

**THE SABBATH DAY.**  
R. B.

The Dallas News of May 22, in commenting on this subject (the Sabbath) as a day of rest, admits that the custom is a beautiful one, yet declares that neither the Congress nor the legislature of any one of our States has the right to stop a single wheel on a single railroad train, because this government was founded on the idea of the fullest civil and religious liberty to our citizens.

I ask the question if it is lawful for our legislative bodies to say—as they all have said—that certain business houses shall be closed, and all such business suspended on the Sabbath day, why have they not equal right and authority to stop the running of Sunday trains? If our reason, observation and experience teach us that there is wisdom in these decrees, why not extend them to all business of every kind? If it is right to say that one legitimate business shall close on that day, it is equally right and proper to declare all business suspended. If it is policy to suspend one, the same policy applies to all.

If we wish to obey the divine injunction, it is our duty to do so. "On the Sabbath thou shalt do no work," etc.

And though in our foolish vanity we boast of our freedom and our independence and our right to worship God or not, as we choose, yet as a nation and as a people, we profess our belief in the Bible.

Every court that sits; every legal instrument that is written; every newspaper, every periodical and every book that is printed—no matter how much of blasphemy and doubt they may contain—is forced to give evidence of its authenticity.

And though many of our public men profess their disbelief, yet do we see every legislative assembly opened with prayer, and from day to day invoking the guidance of the Supreme Ruler for wisdom in our deliberations. Is all this a mockery? Are we a nation of hypocrites?

The News seems to think that the next step will be to require all to attend church and to intimate that if the first authority is granted, the latter is implied.

There is a vast difference in suspending all business on the Sabbath and in requiring all or any one to attend church.

The irreligious or indisposed can remain at home if they choose, but professing to be a Christian people and believing in the Bible, it seems inconsistent to encourage or even tolerate the scenes that are common all over our country on the Sabbath day.

It is clearly commanded, and no one can doubt the wisdom of the decree, as a physical necessity, to say nothing of the moral or religious feature, yet because this is a free government and our people have a right to do as they please, therefore our legislatures have no right to object to any violation of the day.

All moral wrongs being religious wrongs also, some are forced to the conclusion that being a moral wrong, it is therefore a religious question and hence not a subject of legislation.

Strange doctrine. It might as well be argued that because the Bible commands us not to steal, therefore, dishonesty is a religious question, and for any legislature to declare theft punishable, would be an infringement upon our personal liberties. Theft being declared wrong by the Bible, therefore it is a moral and a religious question, and being a moral and a religious question is not subject to legislation. But is such the policy of any civilized nation? And if it should likewise be the policy of our government to declare that all business, even to the running of trains, should cease on the Sabbath day, is it a valid objection that the Bible declares that day to be a time of rest, or that Christian people respect it as such?

The great dread of a great many people seems to be that their morals are sought to be improved, and that sooner or later they will be forced by very necessity to become good against their will, while in fact no such hope could reasonably be entertained.

Laws are made for the protection of the law abiding, and for the general good, and the guilty are punished, not that their morals may be improved, but because their violations merit it, and also to deter all such from repeating such violations, because they are injurious to society.

"They would not believe, though one were to rise from the dead," applies all along the ages, and no matter how general our laws might become for the suspension of all business on the Sabbath, nor "how beautiful the custom" would be admitted by even disbelievers, some would be found to contend that their rights were infringed upon.

"A beautiful custom," says the News. Why beautiful? Is it the observance of the Sabbath that makes the custom beautiful, or its violation? Is it the rambling of noisy trains or the monotonous sounds of some newspaper press?

How different the chiming of church bells, the music of the choirs, the happy laugh of innocent children as they go gleefully to their Sabbath-schools. Contrast with these the haggard looks of the man or woman who toils every day in the seven, and see their children, also. What a difference! Life at best is a weary existence to many, and even if their hearts do not crave it, their health demands it.

"A beautiful custom." How much more so if, instead of a partial closing of shops and stores, there should be a

general suspension of business. Beautiful indeed, if, instead of base ball games and picnic excursions, all would unite in keeping the day sacred.

**THE SEMI-CENTENNIAL OF TEXAS CONFERENCE.**  
REV. H. V. PHILPOTT, D. D.

Brethren: The next session of the Texas Conference will be the fiftieth, and I propose that we celebrate it at LaGrange, during the session, at a time which will suit the conference and the committee on program. Let all who have ever been members of the conference be invited to be present and participate in the celebration.

It is true, LaGrange is not a large city, but it is to be presumed that should it be found necessary, she would strain herself a little for a few days that the brethren might enjoy this reunion. And then it will be quite near one of the oldest centers of Methodist life and movement in Texas. Rutersville, one of the oldest, if not the oldest institutions of learning founded by the church in the State, is distant only a stone's throw.

What say you, Whipple and Wesson and Thrall, et al? It would be a fitting time for the production and perpetuation of memoranda, which will be history for coming centuries. Texas was a nation standing between two powerful republics. Her people were few, but wise and brave, while her opulence in natural advantages rivaled the dreams of poets. One of these republics claimed her as a vassal, the other sought her hand in honorable wedlock. Of course the suitor won. Now she is just on the eve of becoming the empire State of the grand confederation of States of all time. Her history is a perennial romance, and must continue to inspire the bard of story and of song for coming millenniums. Let all Texas Methodists be duly invited to unite with us in this celebration. To this end I move that J. W. Whipple and Jas. M. Wesson, of the Texas Conference; O. M. Addison, of the Northwest Texas; H. S. Thrall, of the West Texas; J. C. Woodlan, of East Texas, and one each from the other conferences not named, be a committee on program.

**METHODISM AND THE TRANSFER POWER AGAIN.**  
REV. J. S. GILBERT.

I wrote approvingly when I said: "Such a system requires the arbitrary exercise of power on the one hand and absolute submission to authority on the other," and with no intention of criticizing adversely our Methodist economy; for I had just said: "Its itinerant system is at once its chief glory and never-fading sign of aggressiveness and power." I certainly did not intend to convey the idea that the authority exercised was unauthorized, and that the submission to it was blind. Touching the law, if a man keeps the law, there is nothing arbitrary; but touching the men who are sent, there is indeed much that is arbitrary, at least in the seeming, when we consider that appointments are made without consulting them, and that, too, to fields to which they do not want to go. The law authorizes the sending of men, and binds them to obedience, but the method of such sending has never been defined. Sometimes men are consulted and go; often they are not consulted at all, and yet they must go or do worse—i. e., for obedience be retired in disgrace. But the doors of ingress and egress to an annual conference, like the happy gates of gospel grace, stand open night and day, so that men may go in and come out at will; but while they are in, they must yield to the lawful exercise of power. I am glad it is that way, but must insist upon uniformity in the exercise of the episcopal prerogative. To make fish of one and flesh of another will surely in time break down the system. Already there is an undercurrent of dissatisfaction, not with the system itself, but with the seeming inequalities of operation. It is understood that there are privileged classes—that there are men who get what they want, and it is known that there are hundreds more who must take what they can get. This is a point that should be well guarded. Let all share alike. Send men where they ought to go, but do not consult them, or consult all. But in the matter of transferring men, there is also dissatisfaction and complaint.

1. That any annual conference should be converted into an ecclesiastical Botany Bay—that is, that men unacceptable from any cause, and incompetent men, should be foisted upon a conference while it has not the right to object. This has sometimes been done. It will be answered: Your remedy is in their prompt location. Yes; but we all know how difficult is the operation of that law. A tearful speech or two will sweep away all reason and common sense, and leave us in possession of an elephant.

2. That any annual conference should be converted into an ecclesiastical sanitarium. Sick men, where work is to be done, are not wanted anywhere; in fact, at home is the best place for them. There they can be nursed, cared for and possibly restored; but if not—and they must go out in search of health—let them do so, but as supernumeraries of their own conference, and if health is restored, then let them be transferred. If health is not restored, let them go to heaven from their own conference.

Again: Old men are best with their old friends. Why, God bless the good old brethren, both here and everywhere; but surely it is unjust to them as well as to the conferences where they go for aged brethren to swap homes in the evening

of life. It is unjust to them, because they are bobbed of the old time sympathy and help. It is unjust to them, because it puts them under the necessity of depending upon the success and greatness of the past for present position and standing. Such men often complain that they are not appreciated only because they are not known, and it being too late in life for them to take a ground start and build up, their ministerial life suffers a kind of eclipse, and a shadow falls where there should be nothing but brightness.

It is unjust to the conferences where they go. The men who reap down the fields should be supported by those whose fields are reaped. This may look sinister, but I plead for those of my own household. The coming of an old man from another conference means a shortening of rations for those who have spent their lives here. Let each conference take care of its own. To me it is pitiful all around to see an old man transferred.

3. That there ever should be special transfers, or that birds of passage should be allowed to build a nest and incubate a year or two, only to fly away and leave the care of their tender nestlings to others; or, to change the figure; that wandering stars should give a fitful gleam in passing, only to leave a darkness more profound, is both unfortunate and unwise. It means that better men shall take a lower place, and that home talent is at a discount. It means the doing of work by men who have neither abiding interest nor sympathy. Above all, it means the destruction of the home idea, and gives us a practical illustration of the itinerancy run wild. Connectionalism does not blot out conference lines, nor destroy local interests.

**MORAL CULTURE OF CHILDREN.**  
MRS. MARY B. LESSELLS.

Science has of late years entered the nursery and watched from the very cradle, in systematic, accurate way, the development of soul-activity, or more properly speaking, mind-activity, for the scientists making these observations were studying the mental rather than the moral nature of mankind. The development of the faculties employed in learning to talk have been a special study, and not many years ago Mons. Egger, a French scientist, read the result of his careful investigations on the subject before the Academy of Science.

Darwin carefully observed his own child and claimed for it the invention of the word "Mum" for food when a year old, and that memory dawned just exactly five and a half months before the invention of his first word, as evidenced by his knowing his nurse's name.

Faine studied his own little girl and made observations on her early capabilities of seizing analogies, and detecting resemblances in the midst of differences. Child-nature and babyhood have been studied and lectured upon and written upon in all their different phases, but least, I think, upon their most important phase—that is, the moral phase. How soon is developed in the child the idea of right and wrong? At what age does he begin to recognize the true and the false? When should begin his first lesson in moral culture?

Ah! the scientist, with cold, calculating eye, may enter the nursery for data to be written out in his learned works on Physical Science, but there is one warmth in the nursery with eye all warm with love-light, and heart aglow with holy affection caught from heaven's own altar that can take the data in the matter of this other phase of child-nature that we say perhaps has been too little thought of.

A pretty story of a mother bird is told and vouched for in St. Nicholas, May number. A lady saw a little bird fall from its nest. She replaced it, and the next day saw it fall again, but this time only a foot, when it seemed suspended. She climbed to the nest to investigate this matter, and found that each little bird had a horseshoe tied around one of its feet, and attached to the nest.

Whether this tying was due to chance or to the sagacity of the mother bird we cannot say, but there is a lesson in it that mothers may ponder.

It they know the pit-falls and snares that lie in the paths ahead of their little ones, and oh! while they can, had they not better tie them to principle, to honor, to truth and to religion? If the unwary, untired feet then fall, they will fall only a little way and will surely come back to the right.

Every mother should keep a journal, says some learned doctor lecturing on child-nature. Busy, absorbed motherhood laughs at this, but there is a kind of journal that mothers do keep, or should keep.

Mary "kept all these sayings in her heart." Keep the heart journal. Note down the dawning of soul activity, and when the moral nature begins to show signs of development, then is the time to set the little ones right, to tie them, as it were, that the snares of the evil one may have no power over them.

Just as the mind at a very early age can seize upon analogies, and find likenesses in the midst of differences, so can the soul of the little child at a very early age take in spiritual truths, sift the true from the false, and recognize deception at a glance.

Hannah waited not for any line of accountability, or any visible dawning of soul-activity, but as soon as she had weaned the child Samuel, carried him home of the Lord. I believe that God speaks at a very early age to little chil-

dren. The still small voice is heard when clustering curls are on the brow and innocent prattle on the lips.

Ingersoll, lecturing on the Future of Materialism in Washington City a few days ago, painted a picture of that future. It was this: "When that age dawned upon the world no mother would gaze into the eyes of the infant upon her lap and imagine that some day it might writhe in the tortures of hell. Oh! great epoch. Oh! happy motherhood. What knew he of holy motherhood, that he should think for a moment that a mother ever suffers the idea of lost to be connected with her pure and innocent child? No, she may fear that the feet may go wrong sometimes, that sin may have dominion some day over the child, but not in the long eternal years. Hope and love hand in hand go down the vista of coming years and point for the mother glowing pictures of her child as he advances on life's road. Never, never does despair overtake its path over the loving mother's heart when the innocent God-given babe is in her sheltering arms. The mother may not be what all motherhood should be, but if she is ever so wicked herself, she will not class the pure, untainted soul of her child with the lost."

Christ was speaking to the disciples when he said: "Suffer little children to come unto me." The mothers had brought them. If he had thought they needed an admonition about the children, it would have doubtless been: "Lead the little children unto me," for all unlike motherhood does it seem to keep back children from good. All mothers want to lead their children unto the good. Do not many of them suffer the golden opportunities to pass unheeded by?

**THE HOME CONFERENCES.**

**Mineral Wells.**  
W. L. Harris, May 20: Just closed a gracious revival at Studennes, five miles from this place. Results: Eighteen conversions, twenty conversions, and the church wonderfully revived. All praise to God for victory.

**Waxahachie.**  
F. M. Winburne, May 23: Bro. F. P. Ray kindly consented to conduct Children's Day at Bethel. Results: Good sermon, good meeting, people edified by the faithful, earnest preaching. Collected \$2.50. Come again, Bro. R.; we need you.

**Bowie.**  
C. H. Ellis, May 20: I leave here to-day, having been engaged here since Thursday night preaching and assisting in special service. The Lord is here, and the people are in expectation. The house was crowded yesterday and many were turned away from the door for lack of room.

**Rock Circuit.**  
T. T. Booth: The prospect for a good crop in this (Cherokee) county was never better at this time of the year. The outlook religiously is fair only. Let all the people be thankful and serve the Lord with a perfect heart and with a willing mind, and all will be well within and without here and hereafter. Amen.

**Stims and Glenwood.**  
F. M. Winburne, May 23: Children's Day was observed at Glenwood last Sunday with glorious success. Prayer, preaching, speaking and music—vocal and instrumental—were the order of the day. Results: Collected \$5.10, baptized six infants, received four into our church at night, and winding up with a good shout and hand-shaking.

**Santa Anna.**  
G. D. Wilson, May 20: Our second quarterly meeting was held here the 18th and 19th. Our esteemed presiding elder present, looking closely after the interests of the church. Official attendance small. Finances far behind. Assessment for presiding elder, \$50; for preacher in charge, \$500. Not quite one-fourth paid to present time. A recent destructive hail storm nearly ruined crops in some sections of this country. Rain needed. Health good. Generally crop prospects fine.

**Terrell.**  
Mrs. Hunt, May 23: Mrs. M. A. Allen, Secretary of Terrell district, organized a Parsonage Society at Forney on the 11th day of May, 1889. Twelve names on roll of members: President, Mrs. J. C. Shands; Vice-President, E. R. Shrader; Second Vice-President, B. J. Douglas; Corresponding Secretary, Miss Emma Devers; Recording Secretary, Kate Fields; Treasurer, Mrs. A. J. McDowell.

**Comanche.**  
Sam J. Franks, May 20: Children's day was observed in Comanche, and a high day it was. Our church was well filled at an early hour with bright faces. The program furnished by our Publishing House was carried out to the letter, which made a very happy impression upon the congregation. The most interesting feature of the occasion was the enthusiasm displayed by the little ones in the collection—the rush forward to deposit their mite. \$11.10 was the result.

**San Diego.**  
J. W. Gibbens, May 22: Our second quarterly conference was held at Collins, Texas. Also a camp-meeting in connection with it, which resulted in great spiritual blessing to the church, with eleven or twelve conversions. Six accessions to the church, with great awakening of sinners. Two collections were raised, one for a blind brother,

C. S. Adkins, of \$27.30. The other for conference assessments of \$102.25. Part paid down, the rest by subscription.

Allow me, Mr. Editor, to say the only help was our beloved Bro. Brown, Bro. Pate, McNelan, exhorter; some other brethren from Lagarto, and last but not least, the good Lord.

May God ever bless the good people of San Diego mission.

**Anson.**  
D. C. Stark, P. C., May 22: Anson, by my hand, sends out postal cards this week to the pastors of many of our churches all over the country, asking for help to build a Methodist church at this place. Anson is an important place for Methodism, and Jones county has not as yet a single Methodist church. Our people are poor, but deserving, and are doing all they are able to do. I pray then, brethren, help us. The help will do much to plant well Methodism in this rapidly developing country. Let the brethren act promptly, as we want to commence to build at an early day.

**Waxahachie.**  
A. M. Dechman, May 23: The Methodist Sunday-school at this place, together with a large congregation, duly observed on the third Sunday—19th instant—"Children's Day." The exercises were of the most interesting character and were enjoyed to the benefit of all present. Our secretary reported an attendance of 200 scholars on that day. Collection amounted to \$19. The day was generally observed throughout the country. The Sunday-school cause is growing in importance; is claiming more attention from the church and is entitled to more of its hearty co-operation through its prayers, service and money.

**Henrietta.**  
Jas. L. Pierce, May 25: Last night we closed a two weeks' meeting. There were forty conversions and the church is greatly revived. We are deeply grateful to Bro. M. N. Neely for four good sermons and to Bro. T. E. Sherwood for about ten days' good preaching and zealous work. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Exclusive of the new converts, we have received this year by ritual and certificate thirty-six members. At Wichita Falls we have added a thirty by thirty addition to the church, thus making a commodious house for worship.

**Stephenville.**  
A. C. Benson, Dodds, May 20: A heavy storm swept across the country from southwest to northeast, about 3 o'clock p. m., Friday, May 17. The greatest damage through the country was a few fruit trees and quite a number of forest trees blown down. An exception to this, however, was our serious loss of our large school building in Stephenville. Prof. J. S. Barnett had dismissed school at 2 o'clock, which saved the lives of the children. Foster, Bro. Barnett's little two-year-old son, had been sent home from the school-house just as it began to rain. Jodie and Willie Barnett took shelter in the schoolhouse, and would doubtless have been killed had not the stairway fallen in a way to hold the walls of the house off of them. Neither of them were hurt in the least. Our church was wrenched a little. One other house blown off of the blocks.

**Lockhart.**  
W. H. H. Biggs, May 21: Brother Sam P. Wright's letter in ADVOCATE of May 23, about the revival at Lorena and the growing overplus in the collection, shows that the best way to get the Lord's money from the people is to let them be filled with the Holy Ghost. Let preachers and stewards make a note of this and work for a revival, deep and thorough. It shows also that those who complain at public collections have need of self-examination. When the church is filled brim full of religion they will not wait for solicitations; they will run after the Lord's agents to get them to take the Lord's money for church purposes. I have great faith in that revival at Lorena because it seems to have converted the whole man—pocket and all.

Brother Scott, San Marcos, is in the midst of a glorious revival. Thank the Lord! San Marcos is being stirred, and great good is being accomplished. Brother Scott is doing the preaching, in fact conducting all of the services. That's right; God bless him and give him souls, many souls, as seals to his ministry, and stars in his crown of rejoicing—not "for his hire," as some good people sometimes pray. God bless our ADVOCATE.

**Ferris.**  
Abe Mulkey, May 25: We opened up here on the 18th inst. Bro. George truly knows how to advertise a meeting. He talked it on the railroad trains, on the street, on the public roads, and declared it in the pulpit, and then went over the ground again to see if they had forgotten it, and of course we had a crowd to start with. I feel the proper time for a meeting is when the pastor is burdened for his charge, as in Isa. liii:11. This was fulfilled at Abilene. Bro. McCarver traveled in soul for his people, and during the dark, muddy weather of last November God showered spiritual blessings on them that they were not able to contain. So, in Cleburne, (Hab. liii:2) was Bro. Collard's prayer thus answered in third verse. Many spend their opinion as to time. Some say (as in Abilene): Too late in the season and weather too changeable. Cleburne says: Whoever saw a revival

in the winter time? The winds blew, the sleet fell, but the people came. Ferris says: Got no time now; crops on hand. "This silly to attempt such a thing. Nevertheless de-shovel and de-hoe is at rest, and salvation is rolling on, so is de-crops. Even in Waxa, no one stuck in the mud, but pulled through the mire and clay, and sung even praise to our God. Let every charge remember Ecclesiastes iv:4: "He that observeth the wind shall not sow. He that regardeth the rain shall not reap." The Lord has heard the prayers of his saints at Ferris, and has poured showers of blessings on them, and many souls have been saved. Our course has been changed somewhat. We open at Brownwood May 31; Dublin, June 14; Waco, June 26; Brookston, July 11; Jefferson, July 26; Round Rock, Aug. 9; Paris, Aug. 23; Salado, Sep. 13; Big Springs, Oct. 4; Albany, Oct. 18.

**Canton.**  
J. C. Calhoun, May 23: The second quarterly conference with the Canton circuit is over, and a good profitable time we did have with the good people of Wesley Chapel.

Rev. John Adams, our presiding elder, was on hand one day early, in vigorous health and in good working order. Some of the appointments were not represented, but finances fairly up, and stewards hopeful. Bro. Adams' sermons gave no uncertain sound, and God blessed every service. His sermon on Missions, Sunday at 11 o'clock, was full of God's love to us, our duty to our fellow man, the success and facts concerning our foreign missionary work at home and abroad. It was the right thing complete, in time and place. We followed with the exhortation and collection on foreign missions. Amount raised, \$34.25. Bro. Adams said that beats Uncle Caleb. Of course I replied: That's good enough. Brethren, pray for us to have a revival all over Canton circuit.

**San Marcos.**  
Layman, May 20: A gracious revival is now in progress here, and a great awakening among the people. Bro. Scott's earnest, eloquent ministrations are being attended by the power and energies of the Holy Spirit. The church is revived and working, and many souls are being saved. On last Sabbath an interesting class of thirteen young persons were received into the church. It was a lovely spectacle long to be remembered. Yes, it was a Bethel to the soul, for the Lord was in his holy temple. The morning session is largely attended, and at night the house is crowded to overflowing. The glorious work still goes on. Many penitents at the altar, and interest deepening and widening, and the indications at this moment are that the whole city will be brought under its hallowed influence and scores of souls be united to Christ and the church. God be praised for what he is doing for us in San Marcos.

**Pittsburg.**  
J. A. Wyatt, May 22: Yesterday was a high day for Methodism in Pittsburg. According to appointment Bishop Key was present to dedicate our new church. Although on a week day, by 11 o'clock a. m. it was estimated that there were four hundred and fifty persons comfortably seated in the church, and yet room for more. The Bishop's sermon on the Anointing of Christ by Mary (Matt. xxvi:13) was complete. God manifested himself in power and in demonstration of the Spirit. No doubt but that many vows were registered which will bear abundant fruit for the world to come. After the sermon the church was duly presented by the Board of Trustees, clear of debt except about one hundred and forty dollars which had already been provided for, and then solemnly dedicated to God and his service. We have now an elegant church which, at the present state of finish, has cost us \$2,575, and which is equal in all respects to many houses that have cost \$5,000. We are laboring for and expecting another grand revival, the services of which will begin June 9th and continue as long as interest and obligation indicate to be best.

**Bante.**  
J. P. Mussett, May 20: We are quietly but earnestly working for the up-building of the Redeemer's kingdom here. We have received this year by certificate twenty members; by profession two, and baptized four infants. We have three weekly prayer-meetings and one class-meeting. Our Sunday-school is growing in interest. We observed children's day yesterday. It was a good service. Collection seven dollars and five cents. Sunday before last the Juvenile Missionary Society had a number of songs and recitations in the interest of the missionary work. This was a success, both in the entertainment and collection. Oh! that we could get the cause of Sunday-schools and missions properly on the conscience of the church. Here is the hindering cause to our church work in every department: "My people doth not consider." We need a gracious revival here. Brethren, pray for us. This a pleasant place in which to live. The people are kind and thoughtful for the comfort of their pastor and his family. They are intelligent, refined and social. Our public school is one of the best in the State. The school building is magnificent. It would be an ornament to any city. The present term is just closing. The cannery factory is now ready for operation. The new roller mill will be ready for work this fall. The list of subscribers to the ADVOCATE is respectable, but hope to increase it.

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Texas Christian Advocate.

NEANDER AND INFANT BAPTISM.

REV. L. D. SHAW.

As "Neander's Planting and Training of the Christian Church" is now in the course of study prescribed for under-graduates in all our conferences, I wish to call attention of those brethren to the looseness of his reasoning, if reasoning it may be called, on the subject of infant baptism. At every mention of the subject he evidences a determination to find or forge something against the practice; and I have wondered that a work so manifestly incorrect at many points was ever placed in the "course of study."

He says: "Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized. \* \* \* and thus it is in the highest degree probable that baptism was performed only in instances where both [faith and conscious communion] could meet together, and that the practice of infant baptism was unknown at that period." [The apostolic age] p. 162, vol. 1. In order to reach this conclusion, Neander had to entirely ignore the analogy between baptism and circumcision, though it is strikingly in point and confounds his attempted reasoning. Circumcision was received by Abraham, and doubtless adults generally, as a "seal of the righteousness of faith;" or as Neander puts it in reference to baptism, "where faith and communion meet together." Yet, instead of a conclusion being drawn against the children, as Neander would have done, God absolutely required that circumcision be given to infants as well as to adults in whom "faith and communion meet together." Surely his "ways are not our ways, nor his thoughts" Neander's thoughts.

The appeal he now makes to a scripture text is equally as unfortunate, or careless, as the foregoing instance. On page 163, he says: "The passage in 1. Cor. xiv: 15 shows \* \* \* that the whole family of Stephanas, who were baptized by Paul consisted of adults." This he states to show that the instances of household baptism mentioned in the New Testament indicate nothing in favor of infant baptism. But here, as in the former instance, he overlooks an important fact, and draws a false conclusion.

In 1. Cor. xiv: 16, where Paul speaks of having baptised the household of Stephanas, he uses the word *oikos*. But when speaking (in 1. Cor. xvi: 15) of this household as ministering to the saints, he used—not the word *oikos*, as before, but *oikid*, a word of different orthography, different pronunciation, and to considerable extent different meaning.

It would be interesting to see Neander's attempt to explain why the apostle selected two different words, one of much wider range of import than the other, to designate exactly the same members—neither more nor less—of the same family, when mentioning them twice in one epistle. But we are not favored with his attempt to reconcile these facts with his theory while they stand forever and unanswerably against his futile assumptions.

That Paul selected the two different words with the intention to indicate that the household as it was "addicted to the ministry" was not identical with the household of Stephanas, which he had baptized, I cannot doubt, when I notice with what precision and force he used language on other occasions.

Neander is also biased in his statements in reference to the history of infant baptism in the centuries immediately succeeding the apostolic age. But I have pointed out enough to show the necessity of reading his works with constant caution. It is well to read, and even study, the ablest work in opposition to our doctrine, but to place such books in the hands of young ministers, indorsed as text books, and as valuable helps in a preparation for the ministry, and with no word of warning, might bear an unwelcome fruit.

Neander was a man of extensive information and ripe scholarship, but at the same time a man of great eccentricity and of loose-jointed reasoning. In treating the subject of infant baptism, however, he only does as all its opponents do. He assumes much and proves little or nothing, except that he is an opponent of a divine institution with no power to overturn it.

THE SUNDAY SCHOOL LESSON FOR MAY 12, 1889.

REV. H. V. PHILPOTT, D. D.

My attention was called to the lesson for the 12th of May, accidentally, by the lesson column in the ADVOCATE, and on inquiry I found that it agreed substantially with what was contained in the Sunday School Magazine issued by our Publishing House. The children of the church look to our literature for information; our teachers make the literature prepared for that purpose their repository, from which they obtain much of what they teach to their pupils; and it is next to certain that they will not undertake to improve upon what they find in the Advocates and Magazines; hence it is in the very highest sense important that these sources be reliable in the instruction they propose to impart. The question is asked: "Which of the gospels give this account of our Saviour's anointing?" and the answer is, "Matthew, Mark and John." I doubted. Going to my New Testament I found that Matthew and Mark give the same account, and that John and Luke each give an account of a different anointing than that narrated in Mark and Matthew, and differing from each other.

What woman it was who anointed

our Savior's head, as given in lesson 14, we do not know, and we have no means at this date of ascertaining. It was Mary of Bethany who put the ointment on Jesus' feet, for John identifies her in the eleventh chapter.

Let the following points suffice: (1.) The woman who anointed the Savior's head was nameless. (2.) As narrated by each of the evangelists, viz: Matthew and Mark, our Savior said, "Verily, I say unto you, whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." (3.) In the account by the two evangelists above, the time is fixed at two days before the feast of the Passover. (4.) In each of these the anointing was in the house of Simon the Leper.

I. In the narrative as given by John it was the Savior's feet, and not his head, which received the anointing.

II. The name of the woman is given.

III. It is not said to have been in the house of Simon the Leper.

IV. There was no statement of any promise that this that she had done should be told as a memorial of her.

V. It is not said, "She hath done what she could."

VI. The time was six days instead of two before the Passover.

What a difference we behold! Some six or eight particulars is no mere difference of style. There were evidently two anointings at Bethany. Some unnamed woman was the heroine of the later anointing—that of the head of Jesus. Jesus speaks of her as "this woman;" but in speaking of Mary he uses only the pronoun "she," as of one familiarly known to the whole company. How strange it would have sounded in Bethany, where Mary and Martha and Lazarus lived, and in a company of familiar friends and relatives, had Jesus referred to Mary as "this woman."

BRYAN, TEXAS.

THE JEFFERSON DISTRICT CONFERENCE.

This conference met in the town of Jefferson, May 15, 1889.

Bishop J. S. Key, presided. All the pastors were present; a few local preachers and a fair representation of lay delegates.

Some progress was reported. Nearly the entire assessment on the district for foreign missions had been collected, and by vote of the conference, our assessment for this purpose was increased nearly two hundred dollars, and apportioned to the different pastoral charges for collection. The whole assessment on the district for bishops' fund was reported paid, and it is believed that the old Jefferson will "clear the decks" this year as regards the collections. Much of this improvement in our finances is due to the push and go of our big hearted presiding elder.

A small net gain of members was reported as the fruit, mainly, of "a revival of religion" in the church at Texarkana and Kildare and Daingerfield. The good bishop, to use his own language, "probed into things," and he did so in a skillful way. True enough this probing gave pain, but we all felt better and wiser afterwards.

In answering the Bishop's question: "What is it in the church that hinders us most in the work of the Lord?" it was said: "Non-church going, ignorance of the Bible, a want of general religious knowledge, and experimental godliness, covetousness and general worldly-mindedness, and the neglect to give the children specific instruction in the fundamental doctrines of the Bible, are the chief hindrances in the church to the spread of the gospel and the growth of Christianity in our midst."

What greater obstacles exist? All this in the church—not outside, please observe. Had our bishop "probed" also into the matter of enforcing discipline, much more evil than is in the church might have been brought to light. Nothing is so much neglected as the enforcement of discipline, and nothing else is more important.

Considerable attention was given to the Sunday-school, superintendents, teachers, parents, children, pastors, and literature, were all discussed, and in a way that will do good. This interest of the church is making steady progress. In the thirteen pastoral charges of the district there are about forty Sunday-schools, nearly two hundred officers and teachers, and about two thousand scholars. Quite an army.

Missions, home and foreign, came in for a good share of our time and attention. And if the speeches that were made go to practice, we will become a self-denying people down this way and stop all our whining about hard times and big assessments.

Snuff and tobacco will be given up, and much simplicity and economy will be practiced in dress and general manner of living. "Tithes" also will be paid of all we possess, and many free-will offerings will be made. Who would not say, amen?

But talking is not doing, resolving is not accomplishing, and we return to our fields of labor to renew the same old hand to hand tussel with grinding poverty and incarnate stinginess that meet us on every side when money for the Lord is the consideration.

The per capita rule was applied and our money problem was apparently an easy one—on paper. But at the same time we knew that counting heads (dead heads) in this business would not bring any relief to the few generous souls who always meet the demands of the church for money. Though we had the satisfaction of counting.

We had education, *et hoc genus omne*. The educators were present en masse. Dr. Heidt and his agent, Bro. Adkisson, and his agent, and Mrs. Kidd and her agent, were all in attendance, and they dwelt together in unity. A small contribution was made, and it was shared equally between the schools represented.

The religious exercises were a prominent feature of this conference. Sometime of each morning session was de-

voted to prayer, song and experience-giving, to the joy of all.

Note the following items to be found in the minutes of one of our sessions: "Bishop Key and others bore testimony to entire sanctification and complete victory over inbred sin or inherited depravity, as an experience subsequent to justification."

The preaching of the occasion may be described as good, better, best. Bishop Key gave us three clear-cut gospel sermons of unusual power, and they will help many a struggling soul to a holier and more useful and joyous life—to a richer and more precious experience in the salvation of our God.

There were no penitents; no conversions—strange and sad fact.

The following are the delegates to the next annual conference: Rev. R. A. Morris, J. A. Sharp, F. A. Lockhart and J. D. Hedick. Pittsburg was selected for the place to meet for our next session.

Our TEXAS ADVOCATE and its worthy editor were not forgotten, but spoken of in very complimentary terms, and we will make an effort to increase the circulation of the ADVOCATE in our bounds.

J. E. WALKER, Secretary.

J. D. HEDRICK, Assistant.

Missions.

TO THE PREACHERS AND MEMBERS OF THE M. E. CHURCH, SOUTH.

DEAR BROTHERN: We address you on the subject of missions. The important department of domestic missions we shall no further present than to remark, with pleasure, that it shares the general advance in missionary interest, the collections of 1888, \$104,473, exceeding those of 1887 by \$12,046. The work at home has nothing to fear from the work abroad; having as their common impulse the love of Christ, and as their common foe covetousness and indifference to the kingdom of God, they quicken and support each other. Annual conferences that look with Pauline zeal to the regions beyond, that long with Christ-like love to save the world, will not neglect the scattered sheep within their own territory. We speak now, as requested by the General Board, of "the foreign missions, and of all others not provided for by the annual conferences."

CHEERING SIGNS.

Prejudice against missions, though not dead, is dying, and insensibility to their claims is gradually changing to intelligent interest. There is a steady growth in liberality; and, however impatient, contrasting needs, and receipts may dispute the statement, the growth is not slow. The collections of last year aggregated \$244,176—if we add those of the Woman's Society, they exceed \$300,000. Our preachers preach more, our press publishes more, our people think more on this subject than ever before. What gives us most joy is the growing number of men and women who take this cause to heart, ponder it day and night, keep it before God in continual supplication, and count it dearer than life. We are blessed with faithful and zealous missionaries, but the most devoted and heroic laborers in foreign fields do not surpass those saints at home in fervent desire, wrestling prayer, and ready self-sacrifice for the progress of the work. Few in number, some of them poor, frail in body, or aged, and therefore incapable of much giving and labor, they have power with God, and with men; they keep not silence before the Lord, and give him no rest; their flame kindles duller souls, and they are educating another generation to a higher appreciation of the grand mission of the church to evangelize all nations.

Abroad, obstacles to success, though still tremendous, and except to faith invincible, have wonderfully lessened. Violent persecution has nearly ceased; our missionaries dwell and move in safety under the eye of our sympathetic government, and the protection of the native authorities. Swift steamers, regular mails, telegraphic communication, and the increase of commercial and general travel diminish the feeling of distance and isolation. Everywhere the door is open, and in some places there is welcome. Papal nations begin to claim freedom and responsibility of private judgment, and pagan nations to admire the higher culture of Christendom.

ACTUAL RESULTS.

We take the figures from the Annual Report of the Board. In Mexico, Cuba, Brazil, China, and Japan, our membership is 4,014—a gain of over 10 per cent during the year. The Indian Mission has 8,730 members; the German Missions in Louisiana and Texas, 1,160; those charges in Florida and our Western work which are helped by the General Board, 15,227. The fruit is, in worth, far more than the money and effort expended, but in abundance is far less than our longings and hopes. The question is often asked: Why have we not made greater progress? Prominent among the causes are the failure of the church to supply these fields, year after year, with a competent force of laborers, and the lack of earnest prayer to the Lord of the harvest to give the increase.

What has become of the funds contributed? In part, they sent out and supported the laborers: last year in our foreign work there were employed 34 missionaries, 85 native preachers, and 12 other native helpers. In part, they are invested in a permanent plan, consisting of churches, schools, parsonages, and other means of work; the mission property abroad is valued at \$379,176; the total value, abroad and within the United States, is \$932,986.

APPROPRIATIONS AND ASSESSMENTS.

The assessments are unchanged, aggregating \$300,000. The appropriations amount to \$249,977, exclusive of \$15,000 provided for by the bequest of

Thomas Branch. At the last General Conference our debt was \$100,000. It has been greatly reduced: the Committee on Estimates reported actual liabilities, \$32,242. The Board earnestly desired to wipe out the debt before next May. They were unwilling to burden the church. But consider the situation. Japan stretches forth her hands, and begs for the bread of life; our missionaries are overjoyed and overworked, enlarged in hope and straitened in means because so many are eager to be instructed; we cannot delay to re-enforce the little band. In China the present missions must be maintained; nobody would think of a backward step. Alas, that we cannot yet make the forward movement which is so much needed, not only to enlarge the work, but in doing so to occupy healthy places where our brethren and their families, broken down by a very trying climate, may, while remaining in the field, recruit their strength. Brazil, that vast empire of the new world, had only five missionaries, and not one boys' school, no institution where native preachers might be trained. Cuba, almost within sight of our shores, asked for \$20,000, and in our poverty we could grant only \$2,000. Mexico, bordering our happier Republic, and bound to us by ever-multiplying and tightening ties, should be cherished, not neglected. In the Indian Territory the wild tribes invite our preachers, and among the civilized tribes we are building up our own schools, instead of schools which belong to the natives, and from which we could be ejected by their caprice. The rapid expansion of population in Florida, Texas, and the whole West, demands an expansion of our work. The rush into Oklahoma, which in one day converted a wilderness into a peopled territory, with cities, banks, and other features of civilization, does not allow us to hesitate or delay in sending thither preachers to proclaim the gospel, pastors to care for the sheep. These demands could not be resisted. Caution whispered, Beware! But faith and hope spoke out, Dare!

OUR ABILITY. The net increase of our membership within three years is 150,000. The wealth of our people has grown largely. The amount of capital flowing into the South, the development of her resources, and multiplication of her industries, is the daily wonder of the press. Though improving, we are far behind the Methodists of England and Canada in collecting for missions from all classes of our members according to their several ability. The many lites which more thorough system might gather from those who have hitherto given nothing would make a large sum. Our men of wealth, with few exceptions, do not contribute to this cause in any measure approaching its just claims. The cases are rare in which individuals have given a few thousands. We are glad to report two bequests during the past year—one of \$5,000, and one of \$15,000. Southern Methodists, worth from \$50,000 to a round million, with yearly incomes ranging from \$10,000 to ten times that amount, give to the world's conversion paltry sums, from twenty-five to five hundred dollars. We rejoice to acknowledge that some of them give liberally to churches; colleges, orphan asylums, and other Christian enterprises at home. But their thought has not yet turned, their conscience is not yet touched, their heart has not yet warmed on this greatest movement of the church. They give in response to the pastor, they give toward meeting the assessment, a trifle which they would not begrudge to buy a piece of furniture, or a diamond ring, or to entertain a party of friends on an evening—they do not give to Christ for the extension of his kingdom. We look for the time, God speed it! when, as they subscribe, they will say, "For the love of Christ constraineth us." They need—we all need, both rich and poor, pulpit and pew—a mighty baptism of the missionary spirit.

Without hurt to any other cause, without strain on our people, we can raise this year \$300,000, and thus cancel the debt and pay all the appropriations. But this will not be accomplished if strong churches are content with paying their assessments; if pastors of rich congregations that should give thousands (a few do), but give only hundreds, report at conference with an easy conscience, "Collections all full."

A WORD TO OUR PREACHERS. Brethren of the ministry, we congratulate you on the good service you have done in the cause of missions. Your efforts, in private and in public, to instruct and inspire the people on this great subject, have born fruit. Some of you who reported only tens when your brethren reported hundreds, have not fallen behind the most successful in fidelity, zeal, and self-denial. We call upon presiding elders, preachers in charge, editors, and professors in our schools, to continue and to abound in this good work. Leaders of Israel, captains of hundreds and of thousands, speak unto the people that they go forward.

THE CLOSET, THE HOME ALTAR, AND THE CHURCH. We need more prayer. We need in prayer more faith and fervor. Let us cry aloud unto the Lord that his word may have free course and be glorified in all our missions, in all the earth, as it has been glorified before our eyes and in our experience. Nothing but the outpouring of the Spirit who subdueth all things unto himself can give us success in this great undertaking. We have a right to claim power from on high as the endowment of the ministry and of the church. It will descend when we seek it with all our heart; it will be sent in the measure of our faith—not an idle, listless, self-indulgent faith, but of a living, working, struggling, giving faith. Plead with God in the secret place for a rich blessing on

our missionaries and missions; plead with him, searching and purifying your hearts and ways; plead importunately until the suit is gained. Unite your household in prayer, praise, and giving; let there be a family altar for supplication and thank-offerings; grateful for happy Christian homes, intercede for heathen lands. During the week of prayer assemble daily in your churches to study our mission fields, and to wrestle with God in the power that prevails. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

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**About the Lesson.**

LESSON IX., SUNDAY, JUNE 2.  
JESUS BEFORE THE COUNCIL.

Mark xiv:55-65.  
GOLDEN TEXT.

"They hated me without a cause." (John xv:25.)

MEMORY-VERSES, 55-56.

QUESTIONS OF THE LESSON.

1. Where did our last lesson tell us Jesus was? In the palace of the high-priest.

2. Who were assembled there? The enemies of Jesus.

3. What did they wish to do? To find some ground to charge Jesus before Pilate.

4. Why had they probably come together? At the instance of the high-priest.

5. For what did the council seek? Witnesses against Jesus.

6. Did they find any? They did not.

7. What false witness was borne? "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."

8. Did these witnesses agree? No.

9. What question did the high-priest now ask? He asked Jesus if he answered nothing to all these charges.

10. Did Jesus reply? He held his peace.

11. What was the high-priest's object in asking this question? To entrap Jesus.

12. What did the high-priest ask again? "Art thou the Christ, the Son of the Blessed?"

13. What did Jesus answer him? "I am."

14. What did he add to this? "And ye shall see the Son of man sitting on the right-hand of power, and coming in the clouds of heaven."

15. What did the high-priest do? He rent his clothes.

16. What did he say then? "What need we any further witnesses?"

17. What question did he then put to the council? "Ye have heard the blasphemy: what think ye?"

18. What answer did they give him? "All condemned him to be guilty of death."

19. What occurred then? Some spit on him, some buffeted him and mocked him, and struck him with the palms of their hands.—*Illustrated Lesson Paper.*

**LESSON SUMMARY.**

Here stands Jesus, face to face with his accusers. The incident is not merely an incident of the long past. It is one that is continually repeating itself in the world's history.

God has sent his Son into the world to represent the love of God to man, and to be man's Savior. The Son of God has gone about doing good and declaring truth. Because of what he has done and said, the Son of man is hated by those whom he came to save. Instead of committing themselves to him in loving trust, they count him an enemy, and seek his life. When they would condemn him, he makes no resistance. In silence he submits to their indignities. And in judging him, they are themselves judged by him.

"To the eye of the flesh," says Dr. Godet, "the spectacle of Jesus being judged by the Sanhedrin is that of a criminal, an impostor, a blasphemer, appearing before individuals the most saintly, the most devout and most worthy of respect, surrounded by his own people, and finally found guilty and condemned to death. To the eye of the spirit, it is the just man made perfect, the Lamb of God, the intrepid defender of the laws of the Eternal, forced to appear as an offender against those laws, before judges who continually trample them beneath their feet. It is the future Judge of the world called to justify himself before sinning creatures, whom he will one day summon to the bar of his own tribunal."

Not because of any evil on his part, but because of his mode of doing good; not because of any falsehood spoken by him, but because of the scathing nature of the truth which he declared—Jesus was hated and condemned by those who stood in the way of reforms which he would bring about, and who were unwilling to accept him as their Savior. The spirit which displayed itself in the opposers of Jesus in the days of his earthly ministry, is still the controlling spirit of those who oppose him as the Master and the Savior of men to-day. As Dr. McLaren suggests: "The 'religious' men who mock Jesus in the name of traditional religion are by no means an extinct species. It is of little use to shudder at the blind cruelty of dead scribes and priests. Let us rather remember that the seeds of their sins are in us all, and take care to check their growth."

The rejection of Jesus by the Jews was the cause of their rejection as God's favored people. The rejection of Jesus by any who now stand face to face with him, will prove as disastrous to them as it proved to those. Jesus had nothing to say against the rejection of him unjustly by his enemies. His enemies can have nothing to say against his just rejection of them when he is the Judge and they are the judged. "What will happen when Jesus and his judges change places, as they will one day do? When he says to each, 'Answerest thou nothing?' What is it that these, thy sins, witness against thee? each will be silent with the consciousness of guilt and just condemnation by his all-knowing Justice."

There is yet time to accept Jesus, instead of rejecting him; to welcome him as a Savior, instead of opposing him as an enemy. The teachings of this lesson will not be lost if it brings one who has hitherto opposed him to turn to Jesus anew in loving submissiveness.

**ADDED POINTS.**

It was the very organization, or in-

stitution, which stood for God's cause here on earth, that opposed the Son of God and sought to put him to death. Now, as then, the truth may be in the opposite direction from the teachings and efforts of those who claim to be the exclusive defenders of the truth.

If one who had the spirit of Jesus made such enemies as were arrayed against him, what folly it is to suggest that everybody would be won, now-days, by Christ-likeness!

What we say is liable to be misunderstood; it is still more liable to be misrepresented. As it was with the Master, so will it be with the disciple.

There is nothing which more exasperates an opposer of a good man, than that silence which grows out of a recognition of the fact that it is useless to discuss with one who does not wish to be fair. He who is unjust in his words and ways feels the sting of self-possessed silence on the part of him whom he is ill-treating.

The prophetic words of Jesus, telling of the power in which he shall come again to earth, are full of comfort to those who love him, and of terror to those who oppose him.

Character is shown in the bearing of a man toward Jesus. One man reaches out toward Jesus with a longing desire to be like him, another scoffs at him in bitterness of hostility toward the truth which Jesus represents. And this test of character is decisive for time and for eternity.—*Sunday-School Times.*

**Old and Young.**

**THE PIGEON AND THE OWL.**

There once was a Pigeon, as I have heard say, Who wished to be wise;  
She thought to her herself: "I will go to the Owl,  
Perhaps he'll advise:  
And if he tells me I carefully do  
I'll surely get wisdom." Away then she flew.

When little Miss Pigeon arrived at the barn  
She found the Owl there.  
Most humbly she cooed out her wish; but the Owl  
Did nothing but stare.

"Well, well!" thought Miss Pigeon, "of course  
I can wait;  
I won't interrupt him; his wisdom is great."  
She waited and waited. At last the Owl  
Blinked,

And deigned a remark:  
"You'll never be wise, foolish Pigeon, unless  
You stay in the dark,  
And stretch your small eyes, and fly out in the night,  
And cry 'Hoo-hoo-hoo' with all of your might."

So little Miss Pigeon to practice began;  
But all she could do  
Her eyes would not stretch, and her voice  
Would not change.

Its soft, gentle coo;  
And she caught a sad cold from the night's  
damp and chill,  
And, lacking the sunshine besides, she fell ill.

Then little Miss Pigeon gave up being wise:  
"For, plainly," said she,  
"Though owls are the wisest of birds, theirs  
is not  
The wisdom for me;  
So I'll be the very best Pigeon I can."  
And what do you think? She grew wise on  
that plan!  
—*Emilie Paulson, in April Wide-Awake.*

**RUBENS.**

Rubens was a large, black, curly-haired Newfoundland dog belonging to Col. — of the British Army, who, while still a young man, emigrated to America.

It was not on battle-fields, however, that Rubens won his laurels. He came to the colony in 1848, a puppy of one year's growth. The next year—in March, 1849—his master; his friend, Dr. —, his horse Blucher, and the dog Rubens, left New York for the newly discovered gold-fields of California, the party sailing in the bark "Eugenia" for Vera Cruz, Mexico, intending thence to proceed overland to Acapulco on the Pacific, and there take ship for San Francisco. They were the pioneers over that route, which afterward became very popular with gold-seekers.

The overland journey from ocean to ocean was performed on horseback. From Vera Cruz to Mexico, the road was paved with broken stone—obsidian, I judge from the colonel's description—the sharp edges of which wounded Rubens' feet; and his master provided horse-hold shoes, in which he marched very comfortably. At every village, the way was infested with bands of snarling, snapping mongrel curs—the only species of dog then known in Mexico. Rubens, seeing a group of these curs fighting, would march up and command the peace by a pat of his paw and an ominous growl, or by a display of white teeth that at once sent them to their kennels, howling in terror.

In the City of Mexico, where the party spent several days, Rubens soon became a general favorite. The fair senoritas, who had never before seen a dog of his birth and breeding, took him into special favor. They praised his huge paws, his black, glossy coat, and beautiful brown eyes. They teased him on bonbons and other sweetmeats, tied ribbons about his neck, toyed with his long locks, invited him to their little fetes and entertainments, and so caressed him that he became quite the envy of the gilded youth of the capital.

After several weeks, the travelers continued their journey to the Pacific, taking for their highway the deep valley of the Guaruco, one of the largest rivers of Mexico, whose waters flow to the western ocean. After journeying several days along its banks, charmed by their tropical beauty and verdure, the party approached the frowning walls of the pass by which it passes the Sierra Madre Mountains and escapes to the sea. It was a dark, gloomy defile, very tortuous, with here and there a grassy opening or grove of trees on the banks, between which the river rushed impetuously. A trail, seldom traversed, wound through the canon,

crossing and re-crossing the river repeatedly in its efforts to force a passage. Arrived at the first of these fording places, the colonel unwound his lariat from the saddle bow, and, describing several circles in the air, gave the end to Rubens, and motioned him to cross the stream; whereupon the brave fellow, taking the end in his mouth, plunged in, swam over, and, winding the rope several times around the trunk of a tree on the opposite bank, held it there while the horsemen crossed, steadied by the rope. He performed the same feat one hundred and seventeen times while they were forcing their way through the canon. At Acapulco, the party waited forty days for a vessel bound to San Francisco. At length, the British steamer "Unicorn," eight months from New York around Cape Horn, hove in sight, crowded from stem to stern with gold-seekers. The colonel and his friend thought themselves fortunate in securing, for one hundred dollars each, the upper part of a large coop on deck, which when the steamer left port, had been filled with fowl for the use of the ship's company. Their horses had been sold in the city, but Rubens yet remained to be provided for. The captain, appealed to, flatly refused to take him. "Sailors!" he said, "believed that dogs on shipboard brought back luck; besides, there was no room." The colonel said nothing more; but that afternoon, as the captain stood on the plaza watching the crowd, he felt a tap on his legs caused by a dog's tail, and, looking down, there stood Rubens with a letter in his mouth, and a most beseeching expression in his brown eyes. The captain read the letter, which ran thus:

"DEAR CAPTAIN: I am Rubens, Col. Battersby's dog. I came all the way from New York across Mexico with my master. I have taken care of him for three years. I swim the torrent for him one hundred and seventeen times in one day. If you leave me behind I don't know what will become of him, but am sure I shall never see him again. Please, captain, take me, too."  
"Well, well," said the captain, patting him, "you are too fine a fellow to lose, so I guess we will find room for you."  
And when the "Unicorn" sailed, Rubens had a berth on deck near the poop occupied by his master.

When the party landed at San Francisco, they found a city of tents, inhabited by eager gold-seekers drawn from every quarter of the world. In this city of cosmopolites, Rubens soon became a prominent character. At first he was guardian and custodian of a large marquee which his master erected and let at night to lodgers. Later, when the colonel became a merchant, Rubens made himself useful in various ways. He guarded the store at night. He held his master's horse, brought water from a well and did a variety of errands.

His exploits on the water exceeded those on land. Bringing in row boats that had got adrift was one of his diversions. One day Col. Battersby, walking with the dog on the bay-side, saw a friend's boat that had broken loose, and drifted nearly a mile out before being discovered.

"He can never bring it in, colonel," said the owner, who stood looking after his lost property.  
In reply Rubens' master pointed out the boat. The dog swam out to it, clambered upon it until he could grasp the painter with his teeth, and then calmly towed it back to its berth, amid the huzzas of a crowd of excited spectators.  
Rubens also saved several persons from drowning. In summer, he always accompanied his master into the mountains for a month's shooting, at which time his favorite diversion was catching rattlesnakes by the tail or through the middle and snapping off their heads before they could strike.  
"I often wish I had kept a list of his victims for a day," said the colonel. "It would have run up into the hundreds. I am sure, for they were very plentiful in those days. He would steal on them, seize them before they had time to coil, and 'snap' them so violently as to break the vertebrae, sometimes so hard as to behead them."

In 1852 Rubens accompanied his master back to "the States," via the Central American route, and became one of the attaches of the Colonel's country-seat in New Jersey. He died suddenly, in 1853, while watching a game of cricket on the Hoboken cricket grounds. His master held him in such high esteem that he had him mounted and placed in the entrance-hall of his mansion, where he remained until the outbreak of the war, when the Colonel gave up his home to enter the army.—*Sunday.*

**SAVED BY A LARK.**

Patty lived in the country, in a white house with green blinds. There was a nice yard, with smooth-cut grass and green trees, where the birds would sit singing and swinging on the boughs. Patty had a swing, too, one her papa put up, of good, stout rope, that would go up ever so high into the branches. Patty was six years old.

A short distance back from the house and gardens stood three great barns, filled with stores of hidden wonders. But she liked best to go with mamma, in early spring, into the woods to gather flowers, and search for ferns and soft green mosses; or in the autumn to go into the fields where papa was at work, and make him a little visit. One morning in the harvest time, Patty was alone at the door. Outside all was bright and sunny. Through the air came the softened hum of the distant reapers. Patty thought she would like to go out and see papa; and so in another moment the little feet were trotting across the fields. When she came into the wheat-field, she could see the men going down one side, following the reaper, leaving a shining row of bundles behind. Patty tried to catch up, but they

worked very fast; and by-and-by, growing tired, she sat down to rest on a sheaf of wheat. By her side the uncult grain waved in the sunlight. An old beech tree cast a cool, pleasant shade—it was very beautiful there.

Suddenly a bird flew out of the wheat near by, singing a rich, clear song. Patty clapped her hands in delight.  
"Perhaps there is a nest in there," she went, looking with a pair of bright eyes eagerly about. And, yes, there it was, sweetest little birdies. Was there ever anything so funny as those downy little heads with the tiny bills wide open? Such a nice place for a nest too, Patty thought. It was like being in a golden forest in there, for the grain was high above her head. The yellow straw laughed, too, a waving, murmuring laugh, and tossed its head back and forth, but never whispered to the child of danger, nor even told to the men coming rapidly along, the story of the little girl hidden in its midst. The men came on, the machine leading them, the horses drawing steadily, and the knives-cutting sharp and sure.

What was it that made the farmer stop his team all at once? Did he know his little daughter was in danger? No indeed; he thought she was safely cared for at home. But he was a noble man, and he had seen a lark flutter wildly over the grain. So as he would not willingly hurt the least of God's creatures, he said to the man, "Here, Tom, come hold the team. There is a nest somewhere near the old tree yonder. I'll hunt it up, and you can drive around so as not to hurt the birds."

Ah, what a cry of surprise papa uttered when he found his darling Patty sitting there. How fast his heart beat when he thought of the danger she had been in. And how it thrilled and softened as he caught her up in his arms and covering her face with kisses, said, "It was the bird that saved her."  
When the first excitement was over, and Patty had been carried safely home in her father's arms, and the men going down the field again, leaving a wide uncult space around the lark's nest, somebody, it was a great, rough-looking man—said, while the tears glistened in his eyes and his voice grew husky, "God bless the birds."—*Sunlight.*

**TEACHING CHILDREN HOW TO SEW.**

Possibly an account of the methods employed by the Industrial Association of this city in teaching children how to sew may be of service to mothers and others who wish to engage in this work.  
The infant-class is instructed first in the use of the needle and thimble, and in turning down hems evenly as the first lesson, in which they use no thread. They are then given two pieces of unbleached muslin with raw edges, five inches long by two-and-a-half wide. They turn down the edges, which are basted evenly together by the teacher, and the child, using red cotton, overhand the two edges together. The stitches must be even, parallel, and smooth. The object is to train both the hand and the eye. The red thread contrasting with the white muslin helps the child in making good work. When this first lesson is well learned the child is promoted from the infant class to the one next higher.

The second lesson is overhanding pieces of blue and white striped calico together with white cotton. The contrasting white on the blue edge aids the eye in having the stitches parallel and uniform. The pieces sewed on by the children, we may here remark, are of uniform size, and at the end of the course are fastened into a sample book.  
The third lesson is overhanding selvedge edges together with white cotton.  
The fourth lesson is hemming and running with red cotton on unbleached muslin. The child turns down and bastes her own hem, and after the hemming is done puts in, parallel with the hem on one side of the piece, two or three rows of running.  
The fifth lesson is stitching with red cotton two raw edges together, and evenly overcasting the edges.  
The sixth lesson is running two bias edges together and felling one edge over the other. In this lesson red cotton is used, and in the seventh lesson the same work is done, only that white cotton is used instead of red. The fells are not first basted down, but are turned under and kept even and smooth by the eye and hand.

The eighth lesson is gathering, stroking the gathers, and putting on bindings on the two sides gathered. One binding is stitched on one side and hemmed down on the other. The other binding is hemmed down on both sides, one gather at a time. The sides of the piece are finished with a narrow hem.  
The ninth lesson is the putting in of a gusset, as is done in shirts. The whole piece into which the gusset is set is hemmed narrowly all around. The eighth lesson is the making of button-holes and the sewing on of buttons. In the ninth lesson pieces of flannel are setted together and the seam and hem cutted down with silk.  
In the tenth lesson patching is taught. Striped calico is used, and square patches overlaid into it. The stripes are perfectly matched, the corners squarely turned, and in one sample the raw edges on the wrong side of the work are overcast; in the other sample they are neatly hemmed down.  
In the eleventh lesson stockinet is darned. In the twelfth flannel is darned, diagonal rents, square-cornered rents, and straight ones. The ravelings of the same are used, also white cotton and blue silk. The edges of the flannel are finished in blanket stitch.  
In the thirteenth lesson hemstitching, tucking, and ruffling are taught. The pupil draws out the threads, bastes the

tucks evenly, hems the ruffle, rolls the edge and gathers it, and then "whips" it on. The threads are not counted in hemstitching, but the eye by this time is so well trained that the stitches are even. Cambric is the material used.

In the fourteenth lesson the sample given is turned down for a broad hem all around, two of the corners of the hem being mitered and two square; the superfluous material in the hem is neatly trimmed off with the scissors. Around this hem is on one side a row of chain-stitching; on the next side a stitching of herring-bone, and on the other two rows of feather-stitch.

In the fifteenth lesson the pupil writes her name on a piece of linen or cotton cloth, and embroiders the name with silk in Kensington stitch. This method is preferred to the old-time "cross-stitch" style, being easier and less trying to the eyes.

These lessons cover one, two, and three years, according to the diligence, capacity and age of the pupil. At the close of the course each pupil has her fifteen samples fastened in a bound blank-book in the order in which they were made. The book is covered nicely with cambric, and on the cover "Sewing-Models" is embroidered in Kensington stitch.

After completing this course the pupils are given patterns of dolls' clothes, with notches in them like those in patterns for adult people, and are taught to cut out garments and baste them neatly together. The garments thus prepared by each pupil she may take home and finish at her leisure. During the progress of the lessons the pupils make for themselves many garments, aprons, underwear, and the like, under the instruction of their teachers.  
Girls thus instructed in the fine art of sewing are not likely to be compelled to do slop work at starvation prices. They can command fair wages for first-class work.  
We have given this somewhat detailed account in order that those women who wish to instruct the young, whether in their own families or out of them, may have a definite idea of how to begin their work and how to carry it on according to methods which have been found equally successful in practical application.—*Exchange.*

**MANY A LIFE**

HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most sure means of correcting these evils is the use of Ayer's Cathartic Pills. The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.  
For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in

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"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given unvarying satisfaction. We have found them an excellent remedy for colds and light fevers."  
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"I have used them with good effect for the cure of rheumatism, kidney troubles, and dyspepsia."  
"I have found them an excellent remedy for colds and light fevers."  
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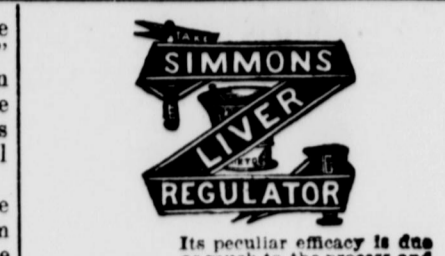
Some cases of this dread disease cannot, of course, be cured at all. But when taken early enough in its career PE-NU-NA will not fail to cure it, and it often cures it when all other medicines have failed and when the doctors have given the patient up to die. A number of remarkable cures are recorded in Dr. Hartman's "Consumption," which is sent free to any address by the Peru-NU Medicine Co., Columbus, O. That of Mrs. T. E. Egan, who was literally snatched from the grave by PE-NU-NA, will be read with special interest. PE-NU-NA is sold by all druggists. Only \$1 a bottle; 6 for \$5. Manufactured by THE PERU-NU MED. CO., Columbus, O.

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**A PHYSICIAN'S OPINION.**

"I have been practicing medicine for twenty years and have never been able to find a vegetable compound that would so effectively move the Liver to action, and at the same time aid (instead of weakening) the digestive and assimilative powers of the system." L. M. HINTON, M. D., Washington, Ark.

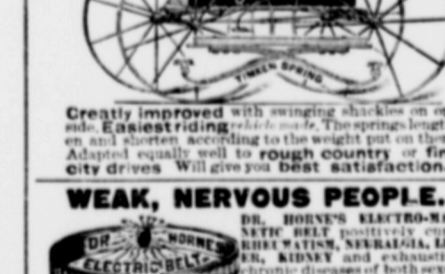
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Each cistern is first set up at the shop, and scooped filled, and each piece numbered, so that any one can set them up. They are then taken down and packed in bundles for shipment to any portion of the country. The price for setting them up accompanies each cistern.

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Itching Piles are known by moisture like inflammation, causing intense itching when warm. This form is well as Blind, Bleeding and Protruding, yield at once to DR. BOSANKO'S PILE REMEDY, which acts directly on the parts affected, absorbs humor, allays itching and effects a permanent cure. 50c. Druggists or mail; Treatise free. Dr. Bosanko, Figua, O.

**MINISTER'S POCKET RITUAL.**

Each cistern is first set up at the shop, and scooped filled, and each piece numbered, so that any one can set them up. They are then taken down and packed in bundles for shipment to any portion of the country. The price for setting them up accompanies each cistern.

Texas Christian Advocate.

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

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

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

SELF-REPRESSION IS VICTORY.

When Samson pulled down the house upon himself, he slew more Philistines in his death than in his life.

A common illustration of this principle is afforded in the settlement of differences or personal difficulties.

On the other hand the more innocent of the parties is in a position to be more self-repressive, and where the sacrifice of principle is not involved, more yielding.

Blessed is the man who is able to conquer others by conquering himself, and better is he that ruleth his own spirit than he that taketh a city.

THE RESPONSIBILITY OF THE SECULAR PRESS.

We take the following from one of the daily papers of our State:

"Mr. Charles R. Miller, of the New York Times, in a lecture on editors at Dartmouth College, said: 'The shortest way to reform the newspapers is to push to a prompt conclusion the regeneration of man.'"

The statement of Mr. Miller quoted in the above paragraph is true. Whether Mr. Miller, however, advocated in connection with his statement the idea that runs all through the paragraph we do not know.

Their duty in the premises is to give the public the garbage it craves, and make all the money it can out of the present order of things.

This assumption of irresponsibility does not take the burden of duty from the back of the newspaper any more than it did from Cain.

We do not object to the newspaper publishing all legitimate news, even bad news when done to conserve the public good.

We grant to the secular newspaper the very field it has chosen to cultivate, but deny the claim of irresponsibility.

If the press treats the going wrong of some man once held to be good in such a way as to impress its readers that all who pretend to goodness are hypocrites;

A DAY AT FORT WORTH DISTRICT CONFERENCE. We had the pleasure of spending one day with the Fort Worth District Conference, in session at Alvarado.

There were some sharp-sighted chairmen of committees who plied the pastors with questions, among whom was Captain Kennedy, of Fort Worth.

1.—Does the superintendent of a Sunday-school appoint the teachers, or does the pastor?

The superintendent of the Sunday-school is elected by the quarterly conference, and is responsible to that body for his conduct of the school.

day-school convention, during the session of which there were some interesting talks by several of the brethren.

THE COLLECTION.

I HAVE appointed a committee of six ladies, from whose work I expect the ADVOCATE to boom in my charge.

That is a good idea. There is nothing like talking a thing up, and if the good women cannot talk up the ADVOCATE the men need not try.

A BROTHER writes there is a town in Texas with 1000 inhabitants, located on a railroad, with no man who will serve as a steward, and with but very little religious interest except upon the part of a few good sisters.

LAST year the United States imported from Mexico merchandise to the value of \$17,339,889, gold and silver worth \$14,032,637, and our exports to that country were valued at \$9,897,772.

Gov. Lee, of Virginia, has directed the Superintendent of Public Buildings and Grounds to remove the statue of Henry Clay from the Capitol to its former place in the temple, in the southwest corner of the Capitol Square, Richmond.

THE World's Sunday School Convention will meet in London July 2, and continue four days.

An exchange of the M. E. Church says: "New England Conference declined to ask the appointment of Dr. William McDonald as the editor of the Christian Witness, on the ground that the church needs no special society to promote holiness, and that the general church paper is sufficient as an organ."

HAVING seen the Spring Palace at that great city, Fort Worth, from the outside, we are prepared to say that it is a thing of beauty, designed and arranged in the most artistic taste, and no doubt those who visit the palace will also realize it to be a great joy.

Only such an entente-cordie view of holiness, see any demand for special holiness papers and meetings; and because of this eccentricity of view, such are less prepared than others to cultivate real holiness.

It is, or should be, the aim of all the services of God's house. Every meeting ought to be a holiness meeting, and every church paper an advocate of holiness.

Here are wise hints and good suggestions from the New York Advocate:

It is easier to kill a live prayer-meeting than to revive a dead one. The pastor can kill a prayer-meeting by announcing all sorts of entertainments from the pulpit and never announcing it, by absenting himself needlessly and frequently, and by neglecting to make special preparation for it, by talking too much himself, and neglecting to cultivate and take advantage of the gifts of others.

The San Angelo Enterprise gives the following graphic account of a scene on a railway train:

There were historic characters on the train, and it was not long before they gravitated together and were the center of an interested group.

2.—Does he appoint the organist, or do they elect?

3.—Who appoints the officers, or are they elected?

4.—Must the school vote on the ordering of literature, or does the superintendent order as he deems best?

gently on many questions. Of course every wise superintendent will consult freely with the pastor, and when necessary with his teachers and officers.

It is always in order to say something for the worn-out veterans of the cross. Few preachers fail to lift the full amount of the assessment for them; but could not much more be done?

In the midst of many connexional and local church interests the superannuated preachers are liable to be neglected. They have a claim on the church second to no other.

Dr. CARTER, of the New Orleans Advocate, was presented with a new and tall hat, and Dr. McCoy, of the Alabama, with a new washpan, and now the time has come for this editor to acknowledge.

The St. Louis Advocate had in its last issue many things to say about preaching, of which this is one:

Our religion has become too much a matter of seasons, of orders, of days and times and taste.

A FEW MINUTES WITH THE PRESS.

What The Papers Think and Say.

The Southwestern Methodist endorses the action of the New England Conference:

An exchange of the M. E. Church says: "New England Conference declined to ask the appointment of Dr. William McDonald as the editor of the Christian Witness, on the ground that the church needs no special society to promote holiness, and that the general church paper is sufficient as an organ."

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4.—Must the school vote on the ordering of literature, or does the superintendent order as he deems best?

5.—Can he order the literature and draw on treasurer for same without the vote of the school?

mother singing the vesper hymns and calling her little ones about her knee to lip the evening prayer.

The Cumberland Presbyterian thinks it better to praise the living than the dead. Perhaps that depends upon the object and motive.

We carp at the faults of our friends while they live and praise their virtues when they are dead.

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SOUTHERN METHODISM.

News, Views, and Personals.

The Alabama Advocate is printed by electricity.

Rev. R. B. Crawford, D. D., of the Alabama Conference, died of congestion, at the parsonage in Eufaula, Ala., Saturday, the 17th.

Rev. S. S. Sweet, in St. Louis Advocate, in conference addresses are now being held all over the South Georgia Conference, and so far as they are indicators of the state of the church, the outlook is cheerful.

A subscriber to the New Orleans Advocate makes the following proposition: I see from your paper that Rev. J. W. Lambuth calls for three additional missionaries to Japan.

Dr. O. P. Fitzgerald, in Pacific Methodist: What Dr. Anderson said in a recent issue of your paper about the value of a resident Bishop on the Pacific coast has much force in it.

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5.—Can he order the literature and draw on treasurer for same without the vote of the school?

6.—Should he order the literature himself or have the secretary do it, and whose name should it come in?—INQUIRER.

The superintendent of the Sunday-school is elected by the quarterly conference, and is responsible to that body for his conduct of the school.

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service at the grave. Bro. Chappell is an eloquent speaker and his ministrations as pastor of the Tenth Street Methodist Church in Austin are crowned with abundant success.

We have received the sad intelligence that the son of Rev. Jas. P. Rogers, of Kyle, was drowned May 20th.

Bishop Key and wife, en route to their future home in the city of Fort Worth, passed through this city last Monday and spent an hour in the ADVOCATE office.

Cedar Bayou

A. Friend, May 15: I had the pleasure of attending the great revival on Cedar Bayou.

The oldest citizens say there never was any thing like it known on the Bayou before.

L. P. Davis had no assistance, except for a few days, nor did the people wish it. They seemed to want him and no one else.

L. P. Davis is a young preacher of great power, and thoroughly devoted to the work for the Master.

Leesville.

J. A. Nance, May 14: The second quarterly conference for Leesville circuit, Victoria district, was held on the 11th at Bethel.

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G. J. Irwin quarterly meet our beloved elder, was with Master, preac demonstration gave us three tive degree—t supremely good by the presenc the TEXAS AD terday, (Sund deeply convict emphasized the something; usi of the rich yo to our Saviou, Bro. Wright, t he lacked two surrender the Christ. The y ccessors along live in the bou that love fest was a grand " was not there would have b been in his pe will not feel p that we are on selves. The a elder to Broth presented est born, in t gation, to rec for which the p As a number of at the altar in came forward, b bless them. W ing from next we have a ver Bro. Perry, an ance of our pric ant seasons, w work this year. condition, and leaders. We ar and Discipline for us.

W. W. Hen ant, interesting conference for G good people of most excellen enough to feed all enjoyed, too cellent sermons J. Fred Cox, G. R. Patton. Tuesday aftern ing Fort Worth some two hour west; seeing the Spring Palace a to behold the b ing a large wir slid through, I nearing the bui man confronted pass. I replied you live in the of the officer fore said "No."

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be a blessing wherever he goes, in city, town or country.

San Angelo. A. J. Potter, May 25: Letters of sympathy and inquiry with reference to my health have been pouring in, and as I am not able, physically, to answer them all, I send these lines by way of answer in general. I wish to extend my hearty thanks to all who have remembered me in my affliction. My health is improving, and without future backsets I hope to make the third and fourth rounds of my quarterly conference. The district conference of El Paso district will be held at El Paso, beginning Thursday night before the second Sunday in October. I am compelled to appoint it thus late so that the preachers can attend both district and annual conference on one trip. The great distance which many of them have to travel by rail makes the expense of two trips out of the question.

East Waco Circuit. G. J. Irvin, May 27: Our second quarterly meeting is over. Bro. Wright, our beloved and efficient presiding elder, was with us in the spirit of his Master, preaching the gospel with a demonstration of the Spirit's power. He gave us three sermons in the superlative degree—that is to say, they were supremely good—best. We felt honored by the presence of Bro. W. A. Shaw, of the TEXAS ADVOCATE, at 11 a. m. yesterday, (Sunday) who seemed to be deeply convicted as the presiding elder emphasized the fact that we always lack something; using as a text the narrative of the rich young man, who according to our Savior, lacked "one thing;" but Bro. Wright, the preacher, affirmed that he lacked two things, viz: 1st. To surrender the world. 2d. To follow Christ. The young ruler has many successors along this line, some of whom live in the bounds of my work. And that love feast which we had at 4 p. m., was a grand "feast." Sorry Mr. Shaw was not there. The good begun work would have been completed had he been in his pew. I feel sure. Bro. S. will not feel persecuted when we state that we are only judging him by ourselves. The address by the presiding elder to Brother and Sister Smith, as they presented little Bessie, their youngest born, in the presence of the congregation, to receive holy baptism, was one for which the pastor is very thankful. As a number of communicants remained at the altar in prayer, several sinners came forward, kneeling for prayer. God bless them. We will protract the meeting from next Wednesday night. As we have a very efficient local preacher, Bro. Perry, and will secure the assistance of our presiding elder at convenient seasons, we are expecting a good work this year. The church is in good condition, and will co-operate with her leaders. We are giving the ADVOCATE and Discipline equal attention. Pray for us.

Grand View Circuit. W. W. Henderson: Another pleasant, interesting and instructive quarterly conference for Grand View circuit. The good people of Price's Chapel had a most excellent dinner on the ground—enough to feed two such crowds—which all enjoyed, together with two excellent sermons from the presiding elder, J. Fred Cox, and one from Bro. J. C. G. R. Patton. I took the train on Tuesday after we weathered. Reaching Fort Worth, I found I had to wait some two hours for the train bound west; seeing the huge buildings of the Spring Palace at some distance, started to behold the beauties thereof, and finding a large wire gate where others had slid through, I followed suit, and on nearing the building a bold and portly man confronted me, demanding my pass. I replied: "I have none." "Do you live in the city?" came rapidly from the officer before me, to which I firmly said "No." "Where do you live?" he farther appealed. "In Johnson county, sir," was the prompt response. Then to my relief and gratification he permitted me to pass through and look, provided I did not smoke. After an hour's interesting inspection I left, determined to return with my family when they open for the public entertainment. I then started to Missouri Avenue to see the wondrous success of Methodism there. Just as I was reaching the limits thereof, I beheld my train coming, so I was not long in changing my course and reaching the depot. I was at Bro. Mackey's prayer-meeting on Wednesday night, which I found both profitable and gratifying. Having greeted the beloved elder, B. M. Stevens, Rev. Jas. Mackey and wife, together with others, and learning of special benedictions of God's grace, I returned home, thanking God and taking courage. Right off next morning for Auburn, where I did two days' pastoral work. On Sunday Children's Day, we had a delightful time. Sermon to the children by Rev. Thos. Hines, pleasing all; collection \$4.70; received seven members. There was an abundance of choice refreshments on the ground, and after dinner another sermon to the children at 3:50 p. m. I took a chill on Monday evening and another on Tuesday morning, and left Thursday morning for district conference at Alvarado, where we found a most enjoyable occasion, the brethren all in good spirits, and full of the work for the Master, the leading spirit of which was our presiding elder, J. Fred Cox. The blessings of heaven have followed us. So may they all others.

Sipe Springs. R. R. Raymond, May 23: Sipe Springs circuit is very much like the brother who was asked to give a subscription to mission, and did not like to make promises, when he was asked: Brother, how are your crops? "Well just sorter tolerable." We are not promising a great deal, but asking the Lord for much. Our efficient presiding elder spent a week with us, preaching on the stalwart doctrines of Methodism, to the edification and delight of the Methodists who

heard him (Uncle Willie knows how this is), for our presiding elder knows how to tell others why he is a Methodist. We had quite a nice and, I believe, profitable picnic on the 10th of this month at the residence of Bro. Jack Brown, in honor of his father, Uncle Sammy Brown, who was one hundred years old on that day. Notwithstanding it rained nearly all morning, there were between four and five hundred persons present. The old brother has been a church member for eight years, and has one of the most beautiful Christian experiences I ever heard, and while he is old and very feeble, he is dependent upon Jacob's God, who he says strengthens him day by day. Uncle "Sammy" (Samuel) often wakes up in the night and praises God aloud. His first question, when you go to see him, is: Brother, are you happy in the Lord? do you love God with all your heart? If you give him an affirmative answer, he generally praises God; if otherwise, he generally interrogates the sinner, and prays God to have mercy upon him. Uncle Sammy gave us a short talk that day, exhorting the Christians to be faithful, and the sinners to come to Christ, and while the old man talked many eyes were wet with tears that I thought could not be brought to tears. When Uncle Sammy is called to go I hope God will give to some of us young ones a double portion of the spirit of this old man. Amen. I had the good fortune to attend the semi-annual meeting of the Board of Missions for North-Texas Conference, which met at Brownwood, and I want to say that I have never attended a meeting in my life in which my heart was more strangely warmed than in that meeting, and I am a missionary as I never was before, and my daily prayer is that God may bless the mission work of the church throughout its borders. I want, in conclusion, to make a suggestion in regard to our conference boards, and first give my reasons: At the meeting of this board we had a missionary experience meeting, in which all the members of the board said they were not missionaries until they got on that board and went to work. Now, my suggestion is a change in the board. Say we fix it so three new members could be added each year and they serve four years. By this means might we not finally get our whole church aroused on this subject? Now, I cared nothing for Christian education until I became a member of the board. I was loyal to the church, and thought it a good thing, but I had a zeal without knowledge on that line. I would like to meet with the Board of Church Extension. I know I would profit by it, and so would my people. Now, some brother will, no doubt, say you are too young to be suggesting changes, and if he should think so, let him have his say for I am through.

Green's Creek. U. J. Morton, May 22: The people of Green's Creek circuit have moved the parsonage on from the front of the campus of the church at Green's Creek, and added a piazza of beautiful width to the front, and painted the entire building a beautiful white. Also we have had a well drilled about ten paces from the southeast corner of the building, and it affords plenty of good water as Erath county affords. And now instead of our pastor, Bro. J. J. Davis, living on the bank of the creek and drinking filtered creek water, they are neatly domiciled in the midst of a beautiful peach orchard—about one hundred yards from the church door—and plenty of good water to drink, and Bro. Davis and his entire family are deservedly happy over the change. Having gotten the parsonage differently located, and in so much better condition every way, provoked us to still do more to express our love and appreciation to the pastor. So on the evening of May 21 we gave Bro. Davis and family a little sociable, or pound party, in which the families of the following named brethren were represented: George Harris, U. J. Morton, D. H. McCleskey, Jr., W. F. Carpenter, N. P. Kiker, J. M. Kiker, W. C. Campbell, J. M. Wadlington and Professor Wiley. The good sisters prepared a sumptuous supper of the good eatables they carried from home; and after all had eaten, a center-table was prepared in Sister Davis' room, and upon and around it were placed articles for the larger and wardrobe; also some corn was put in the crib and cash in the pastor's purse. Bro. E. A. Bailey, our beloved presiding elder, happened to be present and was called to the altar, and after repeating and singing an appropriate hymn, he offered an earnest prayer of thanksgiving for the happy associations and hallowed influences of the hour. The writer then offered a few remarks, asking Bro. Davis and family to receive our humble gifts as faint expressions of our love and appreciation of him as our pastor, to which Bro. Davis replied: He said he utterly failed to find language to express his gratitude and appreciation for these tokens of kindness and love. He said of course they appreciated the pledges of love that were in sight, but what he appreciated most of all was the motive and unseen principles that had prompted us there, etc. At the end of Bro. Davis' speech, he turned to Bro. Bailey and said: "My dear sir and brother, I now have the distinguished and happy privilege, in the name of the preachers of Green's Creek circuit, of presenting you with a new hat, and I now crown you king of this occasion—and placing a nice new hat upon his head, he took his seat. Bro. Bailey then arose and gave us one of his talks—brimful of pith and sunshine—and we all followed him, in his anticipation, up to the "sunlit hills of glory," where the saints of all ages will not only be permitted to meet and mingle for a little while in their pastor's earthly home, but will be permitted to meet in the mansion of the Savior, never to part again. At the close of Bro. Bailey's talk, we sung

"Praise God from whom all blessings flow," and was dismissed with the benediction, and went to our homes feeling that heaven's smiles were upon us. Dr. W. H. Milburn, in San Antonio. W. W. Pinson: Dr. W. H. Milburn, well known as the "blind man eloquent," has been to San Antonio and delighted his audience with three lectures. "What a Blind Man Saw in England," "S. S. Prentiss," and "Aaron Burr." To say these lectures were fine, is to poorly represent the fact. Hearing him, one is astonished that the difficulties involved in the loss of sight could be so completely overcome. Indeed, the darkness that fell on the outer eye seems to have been compensated by a flood of light on the inner eye, so that his mental visions glow with a peculiar lustre. His description of scenes and persons were more than descriptions. They were vivid pictures which the hearer was almost forced to see for himself. As a word painter, he has few equals. One forgets the blindness of the orator as he sits enthralled amid the troping creations of a master imagination that live, move and speak at the bidding of their creator, witnessing to a sight within finer and more discerning than that which fate has quenched. Dr. Milburn is a representative of the oratory of a past generation fast vanishing from the platforms, rostrums, pulpits of to-day. His style is that of Webster, Clay, Bascom. He is not sententious and epigrammatic, but stately and finished; his rounded sentences fitting to each other with the precision of perfect art, move in stately order as do well-drilled soldiers, every chosen word in its place. Dignified from the first sentence to the last, he never descends to the common-place or vulgar; rarely indulges in anecdote, and while a glow of bewitching humor often suffuses the sweeping current of thought like a burst of sunlight on a river he disdains the tastes of the vulgar, keeps as far from the so-called wit of market-place and bar-room as the east is from the west. He is neither prosaic nor clownish, neither splendidly null nor disgustingly sprightly, but presents the choicest thought, choicest language arranged with the precision of the finished scholar, made to breathe and burn by a healthy and vivid imagination and delivered with such grace of voice and manner as to hold an audience in his power as long as he chooses. A voice of such depth, compass, melody and flexibility, I have heard but once. He is to lecture in many other points in Texas. I consider it a privilege to have heard him.

OUR SCHOOLS. Commencement Exercises Waco Female College, June 7-11. Friday, June 7, 8:30 p. m.—Primary and Preparatory Entertainment. Saturday, June 8, 8:30 p. m.—Gold Medal Contest by Elocution Class. Sunday, June 9, 10:30 a. m.—Commencement Sermon by Rev. C. O. Jones, of the North Texas Conference; 3:30 p. m.—Sermon on Christian Education by Rev. J. D. Scott, of the West Texas Conference. Monday, June 10, 9 a. m.—Gold Medal Contest in Vocal Music and Sight Playing. Elocution; 10 a. m.—Art Exhibit; 2 p. m.—Calisthenics, Wands, Dumbbells, Rings; 5:30 p. m.—Grand Concert. Tuesday, June 11, 9 a. m.—Annual Meeting Board of Trustees; 10 a. m.—Grand Exercises and Annual Literary Address by Rev. G. W. Briggs, of the Texas Conference; 3:30 p. m.—Awarding Medals, Senior Reception, Alumni Reunion, and a cordial invitation to attend and to the public, and especially to the alumni and patrons of the College. WACO, TEXAS. O. ROUSSAVALL, Pres't. Commencement North Texas Female College, May 31-June 4. Friday, June 1, 10:30 a. m.—Exhibition, academic and primary. Sunday, June 2, 11 a. m.—Baccalaureate sermon by Rev. E. W. Solomon, of Houston; 3:30 p. m.—Mass meeting. Monday, June 3, 9:30 a. m.—Art exhibit, calisthenics, election; 3 p. m.—Annual Banquet of Trustees; 5:30 p. m.—Commencement concert. Tuesday, June 4, 10 a. m.—Address before Literary Societies by Horrell H. Bassett and Brethren; Baccalaureate Exercise; 3:30 p. m.—Alumni Address. Address by Rev. W. G. Connor, D. D. W. TARRANT, President. Program Coronel Institute. June 7, 2 p. m.—Exercises of the primary department. June 8.—Commencement sermon, by Rev. F. S. Jackson, Goliad, Texas. June 10, 10 a. m.—Elocutionary exercises and art exhibition; 5 p. m.—Prize readings and declamation. June 11, 10 a. m.—Meeting of the literary societies; 5 p. m.—Essays and orations of the graduates. June 12, 10 a. m.—Final exercises, awarding distinctions, annual address by Hon. A. B. Storey, Lockhart, Texas. SAN MARCOS, TEXAS. W. J. STILLMAN, Pres't. Reduction in Fare. The managers of the International and Great Northern Railroad have kindly agreed to pass all persons attending the commencement exercises of the Southwestern University, at five cents per mile for the round trip. Tickets will be on sale at the principal stations on the 5th and 6th of June, good until June 15th for return. Ask for round trip tickets to commencement. The program meeting on Thursday, June 6th, at 5:30 p. m., and closes Tuesday night, June 11th. JOHN W. HEIDT. To the Alumni of North Texas Female College: It is in compliance with a request from Mrs. L. A. Kid, the president of our dear old college, that I write to ask you, one and all, to meet at the closing exercises of the present term. It has been a number of years since some left the college halls to be scattered to the four winds, and with regret at leaving a place which had become dear through pleasant associations, all with hope that they should return again many times, and each time had the old place in the light of a greater prosperity and with a surer foundation on which to rest our hopes for her future greatness. No more than ever before, have we need of a place which has been dear through pleasant associations, all with hope that they should return again many times, and each time had the old place in the light of a greater prosperity and with a surer foundation on which to rest our hopes for her future greatness. 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THE GRAIN OF SALT.

A lady finding a beggar-boy at her door gave him a meal of coffee, meat, and bread and butter, which she sat down in the area to eat. A moment after, however, he rapped beseechingly at the door again, and on its being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly happy."

Of course he got the salt. Human nature is always lacking something. Oftentimes it were better off without its wishes, yet it is universally conceded that no permanent enjoyment can be had without the savor of health, which keeps good cheer fresh and preserves and sweetens life for the future. The great, ruddy farmer pines because he has not won fame or position. The famous man longs for the lusty health of the sturdy farmer.

The grain of salt is wanting. How to secure and retain the savor of health in the midst of this rushing, nervous, over-worked generation is a problem worthy of our closest attention. It cannot be done with stimulants, which but spur on the over-worked nerves to fresh efforts, only to leave them more jaded and shattered. Nor with narcotics, which temporarily soothe, but to create an unnatural appetite, the terrors of which a De Quinicy has so graphically portrayed.

It may be asked, what is the cause of this extreme nervousness, lack of appetite, lung trouble, deficient heart action, failing eyesight, apoplectic tendency, etc. We reply, poisoned blood, caused by diseased kidneys, and the troubles indicated are after all, but symptoms of advanced Kidney Disease, which is but another name for Bright's Disease. Unless remedied there will be a complete breaking down of the great blood-purifying organs; the kidneys, and they will be excreted, piece-meal, through the urine.

Now, in the spring of the year, owing to the extra work which has been put upon the Kidneys and Liver, through a meat diet during the winter months, these symptoms are more pronounced, and the danger to the patient correspondingly increased. It is therefore imperative that the poisoned blood be eradicated, and that the Kidneys be put in complete health, which can be speedily and effectually accomplished by the use of Warner's Safe Cure, a tried and proved specific in hundreds of thousands of cases.

Pursuing the path we have marked out you will possess the salt of content, without which life's banquet is "flat, stale and unprofitable."

THE SAN MARCOS CHAUTAUQUE. The original Chautauque enterprise of Texas will open its Fifth Annual Session at San Marcos, Texas, on June 20th, and continue to August 1st, 1889. Hon. M. D. Dulose, of Los Angeles, Cal., Superintendent of Instruction, will conduct the Sunday School Normal. Rev. J. E. H. Galt, of San Marcos, Tex., will be in charge of the C. L. S. C. Department; Prof. G. H. Howe, of Baylor Female College of Belton, Tex., will conduct the Musical Normal Institute; Prof. W. H. Stanfield, Superintendent of San Antonio Public Schools, and A. A. Thomas, Principal of Central Institute, San Antonio, will conduct the Teachers' Normal Institute. Many of the leading men of this and other States will have places on the program. All inquiries may be addressed to the Secretary, STERLING FISHER, SAN MARCOS, TEXAS.

CARTER'S LITTLE LIVER PILLS. A CURE FOR SICK HEADACHE.

CARTER'S LITTLE LIVER PILLS. A CURE FOR SICK HEADACHE. THE GREAT LIVER AND STOMACH REMEDY.

MOODY & CO. CINCINNATI, O. FREE descriptive circulars of Moody's new Tailor system of Dress-cutting.

H. J. HUDSON, DEALER IN GENERAL MERCHANDISE. LORNA, TEXAS.

Devotional.

BETWEEN THE LIGHTS.

A little pause in life, while daylight lingers. Between the sunset and the pale moonrise. When daily labor slips from weary fingers. And soft, gray shadows veil the aching eyes.

Peace, peace—the Lord of earth and heaven knoweth. The human soul in all its heat and strife; Out of His throne no stream of Lethal floweth.

But the clear river of eternal life. He giveth life, ay, life in all its sweetness; Old loves, old sunny scenes will He restore; Only the curse of sin and incompleteness Shall taint this earth and vex this heart no more.

Serve him in daily work and earnest living, And faith shall lift thee to His saintly heights; Then shall a psalm of gladness and thanksgiving Fill the calm hour that comes between the lights.

—Sunday Magazine.

OLD AGE.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty." I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied, "and that is the right side, for I am nearer to my eternal rest."

A man once said to Dr. Rees, "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a we white flower which comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over, and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over—that I shall have done presently with the cold east winds and the frosts of earth, and that my summer—my eternal summer—is at hand."

To an humble Christian it was remarked, "I fear you are near another world." "Fear it, sir," he replied, "I know I am; but blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I know in whom I have believed, and that He will keep that which I have committed to Him until that day; henceforth there is laid up for me a crown of righteousness." But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age fought in calm and peaceful. Enamored wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position; but in a right one—the one which God has ordained for you, and therefore in the one which contains blessings for you—its blessings, its own peculiar blessings. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be blessing even if it did—The Quiver.

ONE-TALENTED MEN.

Character cannot be transferred. The foolish virgins thought the oil could be given them from the lamps of the wise virgins. Character stood firm, and was not to be given away. The second parable suggested the conduct of life. Life was an opportunity. The whole point was, what were we doing in life, not how much have we of it. The man who said he had no opportunities of doing great things, who said, "If only I had five talents, what should I not accomplish; but what do you expect of me with my poor one talent?" was essentially a conceited man. He was immeasurably conceited. How did he know that if things had been otherwise arranged for him he would have accomplished such wonders? Was it the men with many talents who had done the greatest deeds? No; for great opportunities bred great timidity. Look at what the men with one talent did—look at John Howard, with his sole talent of capacity for love; and was it not a proverbial saying that it was the men who had come to London with half a crown in their pocket who had carved out for themselves name and fame? Yes, it was the one-talented men who did heroic things who were the true heroes.—Bishop of Ripon.

HAPPINESS AND PEACE.

The Rev. Anthony W. Thorold, in that wonderfully helpful book, The Presence of Christ, shows what is the true ground of rest for the soul. The following extract is well worthy of preservation. He says: "Professor Laird, in one of his most suggestive theological fragments, has pointed out the important distinction between peace and happiness, and has explained how the worldly man may have happiness without peace, and the Christian man peace without happiness. Happiness is often the result of mere characteristic buoyancy, of vigorous bodily health, of material prosperity, of the enthusiasm of youth, and of the ardent activities of manhood; and while the utter absence of any deeper and more elevated feelings tends to make this happiness brighter and heartier, it is, nevertheless, the happiness of only the surface of our nature, perfectly compatible with irreligion, or viciousness, or selfishness, or vanity, subject at any moment to be terribly and hopelessly interrupted, and with nothing to fall back upon but the misery of its recollections; whereas peace is independent of the changes and chances of life, and can no more be disturbed by what men call misfortune, in its lofty dominion over the inmost spirit, than the depths of the ocean can be stirred by the winter gales that beat its surface into foam. Not only is it the gift of God, but it is his very presence. Sick-ness cannot destroy it; poverty cannot rob it of its incorruptible riches; bereavement only makes it more real, and the approach of death more deep. The world, which cannot give it, cannot take it away; its root is in the immovable assurance of the divine acceptance and favor, through the blood and righteousness of the Savior. It gradually spreads its roots over the entire being, through the sanctifying power of the eternal Spirit; and while the only thing that can ruffle it is the silent reproach of a wounded conscience, the only thing in all the world to destroy it is sin. "Thus, though we may not always say we are happy, we may still have peace. Christ leaves his peace with us; still says to us, as to his disciples of old: 'Let not your heart be troubled: neither let it be afraid.'"

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AGES TO COME.

"The ages to come"—what a wonderful prospect! How shall we, the short-lived and short-sighted children of time, bear to look into the heights and depths of that eternity called by St. Paul the "ages to come?" All that we can know is by divine revelation, and the glimpse here accorded us as to the glorious future of God's people is as elevating to the spirit as it is comforting to the heart. In that great future God will have a work to do; he will show his people that which they could not apprehend or understand now. All that can here be known of the "exceeding riches of his grace" is poor compared to what has yet to be revealed "in kindness towards us in Christ Jesus." The centuries of time are not long enough to show all this; it requires the "ages to come" for its full display. The work accomplished by Christ in his life and in his death was in one sense ended when on the cross he cried, "It is finished!" but his glorious results shall know no end; the "ages to come" will only unfold more of their "exceeding riches."

How strange that we allow ourselves to be engrossed with the cares of this life, even to its most petty trifles, while such a prospect as this is set before us! How sad that we should break our hearts over the losses and the crosses of a day, and forget "the exceeding riches of his grace," to be shown in the "ages to come!"—The Sunday at Home.

No one can ask honestly or hope fully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

Truth lies in character. Christ did not simply speak truth; he was truth, truth through and through; for truth is a thing not of words, but of life and being.—Robertson.

Marriages.

BRIKLEY-RAMSEY.—At the residence of the bride's mother, at Winchester, May 8, 1889, Mr. Wm. Brikeley, of Bastrop, and Miss Mary Ramsey, of Winchester, M. S. Hotchkiss officiating.

CRAWFORD-VAUGH.—On May 12, 1889 at the residence of the bride's father, Wm. Vaugh, Esq., near Port-boro, Texas, by the Rev. Wm. Vaugh, and Miss May Crawford, of Port-boro, Texas, L. T. and Miss May Vaugh, of Grayson county, Texas.

Obituaries.

The spirit allowed obituaries, twenty to thirty lines; or about 150 to 180 words. The privilege is reserved of condensing all obituaries unless Parties desiring such notices to appear in full as will be published in full, at a rate of ONE CENT per word. Money should accompany all orders. POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

KINGHOUSE.—John W., son of J. W. and Mary E. Kinghouse, was born July 15th, 1882, died May 16th, 1889. Little Johnnie possessed a kind and affectionate disposition which won for him the love and affection of his parents and his friends. He was kind and generous; to his parents he was a joy and blessing. No more will we hear his loving voice. No more hear him say to his mother, "I love you." He is now in heaven. His father and mother are crushed and bleeding, but we look up through our tears to our Heavenly Father, and expect to realize that "Earth hath no sorrow that Heaven cannot heal."

MEXIA, TEXAS.—His PAFA. FLOYED.—Whereas, God, in His infinite wisdom and goodness, saw fit to remove from the church militant to the church triumphant, Bro. Rob. Floyed, who was long a member and an official of this church, he it, therefore, resolved that in the death of Bro. Floyed the church has lost an exemplary member; one that has probably done more for the cause than any other member of Leesville church, since its organization. That these resolutions be spread upon the minutes of the conference, a copy be sent to the family of the deceased brother, and a copy be forwarded to the TEXAS CHRISTIAN ADVOCATE for publication. Adopted by the second quarterly conference, Leesville circuit, Victoria, Texas, West Texas Conference, at Bethel, May 10, 1889. I. K. WALLER, W. S. LOWMY, J. A. NANCE.

BILLINGSLEY.—Mrs. Ellen T. Billingsley, daughter of John G. and Catherine M. Barton, was born at Cartersville, Tishomingo county, Miss., Jan. 17, 1848, and was married to George Frost June 27, 1867, with whom she lived happily until the morning of Dec. 6, 1889, when the terrific explosion of his steam mill boiler summoned her a few paces from her door to the heart-rending scene where, amid the fat clouds in clean, her delicate Nature had endowed her with much to make her an loving mother. She realized that it was not an arm of flesh upon which she could safely lean, and turning for refuge to her Heavenly Father, she gave her heart to Him. She was a devoted Christian, and was happily converted, and immediately with her sainted father and other members of the family, she joined the M. E. Church, South, and was a member until May 6, 1889, when she was married to J. W. Billingsley, with whom she lived until May 6, 1889, when the midnight hour the bright angels came to her home, in Savoy, Texas, and bore her happily away to heaven, leaving husband and children, a widow, and many friends and sisters, with many friends, to feel the keen pain of separation from this child of God. Her husband and her aged mother-partners will be never more. J. E. VINSON.

HOLT.—Susie Melissa Holt, daughter of John B. and Alice Holt, was born June 28, 1889, and died May 15, 1889. She died very early in life, while her mother's arms, many will remember that her father was killed by the falling of a horse near San Angelo, and this mother is left with a broken heart, while the grief of the death of three small children. May the afflictions visited out for her an exceeding and eternal weight of glory. C. S. McCABER.

ADAMS.—Mathew Adams was born in Christian county, Kentucky, Feb. 30th, 1809. His father was Dr. Adams, of Christian county, Texas, May 8, 1829. Bro. Adams was married to Miss Catherine Wolf, December 24, 1817. Of this marriage was born thirteen children. Bro. Adams was converted and joined the M. E. Church in the year 1829. He was faithful until death. He lived long in this world and was a blessing to it. God bless the loving ones. May they ever be united in heaven. E. S. D. WADDILL.

BALLEE.—The angel of death has again visited the home of Esther and sister Ballee, and borne off their son, Tom. Just two months and six days ago the angel came to the baby, Murry Lee. Yes, he was the baby, but oh how we miss the bright smiles, the sweet prattle of the baby tongue as it lisped mamma and papa. We all loved little Murry, but he has died. We know where to find him in heaven where the innumerable host of infant souls have gone on before. To our brother Ballee we would not say weep not, for at the grave of Lazarus Jesus wept. But we would say through your tears look to heaven; look to your heavenly Father, and hope of that immortal crown, sustain the cross, and love faithful, and may we all be one unbroken family in heaven; for one by one we are going home. M. D. AWDES.

VERONA, TEXAS. L. L. NAUGLE.

HICKS.—On Saturday morning, May the home of our dear brother and sister, Wm. Hicks, was made sad and lonely. The grim monster, Death, entered the home and claimed for his victim their baby, Murry Lee. Yes, he was the baby, but oh how we miss the bright smiles, the sweet prattle of the baby tongue as it lisped mamma and papa. We all loved little Murry, but he has died. We know where to find him in heaven where the innumerable host of infant souls have gone on before. To our brother Ballee we would not say weep not, for at the grave of Lazarus Jesus wept. But we would say through your tears look to heaven; look to your heavenly Father, and hope of that immortal crown, sustain the cross, and love faithful, and may we all be one unbroken family in heaven; for one by one we are going home. M. D. AWDES.

SULPHUR SPRINGS, TEXAS.

PHYON.—Lella Elender Pryor was born Dec. 23, 1882, and departed this life near Edgewood, Texas, April 23, 1889. Little Lella was a sweet and affectionate little girl, the hope and joy of a fond mother. She was beautiful in person and gentle and loving in disposition. Her father died five months ago. She said: "Mother, when I die bury me beside my papa." Thus it seems that she was buried in the arms of her father on his own bosom. Her little feet had trod upon the blossoms of six springs, but when the seventh came death claimed her for his own. The bereaved ones will hereafter more the glad music of that voice. The empty chair and idle play things will she the fond mother to the sad truth that she is bereaved, yet not alone, for God is with her. May the God that has said, "My grace is sufficient," support and comfort the grief-stricken mother and father, and bring up the remaining ones to meet their little sister where no more parting tears are shed. A loving MOTHER.

MCCORKLE.—Malinda McCorkle (nee Shockley) was born December 6, 1822, in Edgewood, Texas, and died at Edgewood, Texas, June 2, 1889. Her parents moved to Alabama when she was about ten years of age. She professed her faith in Christ when she was about fifteen years of age. She was a faithful Christian until the day of her death. She was married to A. J. McCorkle when about sixteen years of age. They moved to Texas in 1847. Her husband died Nov. 11, 1867. She was the mother of five children—five sons and two daughters. In her last illness she suffered greatly, but endured with Christian fortitude. As her pastor last year, I was with her often; always quite young, and always willing to depart and to be with Christ. May her children follow her example. D. H. SMITH, SAN SABA, TEXAS.

WINFREY.—Sister Mary Lee Winfrey, the subject of this sketch, was born in Hunt county, Texas, June 2, 1864. She was converted and joined the M. E. Church, South, when she was twelve years old, at Hefner Chapel, and was transferred by letter to Foster, Bosque county, Texas, last fall. She was married Feb. 13, 1885, to Bro. Alfred Winfrey, M. D., at Lone Oak. Her home from date of marriage was at Fowler, Bosque county, Texas, where she died April 15, 1889. She was sick two months, and suffered very much, but bore the great sufferings of those two months without complaining. She was a naturally rational and clear in her mind until the very last moment. Just before dying she had her mother to her bedside and said, "Look at the beautiful river; don't you see it? And there is sister Ida (her sister who had died when a child) on the other bank, quite young; and you are going to meet her to come to her. Then she said to her mother: 'Don't you see her?'" And at once, without a struggle, she herself went across the river and joined her mother among the angels. Sister Winfrey illustrated the gospel in a consecrated life. In her childhood's home she was faithful, the little preacher, and her services were in frequent attendance at revival meetings. Dr. Winfrey, her husband, said he never thought it possible for any mortal to be so good, so consecrated, and her services were the highest requirements of the religion of the Bible. Sister Winfrey was a very angel of mercy at the bedside of the sick, and had a heart in ministering to soul and body the same time. Her ministry is done on earth. W. F. GRAVES, P. E.

RADWAY'S PILLS. The Great Liver and Stomach Remedy.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Female Complaints, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals, or deleterious drugs. PERFECT DIGESTION will be accomplished by taking Radway's Pills. By so doing

Dyspepsia. Sick Headache, Foul Stomach, Biliousness, will be avoided and the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Disease of the Digestive Organs: Constipation, Bowel Pains, Fullness, Heat in the Head, Acidity of the Stomach, Nausea, Heartburn, Digestion of Food, Fullness or Bright in the Sight, Sour Eructations, or Stomach Sinking or fluttering when in a lying posture, Irritability of the Bowels, Indigestion, Headache, Fever and Dull Pain in the Head, Bitchiness of Perspiration, Yellowness of the Skin and Spleen, Pain in the Side, Chest, Limbs, and Sudden Fits of Heat, Burning in the Flesh. A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25 cents per box. Sold by all druggists. Send a letter stamped to DR. RADWAY & CO., No. 12 West Broadway, New York, for a circular containing many testimonials will be sent to you. TO THE PUBLIC: Be sure and ask for RADWAY'S PILLS and see that the name "RADWAY" is on your year.

SNODGRASS.—J. B. Snodgrass, son of John H. and Bettie Snodgrass, was born Oct. 17, 1820; was converted and joined the M. E. Church, South, at Turkey Cove Seminary, Lee county, Va., in 1881, while Rev. Blankenbickley was preacher in charge. The above seminary was founded built up by his father, who is still living, his mother having passed on to her reward. He was a Master Mason at Onion Creek, in Travis county, near Austin, Texas. He was married to Rosa Watson, at her father's residence near Kozersville, Tenn., May 14, 1884, by which union they had one child, namely, Ward A. Snodgrass, born at Pecos Gap, Tex., in 1888. He was Deputy Grand Patron of the Eastern Star Chapter for the State of Texas. He was Worshipful Master of Ben Franklin Master Mason's lodge. He was a loyal Arch Mason, belonging at Honey Grove, Texas. He belonged to the Commandery at Paris, Texas. Four brothers and three sisters survive him, as does also his father, wife and child. May 16, 1889, while passing on a work trail from Ben Franklin, his home in Delta county, Texas, to Pecos Gap, he was thrown therefrom by it suddenly checking, and running over him, causing sudden death. He belonged to the Knights of Pythias, with authority to organize the same in Texas. He was also a class leader in the Methodist Episcopal Church at Ben Franklin, Texas, to which he belonged until his death. The Knights of Pythias and members of his church, his untimely end will be sad intelligence. Such intelligence brought sadness to our hearts in this town and vicinity. Such expressions as these are common: "He was a good fellow." "He was a perfect gentleman—a Christian, interested in everybody." "Why could it not have been someone we could have spared?" His body was placed in a beautiful casket, conveyed to the church by the Masons, the church taking possession and performing its services according to the Discipline of the church, the Masons then taking the body in charge and interring it in the Simmons Academy cemetery under a beautiful tree, where it will doubtless lie till God's voice shall bid it rise, and soul and body will be united again. Many things might be said fully to praise his life, but we forbear, as this notice is already long. In my association with him, which was both pleasant and profitable, never did I see him do or hear him utter a word detrimental to his Christian character. May God bind up the broken heart of his wife, take care of the little babe and comfort his kindred and friends. Such expressions as these are common: "He was a good fellow." "He was a perfect gentleman—a Christian, interested in everybody." "Why could it not have been someone we could have spared?" His body was placed in a beautiful casket, conveyed to the church by the Masons, the church taking possession and performing its services according to the Discipline of the church, the Masons then taking the body in charge and interring it in the Simmons Academy cemetery under a beautiful tree, where it will doubtless lie till God's voice shall bid it rise, and soul and body will be united again. Many things might be said fully to praise his life, but we forbear, as this notice is already long. In my association with him, which was both pleasant and profitable, never did I see him do or hear him utter a word detrimental to his Christian character. May God bind up the broken heart of his wife, take care of the little babe and comfort his kindred and friends. E. G. ROBERTS, P. C.

JEFFREY.—Died at her residence, in Palmer, Ellis county, Texas, on the evening of April 29, 1889, at 5:45 o'clock, Mrs. J. P. Jeffers, wife of Rev. J. P. Jeffers. She was born in Tennessee; was left an orphan when quite young, and was reared by a family whose name was Roach, with whom she moved to Indiana. She embraced religion while a young lady, the fruits and sweetenings of which were never absent from her life. She was universally beloved by every one that knew her. She was left a widow in Arkansas, in 1852, and soon after moved with some children to Fayette county, Texas, in the vicinity of Black Jack and Lyons. Here she made the acquaintance of Rev. J. P. Jeffers, to whom she was married on January 1, 1856, by Rev. C. W. Thomas, of the Texas Confer-

ence. Bro. Jeffers having but a few weeks before been admitted into that conference on trial. She united her life, fortune, joys, sorrows, all with his, proposing to be a sharer in all his toils as a minister—a help-mate indeed in every sense of the word. She also took her bosom his two little motherless girls. Such a tender, careful, watchful mother was she to them that they were ignorant of her fact that she was really not their own mother till they were several years old. She was for the last sixteen months of her stay on earth a great sufferer. Her disease being paralysis and heart disease, partially depriving her of the powers of speech, which was to her a great affliction; but patiently she bore it without a murmur. When it became apparent from fast declining health that she would probably soon receive her discharge, her sorrowing husband interrogated her as to how she would spend her time after she was no longer on earth. She said, seemingly astonished: "Why, Pine, it is all right with me; no dread about the future. I only want you to continue to pray that I may have some easy transfer to heaven." She did sometimes entertain fears that she might suffer to death, owing to her heart trouble and paralysis, and requested prayer that this might be the case. A direct answer to prayer was graciously granted, inasmuch that her death-bed scene was one of angelic sweetness, and precious to all who beheld it, expressing themselves as never having gazed upon such a scene as this of angelic sweetness. Her happy soul took its rise as the sun in every feature became aglow with joy. A heavenly smile rested on her face like an infant sleeping, which still lingered there when we laid her away in the little quiet house of clay to await the great resurrection morn, when the dead in Christ shall rise first. Then that purified tongue will be loosed and set at liberty to sing the praises of God in the beautiful, blooming fields of Eden. Sister Jeffers will be missed in nearly every circle, especially in the sick-room, where she was ever ready to try to gladden and comfort. If any little delicacy was needed, she was the one to prepare it. She was greatly respected and beloved, as was clearly evinced on the day of her burial, May 1st. Every business house in town was closed from 10 o'clock until 4 o'clock, P. M., she was buried from the Methodist Church. The burial services were performed by her pastor, Rev. L. N. Reeves. The remains were deposited in the cemetery at Palmer. Weep not, fond daughter, your mother is only gone on before you, where she will be waiting and watching for you. Infant sleeping, which still lingered there when we laid her away in the little quiet house of clay to await the great resurrection morn, when the dead in Christ shall rise first. 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**FULL WEIGHT PURE**

**PRICE'S CREAM BAKING POWDER**

**MOST PERFECT MADE**

Its superior excellence proven in millions of cases for more than a quarter of a century. It is used by the United States Government, endorsed by the houses of the great necessities as the strongest, purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans.

PRICE BAKING POWDER CO., NEW YORK, CHICAGO, ST. LOUIS.

**Fischer Pianos.**

**OVER 78,000 MANUFACTURED.**

**Will A. Watkin & Co.,**  
737 MAIN STREET, DALLAS, TEX.

**SUBSCRIPTION.**

ONE YEAR.....\$2.00  
THREE MONTHS.....1.00  
SIX MONTHS.....1.50  
TO PREACHERS (half price).....1.00

Entered at the Postoffice, at Dallas, Texas, as Second-Class matter.

**HOMES 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 rents frequently become excessive, but it is even difficult to get houses on any terms.

**THE ANGLO-TEXAN 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 the SOUTH, EAST and WEST DALLAS, on the very easiest terms: one-third cash, and balance in five years, on installments. 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 purchase price. For full particulars call at OFFICE 110 SYCAMORE, BET. MAIN AND ELM. Correspondence promptly attended to. Office hours 9 a. m. to 5 p. m. Telephone 59.

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

ORGANIZED IN 1855.

**ASSETS \$19,724,538.45**  
**LIABILITIES \$2,439,189.73**

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 the Massachusetts non-forfeiture law, after the payment of two premiums, and with a cash and paid-up insurance value every year during the continuance, with annual distribution of surplus on all forms of its policies. Its policies are reduced to the premiums or to increase amount of insurance. Its life rate endowments are the cheapest and most attractive form of quantitated insurance issued. Its policies can be used as valuable collateral on account of their guaranteed cash surrender values at the end of each policy, which is endorsed on the back of each policy. Good and reliable agents wanted.

**JEN. F. STEVENS, President.**  
**JOS. M. GIBBONS, Vice-Pres.**  
J. E. GARDNER, Secy. and Treas., Texas. Office, Room 465 N. Tex. Nat. Bank Building, Dallas, Texas.

A gentle, wanted, both ladies and gentlemen. Enclose stamp for particulars. E. Arnold Co., 605 Elm Street, Dallas, Texas.

**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 & WATSON'S** pianos. The tone of the Wheeler delights the ear, its finish pleases the eye, its mechanism causes the direct student to continue practice, while the price suits the most careful pedestrian.

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

**U. H. EDWARDS,**  
735 and 735 1/2 Main Street, Dallas, Texas.

**THE CAPITOL HOTEL,**  
830 Main Street, Dallas.

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

**ORR, MCILROY & Co., Proprietors.**

No well-drilled society-man will admit that he is bored.

**SHERMAN, TEXAS, Jan 4, 1889.**

**A. B. Richards, Med. Co. Gentlemen—** I take pleasure in stating you "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. ENYEMAN.**

"Beauty draws more than oen," and is much more ready to come under the yoke.

**\$1,000,000 OR MORE FOR DALLAS.**

As I have perfected arrangements by which I can place loans in large or small sums on desirable city or country real estate, borrowers would do well to call on me. You will have no fees to pay and get money at a lower rate of interest than from any other loan company in Texas.

**J. H. WEBSTER,**  
Office City National Bank Building.

Send twenty-five cents for sample of best remedy to remove Freckles, Blackheads and Pimples. E. Arnold Co., 605 Elm Street, Dallas, Texas.

**TO WHOM IT MAY CONCERN.**

**W. A. Shaw & Co.** have sold their large and complete printing and book-making establishment to Messrs. **N. A. Bolles & Co.** The new firm is composed of a good accountant and business man and two of the most artistic and practical printers in Texas. Friends of the old firm will confer a favor on it by patronizing the new, which is in every sense most deserving.

**Obituary-Texas.**

**DIED—**  
Mrs. F. C. Wilfong, at Kaufman.  
Mrs. Shields, near Maxey Hall, Hunt county.  
Infant son of W. J. Wigley and wife, at Mineola.  
Mrs. N. K. Jackson, at Mineola.  
Miss Ella Thomas, at Bowie.  
Dr. L. R. Springfield, at Jewett.  
J. A. Cole, at Palo Pinto.  
Mrs. Sheppard, at Dallas.  
Brakeman Rosa Andrews, at Texarkana.  
Mr. Bowler, at Fort Worth.  
Gen. Vol. E. Howard, at Los Angeles.  
J. R. Snodgrass, at Wortham.  
Jasper McKezie, at Hillsboro.  
Child of Mrs. Mings, at Dallas.  
Louis Wolcoski, at Bremond.  
Infant of Mrs. Bartram, at Sherman.  
Jack T. Lillis, at Hillsboro.  
Mrs. M. S. Marschalk, at Sherman.  
Mrs. J. P. Smith, at Cedar Yard.  
Little Lizzie Cronch, at San Augustine.  
Mrs. Sarah S. Lyon, at Jefferson.  
Roger Whaley, at Longview.  
Col. J. G. Stephens, at Dallas.  
Anderson W. Baird, at Maysfield.  
L. Williams, at Santa Anna.  
C. E. Van Horn, at Dallas.  
Mrs. D. E. Bates, at Mineola.  
John C. French, at Cuero.  
Mrs. Sarah Sterling, near Waco.  
Jim Schuer, at Junction City.  
Dr. D. W. Fentress, at San Saba.  
Col. J. C. Elliott, at Delta.  
Mrs. Sam Montgomery, at Denison.  
Ed. F. Warren, of Fort Worth, at Denison.  
Bob. Wilson, at Wolfe City.

The peculiar purifying and building up powers of Hood's Sarsaparilla make it the very best medicine to take at this season.

**Texas Casualties.**

Mrs. Cherry's little girl, in North Dallas, was horribly burned in attempting to pour coal oil in the stove. She is not expected to recover.

A wreck of the gravel train on the Missouri, Kansas and Texas railway occurred eight miles north of Temple, May 23. Seventeen cars were piled together. Engineer Davis, of Denison, was killed outright, and two brakemen, whose names could not be learned, were badly if not fatally wounded.

A gold watch and chain valued at \$30, with a small amount in cash, was stolen from J. A. McFadden, Victoria, May 23.

A farmer by the name of Clark while saddling his horse, May 11, was struck in the head by the animal, knocked down and run over, inflicting serious wounds, though perhaps not fatal.

A negro boy named Sam Matthews, aged about 15 years old, crushed the skull of Will Fletcher, the little 15 year-old son of Mr. C. Fletcher, May 11, with a beer bottle. The boy had engaged in a difficulty, when the negro picked up a bottle and struck him, crushing his skull. A doctor was called in to dress the wound, which he pronounced to be very dangerous.

A dog, with symptoms resembling hydrophobia, created quite a little excitement on Main street, Belcherille, recently, but it was learned later in the day that the dog had eaten some wolf bait. This quieted uneasiness and the dog, too.

Near Dallas on the night of May 24th, the east bound Texas and Pacific express car was robbed of \$15,000. The sheriff with bounds are after the robbers.

**Dr. Wm. H. Thompson** of the University of the City of New York says: "The symptoms of diseased kidneys will first appear in the extremely different organs of the body." Treat the kidneys and not the effects of kidney disease, by using **Warner's Safe Cure.**

**Texas Incidents.**

McGregor is organizing a stock company for the purpose of sinking an artesian well.

The grangers of Navarro are going to have a reunion in Corsicana in a few weeks—good for the grangers. The city will give these honest toilers a hearty welcome.

Work on the Fair Grounds at McGregor is progressing rapidly.

Great preparations are in progress for the Galveston Semi-Centennial and Interstate Drill, which will begin June 4.

Bonham will have two representatives at the Paris, France, exposition. Miss Jennie Cox, art teacher in the Masonic Female Institute, will have a fine picture on exhibition.

The colored citizens of Dallas invited the mayor and Board of Aldermen to attend their celebration on June 19, Emancipation Day. The offer was accepted.

The Horticultural society of North Texas held their annual strawberry festival in Deaton, May 23. It was magnificent.

President Diaz has replied to the committee from Fort Worth, that invited him to be present at the opening of the spring palace, that he would try to have the Mexican congress to pass a bill permitting him to attend.

Cool, iron, fire-day were almost of simultaneous discovery in Park county.

The stream of the new artesian well at San Antonio is as large as a man's body, and is said to be the largest of any fowing well in Texas.

Mr. Warren Stinnan, residing four miles east of Paris, reports that one and a half acre of land planted in strawberries he has to date this spring netted \$25. This beats cotton.

The farmers of Lamar county are taking diligent and timely steps to prevent the worms from destroying their cotton. The means adopted are not costly, and are proving destructive to the insects. It is this: A number of tin lamps, fixed in the center of pans of water and oil, are set on stakes in different parts of the field. The insects that lay the eggs from which the destructive worm is hatched go to the light, fall into the water and oil, and all is up with them. The scheme is a successful one.

The Georgetown chair factory expects to have a splendid exhibit at the Texas spring picnic.

Carbon, Texas has been indulging in an old fashioned tournament.

This is the finest crop year Texas has ever known.

A gentleman by the name of Richards has recently sunk a well in Belcherille forty feet deep which he says possesses valuable medicinal qualities. This may revolutionize and create quite a boom for this place and prove to be a valuable resort and watering place.

Gov. Ross, of Texas, delivered the address of welcome at the Fort Worth Spring Palace, which was responded to by Gov. Thayer, of Nebraska.

Belle Plaine College has just closed with satisfactory exhibition.

The headquarters of the district Alliance of Northeast Texas is located at Sulphur Springs, Texas. They propose to build a warehouse sufficiently large to meet the needs of the membership. Sulphur Springs donated them \$2700.

There were at least 1000 pounds of country butter shipped from a Belcherille during the past month.

**Miscellaneous.**

The west-bound train over the St. Louis and San Francisco road was wrecked sixty-eight miles from Sullivan, Mo.; forty-five passengers are known to have been badly injured. No lives lost. It was supposed that train robbers took up the track for the purpose of wrecking and robbing the train, May 24th.

Robert T. Lincoln, minister to England, was presented to Queen Victoria May 25th. On May 24th the Confederate monument was unveiled in Alexandria, Va.

A riot was reported at Guthrie, Oklahoma. The city was placed under martial law, May 23.

A census just taken gives Baltimore 500,000 inhabitants.

The king of Holland is so much improved in health that the Dutch Parliament, by unanimous vote, restored his power.

The Cherokee Indians have in operation over an hundred common schools, a high school for boys, a normal, an orphan asylum and other charitable institutions.

General Longstreet's home at Gainesville, Ga., was burned recently, with his valuable collection of war relics, and the manuscript of a book he has been engaged upon some years.

The American Humane Society has awarded its \$100 prize for the best essay upon "The Effect of Education in Suppressing Crime." To Ralph W. Trine, of Knox College, Ill. Competition was open to all American colleges.

Mrs. Isabella B. Barrows, of Boston, recently accomplished one of the most remarkable feats in modern journalism. She wrote a verbatim report of a speech made in German by Carl Schurz, which she turned into English while he was flying across her paper in stenographic characters. To write stenographically and translate from German to English simultaneously was a remarkable piece of shorthand reporting.

Mrs. A. M. Johnston, of Grafton, West Virginia, owns the dinner bell with which Mary Washington, mother of the country's pater, was wont to summon her family to meals.

The steamers Cynthiana and Polynesian collided, May 23, near Montreal, Canada. The Cynthiana went down with eight of her crew.

Dr. Nathan Hazen, of Marshall, Ill., is remarkable as being probably the sole survivor of the battle of Lake Erie, fought Sept. 10, 1813. He served on Perry's flagship, and is now ninety years old.

Two Yokohama editors have received severe punishment for printing a picture of a skeleton on the emperor's throne. The picture was simultaneously published in German and English.

The fight of the Georgia Farmers' Alliance against the bagging trust has assumed an interesting aspect and is full of encouragement to the Order in Texas. The Georgia Alliance, according to latest dispatches, has contracted with mills for 2,000,000 yards of cotton bagging to be delivered August 1. The bagging is to be not less than thirty-seven inches wide and to average twelve ounces to the yard. The manufacturers agree to take cotton so covered at ten cents additional per hundred pounds, to cover the loss of weight in light material.

Lowndes county, Georgia, produces a little cow which is indeed a curiosity. It is the same distance in height, length and width, and is supported by legs not more than twelve inches in length. It bears the name of the English cow. The first were brought from Spain by an old Spaniard who came to this country before the war. The cow is very small and chunky, but it keeps rolling fat on almost nothing and is a splendid milker, on the average giving from three to three and a half gallons of milk per day. R. L. Stapler has a herd of fifty perfect little beauties. He disposes of young cows for \$100 each, which almost equals the price paid for Jerseys. While their milk is not so rich as that of the Jersey, the people of Lowndes prefer the guinea—Er.

Hon. John H. Reagan is the first United States Senator that ever appointed his wife private secretary. She receives a salary of six dollars a day.

A Lark Observatory, California, reports an earthquake of two minutes and twenty seconds duration; widespread but no damage, May 20.

The Verrugas viaduct, on the Maya railroad, near Lima, was destroyed by a cloudburst May 20. The viaduct cost \$50,000, and without the railway is useless. Besides this the yellow fever is in Peru.

Hydrophobia is said to be epidemic in Trimbore, Wis. Schools closed and men engaged to kill dogs.

Prohibition vote in Illinois defeated. Yeas, 35; nays, 62.

Rev. Mr. Hobbs, his wife and child were murdered on the Island of Ruanan, off the coast of Honduras. They were Baptist missionaries. The supposed murderer has been arrested.

In Muskogee, I. T., three young ladies were bitten by a mad dog, while they were playing croquet. Men were pursuing him. A mad dog has been secured. Great fears for the ladies are entertained.

Georgia has invited President Diaz to visit their exposition at Atlanta in October.

The fruit growers of California, finding that peachtrees make an excellent fuel, are now selling them at the rate of \$4 a ton. A sack of stones will weigh about eighty pounds, and is said to last as long as an equal number of pounds of coal, and give greater heat. This will form a very valuable supplement to the income of the fruit growers.

A most ingenious and valuable invention is the cartridge devised by Mr. Walker, of Hartford, Conn., for distributing oil over troubled waters. It holds about two ounces of oil, and can be fitted to any ordinary breech-loader. The cartridge, weighted at the end with lead, sinks into the water and the oil rises to the top and spreads like a film over the waves. By means of these cartridges, it is stated that a path an eighth of a mile in breadth can be made through the heaviest of seas.

The consumption of pea nuts is 3,300,000 bushels a season. They are all raised in Virginia, North Carolina and Tennessee; chiefly in the former State.

The buildings of the Chaplin lumber company, on the Texas and Pacific railroad in Natchitoches parish, were destroyed by fire recently. The loss is about \$20,000.

Mrs. Folsom, mother of Mrs. Grover Cleveland, was married last week to Henry E. Perrine, a merchant of Buffalo, New York.

The spot where General Albert Sidney Johnston fell at the battle of Shiloh is now marked only by a small cedar bush, the tree by which he died having been carried away, root and branch, by relic seekers.

Banker Fish, of New York, served out the term for which he was sentenced and released at Auburn in that State on the 10th inst.

Mr. T. A. Clayton, chairman of the joint committee of the Farmers' National Alliance and Co-operative Union of America and of the National Agricultural Wheel of America, says the report sent out from Birmingham during the recent meeting to the effect that a

compromise with the jute bagging trust was considered has no foundation in fact. He says they distinctly stated to the jute bagging people that they would not use jute bagging even if it was offered at 5 cents per yard. He further said: "We have contracted for about 15,000,000 yards of cotton bagging to cover the next crop and expect that over one-fourth of the cotton raised this year will be wrapped in this article and that none of the crop of 1890 will be covered with jute bagging."

A hot spring near Ragtown, Cal., throws a column of water nearly eight inches in diameter to a height of thirty feet. The water is boiling hot, and the spray seals the skin whenever it comes in contact.

The Audubon Agricultural Association held its weekly meeting at Audubon Park, New York, N. Y., last Thursday. There was a large attendance of ladies and gentlemen present who took a great deal of interest.

The new gold strike in Sierra county, which is creating such an excitement, is about twenty-five miles west of Engle. The gold is in red clay gravel, and is not in nuggets, but is finely sprinkled through it, assaying running as high as \$14,000. The excitement is great, some of the camps being almost depopulated from the rush to the new field, Hermosa, Hillsboro and Chloride contributing. It is an entirely new district and said to be quite extensive. It is thought that the rush will exceed anything that has occurred in New Mexico since 1880.—*Rio Grand Republic.*

**\$500 Reward.**

For many years the manufacturers of Dr. Sage's Catarrh Remedy have offered, in good faith, a standing reward of \$500 for a case of chronic nasal catarrh which they cannot cure. No matter how bad the disease has become, or of how many years standing, it yields, in due time, to their skill. This famous remedy is sold by druggists at 50 cents.

**Hon. Henry A. Foster, senior U. S. Senator, died May 15 at Rome, N. Y., on Sunday in his ninetieth year.**

**\$500 Reward.**

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**QUACHITA CITY, LA., June 29, 1888.**

This is to certify that after using one box of Hunt's Cure, I have been cured of Tetter of six years' standing, after having used other remedies without benefit.

**F. L. NEWMAN, M. D.**

"Papa," asked the small boy, "why do some dimes wear only one eye glass, because of acute cataracts, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affection where liver, bowels, blood and stomach are involved. A guaranteed cure for all these classes of diseases is offered in J. C. Maguire's Catarrh Cure. Drs. are astonished & invalids delighted.

A Pittsburg girl named Katherine is very expert at predicting the weather. Her friends call her Prognostic Kate.

**TROY, Bell Co., TEXAS, April 24, 1888.**

**A. B. Richards Medicine Co., Sherman, Texas:** Send me one dozen Hunt's Cure by return express.

It never has failed in a single case of Itch yet. It is certainly the cure for Itch. Respectfully,  
**G. W. GREEN.**

**UNANSWERED LETTERS.**

May 21—A. G. Nolen, sub. M. G. Jenkins, sub. E. B. Thompson, sub. L. G. Rogers, sub. B. T. James, sub. 3 cards. Wm. F. Gibbons, sub. J. L. Jones, sub. J. E. Jones, sub. C. F. Gallagher, sub. and change. R. N. Brown, sub.

May 22—Jno R. Steele, sub. M. J. Correll, initials. A. A. Stafford, sub. H. M. Haynie, sub. J. J. Canaliax, sub. J. H. Tremble, sub; will get initials correct. W. H. Henderson, sub. W. A. Gilliland, sub. J. W. Wilson, sub. Geo. Ward, had attention. W. F. Britton, sub. S. L. Ball, sub. H. W. Hawkins, sub. J. S. Murphy, sub. J. Ben Whitcomb, sub. W. J. Pate, with correct. E. J. Settle, sub. I. F. Palmer, change made. W. W. Hotter, sub. S. Nelson, sub.

May 23—W. Stubblefield, sub. E. W. Solomon, sub; a move in the right direction. L. M. Fowler, sub. G. W. Langley, sub. James R. Jones, sub. L. C. Ellis, sub. J. J. H. C. Rogers, sub; other names will have attention. H. C. Rogers, sub. E. W. Simmons, sub; other name O. K. E. Statham, sub; the trouble arises from misprints being sent in with initials different from those on list; for instance, the initials of wife are sent one year, and the following year those of the husband, hence two papers are often sent. R. H. Simpson, sub; other matter will have attention. H. S. Thrall, change made. W. J. Joyce, sub. Jno. W. Stovall, sub; I will "join" you at conference; but you'll have to keep quiet about months from the 1st day of January, 1889, to the 31st day of December, 1889.

Given under my hand and seal, at (L. A.) office, in Austin, the day and date first above written.  
**L. L. POSTER, Commissioner.**

**EAST TEXAS FIRE INSURANCE CO.**

OFFICE OF INSURANCE, STATISTICS AND HISTORY, AUSTIN, TEXAS, MAY 14, 1889

To all Whom it may Concern:

This is to certify, that the East Texas Fire Insurance Company of Tyler, Texas, has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this State, and that said company holds a certificate of authority from this office entitling it to do business in this State for two years, from the 1st day of January, 1889, to the 31st day of December, 1890.

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**L. L. POSTER, Commissioner.**

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**CURE FITS!**

When I see you I do not want you to stop the time and then have them return again. I want a permanent cure. I have the power to stop them for good. I want to see you cured and I want to see you cured and I want to see you cured.

**AUSTIN DISTRICT—THIRD ROUND.**

Satton and Hill's Prairie	May 30, 25
Falstein st.	June 1, 35
Merrittown, at Cypress	June 8, 25
Merrittown, at Waterloo	June 15, 25
Panor at Ford's Prairie	June 22, 25
Wetmar cir. at Osage	June 29, 25
Marcheck at Fossil	July 6, 25
Austin, Twenty-fourth st.	July 13, 14
Oak Hill, at Sulphur Springs	July 20, 15
West Point, at Lewis Branch	July 27, 15
Hewellville, at Colorado chapel	August 3, 15
Wichewater, at Camp Meeting	August 10, 15
Austin, Tenth st.	August 17, 15
Columbus	August 24, 15
LeGrand	August 31, 15

The pastors will please see that the church registers and re-ords of church conference are on hand for examination  
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**J. F. FOLLIS, P. E.**

**PARIS DISTRICT—THIRD ROUND.**

Blossom st.	June 29, 25
Paris cir.	July 6, 25
Paris cir. at Ryan's	July 13, 25
Jusk sta. at Low's chapel	July 20, 25
Jacksonville st.	July 27, 25
Paris, at Palestine	August 3, 25
Paris, at Palestine	August 10, 25
Paris, at Palestine	August 17, 25
Paris, at Palestine	August 24, 25
Paris, at Palestine	August 31, 25
Paris, at Palestine	September 7, 25
Paris, at Palestine	September 14, 25
Paris, at Palestine	September 21, 25
Paris, at Palestine	September 28, 25
Paris, at Palestine	October 5, 25
Paris, at Palestine	October 12, 25
Paris, at Palestine	October 19, 25
Paris, at Palestine	October 26, 25
Paris, at Palestine	November 2, 25
Paris, at Palestine	November 9, 25
Paris, at Palestine	November 16, 25
Paris, at Palestine	November 23, 25
Paris, at Palestine	November 30, 25
Paris, at Palestine	December 7, 25
Paris, at Palestine	December 14, 25
Paris, at Palestine	December 21, 25
Paris, at Palestine	December 28, 25
Paris, at Palestine	January 4, 26
Paris, at Palestine	January 11, 26
Paris, at Palestine	