to the American continent. Others again think our chief efforts should be directed to the conversion of heathen peoples of Asia and the East. After canvassing the various fields, the prospects of usefulness, and the very limited means at our disposal, the Board determined so to distribute its funds as to assist the missions in all their fields to the full extent of our ability.

The Publishing House makes a most encouraging showing. The Book Committee appropriated \$12,500 to the annual conferences for their conference funds.

The first week in August was designated as the week of prayer.

MAY 6.

INTERMEDIATE STATE OF THE SOUL.

REV. WM. PRICE.

Thus far we have examined the proof-texts quoted by eminent authors, who favor a paradisaical locality outside the pale of heaven for disembodied spirits. Such an idea, as we believe, is one of the fruits of misunderstanding the word of God. We proceed to a further investigation of the subject, and assume, I.—THAT CHRIST IS IN HEAVEN.

Texas Christian Advocate.

INTERMEDIATE STATE AND DR. ABBEY.

REV. WM. PRICE.

In the TEXAS CHRISTIAN ADVOCATE, April 25, Bro. Abbey briefly reviews my article on the intermediate state of the soul.

He says that I write "well on the so-called intermediate state." I see no use for his favorite word—"so-called."

By reading the religious papers, I learn that most of the cities have a preachers' conference.

There is such a place as paradise, called "the ante-chamber of heaven," when the proof is given I will concede that its inhabitants are as secure

A short time since they published a letter addressed specially to railroad men, inviting them to attend the churches in the city, seats free, thereby manifesting a desire for their salvation,

The evil of intemperance is so universally admitted that no additional evidence is needed in proof of the assertion, that it is an evil, and only an evil, and that continually.

The church of God continues to witness against this enemy of all righteousness; perhaps not always as boldly and uncompromisingly as should be, but thank God the evangelical churches of Texas are faithful witnesses against this high crime.

By the side of these leaders of God's militant hosts are found the moral suasion organizations of the State. These organizations form a basis of union for all interested in the great reform, not only the Christian but the humanitarian and philanthropist.

Another question: "Who knows enough about the philosophical details of future life—rather more correctly,

spiritual life—to assent or deny a geographical where, or a chronological when, as parts of the constitution of spiritual life?"

In concluding his philosophy, he says: "The sum of our knowledge of that mode of being is confined to two things, viz: happiness and misery; and of these two things out of a million, we have but a meagre, fragmentary conception."

DWELLING TOGETHER IN UNITY.

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social, economical, scientific and political standpoint. Chief among these is the United Friends of Temperance. It has had a State organization since 1870 and has numbered councils by the hundred, and among its many thousands of members are the ministers and leading temperance workers in the State.

Though stunned, in a measure, by the political agitation of the subject, in common with similar organizations in the State, the order is now coming to the front and offers to its old friends the delightful privilege of teaching the gospel of temperance.

REV. E. TRIMBLE.

REV. E. L. ARMSTRONG.

It is not often that much is written concerning aged veterans of our church until they are gone from us, and then it is customary to say a great many good things that neither comfort nor inspire them.

Father Trimble was born in Franklin county, Ga., June 2, 1803; converted and joined the church in 1827; ordained deacon by Bishop Andrew in 1848, and ordained elder in 1854 by the same bishop.

METHODISM AND THE TRANSFER POWER.

REV. J. S. GILBERT.

Methodism has been called Christianity in earnest. Its parish is the world, its form connexional, its system of propagandism itinerant.

We advise our brethren to give Armstrong a hearing wherever he may go, and to full houses. You and your people will not regret it.

The Sunday services were largely attended. Dr. Heidt preached to a great throng in Travis Park in the morning. The sermon was one of power. God was with the preacher that day.

abide. And such men are always welcome—men who come on their own motion, stand on their own merits, and propose to stay; men who shall be content to get the best places if they can, or to take the worst ones if they must; men who know how to step from the low places to the highest, and in turn, from the high places to the lowest—men, in a word, who are willing to take their places and stand shoulder to shoulder with the rank and file of the conference and have an equal share in toil and in triumph, in humiliation and in honor.

I have seen such a thing under the sun—a work prospering under the hands of the men who planted it; a work getting too big for them; a work demanding the touch and tone of a stranger.

SAN ANTONIO DISTRICT CONFERENCE.

LELING, TEXAS.

We have just closed, in many respects, the most interesting and profitable district conference it has ever been our pleasure to attend.

The conference looked well and closely into the condition of the several charges. The facts elicited were encouraging; the district in a more hopeful state in every respect, and the discussions were profitable and full of interest.

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preach. I must not forget to mention that the ADVOCATE was not forgotten. We not merely resolved, but under a plan proposed by Bro. Pinson, we are determined to increase the circulation. The ADVOCATE is to us a necessity.

Missions.

MISSIONARY BANDS.

After much earnest thought upon the subject, I determined some time since to organize Missionary Bands among the children and young people of my work, for the purpose of disseminating missionary information, with special reference to the study of our own mission fields.

I procured from Dr. John a good supply of missionary hand books to aid us in the study.

My first attempt to organize was at Wilson's Chapel some two months ago. The hand books were distributed, and I announced that we would take up each field in the order in which it occurred in the book, taking an entire month for its study, and then recite the lesson.

Four weeks later I returned and met the band. I found the enthusiasm had far surpassed my expectation.

I felt the time for action had come; and hence I suggested how easy it would be for them to do something worthy of the cause by each one planting two rows of cotton one hundred yards long, cultivate and gather it nicely, and turn the proceeds into the missionary treasury.

I gave them a week to think over it, and asked as many as would agree to do this to report their names to the Sunday-school superintendent the next Sunday morning. Here are the names: Mrs. M. A. Mallard, Mrs. Sallie Harrison, Bessie Duff, Ida Averitt, Mattie Mayes, Mattie Williams, Dora Knowles, John Coon; Mrs. Ora Newman, Othelia Knowles, Eva Williams, Etta Duff, Lula Everitt, Caddie Shehec, Maud Cole, Lillie Bailey, Caner Knowles, Enoch Knowles, John Bell, Mark Everitt, Jud Shaw, James Everitt, Irving Mayes, Charles Bell, Robert Williams, Albert Knowles, Lonie Williams, George Williams, W. B. Duff, Theodore Everitt, Chester Williams, Frank Cole, Ida Duff, Belle Knowles, Mattie Shehec, Tinnie Cole, James Bryant, Fred Bryant, George Tison, Walter Andrews.

SYRUP OF FIGS

Presents in the most elegant form THE LAXATIVE AND NUTRITIOUS JUICE OF THE FIGS OF CALIFORNIA.

Combined with the medicinal virtues of plants known to be most beneficial to the human system, forming an agreeable and effective laxative to permanently cure Habitual Constipation, and the many ills depending on a weak or inactive condition of the

Every one is using it and all are delighted with it.

SEASONABLE MUSIC. ANNIVERSARY SONGS. CHILDREN'S DAY SERVICES.

For FLOWER SUNDAY. SEMINARIES.

PIANOS AND ORGANS.

MINISTER'S POCKET RITUAL.

"Try Ayer's Pills"

For Rheumatism, Neuralgia, and Gout. Stephen Lansing, of Yonkers, N. Y., says: "Recommended as a cure for chronic Costiveness, Ayer's Pills have relieved me from that trouble and also from Gout. If every victim of this disease could banish Gout from the land, these words would be—'Try Ayer's Pills.'"

"By the use of Ayer's Pills alone, I cured myself permanently of rheumatism which had troubled me several months. These Pills are at once harmless and effectual, and, I believe, would prove a specific in all cases of rheumatism."

Rheumatism.

No medicine could have served me in better stead."—C. C. Cook, Corner, Ayer's Pills, La.

"I have used Ayer's Pills for several years, and I think they are the best pills in the world. We keep a box of them in the house all the time. They have cured me of sick headache and neuralgia. Since taking Ayer's Pills, I have been free from these complaints."

"I have derived great benefit from Ayer's Pills. Five years ago I was taken sick with rheumatism that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills."—Peter Christensen, Sherwood, Wis.

Ayer's Cathartic Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Dealers in Medicines.

ESTEY

PIANOS & ORGANS are the best and cheapest because they excel and outwear all others. Sold at low prices on time or for cash. Fully warranted. Send for illustrated catalogue.

ESTEY & CAMP,

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MENTION THIS PAPER.

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The FOREMOST STANDARD COTTON GIN OF THE WORLD. HIGHEST AWARD GOLD MEDAL AND DIPLOMA.

Wm. Kendrick's Sons' Kings

HAVE YOU GOT PILES. Itching Piles are known by moisture like perspiration, causing intense itching when the piles are out, as well as Blind, Bleeding and Protruding, yield at once to DR. BO-SAN-KO'S PILE REMEDY.

STOPPED FREE. PIANOS UNIVERSITY ORGANS.

SAFE INVESTMENT. FARRAND & VOTEY ORGANS.

TIMKEN SPRING VEHICLES.

HENRY LINDENMEYR, PAPER WARE HOUSE.

R. B. GARNETT, CISTERNS.

About the Lesson.

LESSON VII, SUNDAY, MAY 19. THE LORD'S SUPPER. MARK XIV:12-26.

GOLDEN TEXT. "This do in remembrance of me." (Luke xxii. 19)

MEMORY-VERSES, 23-24.

QUESTIONS ON THE LESSON.

- 1. Where did Jesus and his disciples probably spend Wednesday and Thursday? At Bethany. 2. Where did they go Thursday afternoon? To Jerusalem. 3. What sacrament was instituted Thursday afternoon? The Lord's Supper. 4. What question did the disciples ask Jesus? "Where wilt thou that we go and prepare that thou mayest eat the Passover?" 5. Whom did he send? Two of his disciples. 6. Whom did he say should meet them? A man with a pitcher of water. 7. What did he say should be shown them? "He will show you a large upper room furnished and prepared." 8. What happened? The disciples went forth, and came into the city. 9. What did they find? They found it as Jesus said. 10. When did he come? In the evening with the twelve. 11. What did he say as they sat and ate? "One of you shall betray me." 12. What did the disciples ask one by one? "Is it I?" 13. What did Jesus answer? "It is one of the twelve, that dipped with me in the dish." 14. As they ate what did Jesus do? He took bread, and broke it, and gave to them. 15. What did he say? "This is my body." 16. What did he then take? The wine-cup. 17. What did he say? "This is my blood of the New Testament, which is shed for many." 18. What did he add to this? "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." 19. What did they then do? They sang a hymn, and went into the Mount of Olives.

LESSON SURROUNDINGS.

The interval between the discourse on the Mount of Olives and the last Passover meal was spent by our Lord in retirement at Bethany. (Some place the Supper at Bethany during this period; see last lesson.) The agreement of Judas with the rulers (vs. 10, 11) may have been made shortly after the triumphal entry, or at the close of the conflicts in the temple. The Passover meal was eaten by our Lord on Thursday; but it is still disputed whether this was the regular time, that is, 14th of Nisan. Mark, Matthew and Luke state that it was at the usual time, but some passages in John have been thought to indicate that our Lord anticipated the observance of the feast by one day. The arguments are fully presented, in favor of the former view, by Andrews, in his "Life of Our Lord," and in favor of the latter, by Farrar, in the Appendix to his "Life of Christ" (Excursus X).

LESSON SUMMARY.

Here is a lesson that shows us how Jesus would be remembered by us, and what is the relation which he would have us bear to one another and to him. It brings out the covenant relation between Christ and his followers; what it cost, and what should come of it. Jesus gathered his disciples in an upper room, at the Passover season, and there instituted a memorial covenant feast, to be observed by his followers thenceforth, in view of all the circumstances and teachings of its institution. Broken bread, which they were to eat, represented his body. Poured wine, which they were to drink, represented his blood. The one was nourishment; the other was life. His followers were to be partakers of both, and were to show their recognition of his truth by the observance of this memorial service. The meaning of this service is made clearer in the light of Oriental customs of then and of now. To break bread with another, in the East, is to pledge one's self in fidelity to him. Thus it always has been there. The flesh of a sacrificed victim is eaten by those in whose name it is offered, as a token of their having a place at the table of Him to whom it is offered. To drink of another's blood is to be a partaker of his very life. The closest covenant of union known in the East is the covenant of shared blood. The flesh of the sacrificed Passover lamb was fed upon by those for whose protection it was sacrificed. The blood of any victim of sacrifice was the life of that victim. Not until Jesus instituted this memorial feast, however, had God's people been told that they might share the life by drinking the blood of a victim of sacrifice; for not until now was there a victim of sacrifice for whose blood was life indeed to those who should partake of it. Long before the institution of this feast, Jesus had said to his disciples (John vi:53-56) in full view of the customs of the East: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood,

ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him." And now, in instituting this feast, Jesus gives a new meaning to these words of his. The bread of the memorial communion feast he calls his body. The wine he proffers as the covenant of his blood.

To observe this memorial feast aright, believers must share in it as feeding upon the very body of Christ, and as being made partakers of his very life. It is not enough to look upon it as a mere service in memory of his dying love. The acceptance of its covenanting force—in the covenant with him and with his—must be repeated at its every observance in remembrance of him. This view of it is emphasized by several of the lesson-writers in these pages; and it ought to be recognized by every student and teacher of this lesson. "There can be no more complete physical intimacy," says Bishop Warren, "than eating and assimilating one's body and blood. The two literally become one. Christ seeks such intimacy of spirit and destiny between himself and his people: 'As thou, Father, art in me, and I in thee, that they also may be made one in us. I in them and thou in me, that they may be made perfect in one.' This expressive symbolism of oneness in spirit, purpose, suffering, empire, and being glorified together, has been eloquent beyond the power of words for eighteen centuries." Says Dr. McLaren: "Christ is not only the food on which we feed, but the head of the family and distributor of the banquet. He is the feast and the governor of the feast, and all who sit at that table are brethren. One life is in them all, and they are one as partakers of One."

The Lord's Supper is a visible symbol of the Christian life, which [life] not only should be all lived in remembrance of him, but consists in partaking by faith of his life, and incorporating it in ours until we come to the measure of perfect men, which we reach when we say, 'I live; yet not I, but Christ liveth in me.'" And Dr. Godet adds: "Finally, let us not forget that he who has given us in the Communion the symbol of this double union with him and with one another, is not dead, but living. He not only asks us to remember him and unite ourselves to him, as one unites himself with a lost friend by keeping alive his memory; but, from the midst of his heavenly glory, where he possesses all the powers of life, he works within us in the Communion; he really communicates himself to us; and by coming to dwell in us he works through his Spirit to unite us directly to all those who commune with us. This is what he wished to do, this is what he asks, this is what he accomplishes in and by the participation in the Holy Communion. Union with Christ, and union one with another, is the outreaching of every disciple of Christ in the right celebration or observance of this memorial feast of Christ's instituting. It is the recognition of this truth, and the acting in accordance with it, that is the eating and drinking worthily at such a time."

ADDED POINTS.

One of the chief duties of to-day may be in making ready for to-morrow. And whether our duty be that of attending to the things of to-day or preparing for those of to-morrow, we shall do well to ask the counsel and guidance of Jesus. We have reason to be grateful that our Lord does not send us all by ourselves to our work for him. He sends us two by two, that every one of us may have another to give him help and cheer. It ought to be enough for any disciple of Jesus to be told, "The Master saith," "What the Master says should be done, is the best thing in the world to do." There is no uncertainty in our Lord's plans. If he has told us what shall be, we may know that that will be. To be in a place of special privilege is not to be in a place that is free from danger. Some of the worst acts that men have ever done in this world have been done by men who fought against their good environment, instead of being carried along by it. The poorest excuse that a man can offer for any crime or act of meanness is, "If I don't do it, somebody else will." Yet that is a very frequent excuse among men. A man may make all his past life a failure by one sinful act in the present. The past is not always secure; its success often hinges on the present. Whatever is worth taking from God is worth thanking God for, and whatever God gives us can be made of added value by his added blessing—which can be had for the asking.—[Sunday-School Times.

Old and Young.

MY AUNT MARY'S CHRISTIAN EXPERIENCE.

(Continued.)

When I was in my thirteenth year my father presented me with a copy of the New Testament and Psalms with the promise from me that I would read it through. I read it carefully for a short time only, when I was taken very ill. My sickness was so severe and delirium so constant that I cannot remember having any thought about my future prospects during my entire sickness. But I have shuddered since to think that when I was near death's door, it had swung open and I had stepped into eternity, what would have become of my soul? Two weeks prior to my illness I had attended a Presbyterian revival, and when the call for mourners was made my heart was so burdened with my load of sin that I gave vent to my feeling in a flood of

penitential tears. My mother approached me and asked me, "If I did not want to go to the altar." I told her that I did not. But the reason was because it was not customary for children to go to the mourner's bench. A little girl had presented herself for prayer the night before, and I had heard it severely criticized. This threw a damper over me and I would not go, but I prayed earnestly at my seat, and though I did not then receive the blessing of a new heart, I made resolves that greatly helped me on my way. I believe there are degrees in the repentant sinner's struggles just the same as there are in the Christian's progress. I believe that every firm resolve and every solemn vow that he makes to God, that he is that much nearer grasping hold of eternal life, and that much further from Satan and his temptation. Since that time I never remember having retired to rest without praying to God. Somehow I felt that he had a claim on me, and that I was bound to acknowledge it. While I was conversing I read my Testament a great deal. I remember how forcibly the parable of the Husbandmen and the Vineyard struck me, and also where the father cried out with tears, "Lord, I believe; help thou mine unbelief!" And also the vivid description of the last days in the second chapter of the Acts. I read the Psalms much. I remember one Sabbath evening when my mother went to bid farewell to my little sister's grave, that she requested me to remain at home and read the Psalms. I think that she, knowing my heart was burdened by sorrow, thought that I would find a kindred spirit in that of the author of those—to my mind—most beautiful productions extant. I remember it as if it had been but yesterday. A calm, beautiful Sabbath evening in early autumn, with my younger sister by my side, how my heart was strangely stirred within me as I read aloud the sad, plaintive expressions of grief and sorrow, and again the joyful notes of praise and thanksgiving of the sweet singer of Israel.

MRS. BELL GREGORY.

THE MYSTERY IN THE BEST BED-ROOM.

"Well, I am surprised." Aunt Hester came down from her upstairs sweeping with a face which showed that what she said was strictly true. "What is it, Hester?" asked grandma. "The looking-glass in the best room is broken." "You don't say so?" Grandma's face lengthened itself to keep company with Aunt Hester's. "Yes, indeed, and no telling how it came so, either. Susy, have you been in that room?" "Not since Sunday, Aunt Hester, just before I went to Sunday-school." "And I went in just before I went to church, and it wasn't done then. Are you sure you haven't been there since, Susy?" "Yes, Aunt Hester." Aunt Hester went to the kitchen and soon came back saying: "I've been asking Jane Ann and she says she doesn't know anything about it. And everybody knows that Jane Ann never tells anything but the whole, clean truth."

What was there in these words of her aunt's that caused poor little Susy to flush up to the very roots of her pretty, curly hair, and to bring the tears to her eyes? It could not be because Jane Ann was known to be a truthful girl. Ah, me, it was the sad old story of a sin which left not only an ugly blot on Susy's heart, but its memory on the minds of others. On one dreadful day, away last summer, Susy had told a lie. It had been done all in a minute, as so many wrong things may be, but the poor child had often wondered with a very sore heart how many days and weeks and months it takes for people to be done thinking of it. For, ever since, when Susy was asked about anything, Aunt Hester would look sharply and grandma half sorrowfully at her, as if doubtful whether she were really telling the truth. And if the matter was very perplexing indeed, Aunt Hester would say: "If you had never been known to tell an untruth, Susan, of course everyone would believe your first word."

Nothing, though, had ever looked so much against Susy as this breaking of the looking-glass in the best bedroom. "How do you swing the glass so you can look into it when you go in there?" asked Aunt Hester. "Sometimes I take the hair-brush and tip-toe up and push it back," said Susy. "The break is higher up than she could make with the brush," said grandma, who had been to look. "Sometimes I take the long duster that hangs in the corner and push it back with that," said Susy. "That would do it," said Aunt Hester.

"But I didn't do it, Aunt Hester," repeated Susy with fresh burst of tears. "I didn't—I didn't. I haven't been there since Sunday morning." "I believe the child is telling the truth," said grandma. "O, dear," she said, putting a very loving arm around Susy, "if only she never had told a lie."

"That's just it," said Aunt Hester, shaking her head and setting her lips together. "The looking-glass couldn't have broken itself, you know, mother. It couldn't have been broken without hands."

Nobody could dispute this. If tears could wash away a wrong doing or a remembrance, surely Susy's lie would never have been thought of again. But how many of us have sadly found that all the tears in the world cannot do that.

Susy went up to see the dreadful, queer-looking round hole. There it was, just above the reflection of her tear-stained face as she looked in. She had never seen her face look so before. She scarcely ever saw it in that glass

except when she went in on Sunday morning. Her face had then looked very different, in its contentment with her Sunday clothes. She had worn a straw hat with a wreath of daisies and a blue ribbon, a white dress with a full waist a little short and three tucks in the skirt. Around the waist was a blue sash tied in a bow behind, which Aunt Hester always made with very short loops and very long ends. This glass in the best bedroom was the only one in which she could see down to the ends of the sash and to the button boots which Uncle George had brought her from the city, the first she had ever had, her pride and joy. Now, if she should ever stand up to the glass so as to see them, it would bring her face just where the dreadful hole was. But Susy felt sure she should never look into it again. There seemed no prospect of finding out how it had been broken and no one would ever believe she was telling the truth about it.

When grandpa wished her good-night he said: "I'd rather every glass in the house was broken than that my little girl should do wrong."

That was bad enough, but it fairly broke her heart when grandma came to her bedside and talked to her about her mother, who was dead and who would be grieved if she could know. Grandma begged she would confess her fault, promising that everyone would forgive her at once. And when she went away at last Susy could feel the tears on her dear face and feel half wild as she turned on her pillow.

"I'd better say I did it," she sobbed to herself. "Then it would be over sometime. But oh, that would be telling a real lie."

She lay thinking about the bitter punishment she was suffering. It seemed too hard for even such a dreadful thing as a lie. But then she remembered hearing some one say that we are not permitted to choose or to measure our punishments—that we must leave that in the hands of our Father who deals with us always in tenderest love. And the thought came, like a message of peace to her poor little heart, that she might please him by bearing patiently this hard punishment. With this reflection, after lying awake, what she thought must be nearly all night; but was really only about half an hour, she went to sleep.

It was a very gloomy week which followed. It was hard to bear the stern look which Aunt Hester put on whenever she came near her, but that was nothing to grandma's sorrowful face and grandpa's never taking her on his lap, or waiting for her to run out to the big gate for a ride in when he came home from anywhere. But one morning Susy's heart gave a leap when she heard that Uncle George was coming that day. He was always very kind to her and she could not help thinking that if she could only see him before anybody else told him about the mystery in the best bedroom he might believe her. Uncle George always walked across the fields from the railroad station, and without telling anyone Susy went to meet him.

"Well, little one, what, come all alone to meet me? But what's the matter?"

"They were getting out of hearing of the other people by the time Uncle George asked this, and as well as she could between her sobs Susy told him her story.

"They all think I did it, Uncle George, I didn't. And won't people ever believe me again all my life? Oh, Uncle George—you'll believe me, won't you?"

"Yes, I will," he said, taking her hand in a firm clasp which gave Susy great comfort. "I don't think there is any need of holding on so long to an old wrong. We'll see what can be done about it, dear."

Of course he had not been long at home before he heard the story of the broken looking-glass. "Let's take a look at it," he said, and they all went up with him. Susy, too, unable to imagine how Uncle George could help her out of her trouble, but feeling quite sure that if anything could be done he was the one to do it.

There was the queer, round hole with the cracks running out from it. "There 'tis," said Aunt Hester. "Look exactly as if something had hit it, or something had been thrown at it. I don't say for a moment that anyone could have done it on purpose. Accidents will happen, and if accidents are told of at once of course they'd be forgiven, if only the truth was told."

Susy shrank behind grandma to escape Aunt Hester's glance, as Uncle George tipped the glass as far over as he could in order to look at the back of it.

"Couldn't have been done without hands, you know," continued Aunt Hester.

"I don't know about that," said Uncle George, beginning very deliberately to turn the screws which held up the glass. In half a minute he had taken it down and was carefully examining the thin board which covered its back.

"I think this is one of the things which are done without hands. The looking-glass has broken itself, Susy."

Susy was very much puzzled, almost wondering if Uncle George was not making fun.

"See here," he said, pointing to a thin place in the board. "The unusual dampness of the season has warped this so as to bring a pressure upon the glass which has broken it. It is a thing which rarely happens, I believe, and would not have happened now if the room had not been kept so closely shut."

"Then the darling did not do it," said grandma, taking Susy in her arms. "I'm glad as I can be, Susy," said

Aunt Hester, and Susy knew she really was. "What can we do to pay you for having made you suffer for what you did not do?"

Susy was so glad her little self that she thought she was going to laugh, but she cried instead as she said: "Oh—if you'll only, only believe I'll always tell the truth."

Dear little children, try always to keep yourselves on the right side of an ugly sin—the uncommitted side.—[Interior.

SPEAKING TO PEOPLE.

"Who in the world is that you're speaking to?" said one young lady to her companion of the same sex and age as they walked down one of the avenues the other day.

"That man? He is the man that mends my shoes when they need it," was the reply.

"Well," said the first speaker, "I wouldn't speak to him; don't think it nice."

"And why not?" queried the other. "He is a kind, faithful, honest, hard-working man. I never pass his window but I see him on his bench working away, and when I bow to him and give him 'Good-morning' he looks as pleased as can be. Why shouldn't I speak to him?"

"I never speak to that class of people," said the other; "they're not my kind."

"I do," was the rejoinder. "I speak to everybody I know—from Dr. Brown, our minister, to the colored man who blacks our stoves and shakes our carpets—and I notice that the humbler the one in the social scale to whom I proffer kindly words, the more grateful is the recognition I receive in return. Christ died for them as much as he did for me, and perhaps if some of them had had the opportunities my birth and rearing have given me they would be a great deal better than I. That cobbler is really quite an intelligent man. I've lent him books to read, and he likes quite a high style of reading, too."

The two girls were cousins, and they finally agreed to leave the question as to recognizing day laborers, mechanics, and tradesmen to a young lawyer of whom they had a high opinion. So the first time the three were together one of the girls asked him:

"If you met Myers, the grocer, on Broadway, would you speak to him?"

"Why, yes, certainly; why do you ask?"

"And would you speak to the man who cobbles your shoes?"

"Certainly, why not?"

"And the janitor of the building where you have your office?"

"Of course."

"And the boy that runs the elevator?"

"Certainly."

"Is there anybody you know that you don't speak to?"

"Well, yes; I don't speak to Jones, who cheated a poor widow out of her house; or to Brown, who grinds down his employees and gives them starvation wages; or to Smith, whom I know to be in private anything but the saint he seems to be in public. I speak to every honest man I know whom I chance to meet. Why do you ask?"

"Because we simply want to know," replied the young lady who had taken her friend to task for speaking to a cobbler. In fact she was ashamed to tell him that he was referee in the discussion on this point held a day or two before.

It is the privilege of nobility to be gentle and courteous to all. Kindly words hurt no one, least of all him or her who speaks them.—[Exchange.

DOING WITH THE NIGHT.

There was once a little girl sitting in a room in London. A work-basket stood by her side, and on her lap lay stockings with large holes, such as boys make. It was a beautiful spring day, and the sun was shining into the room, but the little girl was not looking at the sunshine, nor was she darning the stockings. She was crying as if her heart would break, and her tears were wetting her thread and rusting her needle; for her mother had taken all her brothers and sisters to the Zoological Gardens to see the wonderful animals and beautiful flowers, and had left her alone at home to darn her brother's stockings.

While she sat weeping, a beautiful, white-winged angel thought was flying about trying to get into her heart, and

after a while it found a tiny chink and slipped in, and whispered, "What if God is sorry to see you crying?"

And then another thought followed—for these beautiful angels never go alone; they always fly in flocks, and they are always about us trying to get into our hearts. But often they cannot find entrance, for we shut tight the doors, look in angry thoughts, and will not let them out, and the white-winged angels cannot enter unless we ourselves open the door. If we open the tiniest chink, they will find their way in; where one goes others will follow, until they drive away every angry, bitter thought. But that entrance, be it never so small, we must give of our own free will. Even the Lord cannot force the heart's door; he stands and knocks, but it is we who must open, else will he stay forever outside.

So another angel-thought whispered to the little girl: "What if God will be pleased if you darn these stockings just as well as ever you can?"

And another said: "Just think what a nice boy your brother is! Only yesterday he stayed in from play and carved you a beautiful boat out of a nutshell, and are you not even willing to darn his stockings?"

And another said: "Perhaps if you do this thing that you do not want to do, just as well as ever you can, some day God will give you some beautiful thing that you will love to do."

By this time the tears were all gone, and the little girl took a new needle and dry thread, and began her task; and she grew very happy in doing it, and worked with a song in her heart. And when her mother came home from the "Zoo," as the little English children call it, she said that she did not know that her daughter could darn it so beautifully.

Years passed away, and one day a lady stood in another room in London, holding in her arms the most beautiful baby in the world. At least, she thought it so, for we are each sure that our own darling is the loveliest of all. And she was gazing at the baby, and loving it, and telling it how dear it was, and she was not spoiling it at all. There are a great many ways in which we can spoil babies and grown-up folks, too, but loving them is not one. Love never hurts any one.

While the lady was looking at her darling baby and loving it, her mind suddenly went back over the years, and she remembered the day when alone and lonely at home she sat darning her brother's stockings. And she thought with glad tears that perhaps it was because she had done as well as she could the thing she did not want to do, that God had given her the blessed privilege of holding and loving her own little child.—[Lois Catesby, in "Home and Farm."

THE TWO MOUNTAINS.

JOHN T. SAPIER.

Last night I read in that marvel of wit, The strange True Story which Lucian writ, Of islands set in the summer seas; Like the marble-breasted Cyclopes; Yes, there was the dwelling of joy and peace, And the home of pleasures that never cease; For full and fresh and fair to see, Two mountains arose eternally, And there the joy of the land had birth; For one was Laughter, and one was Mirth.

And where'er in that land the heart would swell With a burden of joy it could not tell, Lo! the burdened soul would stoop at the brink Of the brook of the Fountain of Laughter, and drink;

And straightway the tale of his joy was told In full, free laughter, that rolled and rolled Like mountain echoes, nor ceased until His heart was at peace and his soul was still.

And whenever sorrow or loss or pain Smote through the heart till it quivered again, When the soul was faint with very excess Of grief and despair and bitterness,— Lo, the weary one had but to take Of the brook of the Fountain of Mirth, and slake

His thirst, and straightway gladness stole Through the tortured brain and fevered soul.

Ah! I have sought them in many a land, O'er towering mountains, o'er desert sand; But never, by land or sea, I went These marvelous fountains mine eyes have seen.

Where do ye hide? Ah, fain would I go To the land where your joyous waters flow! Have ye fled to heaven? or dw ye on earth? O Fount of Laughter! O Well of Mirth!



Will buy sufficient Pearlinae to do a large wash—Clean a house,

or enough of both to prove to any woman its wonderful dirt-removing and labor-saving qualities. Costs almost nothing, but makes the dirt jump. Does it hurt the hands or clothing? NO, it is harmless. Many millions of packages used every year—no complaints, but many women write: cannot get along without Pearlinae.

Caution Bewildered and some unscrupulous grocers are offering imitations which they claim to be Pearlinae, or "the same as Pearlinae." IT'S FALSE. They are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.

PASTOR'S MEMORANDUM BOOK 25 CTS. SHAW & BLAYLOCK. 25 CTS.

Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: R. S. FINLEY, D. D., East Texas Conference...

TEXAS CONFERENCE.—H. V. Philpott, D. D., N. F. Law, J. F. Poilin. WEST TEXAS CONFERENCE.—J. G. Walker, B. Harris, J. B. Dibrell.

OFFICERS OF THE BOARD. J. H. McLean, D. D., President. J. Fred Cox, Secretary.

TO CORRESPONDENTS. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas.

THE PERIOD OF EDUCATION. By an inflexible law the Lord God has confined the physical growth of animal life within certain limits.

Whether there is such a correspondence between body and soul as to constitute a perfect analogy we leave the doctors and philosophers to decide. Evidently the growing period of the intelligent soul does not correspond in limit with the growth of the body.

Coming back to the point of this article, there is a growing period for the soul intellectually and religiously as well as for the body physically, and though the one does not stop with the other, they begin about the same time.

At this point [again] the life of our Lord is a revelation. It is a telescope or microscope which enables us to see what we could not so well see with the natural eye.

It is a mistake to admit that the office of law is to restrain the government and grant privileges to the subject. The reverse is true in human governments.

tain of our salvation was made perfect through sufferings. Not until he said, "It is finished" did his moral character receive the last degree of strength on earth, but the growth through childhood was the base of that power that enabled him as a man to overcome unto the end.

Here is the problem for parents, the church, and teacher, in all ages. It is the problem of education. God has given us a model education in the child and man Christ Jesus.

ARBITRARY POWER AND ABSOLUTE SUBMISSION. Bro. Jno. S. Gillett uses rather strong language in his article in this issue.

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right and honest man. A friend to the friendless, and ever ready to stretch forth his hand to aid the distressed, his death is a serious loss to the community in which he lived.

It is very evident, however, that Bro. Gillett did not use the words in the strongest sense. It is a case where the speaker said more than he meant.

THE COLLECTION. THE ADVOCATE was pleased to welcome to its sanctum this week the following brethren: Col. J. R. Henry, of Mexia; N. B. Slight, of Waco; Rev. G. W. Owens, of Lancaster; Bro. Thomas, the live Sunday-school superintendent at Grapevine; Bro. L. J. Farmer, of Lawrence and Revs. C. G. Shutt and Snow.

Now, everybody can sing. Let every Methodist get a new hymn book and sing. Let the publication of this new book promote a revival of congregational singing in all our churches.

THE FOLLOWING report, furnished us by Dr. H. S. Thrall, reached us just a little too late for last issue:

There is present a very full attendance of the members of the Board of Missions. Rev. Samuel Rogers, of the Baltimore Conference, was elected a member of the Board, vice J. S. Martin, deceased.

THE BOARD OF MISSIONS. Appropriations were made to different missions as follows:

Table with 2 columns: Mission Name and Amount. Includes Brazil Mission (\$25,350), China Mission (40,285), Central Mexican Conference (29,061), Mexican Border Conference (38,288), Indian Mission Conference (19,461), Denver Mission Conference (15,803), Western Mission Conference (3,421), Columbia Mission Conference (6,225), Pacific Conference (4,205), Los Angeles Conference (3,200), Montana Conference (3,000), Northwest Texas Conference (1,750), West Texas Conference (5,322), Florida Conference (4,000), Cuban Mission (2,000), Office expenses (11,150). Total \$250,730.

ASSESSMENTS. The assessments for foreign missions on the Texas Conferences are the same as last year, as follows:

Table with 2 columns: Conference Name and Amount. Includes East Texas Conference (\$3,500), German Mission Conference (2,000), North Texas Conference (7,500), Northwest Texas Conference (6,700), Texas Conference (4,800), West Texas Conference (2,700), Mexican Border Conference (1,000).

This editor had the exquisite pleasure of announcing the hymns in the Sunday morning service last Sunday from the New Hymn Book. The book used was a beauty—gilt edges—morocco, cloth and hymn and tune. Everything is just right.

ANNOUNCEMENT. 34mo.—Size 3 1/2 x 5 1/2 inches, brevier type—Cloth (net), 35 cts.; sheep, 50 cts.; roan, (black leather) embossed, gilt edges, \$1.00; morocco, antique, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$1.75; morocco, flexible, round corners, red and gilt edges, \$2.00.

MR. SIDNEY C. THOMPSON died in Brooklyn, New York, Saturday, May 4, 1889, aged forty-nine years. He was treasurer of the World Manufacturing Company, of New York.

AN exchange says a wagon that recently passed through Kansas City bore painted on its canvas cover the following legend: "Chintz made in Illinois, shtitched in Nebraska, while capped in Indiana, bald knobbed in Missouri, prohibited in Kansas, Oklahoma or bust."

THE VANDERBILTS have decided to reduce, as much as possible, the running of trains on Sunday. We trust that abridgment will in the future be further abridged. It will be a grand day for laboring men when a rest day shall become general.

"IN promulgating your esoteric cogitations, or articulating your superficial sentimentalities, and amicable, philosophical, or psychological observations, beware of platitudinous ponderosity; let your conversational communications possess a clarified conciseness, a compacted comprehensiveness, coalescent and concise, and a concentrated economy.

A FEW MINUTES WITH THE PRESS. What The Papers Think and Say. The Michigan Advocate says a few things about the class-leaders which it would be well for our pastors to note.

THE PURPOSE of the Methodist class-meeting is to establish a system of pastoral oversight that shall effectively reach every member of the church, and secure to that member instruction, admonition, encouragement, and all the privileges of social and religious worship.

THE TIMES-DEMOCRAT reads the regulators in Louisiana a strong lesson: The action of the regulators in Lafayette, in prohibiting the negroes from voting and in preventing the municipal election in that town, is a virtual rebellion against the State.

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preached a heaven that was worth gaining and a hell that was worth shunning. When people were well awakened by this preaching and evinced a genuine desire to flee the "wrath to come," he brought them into his classes and there they talked with each other and prayed for each other.

THE FLORIDA ADVOCATE thinks no good Methodist nor good Christian can oppose bringing the children into the church: A brother says that many Methodists in his section are opposed to receiving children into the church.

A SERIOUS mistake is made when it is assumed that a child cannot love God when he can love his father and mother, and a still more serious mistake when it is supposed that a child's love is not worth cultivating and training and developing in the life and help of the church.

THE IMPORTANT question for the church to ask, in these days, is, how many people are in the congregation this year who were non-church-goers last year, or in former years? This is no doubt a very important question, and another and more important question is, how many of the unconverted non-church-goers have been brought to Christ? The Rule remarks further:

WE are inclined to think that most of our city ministers would be appalled if they stopped to consider just how few of the non-church-going masses the churches are really reaching. In our opinion, many of our churches are on the wrong track.

THE MICHIGAN ADVOCATE says a few things about the class-leaders which it would be well for our pastors to note. The necessity for the class-leader and class-meeting is felt in the church, and is seeking expression in the organization of other societies:

THE PURPOSE of the Methodist class-meeting is to establish a system of pastoral oversight that shall effectively reach every member of the church, and secure to that member instruction, admonition, encouragement, and all the privileges of social and religious worship.

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It for a year. This idea was suggested by Mrs. Scarrett, of Kansas City, in a speech of the most delicate, refined, conservatism of irresistible force.

OUR church editors were in Nashville in considerable force last week. Dr. W. H. Potter, of the Wesleyan Christian Advocate; Dr. J. J. Lafferty, of the Richmond Christian Advocate; Dr. W. D. Kirkland, of the Southern Christian Advocate; Dr. C. W. Carter, of the New Orleans Christian Advocate; and Dr. W. W. McCoy, of the Alabama Christian Advocate; and Dr. Z. T. Bennett, of the Arkansas Methodist, were all with us.

IT is for schools that come between the primary schools and the colleges. The public school system furnishes the amplest opportunities for primary education, so that it is needless for the church to attempt to provide primary education further than to give local encouragement to all schools of this grade which may in any community be conducted by our own people.

THE HOME CONFERENCES. Personal. Bro. J. W. Daily, of Shreveport, La., dropped in to see us this week.

AN exchange speaks of the Rev. Dr. H. S. Thrall as the Texas historian. Dr. Thrall has written a history of Texas as well as a history of Methodism in Texas.

THE REV. W. H. HUGHES, of the Dallas City Mission, has returned from Tennessee, where he has been for several weeks. He is welcomed back by the people of his charge.

THE REV. J. D. SCOTT, of the Mexican Border Mission Conference, called to see us this week. He was on his return from Nashville where he had been attending the meeting of the Mission Board.

FIRST Methodist Church of Dallas has suffered largely from death recently. A week or two ago Bro. A. J. Oxford, one of the stewards died, and on Monday the 6th, they lost by death Bro. G. R. Sanderson, one of the trustees and the contractor of their church building.

POST Mirror, Pilot Point: Rev. J. W. Chalk preached on Sunday at 10:30 a. m., the funeral of Mrs. Vic Steizer, nee Elmore. The church was filled to overflowing.

DELTA County Banner: We attended the second quarterly conference of the M. E. Church, South, at Foster's Chapel last Saturday and heard a good sermon in the morning by Presiding Elder G. T. Nichols, of Sulphur Springs.

THE WEST JACKSON CHURCH is completed, and Bishop Gallaway will dedicate it soon. A more beautiful frame church does not exist in the conference.

THE MOVEMENT to establish a Mississippi College for males is taking hold of the people in an interesting way. Two new churches have been dedicated recently—one at McNair, and the other at Gallman.

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Texas Christian Advocate.

BOOK TABLE.

A NEW volume of THE CENTURY begins with the number, the frontispiece of which is one of Mrs. Foot's pictures of the Far West, "Climbing Up." Then follow two of Cole's engravings of the old Italian masters, with accompanying articles by W. J. Stillman and the engraver himself.

"One advantage of a small cottage," says a writer on building, "is that it is easily heated." This is very true. A small cottage in the middle of July is warm enough for anybody who is not "hotly unreasonable."

A Great Battle is continually going on in the human system. The demon of impure blood strives to gain victory over the organs to ruin health, to drag victims to the grave. A good reliable medicine like Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

Van Daub: I understand that old Mrs. Mushroom wants her portrait painted the worst way. Van Dyke: Wants it the worst way, does she? Van Dike: Then you're just the artist for the job.

Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of lives have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption. It will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 151 Pearl St., New York.

The nuisance of the hotel was in the parlor warbling. "Oh, would I were a bird," said here, a beginning for you," said the landlord. And he handed him his bill.

Thy Dr. Thurmond's Lone Star Catarrh Cure for Catarrh of the Uterus and Blood Purifier for all forms of blood poison. All druggists.

Mrs. Backley: Were you at the Marriage of Figaro the other evening? Mrs. Newcash: No, ma'am; I wasn't invited.

When you have tried Dr. Biggers' Huckleberry Cordial you will never suffer yourself to be without it again. It never fails to relieve all bowel affections and children teething.

Migas: I hear a policeman was killed yesterday in the discharge of his duty. Biggers: He probably didn't know it was loaded.

For coughs, colds and all the pulmonary ailments most common among children, Morley's Two-Bit Cough Syrup, of Tolu, Cherry and Tar is a pleasant and certain cure.

Because He is: Mrs. O'Rourke-Patrick, why do you call Mister Midsther "Rough on Lads"? Patrick-Isn't he our lodger's walkin' dillygate, jist?

There are many hair preparations in the market, but none have so desirable effect upon the hair and scalp, as Hall's Vegetable Sulfur Hair Renewer.

A Fat Thing: Mrs. Ward-Where is your husband working now? Mrs. Fretmet-He ain't working. He has got an office in the city government.

Offensive Breath. I was afflicted with sore gums and very offensive breath until I used one box of Morley's Orisonto, which entirely cured me. The Orisonto is superior to any dentifrice I have ever used of solid. W. LEAK, Pleasant Point, Tex.

Poetry and Prose: Kiss-me-quick (airily)-Ah, Beatrice, let me light me cigarette at the fire of your eyes. Observant Newsboy-Touch the snipe to your nose, old man.

Most complexion powders have a vulgar glare, but Poxon's is a true beautifier, whose effects are lasting.

The Wrong Customer-"Well, my boy, what do I do for you?" "Me mudder sent me back wid dis cheese and sez fer me to say dat when she wants to go fishing, she can get all de worms she wants in de back yard."

Dr. Thurmond's Lone Star Catarrh Cure will cure the most aggravated case in less than thirty days. Try it.

Cautious: Salesman (in clothing store)-The gentleman who ordered the check still this morning has sent it back. Proprietor-What's the matter? Salesman-He says he doesn't know the house, and prefers not to take a large check unless it is certified.

Diarrhoea, Dysentery, Cholera, &c. From General Albert Salomon Johnson, the great Confederate General.

Freddie: Papa, what does "illy" mean? Papa (willing to give the boy a lift)-A young mare, Freddie. Freddie: Well, then, what do they call a young cow, papa? Papa (slightly staggered): Oh! Ah! a-er-illy de horse!

THREE, MISS, Oct. 16, 1889. Messrs. A. T. SHALLENBARGER & Co. Rochester, Pa. Gents.-The bottle of Shallebarger's Pills sent me in February and I gave to W. G. Anderson, of this place; a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malaria poison from his system. Yours truly, V. A. ANDERSON.

Beaumont District-Second Round. Beaumont, Tex., May 15, 1889. Moscow cir. May 15, 1889. Woodville cir. May 15, 1889. R. M. SPAULDE, P. E.

GAINESVILLE DISTRICT-SECOND ROUND. Aurora, Tex., May 15, 1889. Denton cir. May 15, 1889. Aubrey cir. May 15, 1889. District Conference will convene at Denton, Tex., on Wednesday, June 13, at 9 o'clock a. m. Delegates will be elected on this round. M. C. BLACKBURN, P. E.

"Will you vote for my bill?" inquired the lobbyist of the legislator. "No, sir," replied the latter, "your bill is a swindle." "Why, man, you must have the wrong bill in mind. I mean this fifty dollar bill!" "Well, this appears to be a good bill," said the legislator, after examining it critically. "I'll vote for it, of course."

"Oh, my back!" is a common exclamation, and expresses a world of misery and suffering. It is singular this pain arises from such various causes. Kidney disease, liver complaint, wasting affections, colds, rheumatism, dyspepsia, overwork and nervous debility are chief causes. When thus afflicted seek prompt relief. It can be found best in Brown's Iron Bitters. It builds up from the foundation by making the blood rich and pure. Leading physicians and ministers use and recommend it. It has cured many, and if you are a sufferer, try it.

Professor: Microscopical investigations lead us to believe that there are colors too delicate to be discerned by the human eye-invisible colors we may call them. Student: I know the name of one of them, sir. Professor (surprised): Indeed? What is it? Student: Blind man's buff.

A sudden change of weather will often bring on a cough. The irritation which induces coughing is quickly subdued by taking Morley's Two-Bit Cough Syrup, of Tolu, Cherry and Tar, a simple and effective cure for all throat troubles.

A bilious old person of Del. Daily grew yell, and yell. "Till some physician tried Which gripped his inside, And I tell you it made him a bel.

Morley's Two-Bit Cough Syrup, of Tolu, Cherry and Tar, is the best remedy we have ever found for colds and coughs or for throat and lung diseases. We have used it in our family for years. It always effects speedy cures.

Beggar-Please give me a dime. Do not judge me by present appearances, but remember I once did business with Jay Gould. Citizen-I believe you, my man, I believe you. Here's a dollar.

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

"O, look, George, they're hanging out an ice cream sign across the street!" The words were few and softly spoken, and yet they took all the brightness out of the spring sunshine, all the music from the song birds, all the melody from the vernal zephyr, and all the change out of George's pocket.

"Red-Ake." This wonderful remedy is now rapidly coming to the front as a certain Cure for that most distressing malady, headache. In Galveston, where it has been recently come to light, it has performed many remarkable cures. Among many others, we may mention the following, to whom our readers are referred: Maj. M. F. Mott, of Willis, Moss & Ballinger, attorneys; Hon. Chas. L. Cleveland, Criminal District Judge; Capt. Robt. Irvine, of Irvine & Beisser.

"I am devoted to philology, and I love the study and pursuit of literature, and am puzzled as to which I should make my life work," said the student. "My dear boy," returned the professor, "why don't you toss a cent and decide the matter that way? Heads, philology; Tails, letters."

WANTED AGENTS. MISSOURI STEAM WASHING. The water is pure and contains no soda ash. It is the best for washing clothes. Write for circulars. J. W. B. WOOD, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 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2585, 2587, 2589, 2591, 2593, 2595, 2597, 2599, 2601, 2603, 2605, 2607, 2609, 2611, 2613, 2615, 2617, 2619, 2621, 2623, 2625, 2627, 2629, 2631, 2633, 2635, 2637, 2639, 2641, 2643, 2645, 2647, 2649, 2651, 2653, 2655, 2657, 2659, 2661, 2663, 2665, 2667, 2669, 2671, 2673, 2675, 2677, 2679, 2681, 2683, 2685, 2687, 2689, 2691, 2693, 2695, 2697, 2699, 2701, 2703, 2705, 2707, 2709, 2711, 2713, 2715, 2717, 2719, 2721, 2723, 2725, 2727, 2729, 2731, 2733, 2735, 2737, 2739, 2741, 2743, 2745, 2747, 2749, 2751, 2753, 2755, 2757, 2759, 2761, 2763, 2765, 2767, 2769, 2771, 2773, 2775, 2777, 2779, 2781, 2783, 2785, 2787, 2789, 2791, 2793, 2795, 2797, 2799, 2801, 2803, 2805, 2807, 2809, 2811, 2813, 2815, 2817, 2819, 2821, 2823, 2825, 2827, 2829, 2831, 2833, 2835, 2837, 2839, 2841, 2843, 2845, 2847, 2849, 2851, 2853, 2855, 2857, 2859, 2861, 2863, 2865, 2867, 2869, 2871, 2873, 2875, 2877, 2879, 2881, 2883, 2885, 2887, 2889, 2891, 2893, 2895, 2897, 2899, 2901, 2903, 2905, 2907, 2909, 2911, 2913, 2915, 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Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder allows no harmful Ammonia, Lime, or Alum. Sold only in cans.

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ONE YEAR.....	\$2 00
SIX MONTHS.....	1 00
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Perfection.

There is no such thing as absolute perfection in this world, but in different branches of science and art, there is a close approach to it—in piano-making, for example; but in no factory have such strides and rapid improvement been made as in WHEELER'S. The tone of the Wheelock delights the ear, its finish pleases the eye, its mechanism coaxes the finger student to continue practice, while the price suits the most careful father-familias.

In instances where a customer does not desire to purchase at once, I allow six months' interest to apply on the purchase of a new instrument, and make the deferred monthly installments as small as I consistently can—thus placing what is ordinarily an unobtainable luxury within the reach of people of limited means. Call and inspect my stock of new and second-hand pianos.

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A. P. Davis M. D., No. 909 Elm Street, Dallas Texas, one of the most noted Specialists in this country, is making a tour through the principal towns of this state, for the purpose of accommodating the many who need surgical operations of the Eye, while en route from those who make a specialty of such operations; and is prepared to do anything in that department required, such as the removal of Cataract, Pterygium, Entropion, Entropium, Strabismic Cross-Eyes, Curing Granulated Eye-Lids, etc.

New England Mutual Life Insurance Co., Boston, Mass.

ORGANIZED IN 1855.

ASSETS \$10,794,839 45
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Among the many attractive features of the old and reliable company, the following are mentioned: No gambling or speculation schemes or ambiguous terms in the policy contracts of this Company. All its policies are non-forfeitable, under Massachusetts non-forfeiture law, after the payment of two premiums, and worth a cash and paid-up insurance value every year during the continuance, with annual distribution of surplus on all forms of its policies, which can be applied to reduce the premiums or to increase amount of insurance. Its *Life* *Endowment* contracts are the cheapest and most attractive form of guaranteed insurance issued. Its policies can be used as valuable collaterals on account of their guaranteed cash surrender values at the end of each year, which is credited on the back of each policy. Good and reliable agents wanted.

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J. E. GARDNER, Gen. Agt., Dallas, Texas.
Office, Room 303 N. Tex. Nat. Bank.

Headache. GALVESTON, April 30, 1889.

Messrs. C. W. Preston & Co.

GENTLEMEN,—I make haste to say that one dose of your "Head-Ake" relieved me of a severe headache in twenty minutes. Please send me a large bottle to take with me on my trip to New York. Yours,
ALBERT WEIS,
Pres. Board of Water Commissioners.

THE CAPITOL HOTEL,
900 Main Street, Dallas.

This elegant hotel has just been newly furnished throughout. It has sixty fine rooms with south ventilation. It is situated in the Center of the city, only one block from the new postoffice. Rates \$1.00 to \$1.50 per day.

ORR, McILROY & Co., Proprietors.

HOUSES FOR ALL!

How, When and Where to Get a Home, on Very Small Payments.

Cities and towns advancing with the phenomenal growth of Dallas, invariably get short of housing accommodations; and in such cases not only do purchasers time become excessive, but it is even difficult to get houses on any terms.

THE ANGLICAN LAND AND LOAN CO., (an institution heavily backed and thoroughly progressive,) have arrangements by which they CAN MEET THIS REQUIREMENT. They are prepared to sell lots and build houses in SOUTH, EAST AND WEST DALLAS, on the very easiest terms: only one-fifth cash, and balance in five years, on *instalments*. They will build any kind of house from \$250 to \$5000, allowing parties to furnish their own plans and specifications, and make their own contracts; the company paying for the improvements and giving purchasers time as above. This does away with high rents, as a home can be thus bought for less than what would be paid out in rents. And not only this, but the advance alone on the property, during that period, will undoubtedly pay more than the whole rental.

For full particulars call on the property, OFFICE 110 SYCAMORE, BET. MAIN AND ELM. Correspondence promptly attended to. Office hours 9 a. m. to 5 p. m. Telephone 59.

Agents wanted, both ladies and gentlemen. Each one stamped for particulars. E. Arnold Co., 608 Elm street, Dallas, Texas.

Gen. Butler and admiral Porter quarreled about the fall of New Orleans in the late war.

SHERMAN, TEXAS, Jan 4, 1889.

A. B. Richards Med. Co.: Gentlemen— I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe Ringworm of about a year's standing, after several other remedies had entirely failed. Respectfully,
H. S. HYEMAN.

Obituary—Texas.

Jake Jones, at Olive.
Mrs. Jones, at Flatonia.
Rev. Allen, at Crawford.
Minter Cox, at Abilene.
Mrs. DeWitt, at Abilene.
Mrs. DeWitt, at Abilene.
W. H. Mounts, at Denton.
J. Hutehrافت, at Sherman.
Chas. Ragsdale, at Flatonia.
Miss Callie Hunt, at Dallas.
Andrew Dobbs, at Eastland.
Mrs. Myra Null, at Midland.
H. W. Woolf, at Black Jack.
Mrs. E. C. Caviness, at Paris.
Alfred Brown, at Galvestonville.
Col. R. H. Taylor, at Bonham.
Mrs. B. F. Shirley, at Holland.
Mrs. Dorah Murry, at Holland.
Mr. Thos. L. Black, at Austin.
James Holmesly, at San Angelo.
Gustave Southworth, at Corsicana.
Mr. A. C. Erdelbach, at Flatonia.
Mrs. Ella T. Miller, at Arlington.
Mr. M. D. Gleeksman, at Galveston.
Mrs. Geo. B. Nichols, of Galveston.
J. Watson Campbell, at Honey Grove.
Rev. J. E. McWhorter, at Lewisville.
John W. Lounsbury, at San Antonio.
Alfred Boyd, (colored), at White Rock.
Warren Dullarhide, aged 13, at Denison.
F. S. Foster, from Galveston, buried at sea.
Ernest Kirby, at Choctaw creek, near Sherman.
Mr. Harrison County Marsh, at Farmers' Branch.
Rev. Wm. Littlejohn, at Albemarle, Assumption Parish, La.
Rebecca, little daughter of Mr. and Mrs. Eli Baker, at Dallas.

Texas Casualties.

On May 8 R. B. Gatling's house burned. Insured for \$800. Supposed to be the work of an incendiary.
At a picnic at Hill's prairie, May 7, a handsome boy of thirteen was killed by a kick from a horse within twenty steps of his mother. Name not given.
Mr. Ira Sharp, of Decatur, was killed by a kick from a mule May 5.
Outworn and small bugs are devastating gardens in Terrell.

Mrs. Terrell and Mrs. Bowen, of Terrell, visitors in Fort Worth, were badly injured by a horse running away with the buggy while they were out driving.
B. F. Brown's residence, in Longview, was burned to the ground May 7. The family barely escaped. Loss \$1500; insurance \$1000.
Monroe Wilson, near Gainesville, an advocate of free thought, was so frightened by a phrenologist that he became insane, was put in jail, and will be removed to the asylum.
Willie Champin, of Wylie, who was shot recently, is still paralyzed through the effect of the wound. His father intends bringing him to Dallas for treatment.
At Texarkana a young bride of a few hours was locked up, declared weak-minded from a spell of scarlet fever which she had in childhood. The public sympathize with her and fall to see evidences of weakness, and await developments with interest.

Jasper Sears, of Van Alstyne, was bitten by a rattlesnake May 9, on his middle finger, and his arm turned black to the shoulder. The doctor thinks recovery is doubtful. Little Willie Slate was also bitten. His father gave him half a pint of whiskey without effect. A year ago about this time he was bitten by the same kind of a snake.
A Mr. Carter, brakeman on the Missouri, Kansas and Texas railway, fell from a freight train near Alvarado early on the morning of May 8, and broke his back. The wounded man was taken to Denison on the noon passenger train and conveyed to his home.
Mr. John G. Davis, a druggist of Grapevine, made an assignment for the benefit of his creditors Tuesday. His liabilities are \$1900, and assets \$1600. Dr. T. B. Dorris is made assignee. Mr. Davis went to that place about eighteen months ago from McKinney. This is the first failure for years; in fact there have been only two since this was a town.

Take home a box of Colgan's Tally-Toll Gum. Perfectly delicious.

Texas Incidents.

Cisco reports grand wheat crops.
Albany reports fine crops in small grains.
Hubbard will soon start another newspaper.
Jefferson is in the midst of a building boom.
Colorado City expects to supply Texas with salt.
The Greenville creamery is now in operation.
San Antonio will construct a rapid transit railway.
Weatherford will build a railroad to the coal mines.
Work on the Fair grounds at McGregor is progressing.
Fort Worth has been in trouble about the waterworks.
Vernon will soon have a new weekly Republican paper.
A remarkable cave has been discovered near Denison.
The Fireman's Convention will meet in Palestine next year.
The three Atlanta Sunday-schools indulged in a big picnic May 9.
The Knights Templar held a convention in Fort Worth May 7.
The Overton Sharpshooter is for sale. Died for want of patronage.
Farmers near Terrell are destroying bugs and flies with lights at night.
Greenville's city schools have just closed with satisfactory exhibitions.
Terrell schools have closed with an entertaining commencement exercises.
Egloff Bros. of Valley Mills, expect to erect a roller flouring mill at McGregor.
Nine stone buildings will soon be erected in San Antonio. Total cost will be \$50,000.
The Central railroad is boring an artesian well at Bremond. They have bored 600 feet.
Mrs. Morrison, Gen. Houston's daughter, will take charge of the postoffice of Abilene.
The Terrell asylum has contracted for 1,000,000 brick in addition to what they have.
The first wool sold in Colorado by W. H. Wiley, (4900 pounds), at twenty cents, on May 7.
Galveston has secured reduced rate tickets to the approaching semi-centennial and interstate drill.
Hubbard city council will issue \$8000 bonds for a brick academy, payable in thirty years at 6 per cent.
S. C. Kilgore, of Denison, has the contract for five brick business houses, to be erected at Whitewright.
Capt. S. J. T. Johnson and Judge W. R. Bright, of Corsicana, have gone to Amarillo to establish a bank.
Twenty thousand pounds of wool were sold at San Angelo, May 6. Warehouses nearly full and more coming in.
The Navarro county school will hold a Teachers' Summer Normal Institute at Hubbard, commencing July 25.
Ex Confederate and ex-union soldiers made a joint decoration of soldiers' graves May 7,

in Waco. About 5000 persons attended. All business houses closed in honor of the occasion.
San Angelo V. M. C. A. is three months old, and numbers seventy-eight members, and has a reading room well furnished.
A meeting of the druggists was held in Dallas, beginning May 14. A very interesting program was carried out.
The Board of Trade took the necessary action for the purchase of a Board of Trade building at Austin by issuing \$25,000 bonds.
The Cherokee Land and Iron Company of New Birmingham filed an amendment to its charter increasing its capital stock to \$1,500,000.
The Bankers' Convention met at the opera house, Dallas May 8. The session opened with prayer by the Right Rev. Bishop Garret.
Miss Willie Crowder, of Marshall, has filed suit for \$5000 against the Western Union Telegraph Company for failure to deliver a telegram.
The Firemen's Association, which met at Paris, May 9, was well attended, and was considered a grand affair. Thirty-six counties represented.
A number of the New England capitalists who accompanied the excursion to Denison two weeks since have returned and will locate permanently.
The Dallas county tax collector's report shows the collection of \$48,000 occupation taxes in the city the past year, being an increase of \$9000.
Galveston, May 10, appropriated \$25,000 to be added to the \$50,000 already appropriated, for building the medical branch of the State University in that city.
Col. W. S. Herndon, of Tyler, attorney for the M. K. and T. R. R., has resigned his position and accepted an office under J. Gould. He is now in New York.
The Dallas Manufacturers' Association has secured a separate building in which the products of Dallas factories are to be exhibited at the Spring Fair.
The Knights Templar, in convention May 8, at Fort Worth, had a grand time. The only thing to mar their enjoyment was the loss of a fine gold watch belonging to E. T. Ellis, of Ciebourn, from his room at the Pickwick, valued at \$410.
The Farmer's Alliance have purchased the Brown mill at Black Jack and are putting in new machinery and other improvements. They have a cotton yard and mill, which enterprises will be followed by others in the near future.
The Houston and Texas Central Railway Company, the Sunset, the Texas and New Orleans and the Texas and Pacific have paid the annual interest on their bonds held by the school fund.
J. A. Taft, of the geological surveying party, found a part of the jaw and tusk of a mastodon on Comanche Peak near Granbury. The tooth if intact would measure four to four and a half feet. It is proposed to put them on exhibition at the State Fair.
Mr. R. Melcher is the proprietor of the Weatherford Pottery Works, which are turning out churns, flower pots, butter jars of all sizes at the rate of 400 per day. The ladies of that city are doing some beautiful clay modelling work.
Fort Worth proposes to contract with the sisters of charity in charge of the St. Joseph hospital, late of the Missouri Pacific hospital, to care for city patients at seventy-five cents per day each, this to conclude everything but medical attendance, which will be furnished by the city physician.
The governor will probably appoint the State oil inspector in advance of the date the law takes effect in order that the appointee may organize his force by that time. It is stated the best recommended applicant is a graduate of the chemical department of the State University.
Mexico's first shipment of cans arrived last night, 70,000 in number, and on May 7 steam was turned on and the signal was given for hands to go to work in the new cannery. A large quantity of peas were on hand, and over ninety hands were put to work the first day, and 8000 nearly 1500 cans of peas are stored in the cooling room.
Word has just come to town of a very sad accident at Mr. J. B. Parks' farm, two miles from Iredeed May 10. The country was visited with a very severe thunderstorm. Mrs. Parks and her little ten-year-old daughter sought shelter from the storm in an old building on their place which was struck by lightning, killing the child instantly and rendering Mrs. Parks insensible for some time, though not seriously injuring her.
The success of the new salt well at Colorado City is astonishing even the projectors of the work, who started in with the most sanguine expectations. Another vein of pure salt was struck Friday, May 3, and the drill is still at work in it. The well now has passed through more than 110 feet of solid rock salt. Work on the tanks, etc., is being pushed rapidly and the works will soon be in operation. A thirty foot wind mill has been ordered to take the place of steam in pumping up the brine. The well is 750 feet deep, but the water rises within 300 feet of the surface.
Mr. S. M. Penland, who is somewhat of an antiquarian, has a very interesting historical relic, the dagger or poniard that was taken from Santa Anna at his capture at San Jacinto, and which has since been in possession of the survivors of General Sam Houston. The hilt and scabbard of the knife are made of tortoise, the end of the scabbard being tipped with gold and secured with gold bands. The hilt guards are also of gold. It is a beautiful weapon and has evidently been taken good care of during its fifty years of inactive service. Mr. Penland is a resident of Galveston.
At Fort Worth, March 3, a contract was signed by Henry Koppel and the agents or owners for the sale of the coal lands near or at Bridgeport for \$45,000, a \$350 forfeit being deposited. This coal is reported by an expert and the best vein is reported at 34 to 35 inches thick, a good bituminous coal, burning free from clinkers, with white ash and rich in volatile matter. The projected line of the Dallas and Pacific is within a mile of the mines. Dr. Koppel expects to place the coal on the market as soon as lines of railroads are opened to the mines, at the rate not exceeding \$3.75 here, and but little, if any more, at Dallas at wholesale or for manufacturing purposes.

Miscellaneous.

Fires are raging near Saginaw, Mich. The viceroxy of China is expected to die. St. Johnsbury, Vt., was destroyed by fire May 9.
Outworn are damaging the crops seriously in Arkansas.
The attendance at the Paris Exposition averages 71,000 a day.
Women in Chicago are earning an honest living as general repairers of clothing.
One hundred thousand Americans are expected to attend the Paris Exposition.
On May 9 the mercury in the thermometer was at 90 in the shade at Staunton, Va.
In Westchester, N. Y., five of the family of Mr. Bowens were burned to death in their homes.
Lutheran orphan house, at Solonopole, Pa., was burned May 8; loss \$12,000. No lives lost.
Gen. Wm. S. Harney, the oldest officer of the United States army, died at Orlando, Fla., May 8.
Ex-Secretary Bayard's daughter, Nannie, is called the most thorough horse woman in Washington.
Senator Cameron will visit his Arizona ranch. Later he will go to Europe with his wife and daughter.
The railroad conductors will hold their annual session in Denver on the 14th, and continue in session ten days.
The Drake Zouaves and other union soldiers, of Elizabeth, N. J., gave Gov. Gordon, of Ga., a reception May 9.
Two hundred girls are now receiving an education in the medical school of India. Madras has supplied six well qualified female doctors.
A woman in Chicago desiring to earn her living, turned her attention to baking pies and cakes, and now engages several ladies to assist her.
A Lawrenceville, Ga., cyclone carried part of a fence twenty feet and set it down again just as it had stood, every rail from the ground up in its place.
Robert T. Lincoln, newly appointed Minister to England, was banqueted by the Union League Club May 9. Five hundred gentlemen were present.
St. Louis held the fifth annual convention of the American Library Association, May 8, with fifty delegates. Reports showed the society in a good condition.
The New Bedford bark was blown up and almost destroyed March 1. Fire on board were killed and five others injured in consequence of cigarette recklessness.
The Illinois Central railroad carried in 1887 370 car loads of bananas from New Orleans to the North. In 1888 the same line carried 4108 car loads.
The steamship City of Paris, of the Inman Line, arrived at Sandy Hook 11:15, May 9. She came from Queenstown in five days twenty-three hours and seven minutes—the best time on record.
Hannah Battersby, the fat woman, was advertised as weighing 800 pounds. She was weighed after her death and the exact figures were 345 pounds.
The Scotch Irish Congress convened at 11 o'clock in Columbia, Tenn., May 8. The meeting was held in a mammoth pavilion situated amid most beautiful surroundings.
Forest fires are raging in Michigan and great suffering prevails. The town of Norway fought the fire, and just as the people gave up hope a rain came and put out the fires and saved the people.
A large number of Western railroads will soon issue orders that no picnic or excursion trains will be run over their roads on Sunday. Such an order has been in force on the Vandallia several years.
Freight train No. 105, south-bound on the Missouri, Kansas and Texas railway, was wrecked May 8 near Eufaula, I. T. The engine with eighteen cars left the track and was badly damaged. No one seriously injured.
On May 8th, the Y. M. C. A. held its twenty-eighth international convention in Philadelphia. (One thousand delegates present. United States, Canada, Germany, England, Sweden and Switzerland were represented.)
The Hawaiian princess, Victoria Kaiulani, will visit England this summer, passing through America Incognita. She is a niece of Kalakaua and second in succession to the Hawaiian throne.
In London, England, \$300 have been subscribed for Capt. Murrell, of the British steamer, Missouri, who rescued the passengers of the Danish steamer, Denmark, in mid ocean.
The funeral of Count Tolstol, minister of the interior, took place May 10. The czar was present. He has donated to the widow 200,000 roubles and has granted her a yearly pension of 6000 roubles.
Miss Bella E. Pierson, a printer, working at the case on the Ledger, Louisville, Ky., has just been elected a member of the Board of Trustees of the Trade and Labor Assembly, of that city.

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- 2d. Each Scholarship to be contracted for and purchased for cash within ninety days from the date of this notice—May 1st, 1889.
- 3d. Each Scholarship to cost, as above, without cash, \$125. As above, with \$10, \$100. Only five will be sold, and none after Aug. 1st upon these terms. Correspondence solicited.

J. W. ADEISSON,
SULPHUR SPRINGS, TEXAS.

STRAYED OR STOLEN

A Medium Bay Horse, about fifteen hands high, about thirteen years old, saddle marks and with a large barbed wire scar between fore legs. I will pay a liberal reward for his return. T. R. PIERCE, DALLAS, TEXAS.

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