





Texas Christian Advocate.

WHAT HAS THE SOUTHERN METHODIST CHURCH DONE FOR THE NEGROES?

Paul the Apostle to the Gentiles, the founder of missions, standing on that historic spot of learning, the Arcopagus at Athens, delivered an address which compassed the whole scope of theology. One of his sentences was this: "The God that made the world and all things therein \* \* \* made of one every nation of men for to dwell on all the face of the earth \* \* \* that they should seek God if haply they might feel after him and find him, though he is not far from each one of us." The unity of the race, that all tribes and nations are the sons of a common parent—as thus stated by St. Paul—is proven beyond a doubt by the fact that the Gospel of Christ has the same elevating effect upon the Mongolian of China and Japan, the Ethiopian of Africa, the Malayan of India's isles and the Caucasian of Europe and America.

We have right in our midst living examples of this power of the gospel. The moral, social and religious uplifting of the blacks of the South to their present standing—though it be not so very high—is remarkable when we take into consideration their original degradation, their peculiar surroundings as slaves, and the short time in which this much has been accomplished. The negro is the very lowest of the low in the scale of humanity. If the gospel will raise him it will raise any and all. Originally brought from Western Africa, where paganism in its worst phases of ignorance and degradation held unlimited sway; many of them already slaves before they fell into the hands of the seamen; victims of the lowest superstitions; cruelly treated on the long, sickly voyage across the Atlantic, and finally placed on the low river deltas where malaria drove away all white families and church influences—what was to become of these helpless children of nature? Was there aught of good in them? Could they have ever of their own power exalted themselves? No. The hand of a slow but endearing providence overruled the cupidity of the slave dealer and placed these debased blacks in a congenial clime, under mild masters, to produce food and clothing for millions, and to themselves civilized and Christianized. The Northern slave dealer delivered them to us bound in fetichism and paganism; we returned them in 1864 (thanks to the influence of Christianity) totally different creatures, fit, as some claim, to be invested with the privilege of free citizenship.

The oft-repeated taunt that we have neglected and are still indifferent to our colored neighbors is without foundation. Let the records show it. Justice demands that it be distinctly understood that at the outbreak of the late war the Methodist Episcopal Church, South, had 208,000 members of color, not counting catechumens, within her pale, who were carefully watched over by a painstaking, consecrated white ministry. No one, not realizing the relative standing of whites and slaves and the peculiar obloquy and delicacy attached to this work, can understand the perils, reproaches and sacrifices of the Methodist missionaries to the slaves.

In Whitefield's Diary, under date of May 1, 1748, while he was in the Bermudas, we find these words: "I preached twice with power, especially in the morning, to a very great congregation in the meeting-house; and in the evening, having given notice, I preached about four miles distance in the fields to a large company of negroes, and a number of white people who came to hear what I had to say to them. I believe in all there were nearly fifteen hundred people." This extract gives exactly the course that Methodism has always pursued with the blacks. As a general rule the same pastor served both masters and slaves. If both worshipped in the same house, the gallery or a portion of the body of the church was assigned to the blacks. Thus as early as 1815 we read that there was a colored membership of 4000 connected with the Methodist churches of Charleston, S. C. In 1833, on account of a schism the number had been reduced to 3000, 1842 3500 was the number. Had a stranger in 1858, visiting the Methodist churches of Charleston, been asked to point out what impressed him as the most remarkable feature of these churches as contrasted with the other congregations of the city, it is very probable that he would point to the large crowds of colored persons who are every Sabbath to be seen filling the galleries. Their hearty responses and wonderful singing added immensely to the interest of the services. The names of 5200 negroes were at that time enrolled as members; very many of them might have been pointed out as pattern of humble piety. To one made familiar with the prejudices of the community and the difficulties of the church probably the success of the Methodist among them would be quite astonishing. Nothing but patient endurance, ceaseless toil, parental care and a simple, earnest presentation of gospel truth could have accomplished such remarkable results. Much more is traceable to the efficiency of the class system where unwearied attention was paid to the spirituality of the blacks by the white members, especially by the preachers. Capers' Catechisms, Nos. 1 and 2, were expressly prepared for this work, though they are now extensively used. Indeed the preachers were so constant, persistent and successful that they secured the influence and affection of the immense majority of the blacks, and even had it tauntingly thrust at them by the fashionable congregations of Charleston that "Methodism is successful among the negroes because it is only

suited to them." Says the historian of that time: "Had Methodism in Charleston courted the favor of the wealthy and kissed the feet of political aspirants and let go her hold and interest upon the blacks, she, too, might have claimed the favor of those who affected to despise her; but her mission was to spread holiness and to save souls, and, thank God, she would not be diverted from her design by the enticements of secular favor or the opposition and contempt of enemies."

Not always, however, did the blacks worship with the white members. If a separate building was provided, as was frequently the case, its negro congregation was an appendage to the white, the pastor usually preaching for the blacks Sunday afternoons. These colored churches had separate official meetings, stewards, exhorters, and local preachers. Thus in October, 1855, there were three churches for blacks alone belonging to the M. E. Church, South, in New Orleans, called respectively Wesley, Soule and Winans. Each of these was served by a colored local preacher—slaves who did manual labor during the week days. These churches numbered 1200 communicants under the supervision of a white pastor appointed by the Louisiana Conference. The congregations were large, orderly, and spiritual, enjoying the good will and protection of the city authorities.

On circuits, for instance in Texas, the preachers served the negroes in the afternoons, preaching, administering the sacraments, and catechizing hundreds of the black children, who always sang lustily and insisted on shaking "massa's" hand before he left them. If a camp-meeting was in progress, the negroes gathered about the outskirts of the arbor, listening attentively to the discourse and the penitential exercises. After the whites were dismissed, the blacks were invited into the altar and they, led by the white minister, sang and prayed and rejoiced far into the midnight hours.

But for many years these privileges were not enjoyed by the large slave population on the rice, sugar and cotton plantations—the malarial regions where few whites were found. True, that since 1800 some few missionaries to the slaves had been traveling through the most accessible of these regions, but it was not until 1829 that a system of plantation preaching was started by our church, inaugurated by the South Carolina Conference. Bishop William Capers was the first to push the matter. On his tomb near Washington Street Church, Columbia, S. C., are these words: "The Founder of Missions to the Slaves." During the fall of 1828 Mr. Capers was visited on a wealthy planter on the Santee to learn if a Methodist exhorter could be recommended to him as a suitable overseer for his plantation. He was aware of Dr. Capers' interest in the religious welfare of the colored population, and was much impressed by the happy results which followed the pious endeavors of a Methodist overseer on the plantation of a Georgia friend. Dr. Capers replied that he would apply to the Bishop and Missionary Board at the approaching conference for a minister for whose character he would vouch fully to act as a missionary on the plantation whose time and efforts would be devoted exclusively to the religious instruction and spiritual welfare of his colored people. Soon after two other planters, members of the Episcopal Church, united in a similar request. Two missions were established and Dr. Capers, besides his duties as presiding elder, consented to superintend this new and difficult work. One of the two missionaries first appointed soon took bilious fever and died. The missionary efforts were empty and the work, already eyed with suspicion by slave-owners, languished. The second year the membership on these missions more than doubled itself and another preacher was sent. After three years of work there were reported 33 members of the mission family 1365 souls, and 490 children were regularly catechized. From year to year the number of mission stations increased. Other conferences were provoked to enter upon this new field, while the planters became warm friends of the missionaries, contributing largely to their support and building houses of worship for the slaves. We glean from the reports that in 1857 fourteen conferences of our church supported 145 missionaries on 173 missions with a colored membership of 52,535 and 47,500 catechumens.

What became of our colored communicants, of whom we had 208,000 in 1861? The large majority informally severed their connection with our church and joined other branches of Methodism, the greater part going to the African Methodist Episcopal Church. However, about 40,000 blacks still adhered to their early choice and for some years after the war were cared for as during the years of slavery. The General Conference of the Southern Methodist Church which met in Memphis, Tenn., in 1870, delegated its Bishops and leaders to organize the colored members into a distinct and separate body; and this was successfully accomplished in December, 1870 "The Colored Methodist Episcopal Church," of which Southern Methodism is the mother, has at present, mostly in the Southern States, twenty-two annual conferences, 3,96 traveling preachers and 120,000 members. This numerous membership is watched over by four Bishops, all of whom are ex-slaves. Six hundred students, who are mostly studying for the ministry or as teachers, are now attending their four established schools; namely, Paine Institute, Augusta, Ga., under the auspices of the M. E. Church, South; Lane Institute, Jackson, Tenn.; Beebe Institute, New Orleans, and Haygood Seminary, Washington, Ark.

That other opportune question: What is our present duty to the blacks? is a hard nut to crack. Listen to Dr. Hays, of Georgia, for the answer. RICHIE MOOD. SANCTIFICATION. In the TEXAS ADVOCATE of July 2 appears a short article on the above caption from Bro. C. H. Brooks. He quotes from Bro. B. H. Bounds, who says: "The order of divine grace is: 1. Conviction. 2. Repentance. 3. Faith. 4. Justification. 5. Regeneration. 6. Adoption. 7. Sanctification." To which Bro. Brooks says: "I find no place in the Bible where the word (sanctification) I suppose he means. If not, what does he mean?" conveys such meaning." If he quoted Bro. Bounds correctly, Bro. Bounds affirmed or asserted no such thing; "but the order of divine grace in the heart is," etc. To this "order of divine grace in the heart" Bro. Brooks makes no reply, but does say: "I find no place in the Bible where the word (sanctification) conveys such meaning. On the contrary, it (sanctification) is almost universally used to describe consecration ('set apart')." Let us look at three or four passages and see if it means set apart only. "Sanctify them through thy truth." (John 17:17.) In verse 16 Jesus says: "They (his disciples) are not of the world, even as I am not of the world," and in verse 19: "And for their sakes I sanctify myself that they (the disciples) might be sanctified through the truth." Mark, the disciples were not of the world, even as Christ was not of the world. Were they not already consecrated ("set apart") to Christ's service? And does not sanctify in verses 17-19 mean something else besides "set apart"? Bible nowhere teaches us to pray for what we already have. Christ prays that his disciples may be sanctified. They were already "set apart," as we have already proven, and to make the proof still stronger, if need be, I refer to John 15:16, "I have chosen you and ordained you that you should go and bring forth fruit," etc., and in verse 19, "I have chosen you out of the world, therefore the world hateth you," and Christ certainly means in this prayer that his disciples may be cleansed from sin, made pure and holy. This is one meaning of the word in the Scripture, according to Greek and English lexicons. Dr. A. Clarke says "sanctify" means "to consecrate, to devote or dedicate to God and his service"; "2. To make holy or pure." See also 1 Thess. 5:23, "The very God of peace sanctify you wholly." These Thessalonians were already "set apart," but not "wholly sanctified" or "cleansed from all sin," "all unrighteousness," (1 John 1:7:9). Collate the latter part of v. 23 with chap. 3:13, will give us the meaning of this passage. I can only refer to two more passages without comment: 1 Thess. 4:3, 4 and 1 Cor. 1:30. The Scriptures I have quoted and various other passages, both in the Old and New Testaments, prove sanctity to mean more than to consecrate or set apart. Aye, the Methodist Church, in all its branches, believes and affirms the same thing.

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If the word "sanctified" means consecrated (set apart), then the order of God's grace is: 1. Conviction; 2. Repentance; 3. Sanctification, etc. Well, the word sanctified happens to mean more than consecrated ("set apart"). The Greek lexicon defines it, "To consecrate, to set apart, to cleanse from pollution, make holy; and so the whole Methodist Church understands it. "No man can have saving faith or be converted until he is fully consecrated ('set apart') to God's service." This I affirm an impossibility. The convicted sinner feels so guilty that "Pardon, mercy," is his cry, and "Save, save!" is his prayer. L. ERGANERACK.

MATTHEW 16:18.

Since S. G. Shaw, in ADVOCATE of July 2, has removed all fear of adverse criticism on Matt. 16:18, by the sweeping statement, that it is confessedly "non-understandable," I will venture another interpretation. In all the preceding part of the conversation, our Savior was addressing his disciples in a body; also the question to which Peter volunteers an answer was addressed to the whole company; so that Peter's answer must be taken as the answer of all. The truth would have been the same had he said: "Thou art a rock, and upon this rock will I build my church." The truth would have been the same had he addressed any of the disciples in the same way. The full truth intended to be taught by the Savior is this: "Ye are all living stones, and upon these stones will I build my church, and the gates of hell shall not prevail against it." In Eph. 2:19-20 Paul says: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In verses 21 and 22 he extends the thought to include all believers, saying, "In whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." In the after part of the chapter our Savior teaches his disciples concerning his early departure from them, and is here giving them instructions concerning the work they were to do when he was gone. They were to take up the work where he left it and to carry it on even unto the end of the world. They were his witnesses. He is the vine, they are the branches that bear the fruit; he is the chief corner-stone, they are lively stones. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled

to God. II. Cor. 5:20. From all of this we learn that the gospel ministry is committed to human agency. An angel may tell Cornelius to send for Peter, but the angel could not preach the gospel to Cornelius. The angel may cry unto Paul, "Come over and help us," but the angel could not preach the gospel to the Macedonians. Christ may strike Paul blind, but Ananias must teach him the way of righteousness.

So then the rock upon which Christ will build his church is an arm of flesh, a living human ministry. There is no other channel through which the river of salvation may pour out living waters upon a world of dying sinners only through consecrated humanity.

In verse 19 the Savior tells how this is to be done: "I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Here again the address is personal, but not intended for Peter only, as appears in the next verse (20): "Then charged He His disciples that they should tell no man that He was Jesus the Christ," accounting Peter's confession as the faith of all. Every faithful Christian has the keys of the kingdom of heaven, and by his pious walk and godly conversation may scatter the bread of life all around him. But ceasing to live a godly life he locks the kingdom of heaven, so far as he is concerned, and ceases to minister blessings to man.

For nearly 1900 years human agency has been employed in the spread of the gospel, and so far as we know, Christ has never tried to employ any other agency. And, judging the future by the past, He never will employ any other agency. If it be true we are co-workers with Him in the salvation of the world in an essential sense. If the watchman fails to cry the alarm, the sinner is taken away in his sins. It is more than an imputation, "That he that converteth a sinner from the error of his way shall save a soul from death." No wonder, then, "To him that knoweth to do good and doeth it not, to him it is sin." Unfaithful service is death to preacher and people; faithful service is life to both. H. B. SMITH. STEPHENVILLE, TEXAS.

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Sunday-school Lesson.

PREPARED BY REV. CHAR. O. JONES, A. M.

THIRD QUARTER, LESSON VI.—AUG. 9.

STUDIES IN THE GOSPEL OF JOHN.

CHRIST'S AUTHORITY.—John 5:17-30.

GOLDEN TEXT: All power is given unto me in heaven and in earth.—Matt. 28:18.

TIME: A. D. 29. PLACE: Jerusalem.

OUTLINE.

I. Christ's Oneness with the Father.—Verses 17-24. II. Christ and the Resurrection.—Verses 25-30.

INTRODUCTION.

Our last lesson recorded the interesting conversation between Christ and the woman at Jacob's well. Our Savior continued at Sychar several days and many of the Samaritans believed on him. Proceeding to Galilee, he came to Cana and there healed a nobleman's son, who was sick at Capernaum, twenty-five miles distant.

I. CHRIST'S ONENESS WITH THE FATHER.—Verses 17-24.

17. Jesus answered them—his first public controversy with the scribes and Pharisees. He healed the ruler on the Sabbath, knowing that the rulers would attack him for it, and thus he would present his claims and declare his oneness with the Father.

18. The Jews sought the more to kill him—satisfied only with his death. Because he not only had broken the Sabbath—dissolved the law; they pretended that Jesus had abrogated the duty of keeping the Sabbath.

19. The Son can do nothing of himself—apart from the Father, or in opposition; Jesus is God's executive. What things soever he doeth, these also doeth the Son—he does the same things, and as the Father does them, for they are one (John 19:9).

20. The Father loveth the Son, and showeth him all things that himself doeth—although the Son was on the earth, still he was in the bosom of the Father (John 1:18), so that the Father's thoughts were known to the Son.

21. As the Father raiseth up the dead... even so the Son quickeneth whom he will—another and final proof of their oneness, for Christ has the same inherent, life-giving power as God.

22. The Father judgeth no man—that is, immediately; He acts through the Son as his voluntary agent. Hath committed all judgment unto the Son—that is, the government or administration of affairs.

23. That all men should honor the Son, even as they honor the Father—Christ not only deserves this, but it is the Father's expressed intention that the Son should be so honored; therefore those who exalt God but depreciate Christ, as do the Unitarians, come under condemnation.

24. He that heareth my word—not simply with the outward ear, but with the heart, bringing all into subjection to him. Believeth on him that sent me—true faith in Christ is true faith in God; Jesus is the Sent of the Father. Hath everlasting life—salvation is already begun, life comes at the moment of believing. Shall not come into condemnation—he is already separated from unbelievers and placed, as it were, at the right hand of God. Is passed from death unto life—the transition from a state of sin to a state of grace is so-called.

II. CHRIST AND THE RESURRECTION.—Verses 25-30.

25. The hour is coming, and now is, when the dead shall hear the voice of the Son of God—this verse refers to those dead in trespasses who have a spiritual resurrection and also to the resurrection of the body at the last day.

26. As the Father hath life... so hath he given to the Son to have life—with both life is inherent and unoriginated, and therefore the origin of all created existence.

27. And hath given him authority to execute judgment—if we will not hear him as Savior, we must hear him as Judge. Because he is the Son of man—the appointment of a judge in our own nature is one of the most beautiful arrangements of divine wisdom in redemption, for as the Son of man, having experienced the temptations and trials of our humanity, he is able to sympathize with us in the judgment.

28. All that are in the graves shall hear his voice—this may refer to the

judgment upon Jerusalem, but especially does it point to the general resurrection.

29. They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation—two resurrections are here taught. The dead in sin will be brought up at the last day and condemned to eternal death, but the righteous shall go away into life eternal.

30. I can of mine own self do nothing—apart from the Father, as in v. 19. The perfect union of Father and Son is taught in the words, I seek not mine own will, but the will of the Father.

PRactical.

1. In various ways our Savior taught us the lesson of Sabbath observance. Works of necessity and of mercy are superior to the letter of the law. Mercy and necessity know no law. "I will have mercy, and not sacrifice" (Matt. 9:13). "The Sabbath was made for man, and not man for the Sabbath. The son of man is Lord also of the Sabbath" (Mark 2:27, 28). The Sabbath regulates the works of man, but not of God, for God never ceases to work. He rested on the seventh day, that is, ceased from creation, but he never ceases working. He is always sustaining, developing, and carrying forward his providential plans especially in behalf of men. The Savior in saying, "My Father worketh, and I work" identifies himself with the Father, and so the Jews understood it, for they at once charged him with blasphemy.

Yet while the Sabbath was made for man, even we who profess to keep it are in danger of using our liberty for an occasion to the flesh. Many people summon a physician on Sunday, not wishing to leave business on Saturday. Some farmers cut wheat on Sunday from fear of rain on Monday. In almost every household more cooking and cleaning are done than comfort or necessity demands.

Sabbath observance is the bulwark of church and state. A great tide of worldliness is sweeping against it. When this institution is broken down, irreligion will claim the land. It behooves all who love God and man to defend the Sabbath in every way, and to keep it holy themselves.

2. The rulers of the Jews rested in the letter of the law. They persecuted Jesus because he performed miracles on the Sabbath. Formalists misconstrue the purest motives and best deeds. Prejudice multiplies the spots on the sun, and sees spots where there are none. The healing of the impotent man ought to have filled Jerusalem with thanksgiving, but it generated envy and hatred. Unable to resist the force of the miracle, the rulers charged Jesus with breaking the law. This spirit has been the breath to kindle fires of persecution throughout the history of the church. James and John showed it in reproving one who cast out devils in Christ's name, because he followed not after them. (Mark 9:38). How difficult to rid ourselves of intolerance and bigotry.

3. Christ in his essential union with the Father has the power of life and death. He is the giver of life, not only of the natural, but also of the spiritual. He may well apply to himself the great title—the Life. He has it in himself unoriginated and inherent; he is the source of it in every creature; and he is the author of salvation, because he has revealed heaven, bought heaven, opened the way to it, and promised it as a rich inheritance to all them that come unto the Father by him. Eternal life commences as soon as Jesus is taken into our hearts.

While looking for the crown in heaven, we should not forget that Christ is for this world also (Gal. 2:20). He is, however, Judge as well as Life. By the fear of punishment, as well as by the hope of reward and love to him because he first loved us, we should come to him in faith.

Thou of life the fountain art: Freely let the rife of thee: Spring thou up within my heart, Rise to all eternity.

Old and Young.

WHEN GRANDMOTHERS WERE GIRLS. "When grandmothers were little girls, O, how they used to sew! We see their patient stitches still In many a weary row. The sampler and the tapestry, The long and patient hem—When grandmothers were little girls We do not envy them!

"O, was there ever time to nod? Or time for living out-of-doors? The whole bright summer day? O, was there time for tennis, To row or skate a mile?" These stitches must have taken such A long and weary while!"

When grandmothers were little girls, No doubt their industry Brought them much strength and patience, Whose Good fruits we still may see; No doubt the skill with which to-day You serve your tennis ball, Is owing to your grandmothers Not having played at all!

—Maria Johns Hammond.

SMALL PHILOSOPHERS.

Some surprising answers of children in England to questions put to them are given in Cassell's Saturday Journal. Though not exactly a child, perhaps, a lad once appeared before Bishop Wilberforce for confirmation; the bishop, feeling sure he had confirmed him before, bent over and said in a low tone, "My boy, I think I have confirmed you before." The lad opened his great wide eyes and replied: "You be a liar."

"What would have happened if Henry IV. of France had not been murdered?" asked a teacher of a sharp looking boy. The prompt reply was: "He probably would have died a natural death."

In a Sunday-school, "What did the Israelites do when they came out of the Red sea?" drew forth the answer: "They dried themselves." "Where

was Bishop Latimer burned to death?" was immediately answered: "In the fire."

While youngsters appear to get considerably "mixed" in digesting their historical information, their ideas of geographical facts are also not infrequently, to say the least, original. A young hopeful said that the surface of the earth consisted of land and water. "What then," asked the teacher, "do land and water make?" "Mud," was the instant rejoinder.

"What comes next to man in the scale of being?" inquired an examiner. "His shirt," was the reply. Asked to give a distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said: "The end what's got his head on."

A teacher asked a very juvenile class which of them had ever seen a magnet. A sharp urchin at once said he had seen lots of them. "Where?" inquired the teacher, surprised at his proficiency. "In the cheese."

Another lad was asked what he understood by "celerity," and "perhaps from experience," says the contemporary account, he describes it as "something to put hot plates down with."

The members of the girls' class were asked a few questions. One was interrogated as to what was meant by "bearing false witness against your neighbor." "It was," said she, "when nobody did nothing and somebody went and told of it." Another was asked how beef tea was made and she replied, "Buy a tin of beef extract and follow the directions on the lid."

"What are warmth producing foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger." "What is the feminine of friar?" asked a teacher of his class. First boy, "Hasn't any." "Next!" Second boy, "Nun." "That's right," said the master. First boy, in an indignant tone, "That's just what I said."

"And, now, dear," asked a governess, "what can you tell me about Minerva?" "She was the goddess of wisdom, and she never married," was the reply.

A NOBLE PRINCE.

Louis, the Duke of Burgundy, was the grandson of Louis XV. of France. If he had lived he would have been King of France. He was a kind hearted, thoughtful boy and died at the early age of eleven years. The story which follows is one of many illustrating his true nobility of character.

One day Louis was rushing helter-skelter down the stairs, when he suddenly fell and hurt his knee. He was so afraid of frightening his mother, and so anxious that none of the servants in charge of him should be blamed, that he told no one how much he was hurt.

He suffered a great deal for some time, and at last he was obliged to tell his mother about it. Then it was found that an abscess had formed in the knee. The doctors held a consultation, and the little prince was taken into the next room while they talked the matter over, and determined that an operation must be performed.

When the day which they had fixed arrived, the prince's tutor went to prepare him for it as gently as he could. "I hope you will be able to bear it quietly," he said.

Louis smiled sadly. "I knew all you have been telling me two months ago!" he said: "I heard what the surgeons said, but I did not mention it for fear any one should think I was worried about it. Now the fatal day has come. Leave me alone for a quarter of an hour; then I shall be ready."

When the time was up the boy asked to see the instruments. Taking them in his hands he said: "I can bear anything, if only I may get well again and comfort mamma."

Chloroform was unknown in those days, and the operation would have been very hard for a man to bear, yet the little fellow only called out twice, and when it was all over he found his reward in the tender embraces of his father and mother.

Then came weary months of pain and weakness, which tired the poor boy sadly, yet it was only when the pain was more than usually violent that he allowed himself to complain; and it was soon understood among his attendants that if the prince were particularly anxious about their health and comfort, it was a sign that he himself was suffering more.

"Dear Tourville," he said one day to one of his favorite servants, "you do

too much for me; you hurt yourself. Go out and get some fresh air; I will try to do without you for two or three hours."

Night after night the poor little sufferer, not yet eleven years old, would lie awake in pain, yet he would not groan nor cry out lest he should wake the attendants who slept near him, and if he were obliged to ask for any thing, it was in a tone of voice which could disturb no one.

At last those weary months of suffering came to an end, and the noble-hearted boy died on February 22, 1761, with his arms around his mother's neck.

There is one saying of his which well describes his life, and which may serve as a motto for all: "I can not do much, but I will do all I can."—Sunday School Advocate.

WHERE THE SHINE COMES FROM.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed chair arm. "What have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma cheerily: "I read a little and prayed a good deal and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuff'd arm and planted them on the window sill: "That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur promptly, and to grandma's surprise he raised the window and called: "Susie, O Susie, come up here a minute; grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time." "Why, I have to," said Susie: "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around the little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Sunbeam.

What is Cottolene?

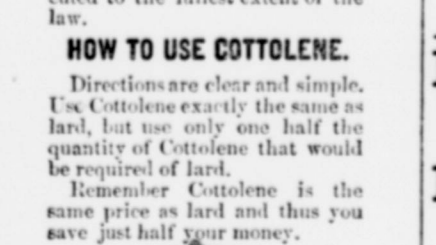
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Partners. A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?" "Yes'm" "The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?" "O, we have it in the cistern mostly, only its been such a dry time lately."

"And there is nobody else to carry the water?" "Nobody but mother, and she's washin'."

"Well, you are a good girl to help her." It was not a well considered compliment, and the little water carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice, as she answered: "Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother 'n' me's partners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

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THE LESSONS OF A FIG TREE.

Certain persons once told our Lord of some Galileans whose blood Pilate had mingled with the blood of their sacrifices. That is, he had slain them while they were preparing their sacrifices. Of what these parties were guilty or for what Pilate slew them no one knows. But evidently they were guilty of some sin for which the informants thought they had suffered a very just punishment with divine approval.

Another lesson is, that there cannot be innocence without virtue in a moral agent. It was all right for the tree to occupy the ground as long as it was too young to bear fruit, but once having the ability to bear fruit it "cambered" the ground if it did not bear. It must either do its duty or else give place to another. Barrenness is sin where there is ability to bear.

The "likewise" is to be taken literally. And this prophecy was fulfilled literally, no doubt, in the destruction of Jerusalem. Our Lord immediately enlarges the use of the opportunity with the parable of the fig tree. The tree had been planted to bear figs. Three full years had been given it to fulfill the purpose of its existence. But it failed to meet the end of its being. The owner said it down, but at the intercession of the husbandman another year of grace was given it. If it did not then prove to be fruitful it was to be destroyed. The parable does not give us the result of the additional year of grace. The reason is that it was applicable to the people then living and being addressed, and the end was contingent upon their repentance.

This parable of the fig tree is the history of nations. As it was with the Jewish nation, so it is with them all. Like the tree, nations are planted by God to bear fruit. There was a specific purpose in the mind of God for the existence and continuance of the Jewish nation. They failed to respond to the divine culture, and when the Lord came he found them barren and unfit to be the nation from which the gospel was to shine upon all people. Yet the time for repentance

was given, but this mercy failed also. The nation which had been planted and watered that it might receive the King of glory rejected him. And with all the preaching and persuasion of the Lord, they failed to become the tree on which Christianity was to be the fruit. God has but one purpose concerning the nations of this world. It is the same for which he sent his Son into the world. Every nation is a tree of which God is the owner, and the Lord Christ is the husbandman. The nation which will not receive Christianity after it has been offered a sufficient length of time, in the Divine mind, will be broken up and scattered. The government in which Christianity can not thrive, whose laws are unfavorable to righteousness, and which fosters atheism and iniquity, can not stand. God will give a day of grace for repentance, but if the fruit does not then appear, the Divine judgment will be executed in the downfall of the nation. A nation in which Christianity can not grow is a lumberer of the ground which God will not give perpetual place in his vineyard.

The parable of the tree is also a history of the church. A church is only fruitful as it co-operates with the one purpose of the Lord to propagate the gospel as the means of saving souls. The only question which touches the glory of a church is whether it is fruitful in bringing souls to Christ. No matter what it may claim as to age, wealth or learning, the one question of God is what is it doing for the salvation of men?

If barren and unfruitful, a day of grace for repentance will be allowed; but if it do not repent, God will spew it out of his mouth. The parable of the tree is also the history of individuals. The man whose life does not yield the fruit of holiness is a lumberer of the ground. Fruit is the demand of the owner of the tree. The lesson of the parable is intensified in its meaning when it reaches its application to individuals. The very persons who told the Lord of the Galileans were to perish "likewise" if they failed to repent. The force is much more intensified when the spiritual significance is considered. Then the perishing becomes an eternal death.

A serious mistake made by the informers was that while they read God's wrath into the death of those who had perished, they read his approval into his long-suffering toward themselves. Those who pretend to see the administration of the Divine justice in the events of life of course interpret the absence of misfortune to mean the Divine endorsement of their lives. Those who suffer are punished, but we who get the best of the world are righteous and God smiles upon us. But one of the lessons of the parable is that God forbears with the barren tree in order that it may have every opportunity. This goodness in the long-suffering of God, which is to lead to repentance must not be construed into the Divine approval nor to his indifference to human affairs. Many make this fatal mistake.

Another lesson is, that there cannot be innocence without virtue in a moral agent. It was all right for the tree to occupy the ground as long as it was too young to bear fruit, but once having the ability to bear fruit it "cambered" the ground if it did not bear. It must either do its duty or else give place to another. Barrenness is sin where there is ability to bear. The tree which receives everything from the soil and atmosphere to make fruit, and yet fails to make it, robs God and man. It is a failure as to the true design of its life. So is everyone who is able to do good and does it not.

MRS BISHOP J. S. KEY. The daily papers report the death of Mrs. Bishop Key at Eureka Springs, Ark. This will be sad news throughout the church, especially to those who had made Mrs. Key's personal acquaintance, and many sympathetic hearts will breathe a prayer for the divine grace of consolation upon the bereaved husband. During the time of her stay in Texas she had made many warm friends who will cherish the memory of her name. She died early last Saturday morning, July 25. Following is a sketch furnished the Fort Worth Gazette by the Rev. W. F. Lloyd, pastor of the First Methodist Church, Fort Worth:

About three weeks ago the Bishop carried her to Eureka Springs, Ark., hoping that the water and climate would restore her to health. But the hand of the fell destroyer was upon her, and no human help could avail. Her trouble was heart disease, and the skill of the best physicians was all in vain. To the watchful eye of the husband it was apparent for weeks past that her end was fast approaching, and no effort was spared to make her few remaining days as comfortable as possible. Their son, Rev. Dr. H. W. Key, of Columbia, Ga., was telegraphed for and reached her bedside in time to spend more than a week with her before she passed away. His coming was a great comfort to her. Considering the many friends which

Mrs. Key had throughout the entire State of Texas, a short sketch of her life will not be inappropriate: Her maiden name was Susie Mcintosh Snyder, and she was the fourth daughter of Hon. Benjamin Snyder, of Savannah, Ga., where she was born March 12 1832. She was educated at Wesleyan Female College, Macon, Ga., and was converted and united with the church in 1850, under the ministry of Rev. Dr. A. T. Mason. On January 15 1851, she was married to the Rev. Joseph S. Key, then a young preacher first beginning his life work, and first appointment was at Lumpkin, Ga., a small station in the bounds of Georgian Conference.

The young wife who had been reared in influence, and was accustomed to all the luxuries of wealth in her father's home, went cheerfully into the small two room parsonage at Lumpkin and was happy in the sunshine of her husband's love, and in the confidence and good bearing of the itinerant ministry, as is the lark that rises from his dewy nest to greet with a burst of song the coming of the King of day. This spirit of cheerfulness and resignation was a marked characteristic of her life to the day of her death. She went with alacrity to every appointment given her husband by the authorities of the church, always feeling that it was from God. Though very fond of a home and a proverbially excellent housekeeper, she gave up all hope of having one of her own and was content to live wherever her husband's work was found. When he was elected to the episcopacy in 1886 they both thought that they might arrange to have a home of their own, and accordingly one was bought in the beautiful town of Oxford, Ga. After only two years' residence in it, at the call of duty, it was given up at a sacrifice, and the devoted wife came with her husband to the great West to spend her last days among strangers, and to be ministered to in her dying hours by those who never knew her before.

She was especially kind to her children, and words to young preachers. They found in her a fast friend; one who could tell them of their faults, yet do it gently and tenderly that no sting was left behind. Many a "boy" whom she has helped, who finds it hard getting in the way when the "colter" of her death is read. Mrs. Key was the mother of four children, one of whom died in infancy. Both of her sons were preachers, one of them, Rev. B. W. Key, died at Lumpkin, Ga., in 1883. The two children that survive are Rev. H. W. Key, of Columbus, Ga., and Mrs. Crosby W. Smith, of Macon, Ga.

She was a happy-hearted Christian all her life, and a leader in the church in all work of charity and help for the poor and suffering. In her, those who were in distress or sorrow, always found a true friend, one who helped to the extreme of physical strength and to the limit of financial ability. For the last few years her intimate friends have noted that she was fast "opening and mellowing in her Christian character. Many a time she would ring through which she so cheerfully passed, and the process of the divine repair to prepare her for the sick bed. She viewed her approaching death, on which she was fully aware, with the most perfect composure, often speaking of it as a common matter. Though tired and confined to her bed, she was cheerful and full of life and rather reticent as to her own experience, she shied from victory in dying, saying repeatedly, "Glory! glory! glory!" Her death was but little less than a transition. She seemed to have an open view of heaven, and passed away in a blaze of glory.

She sent her love to all the bishops, and spoke of seeing Bishop McTear, whom she always loved. Truly can it be said that she was a faithful representative of the "virtuous woman" whose praise is ascribed by King Solomon. "The heart of her husband doth safely trust in her. Her children arise up and call her blessed; her husband also, and he praiseth her." She will be interred at Macon, Ga., in the family lot where her children are buried. The bishop and his wife left Eureka Springs with her remains Saturday afternoon.

Fort Worth has been the home of Bishop and Mrs. Key for the last two or three years, and they are both greatly beloved by our citizens, irrespective of denominations. Many are the expressions of sorrow at her death, and it is sincerely hoped that her passing away will not cause the bishop to change his residence from this city.

RECEIVED LATER. At 1 o'clock this morning Mrs. Key, wife of Bishop Key, passed away to her heavenly home. She suffered greatly. In fact her sufferings for the last eight days can not be described. Yet she bore it bravely, and her faith never wavered. Her death was truly a glory. A very reasonable and logical conclusion, but Calvinism which "is as logical as Romanism" declares it to be very false. Perhaps the inconsistency appears only to those who are not aware that this peculiar system teaches a damning grace and a saving grace, both of which are bestowed upon impenitent sinners for the same object, to promote the glory of God, and for the same reason, because they reject common grace, or rather because they are impenitent sinners.

It (Calvinism) is a theology of Divine sovereignty rather than of Divine love; and yet the love of God is the true key to his character and works, and defines the only satisfactory solution of the dark mystery of sin and death. If sin has abundant grace is still more abundant. Divine sovereignty is divine love. Is any illustration of this needed? Take the facts as they exist. God offered to mankind the moral law. Men broke that law, and stand condemned—condemned by God, the Judge. In eternity all this is cleared up before his omniscient eye. God, the sovereign, looked upon these condemned ones—looked forward in his infinite foreknowledge upon this world of condemned criminals—and determined, in the exercise of his sovereignty—his sovereign love—to save out of that ruined race "a great multitude which no man could number." His sovereignty does not condemn; that is done by the Judge. His sovereignty plans the saving, and executes the saving. So that clearly his sovereignty is love. And to speak of it as if it were the opposite of love, is to speak nonsense. And to accuse Calvinism of antagonizing sovereignty and love in God is equally nonsense.—Louisville Observer.

This little explanation is very beautiful, no doubt, to the Observer man, who is, of course, one of the elect, but not so satisfactory, we imagine, to the learned editor should undertake to

defend a system of theology which makes God himself a bundle of contradictions "is only" super-"ridiculous."

The Calvinistic system is usually (though not quite correctly) identified with the Augustinian system. It shares its merit as a profound exposition of the Pauline doctrine of sin and grace; but also its fundamental defect of confining the saving grace of God and the atoning work of Christ to the small circle of the elect, and ignoring or neglecting the general love of God to all mankind. (John 3:16). It is only the half of the gospel.—Dr. Philip Schaff's Calvinism ends the "saving" grace of God in the way that it is done by no other system of theology. Other systems tell us that God extends to sinners grace enough so that, if they want to, they can lay hold of his offer of mercy. But the trouble is that a sinner, who stands in impenitency, does not lay hold on the offer. For the offer involves the turning away from sin and the impenitent do not wish to give up their sins. So, then, the grace that is set forth by these other systems of the logic of "saving" grace, it is grace that might save, but that does not save.—Louisville Observer.

Wonderful innocence of the teaching of other theologians! Some other theologians teach that God bestows enough grace on all sinners to enable them to repent, and when they repent he bestows saving grace. And that no man is damned who could not have been saved had he used the grace given, and who does not of his own free will reject salvation in spite of God's will to save him; for "God our Savior" "willeth that all men should be saved." But we agree that "Calvinism extends the 'saving' grace of God in a way that is done by no other system of theology." It certainly is unique in that it extends this grace to only a part of the human race and leaves the rest of mankind entirely helpless to die in their sins—sins which they could not help (a contradiction in terms). And God damns all these helpless sinners who could not save themselves and whom he could have saved if he had only wanted to, but he did not want to because he had determined from all eternity not to want to, to promote his glory. This we suppose is the grace of damnation. Yes, the Calvinistic system is very peculiar. It is the only system which teaches the damning grace of God. The damning grace is innocently not mentioned by the Observer, but it is plainly in view in the background of his picture. A "saving grace" and a damning grace, both bestowed upon sinners between whom there is no moral distinction whatever.

CALVINISM, on the other hand, tells us of a grace that does save. It tells us that when common grace has been rejected by the impenitent, then God has further goodness in store; that then God intervenes with a saving work that takes hold of the impenitent heart, and by a sweet miracle makes it want the salvation. This miracle of regeneration, of a new calling, of a divine change of heart, that specially characterizes Calvinism, is the only grace that really saves. And Calvinism instead of being the system that "condemns" or limits the grace of God, is the system that bestows forth this saving grace.—Louisville Observer.

Here is certainly the distinction of rejection. No other system gives the rejection of grace as the reason for the bestowment of saving grace. But does God damn those who accept his common grace? Beg pardon. The system teaches that all are sinners, and that all sinners are impenitent, and that all impenitent sinners reject the common grace of God (because they can't do otherwise, notwithstanding rejection implies the power to accept) and that when the impenitent rejects common grace God saves him by a "sweet miracle" of grace. Then all are saved? A very reasonable and logical conclusion, but Calvinism which "is as logical as Romanism" declares it to be very false. Perhaps the inconsistency appears only to those who are not aware that this peculiar system teaches a damning grace and a saving grace, both of which are bestowed upon impenitent sinners for the same object, to promote the glory of God, and for the same reason, because they reject common grace, or rather because they are impenitent sinners.

Every Methodist parsonage should have, as a part of its regular and permanent furniture, a library of the standard reference books, and of other work also. So thought a resident of Dangerfield, Texas, who, overhauling his library, sent to the parsonage several books, each bearing this legend inscribed on a blank folio:

"To the M. E. Church, South, at Dangerfield, Texas." For the use of the pastor.

The idea is not a bad one. Preachers get small salaries, are often changed, and the cost of moving a library is considerable in both freight and damage to books. Who will second the brother, and add to the dictionaries and other books given by him some of the standard works of the church—commentaries, theological institutes and the like? Now that the matter has been suggested and inaugurated, wouldn't it be well to extend the movement to every church of the church? Think of it, brethren—think and act. LAUREL. [This, it seems to us, is a splendid idea, and if each member of the charge who is able to do so will contribute a volume, the parsonage would soon have a good library, and the people, no doubt, would be repaid in the sermons preached.—Ed.]

poor, helpless reprobate who was born a sinner because he could not help it, and who has always been a sinner because he could not help it, and who sustains exactly the same moral character as those whom sovereign love snatched from the clutches of God, the Judge. The Judge condemns all, but sovereignty delivers out of the hand of the Judge some no better than the others left, and this is called sovereign, infatu to love!

Dr. Schaff will now see very clearly that to antagonize love and sovereignty is nonsense, but to antagonize God the Judge and God the Sovereign is exceedingly wise. The fact is, the editor of the Observer in trying to answer Dr. Schaff's objections to Calvinism reminds us of a little boy trying to throw an elephant by the tail.

We have received the catalogue of Granbury College, located at Granbury, Hood county, Texas. E. P. Williams is the president. The catalogue shows thrift and prosperity.

The Independent has gained valuable statistics of the churches of the United States. There are 21,757,471 members of Christian denominations; 103,303 ministers, 151,261 churches making a gain for the year of 1,083,853 members, 4867 ministers and 8494 churches. The Roman Catholics have gained 238,273 members, the Protestants, 668,108. The Methodists have gained 256,359. The Baptists, 213,701.

TEXAS PERSONALS.

—The Rev. W. L. Clifton, presiding elder of the Terrell district, made us a pleasant visit this week. He is much improved in health, but not entirely strong, and the brethren should be careful not to work him too hard.

—Rev. J. Woodson, Dangerfield, July 27, writes: We buried our little infant daughter last Friday. She scarcely opened her little eyes upon the world until God took her. But it is will. God is with us to sustain and comfort. Praise his holy name.

—The Rev. Jas. Hammond, of Hondo City, under date of July 25, writes: Rev. T. A. Lancaster, formerly a member of the West Texas Conference, died on the 24th instant at the residence of his son-in-law, Mr. W. King, near Hondo City, Texas.

—The Rev. E. L. Armstrong passed through this city a few days since en route for Eureka Springs, Arkansas. He has been in quite feeble health and thought that a change of climate and rest would restore him. Having been at the Springs only a few days he thinks he is steadily improving. We hope that he may be completely restored.

THIS SALT TALK TRIP.

Michigan Advocate: The Pacific Christian Advocate contains an extended essay by Rev. D. G. LeSourd on the question, "Should Our Bishops be Assigned to Districts?" The essay takes the affirmative, pointing out most forcibly the leading defects of our present plan, and maintaining that the districting of the bishops would save much time and money now consumed in unnecessary travel on the part of our chief pastors in chasing each other around the world and in crossing each other's paths in their flights across the continent. He thinks it would also give our bishops more time to acquit themselves with local interest in the various conferences assigned to them, and would place them where they could be most effective in founding and fostering educational and other denominational institutions at centres where the advantage ground would be greatest. We cannot even outline all the arguments by which this writer enforces his ideas, but they produce a strong impression that the plan of assigning our general superintendents to districts has reason in it, and may possibly come to be an accepted feature of our church polity.

Central Advocate: The form of gambling that is doing the greatest injury at this time is that carried on by the pool-rooms, in which the public is invited to bet on the races and base ball. It is common to set up a defense of horse racing by the plea that it promotes the breeding and training of horses and is therefore a commendable enterprise that should be fostered. But no one who cares to study the subject doubts that the great increase of racing establishments in recent years has no other effect in view than to furnish facilities for gambling. It is stated on the best authority that while not more than 6000 persons attend the race courses and all games about New York city, 150,000 are interested in the betting, and not less than \$300,000 change hands on a single day.

LIBRARIES FOR PARSONAGES.

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FROM OSEL-HOMA.

I was transferred last November from the North Texas to the Indian Mission Conference and stationed at Stillwater, Oklahoma. We reached the field in due time and immediately entered upon our labors for the year. It was rather a strange kind of procedure for us to undertake missionary work. How we longed to find a Southern Methodist; but they told us there were none here. The second day we found a family that delights to bear the name. They gave us a home until our household goods came, and a good one it was. We secured a place in the town hall and preached the following Sunday night to rather a small and attentive congregation. Our next effort was to secure a place where we could hold regular services. This we found in the Congregational Church. We organized an M. E. Church, South the second Sunday in February with nine members. Such a thing was a marvel to some. They had never heard of us before, and now to organize with more than nine members who had been here eighteen months was a mystery to them. But we told them that we had been keeping house for quite a while and that we were a part of the old stock of American Methodism; that we were so equal with the M. E. Church, North, and that we had come out to stay. We have been trying to give this people an unadorned gospel, unaltered with the political issues of any age.

The Lord has blessed us in our efforts to build up his cause. We now have sixteen members at this point and seven at Fall City. Six of these came from the Northern Methodist Church. What we now most need is a house of worship. Would you not that we could "rise and build?" Listen, I heard some one saying "Fellow! let them build themselves like we did." Ah, brethren, you have not been here to see the needs of this people and of our cause. We raised hardly anything last year on account of the extensive drought; and the people came here with but little money two years ago, consequently we had hardly any money at all. Many have to be supported by the government. But some may say, "Come away from there." No; we were not sent here for that purpose; to do so would be to betray the trust of the church. Best of all, we are beginning to look up. Wheat, oats and grass are fine. One of my neighbors sowed his wheat in the fall, and thrashed 265 bushels, after pasturing it up to April 1. Can Texas beat that? Corn is going to be fine, so are all garden vegetables. The country is very healthy and well watered. No driving stock five or ten miles to water. We have plenty of good spring water and wells can be had at from twenty to fifty feet. Good water.

We have not the time to wait for the country to produce the money to build churches and parsonages. O her churches are sending in their church extension money, and are building houses of worship, so that we must have a place to worship in at this time of their need; and so must we, and we can if we will. Brother, let the church have a part of your luxury money. I mean by luxury, what you know to be such. I dare say if the church could only command the money that is used in the great cities of Texas in one year for snuff, she could build all the churches she (now) needs in Oklahoma. My presiding elder tells me that this district will need more preachers for the next conference year. This is an intricate field. No preacher need come here expecting a large salary. A man with zeal and power with God, who is not afraid of hard work. Such men will come when they are sent, and will stay, and best of all, our Heavenly Father will give them success, and they will be happy in their work. Get ready, some of you brethren, who are willing to have a hard task for Jesus' sake, and tell your presiding elder that if the Bishop and the presiding elders think that you are needed for this field you will come. How we would love to grasp the hand of such a man. Brethren, I am the happiest man that I have ever been here in joy and love. WESLEY FULL. STILLWATER, OKLA.

BEGINNING IN MEXICO.

I arrived at the city of Monterrey on the morning of July 4th and found friends ready to give me the Christian grip, and we came into the little missionary circle. Bro. B. G. Marsh met me at the train, and his greeting served me of his genuine manner and his great Christian heart. We went from thence, in a "Mexican carriage," to Bro. M's house. I had about three hours sleep, then breakfast was announced, and we all gathered around a good meal. Here I met Sister Marsh, one of the best women in Mexico, I know. She is worthy of being called a missionary, and surely has the true spirit. After breakfast I met several of the young Mexican preachers, and my heart burned with love, and I beheld their strong faith in their newly adopted Protestant religion.

A large fourth of July excursion was to leave at 9 a. m. for San Juan river, a distance of about eighty miles, to a grand picnic and fourth of July celebration. Bro. Marsh had several tickets given him, so we all went, and back "without money and without price." The scenery was grand. Soon after arriving I, in company with three young Mexicans, one a preacher, went out to a little village about two miles distant, called Mexiquito. We went to the house of a friend, and there I ate my first Mexican dinner, in fact, my first dinner in Mexico. I enjoyed it very much; however, I was rather awkward in following the new customs. After sitting awhile we returned to San Juan and amused ourselves in various ways until about 3 p. m., when we started back to Monterrey, at which we arrived after enjoying the cool breeze and mountain scenery on either side of the lovely valley. I felt that my first day among the Aztecs had been very profitably spent. I met a good number of Americans and invited them to church.

The next day was Sunday. We had Spanish Sunday-school in the morning and Spanish preaching at night by our consecrated little preacher, Bro. Andres Ocasio. At 3 p. m. we had English Sunday-school and at 4 p. m. I prepared my first sermon in Mexican, a small but attentive congregation. I have spent the past week in making the acquaintance of our friends and members, and in studying the Spanish language.

More and more do I feel the call to this great work, and more and more do I see to be done. My heart burns when I look at the whiteness of the field. Oh, that the people of God could realize the condition of Mexico to-day; her millions groping in darkness for the want of an education that will enlighten their minds, and a religion that will purify their hearts. My brethren and sisters, we do not appreciate the missionary as we should; those who have left all and have come to bring the "glad tidings." I am about now to see something of what they have to undergo—the lowness and persecutions of vile Roman Catholic priests, whose open deeds show the backness of their hearts. They work against the Protestants in every way they possibly can. When our missionaries want to rent a house the priests object,





ROYAL BAKING POWDER Absolutely Pure.

A crown of tartar baking powder. Highest of all in leavening strength.—Latest U. S. Government Food Report.

and will not allow the owners of property to rent to Protestants... The lot we want for a church will cost about one thousand dollars...

What is needed most in Monterey at this time, to Christians these people? Answer—A church building... The lot we want for a church will cost about one thousand dollars...

The lot we want for a church will cost about one thousand dollars; this will be enough to have a parsonage in after years when we get able...

Let me say: the ADVOCATE is a blessing to us all down here, and I would hope a person can be a Methodist and not take the time to read it...

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would prove a failure, I appointed another time and place and advertised it in a daily paper in Houston. Bring very much pressed for time, my notice, it seems, failed to reach some of the brethren in due time...

But unfortunately for the editor of the paper, he did know all about who was to blame, and how the things came about because I told him of them the day he came back from Alvin...

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for they are muffled with the icy grip of death; but you can tell us how they died, for your eyes have not alighted these years on any member of your school. Should there be any present who have not kept the vow and are still out of the church, and out of Christ, will you not, while singing the 896 number, request all who will renew the pledge to give you their hand in token of another effort to lead a better life and indite their names in the letter you will send to the ADVOCATE...

REV. J. FRED COX, Presiding Elder Galveston District.

The following preamble and resolutions were adopted unanimously, by a rising vote, by the third quarterly conference of the Mulkey Memorial Church, Fort Worth, Texas:

Whereas, the great Bishop of the church, has called our beloved brother, Rev. J. Fred Cox, to answer the roll-call of the heavenly conference; therefore, be it,

Resolved by this the third quarterly conference of the Mulkey Memorial Church, that in the death of our dear Bro. Cox, the church at large has lost one of her truest, purest, best ministers and most worthy presiding elders.

2. That Mulkey Memorial Church especially feels the loss because we no longer have the godly counsel of this holy man.

3. That by his death earth is poorer, yet heaven is richer, and by the grace of God we can say that, "For him to die is gain," and that, "Though dead he still liveth."

4. That we commend the beloved family of our Bro. Cox to Him who alone can give comfort when the sorrows of life come to them.

W. L. NELMS, Presiding Elder.

AN OPEN LETTER TO COL. T. R. BOWEN, OF TYLER, TEXAS.

DEAR SIR AND BROTHER: On the 30th day of October, 1881, I was pastor of the Methodist church at Tyler. You were then as now the superintendent of the Sunday school. I was gratified to have such a collaborator to assist me in bringing the many children that were then entrusted to our care to Christ.

On the 30th day of October, 1881, I held a special service with the children of your school, and on that occasion the names given below took upon themselves a solemn obligation, and made an earnest request. The obligation is as follows: "I am determined, by the grace of God, from this day forward to be a Christian; and I request my pastor and beloved superintendent, together with all the good people of the church, to assist me with their prayers and example to reach this great end."

Signatures—Milton Kilpatrick, Calley Howell, Robert Frazier, Quincy Shuford, Willie Harris, Hallie Medlin, Claud Wiley, Jimmie Shuford, James Herndon, Willie Green, Alexander Waldert, Shuford Long, Henry Herndon, Annie Bonner, Mittie Marsh, Bettie Adams, Dilly Madden, Sunshine Bonner, Meta Rowland, Lillie Rowland, Edith Martino, Bettie Bonner, Arkie Clay, Johnnie Cain, Johnnie Medlin, Ida Rouland, Clara Cousins, Ione Jay, Jessie Johnson, Sallie Johnson, Stella Ellis, Katie Johnson, Georgia E. Chilton, H. E. Clay, James McBride, Frank James.

Many of these precious ones I will never see again until we shall meet in the sweet by-and-by. Often have I prayed over each name, and I am still greatly concerned about them. Ten long years will soon have rolled away. I desire you to call the roll and ask the question: "How many have kept the vow made that day?" Some names will be called whose ears will not catch the sound of your voice,

for they are muffled with the icy grip of death; but you can tell us how they died, for your eyes have not alighted these years on any member of your school.

for they are muffled with the icy grip of death; but you can tell us how they died, for your eyes have not alighted these years on any member of your school.

INFORMATION WANTED. I desire to obtain the postoffices of the following clergymen on the conference fund of the Northwest Texas Conference: Miss Mattie Gaskill, Mary C. Crawford, Mary Compton, Bro. Brodie's children, Sister R. W. Pomeroy, J. S. Lane, Martha Crab, Jessie Boyd, T. W. Hines, S. D. Aiken, Thos. Gilmore, G. W. McWilliam, J. T. Blackburn, James Hiner, J. A. Compton, J. B. Allison, W. M. Landin, Mattie Shelton.

W. E. CAPERTON, Centerville.

Geo. H. Phair, July 22: We closed a week's meeting at Redland, July 21, with twelve accessions and many at the altar. On Monday, the 20th, my throat gave out and the Lord sent Bro. Eubanks from Marquis mission and Bro. Simpson, a local preacher from Fairfield, and they helped me out, or I must have closed the meeting. Results, twelve accessions and many at the altar. If the church will only support Satan in energy and activity God will give the blessing.

Intelligent buying in large quantities enables us at all times to offer unusual values in Lace Curtains, But for DECIDED BARGAINS there is no more inviting time than the present. The prices run thus:

200 pairs Cream Nottingham Guipure Lace Curtains, 48 inches wide and three yards long, 75c per pair.

150 pairs Nottingham Lace Curtains, 48 inches wide and three yards long, 85c per pair.

50 pairs Nottingham Lace Curtains, 50 inches wide and three yards long, perfect in finish, elegant in design, \$1.00 per pair.

A GREAT OPPORTUNITY IN WINDOW SHADES. We offer this week 1000 Window Shades, 3 feet wide and 7 feet long. These comprise both Holland and Opaque, with or without dade. Colors, cream, ecru, brown, red, olive and drab. Best spring rollers. Regularly sold at 75c and 9c each. We will close out our entire line at

35 cents each. 1000 Wood Poles, 5 feet long, with trimmings complete. Price to close, 20 cents each.

SANGER BROS. DALLAS, TEXAS. Please mention Texas Advocate when writing.

SOUTHERN FEMALE UNIVERSITY. Session opens Sept. 15th. Full university containing a department of which lead to degrees in teachers and other special studies.

WANDERBILT UNIVERSITY NASHVILLE, TENN. Over 50 Professors and 600 Students. SEVEN DISTINCT DEPARTMENTS: Academic, Engineering, Pharmacy, Theological, Law, Medical, Dental.

THE CANTON ROSE DISK HARROW. LIGHTS DRAFT. LARGE WEIGHT BOXES. LATEST RUNNING.

CATARRH CURE! GIVEN AWAY. Send name and get a FREE PACKAGE. DR. J. W. BLOSSER & CO., DALTON, GA.

The Texas Christian Advocate, \$2 per year; ministers, \$1. Subscribe now.

At our camp-meeting at Latham Shed, while taking the missionary collection, an aged brother of the Presbyterian Church, who is also badly crippled, offered me a hundred dollar bill in "Confederate" money, saying as he did so that "This is the only kind of money I have. Who will buy it? It is a relic of the past. I hereby offer it to the highest bidder for thirty days, the proceeds of the sale to be put into our missionary collection from Pontotoc, Ga. Send me your bids by mail to Pontotoc, Texas."

"You are out of date," said the hair matrons to the fashion-aid. "I may be a little old-fashioned, but I am no-bird, I still prefer the feather bed. After which retired I laughed and it dropped down on the floor."

SANGER BROS. UPHOLSTERY DEPARTMENT.

Intelligent buying in large quantities enables us at all times to offer unusual values in Lace Curtains, But for DECIDED BARGAINS there is no more inviting time than the present. The prices run thus:

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The Texas Christian Advocate, \$2 per year; ministers, \$1. Subscribe now.

Rheumatism According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

Hood's Sarsaparilla Sold by all druggists. Prepared only by C. I. HOOD & CO., Apollonia, Lowell, Mass. 100 Doses One Dollar

THE ADVOCATE should be in the home of every Methodist family in Texas; especially should its weekly visits cheer the households of those who are unable to pay for it. To this end, an account has been opened, and contributions are solicited. All donations will be acknowledged in the ADVOCATE.

THE TEXAS PACIFIC RAILWAY. EL PASO ROUTE. The direct line to St. Louis and New Orleans, to Texas, Memphis, St. Louis, the North and East, and to all points in Texas, Old and New Mexico, Arizona, Colorado and California.

THE DIRECT LINE TO AUSTIN, SAN ANTONIO, LAREDO, and all points in Southwest Texas.

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Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence Howell, 28 Mason street, Dallas.]

W. M. S. EAST TEXAS CONFERENCE.

The tenth annual session of the Woman's Mission Society of East Texas Conference convened in the Methodist Church in Beaumont, Texas, at 9 a. m., June 17, 1891, the President, Mrs. T. M. Marks, occupying the chair. Opening prayer by Dr. K. Day.

Scripture lesson from Isaiah 52 was read by the President. Rev. F. S. Parker offered prayer. The Recording Secretary being absent, the President appointed Mrs. Mary S. Huntington secretary pro tem, and Miss Mary E. Page assistant secretary.

After roll call committees were appointed as follows: On Introductions—Mrs. Dr. Ridley, Mrs. Jennie Wheat.

On Extension of Work—Mrs. S. A. Browning, Miss Fannie Harrison.

On Finance and Publications—Mrs. Eugenia R. Ford, Mrs. M. B. Harris, Miss Carrie Gilbert.

On Missionary Candidates—Mrs. A. J. Bony, Mrs. H. B. Stewart, Mrs. S. A. Browning.

On Resolutions—Mrs. John Adams, Mrs. A. M. Barbee, Miss Florida Booth.

Agent for Women's Missionary Advocate—Mrs. J. K. Burk.

Rolls of order were read and adopted. The society directed the secretary to send a letter to Mrs. R. T. Dorough expressing their sympathy for her in her affliction, and their sincere regret at her absence from the meeting.

Reports called for from Beaumont district. Miss Carrie Gilbert read report of Beaumont Auxiliary. She also read a good letter from Lorena Salice, of Laredo.

After report of what the Lord has done for Orange, as given by Mrs. Ford, the ladies sang, "I have a friend whom all blessings flow." Miss Florida Booth read report of Woodville Auxiliary.

Mrs. Browning read report of District and of Colmesneil Auxiliary, Jasper Auxiliary, Livingston Juveniles and Willing Workers of Woodville. Report adopted.

Travis district was called for. Tyler Auxiliary was reported by Mrs. Adams. She also read report of "Added Links," report being written by Birdie Henderson. They clothe a little girl in Laredo Seminary.

At the close of morning session, Rev. F. S. Parker, of Jasper, Parkers, introduced and preached an excellent sermon.

The second session opened Wednesday afternoon 3 o'clock, Mrs. Marks in the chair. After devotional exercises conducted by the president and Mrs. Ridley, business was resumed. Minutes were read and approved.

An excellent letter was read from Mrs. M. E. Henderson, who could not be present.

Very kind letters were read from Miss Mary Heim and Miss Holding, and Mrs. Heartzell presented the greetings of Mrs. Hayes, Mrs. W. Lightman, Miss Belle Bennett, Mrs. Trueheart and Mrs. F. A. Butler.

Reports from Marshall district were called for. Marshall Auxiliary was reported by Mrs. A. J. Bony. Fifty-seven Women's Missionary Advocates taken.

Mrs. Bony also read reports from Lealene, Marvin Juveniles, North Marshall, Rock Springs, Longview Auxiliary, Willing Workers, Concord, Grover and Kilgore Young People's Society. She also read a letter from Mrs. Boren in regard to Longview Willing Workers.

Mrs. Mary Adams read report of Henderson Auxiliary and the Fannie Heartzell Juvenile Society. At Henderson they have made Mrs. Heartzell a life member.

Report of Marshall district, a very excellent report, was adopted. Next followed an interesting talk in regard to the importance of taking our Women's Missionary Advocate, if we would be efficient workers.

Reports from San Augustine district were called for. Center Auxiliary, Sardinia Auxiliary, Shelbyville Auxiliary and Mary Huntington Juveniles were reported by Mrs. Huntington. Also Section Auxiliary and Garrison, Nacogoches and San Augustine were mentioned.

Reports from Palestine district were called for. Mrs. Barbee reported Loveland and the Dora Rankin Juveniles. The society highly commended the spirit of perseverance manifested by Mrs. Barbee. Adjournment with benediction by Dr. Ridley.

Wednesday morning, June 18, the society convened at the usual hour. After devotional exercises minutes were read and approved.

Mrs. Adams read a letter from Mrs. R. T. Dorough, a most interesting report. Reports sent forward by Mrs. L. L. Phillips from Palestine district were read by Mrs. Heartzell. Elkhart Auxiliary, Wayside Workers of Brushy Creek, A. J. Frick Society of Trinity, Luffkin Juveniles, Elkhart Suburbs, Wells Auxiliaries, Palestine Auxiliary, Sweeney Key, Crockett Auxiliary and the Dona Hamilton of Nacogoches were reported.

Miss Fannie Harrison read report of Alto Auxiliary and Florence Crittenden of Alto Juvenile Society, Little Workers.

Reports of Tyler, Palestine and San Augustine districts were adopted.

Mrs. L. L. Phillips stepped to the society wishing to resign her office as recording secretary on account of ill health. Resignation not accepted.

Communication was received and read from Mrs. J. D. Burke, of Center.

Committee on Publication and Finance reported. Minutes were adopted.

Report says: "We appreciate the kindness of the editor of TEXAS CHRISTIAN ADVOCATE in giving us a column in his valued paper, and we recommend a more general circulation of this paper among our women."

Committee on Extension of Work reported. Report adopted.

Committee on Resolutions reported. A few extracts are given.

Thanks to the gentlemen who met us at the train and conducted us so kindly to our homes. Thanks to Bros. Ridley, Browning and Parker, who have so kindly assisted us in our services.

That our hearty thanks are most sincerely returned to the ladies of Beaumont, who have so cheerfully opened their doors and hearts for our reception. As we leave them we pray God's choicest blessings to rest upon each household where we have been so delightfully entertained. Report adopted.

Also was selected as place for next meeting.

Adjourned with the benediction by Bro. Browning.

Thursday evening, June 18, after devotional exercises a communion was read from Mrs. A. L. Slosson. Report of "Young Harvesters" of Beaumont was read by Miss Nellie Ashford. Resolution was offered and adopted thanking Miss Ashford for her beautiful report. Mrs. Marks read an excellent article on juvenile work. Mrs. Heartzell gave an in-

structive talk on the same subject. Committee on Juvenile Work reported by Miss Florence Crittenden. Report adopted. A letter from Miss Lella Roberts was read by Miss Mary E. Page. Mrs. Heartzell made a short address for the Bible and training school. Next year's Easter service is to be for its benefit.

Election of officers was kindly presided over by Bro. Browning, assisted by Dr. Ridley. All last year's officers were re-elected except Mrs. Adams, District Secretary for Tyler district. She declined serving and Miss Curry was elected.

The tenth annual meeting adjourned with the benediction.

MRS. T. M. MARKS, President. MRS. MARY S. HUNTINGTON, Recording Secretary Pro Tem.

The anniversary meeting was held Wednesday night, Mrs. Marks in the chair.

After devotional exercises, address of welcome was given by Mrs. S. E. Ridley, of Beaumont, and responded to by Mrs. Mary S. Huntington, of Shelbyville. Mrs. T. M. Marks, President, then read her annual address. This was full of valuable information concerning the rise and progress of missionary work among women of the church.

Report of Correspondent Secretary was next in order. In East Texas Conference there are thirty-nine adult societies with membership of 731; twenty-eight juvenile societies, membership 656. There are twenty-five life members, 357 copies of Women's Missionary Advocate are taken. Easter collections for Scarritt Bible and Training school \$844.60.

Thursday night a very interesting meeting was held. After experiences were given by members, Mrs. Judge Bony read a paper on "How shall we promote spirituality in our work?" Another paper was read by Mrs. Adams on "Why do we engage in this work?" During the meeting a lovely silk quilt, made of silk handkerchiefs and beautifully embroidered with scripture texts, was presented by the ladies of Woodville, and sold for about \$40. It was then presented to Sister Browning.

"THE LITTLE WORKER." "The Little Worker" is a neat little juvenile paper of eight pages, now published by the Woman's Board of Missions of the Methodist Episcopal Church, South, for the benefit of our juvenile societies, and the children of our church generally. It is an interesting paper, and deserves a wide circulation. There should be at least one copy taken by every Methodist family having children. It costs only 25 cents a year, paid in advance. We would especially urge the lady managers of our juvenile societies to secure as many subscribers as they can among the members of their societies. Subscriptions and moneys intended for the paper should be addressed: Agent "Little Worker," care of Publishing House, Nashville, Tennessee.

Mrs. E. J. Robinson, Cor. Sec. W. M. S. T. Conference.

Mrs. Smith, to the nurse—Bona, you must really take better care of the children. Here you have gone and let poor little Arthur bite his tongue again!

Syrup of Figs. Produced from the laxative and nutritious juice of California figs, combined with the medicinal virtues of plants most beneficial to the human system, acts gently on the kidneys, liver and bowels, effectually cleansing the system, dispelling mucus and aches, and curing habitual constipation.

What was Joan of Arc made of? Maid of Orleans. What killed her? Too much hot steam.

Lock-Jaw. CHINA BRONCHITIS, Texas, Aug 17, 1888. One large dose of Wonderful Eight cured my case of lock-jaw. It is truly a wonderful cure and the best seller of any preparation in the market. No one can afford to be without it. Dr. H. B. Baker, For sale by all druggists.

Why is it easy to get into an old man's house? Because his gait is broken and his locks are few.

The watermelon now is smiling on the vine and not far in the distance lurketh the chills awaiting the victims. Cheatham's Tasteless Chill Tonic, which is a wondrously right-acting medicine, chills by the thousands, making happy homes, bright faces and light hearts where sickness and desolation were wont to reign. Try it. 75c.

Don't worry about little things. Elements suffer more from gnats than they do from lions.

St. Louis, November 20, 1892. Messrs. J. & C. Mackenzie: I have never known any remedy to have such excellent effect as Mackenzie's Remedy in complaints of the bowels, such as cholera, dysentery, cholera morosa, etc.

FITZ HENRY WARREN, Brig.-Gen. U. S. Vols.

One has traveled a long way toward success who has fully made up his mind to succeed.

Neuritis. My wife was suffering over two weeks with a very severe attack of neuritis which several physicians failed to relieve. I then got a bottle of Wonderful Eight, and in five minutes and soon effected a permanent cure. G. S. STIVERS, Dentist, Cor. 5th and Walnut Sts., Louisville, Ky.

Snodgrass, after snively finishes a fish story—Well I like a liar! Saively—You egotist!

Liberty is a great boon, and as the ages go by, men who are without it desire it all the more. But with the great privileges of freedom enjoyed under the most advantageous circumstances, the happiness of man is much overshadowed if they are not accompanied by freedom from disease.

Pain puts the stamp of misery on all it touches here below. It is a cruel, unrelenting, and the wear and tear of labor, and the burdens of life affect all alike. Humanity would be sadly off if there were not panaceas provided so general in character as to relieve almost every form of pain.

The greatest of known panaceas is Mann's Field's Magic Arnica Liniment which for outward application to wounds and cuts, burns and scalds, headache, toothache, neuralgia, rheumatism, sciatica, and all the long list of complaints, accompanied by pain, gives relief not only quicker than any other preparation, but invariably by continued use accomplishes a permanent cure. Its reputation has grown with years, and it can always be relied upon to do work. Mansfield Drug Company, Memphis, Tenn.

Whenever you look at yourself, look for faults. When you look at others, try to see something good.

Used by physicians and the people over forty years for Hemorrhages and Inflammations. *Pain's Extract. Beware of imitations offered for the Genuine.*

What two cities in France remind one of the trousers worn by dudes? Tonlouse and Toulon.

A Happy Postmaster. This is to certify that I tried one bottle of Wonderful Eight for a severe attack of inflammatory Rheumatism of which I was subject and it is the first thing I ever found that would have any effect. It cured me in less than forty-eight hours. W. M. MANLY, Postmaster Malvern, Ark.

There is nothing a man is so proud of as a year that is sound sleep in bed.

Fangle—How did you happen to tell Mrs. Fangle that you go to Europe twelve times a year, when you have never crossed the Atlantic? "I don't know," replied the other. "I merely told her that I go over the Atlantic Monthly."

"Don't Get to Sleep." It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar troubles. This medicine gently tones the stomach, assists digestion, and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsaparilla a few days, find themselves longing for and eating the plainest food with unexpected relish.

"You haven't ordered any Roman candles, sir," said the clerk to the dealer in fireworks. "Of course not," replied the latter. "Not after the difficulty with Italy."

Infamous Anecdotes. T. F. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in my practice and find it to be a good medicine in numerous cases of rheumatism. Nothing so equal to relieve pain."

Why was Noah like a hungry cat? He went forty days and forty nights without finding A-t-a-r.

It is strange that people persist in dying when there are about forty thousand patent medicines ready to yank them from the grave. The truth is that most of these medicines fail to yank when put to the test. Cheatham's Tasteless Chill Tonic has never yet failed. 75c.

When did Cesar first go to the Irish? When he crossed the Rhine and went back to bridge it.

An Old and Well-tried Remedy. Mrs. Winkler's Soothing Syrup for children teething should always be used for children with teething. It softens the gums, always kills pain, cures wind colic and is the best remedy for diarrhoea.

It was the intelligent composer who changed "a raisin is as good as a mile" to "a miss is as good as a mile." "There," he said to himself with pardonable pride, "that means something."

A Kiss by Moonlight.—The Spanish student, Victorian, became desperately enamored of a young girl named Catalina, daughter of Prospero, daughter to the King of Naples. He frequently scaled the wall at night in order to steal a kiss by moonlight while the girl was sleeping. One night he was caught. He pleaded guilty and was sentenced to be hanged. At one time in rapturous ecstasy he asked, "what had made this so beautiful?" Was such a question pronounced to a young girl, and as a female modern times, the reply would be, "I simply use ENGLISH FEMALE BITTERS, which cures all aches and pains." It is the only known female beautifier and tonic for married and single.

Miss Gotham—What do you think of the theories of the physiologists that people return to earth to live new lives? Miss Lowell—Eremsion—I rather like it: that is to say, if one could return to Boston.

When does the rain become too familiar to a lady? When it begins to pat her (pattar) on the back.

Thousands of people are rejoicing over the fact that they have been cured of that loathsome disease, Catarrh in the Head, Nose and Throat.

It is strange to say that the only remedy that has been found to make a speedy and permanent cure of Catarrh of the Head and Catarrh of the Throat, is Dr. Thomson's Lone Star Catarrh Cure. This remedy is the most simple and effectual and will cure more promptly and lastingly than any remedy ever placed before the people. This remedy is guaranteed to give perfect satisfaction, and a mere trial of one bottle is sufficient to convince the most skeptical.

While Lone Star Blood Syrup stands in the front rank of all blood medicine and will cure the most hopeless case of Rheumatism, Indigestion, Constipation and all forms of Blood Poison, and as a female remedy it is guaranteed to give perfect satisfaction in every case. Dear ladies, do not allow yourselves to suffer until agonies and eke out a miserable existence, but take Lone Star Blood Syrup; it will make you strong, steady your nerves, give you perfect satisfaction, and a home bright, happy, and your life will no longer be a burden.

Sold by all druggists.

"That's a pretty old alligator, I guess," remarked a fisherman, as he caught a huge catfish. The fisherman opened his cavernous jaws and took in a young ducky that had reckless ventured into the river. "He may be old," remarked the other fisherman, "but he's certainly got a good deal of the boy in him yet."

Black-Leg. This is to certify that I have used WONDERS EIGHT for a severe attack of Black-Leg, and it has given me immediate relief for Black-Leg in cattle, by giving them from 15 to 20 drops internally and applying once or twice externally to parts affected. W. H. WINFIELD, Buttercup, Williamson Co., Texas.

The heart is like the tree that gives balm for the wounds of man only when the iron has forced its way into it. W. H. WINFIELD, Buttercup, Williamson Co., Texas.

No Time to Soothe Her Own Baby. No time to soothe her own baby. The baby is very restless, and I can't do anything with her. M.—She's teething I suppose. N.—Yes, I think if you was to take her in your arms a little while it might soothe her. M.—I am just making ready to attend a meeting of the Society for the Prevention of Cruelty to Animals, and I shall have to leave her with the baby-sitter.

"Haven't you forgotten something, sir?" hinted the waiter, insolently, as the guest was leaving the table. "Ah, yes, thanks; I believe I have." And the guest took a half-dollar from under his coat, and with a pleasant smile put it back in his pocket.

Summer Days—Where Shall We Spend The Cotton Belt Route will place on sale June 1st excursion tickets at greatly reduced rates to all prominent summer resorts.

Write to any agent of the company for a copy of "Summer Days" and for any information desired in regard to a summer trip. W. H. WINFIELD, General Passenger Agent.

Low Excursion Rates. To St. Louis, Cincinnati, Louisville, Chicago on all through trains between Hannibal, Mo., and Taylor, Texas. This in connection with its Through Sleeping Car service makes the M., K. and T. Ry. the best equipped line in the Southwest.

Improved Passenger Equipment. The Missouri, Kansas and Texas railway is now running Free Reclining Chair Cars on all through trains between Hannibal, Mo., and Taylor, Texas. This in connection with its Through Sleeping Car service makes the M., K. and T. Ry. the best equipped line in the Southwest.

Summer Days on the Great Lakes. One fare for the round trip to Detroit, Mich., and return via the Cotton Belt Route. Tickets will be sold July 30 to August 3 and will be good for return until September 3, 1891.

This makes a cheap trip for those attending the National G. A. R. Encampment at St. Louis, Mo., and offers an opportunity for all to visit the shores of our great lakes, as Detroit is the center port of the magnificent steamers which plow the bosom of our vast inland seas. For further information apply to any agent of the company. W. H. WINFIELD, Gen'l Pass' Agent, Texas, Texas.

CHAPPELL HILL DISTRICT—THIRD ROUND. Brennan sta. at ..... July 31 Aug 1, 2

AUSTIN DISTRICT—THIRD ROUND. Smithville sta. at ..... Aug 1, 2

CALVERT DISTRICT—THIRD ROUND. Durango sta. at ..... Aug 1, 2

HUNTSVILLE DISTRICT—THIRD ROUND. Hempstead sta. at ..... July 31

NORTHWEST TEXAS. GATESVILLE DISTRICT—THIRD ROUND. Hamilton sta. at ..... July 31

CORSIKANIA DISTRICT—THIRD ROUND. Corvinton sta. at ..... Aug 1, 2

VERNON DISTRICT—FOURTH ROUND. Maek sta. at ..... Aug 8, 9

WAXAHACHIE DISTRICT—THIRD ROUND. Lancaster and Ferris sta. at ..... Aug 1, 2

WACO DISTRICT—THIRD ROUND. Crawford and Valley Mills sta. at ..... Aug 1, 2

WEATHERFORD DISTRICT—THIRD ROUND. Barton's Creek sta. at ..... Aug 1, 2

PARIS DISTRICT—THIRD ROUND. Lake Creek sta. at ..... Aug 1, 2

TO SUBSCRIBERS.

The date opposite the name on address-label shows the subscriber when the subscription expires. As the months of January, July and June are often confused, we give below a full explanation of the abbreviations used in mail-list:

Jan — January July — July Feb — February Aug — August Mar — March Sep — September Apr — April Oct — October May — May Nov — November June — June Dec — December

If the label on your paper shows— 12 Jan 91 it indicates that your subscription expired January 12, 1891.

Church Notices.

CISCO DISTRICT—THIRD ROUND. Sipe Springs and Rising Star, at Rising Star, Aug 1, 2

VERNON DISTRICT—FOURTH ROUND. Maek sta. at ..... Aug 8, 9

WAXAHACHIE DISTRICT—THIRD ROUND. Lancaster and Ferris sta. at ..... Aug 1, 2

WACO DISTRICT—THIRD ROUND. Crawford and Valley Mills sta. at ..... Aug 1, 2

WEATHERFORD DISTRICT—THIRD ROUND. Barton's Creek sta. at ..... Aug 1, 2

PARIS DISTRICT—THIRD ROUND. Lake Creek sta. at ..... Aug 1, 2

MONTAGE DISTRICT—THIRD ROUND. Archer sta. at ..... Aug 1, 2

SHERMAN DISTRICT—THIRD ROUND. Whitewater and Marvin, at Marvin, Aug 1, 2

TERRELL DISTRICT—THIRD ROUND. Terrell sta. at ..... Aug 1, 2

FOR THE TOILET. There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market.

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PORT WORTH DISTRICT—THIRD ROUND. Kopper mis. at Kopper, ..... Aug 1, 2

ABILENE DISTRICT—THIRD ROUND. Haskell sta. at ..... Aug 1, 2

BROWNWOOD DISTRICT—THIRD ROUND. Santa Anna sta. at ..... Aug 1, 2

BROWNWOOD DISTRICT—FOURTH ROUND. Glen Cove sta. at ..... Aug 15, 16

BONHAM DISTRICT—THIRD ROUND. Leonard sta. at ..... Aug 1, 2

GAINESVILLE DISTRICT—THIRD ROUND. Valley View sta. at ..... July 27

BEAUMONT DISTRICT—THIRD ROUND. Orange sta. at ..... Aug 1, 2

PALESTINE DISTRICT—THIRD ROUND. Crockett sta. at ..... Aug 1, 2

MARSHALL DISTRICT—THIRD ROUND. Centennial sta. at ..... Aug 1, 2

SAN AUGUSTINE DISTRICT—THIRD ROUND. Carriage sta. at ..... Aug 1, 2

TYLER DISTRICT—THIRD ROUND. Edom, at Morris' Chapel, ..... Aug 1, 2

EDDY DISTRICT—FOURTH ROUND. Rowell, ..... 1st Sun in Aug

NEW MEXICO. EDDY DISTRICT—FOURTH ROUND. Rowell, ..... 1st Sun in Aug

NORTH TEXAS. PARIS DISTRICT—THIRD ROUND. Lake Creek sta. at ..... Aug 1, 2

MONTAGE DISTRICT—THIRD ROUND. Archer sta. at ..... Aug 1, 2

SHERMAN DISTRICT—THIRD ROUND. Whitewater and Marvin, at Marvin, Aug 1, 2

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Devotional.

"FOR THOU WILT LIGHT MY CANDLE"

For thou wilt light my candle, O my Father, By which mine eye shall see the way divine; In its bright glow my footsteps will not fail— My heart need crave no other guide than Thine.

Faith's radiant beam! we would not have another By which to walk along the changing scene That ever hems us round, and oft would smother Even this pure ray from our perceptions clear.

For each frail life there is the crown of sorrow! The arrow keen that with unerring aim Can pierce the tender fibers where we gather Sweet joys, without which life is no more the same.

When o'er our pathway hangs the fearsome shadow, And striving to avoid the threatened fall, We're blest, indeed, if o'er the heart's sad gloaming Appears this flame, irradiating all.

What though the path be thorny to our tread, And long the way through fainting, weary years; What though through misty eyes we see the shining, Does it but light our course, 'twill dry our tears.

Thrice blessed Guide! no other would we follow; No other so illumines our life's brief page; For with this sweet and soul-inspiring radiance Each step is sure from infancy to age.

Then when our trembling footsteps reach the river— The dark and turbid waters that we dread— Thy light shall wrap its waves in golden splendor, Thy voice shall be the rhythm to which we tread.

—A. R. G. in Churchman.

"WHATSOEVER THINGS ARE LOVE"

An invalid who had been shut in for years in her room—a room, however, which was the center from which radiated much that brightened other lives—revealed the secret of her power as well as her own heart-cheer in a single sentence. As friends were bidding her good-bye in the twilight one said: "Shall we not have lights brought in before we go? We do not like to leave you in the darkness."

With her own rare smile she answered: "It is always noon with me. When the shadows come, and I do not like them I think of everything bright I have seen or heard, and the shadows themselves seem to brighten."

Blessed Christian philosophy! Just as good for the busy worker as for the shut-away sufferer. Habits of thought have great influence upon character. As a man thinketh, so he is. It is worth while to try the experiment of a reviving of our thoughts and compelling them to go in ways of pleasantness when they naturally or by fact of circumstances seek gloomy pathways.

The effect of a cheerful landscape, with variety of hills, river, cloud and forest, upon the spirit is very marked; it doth good like medicine to have such a change for our work-wearied eyes and brain. But suppose circumstances shut us from the outward vision of beauty. The next best thing is a cheerful mental picture, the result of thoughts resolutely turned to whatsoever lovely things we have ever had the good fortune to hear of or to experience.

And herein is wisdom which would fain bestow upon our friends who are yet in their youth, if they would only take it. They can paint whole galleries of brightness and beauty for future enjoyment if they will but use the present opportunity. The habit of pleasant thinking is much more easily formed in early life than later on, when thought has fixed its courses. To think kindly of others; to see the best side of human nature; to appreciate the work of others; to make the best of one's surroundings; to turn out the good side of the people we do not like when holding them up for inspection—all these are habits which will clear up our own mental atmosphere and give us a cheerful outlook in the evil days when "the clouds return after the rain."

Good books stored away in the memory and days of companionship with pure and ennobling friends will give pictures for contemplation in days lying far in the shadow of the future.

Like every other precept and admonition of the blessed book, this of the apostle has for its highest wisdom and truest happiness, if we turn it to practical account. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—New York Advocate.

We must taste the gall if we want to taste the glory. It justified by faith, we must suffer tribulation. When God saves a soul He tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all He permits them to do is to suffer for His sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of suffering. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blamed God for the way he led them thither. "Salvation" is not only cry. Child of God, murmur not at your lot. You must have a palm as well as a white robe. Learn to glory in tribulation.—M. Cheyne.

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—Tillotson.

Marriages.

SAMFORD-KINNON.—At the home of the bride, four miles south of Center, Shelby county, Texas, on the morning of July 12, 1891, Mr. Job Samford and Mrs. Fannie Kinnon, Rev. J. D. Burke officiating.

CAMPBELL—McWHIRTER.—At the Methodist Church in Lampasas, Texas, on July 14, 1891, Mr. Chas. H. Campbell and Miss Lorena McWhirter, Rev. J. T. Bloodworth officiating.

BRITIAN-FORD.—At the Methodist church, Oak Cliff, Texas, Sunday night, July 19, 1891, Mr. Edgar C. Britian and Miss Katie L. Ford, Rev. J. T. Whitaker officiating.

PARKS—THOMPSON.—By Rev. Wm. A. Edwards, at the residence of the bride at her near Kaufman, Texas, Dr. J. W. Park and Miss L. M. Thompson.

COUGHMAN—ORNON.—At the residence of the bride's mother, Mrs. Hiram Griffith, on the morning of July 15, 1891, Mr. W. A. Coughman and Miss Decca Ornon, all of Wilson county, Texas, Rev. E. Y. Scales officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full or extracts, should remit money to cover excess of space, to-wit: at the 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. Prices 5 cents per copy.

REV. E. M. CLARK.

The Hinckley Sunday-school passed the following resolution on the death of their late pastor, Rev. E. M. Clark: Resolved, that we feel that the church has lost a true follower of the cross.

2. That we, the Sunday-school, mourn our loss, but while it is our loss it is his gain.

3. That we, the Sunday-school, will endeavor to walk in the faith he has walked in and live for the God he lived for, and meet him and his God in heaven.

4. That we will bare our afflictions with submissive patience as he ever did.

5. That we extend our heartfelt sympathy to his bereaved sister, Mrs. S. P. ULRICH, Superintendent, and to the family.

SAMFORD.—Sister America F. Samford was born in the State of Mississippi, 1835; moved to Texas in 1850; was married to Job Samford in 1851; professed faith in Christ in her sixteenth year, and joined the M. E. Church, South, in the same year, and lived in the same until April 28, 1891, and then died, and was buried near her home from this to a better world. Truly, a good woman has gone. We all miss her, but if we are faithful until death we will see her again, for the righteous hath hope in her death.

HENDERICKS.—Hunter Clardy, infant son of Bro. N. R. and sister F. I. Hendricks, was born October 17, 1890, and died June 24, 1891. For eight brief months his presence was a joy and comfort to his parents, but God has taken him from this present evil world to be with the "saints in light." Dear parents, you know where to find him, so live that you may rejoice in the land of rest, where "there shall be no more death, neither sorrow, nor crying."

BOOKER.—Mrs. Carrie Booker was born March 12, 1868, converted in her thirteenth year, was married to J. B. Becker and also joined the M. E. Church, South, October 1, 1889, and died July 11, 1891. She suffered acute physical pain for two years without the least complaint. She knew that she was dying all this time. Still the language of her heart was: "Thy will, Oh Lord, not mine, be done." Her life was consistent in detail and symmetrical as a whole. The approval of God and the commendation of good men rest upon her.

KERN.—It is my sad task to inform the readers of the Advocate of the death of my only darling daughter, Amalia. She was born September 27, 1872, in Fredericksburg, Texas, and died at San Antonio, July 14, 1891, aged eighteen years, nine months and seventeen days. Amalia was converted in her seventeenth year during a camp-meeting on the Llano. She was a lovely, bright and obedient child, never gave us the least cause of anxiety. She was pious, loved the Lord and his church, and abhorred all worldly society. Oh, how lonesome and dreary is our home; that musical voice forever hushed. How aching for our heart this dread silence. But the Lord has given and the Lord has taken. He does not err. We submit, although with bleeding hearts, and wait for the sacred reunion above.

WILSON.—W. D. Wilson was born in Pike county, Alabama, December 11, 1840, departed this life February 11, 1891. In his youth he moved with his parents, Mr. and Mrs. Joe Wilson, to Montgomery county, Alabama, where on the 15th day of January, 1871, he was married to Miss M. A. Williams, which union was blessed with six children, two of whom are with him in the "glory land." In the fall of 1872 he moved to Bastrop county, Texas, where he lived till death. Bro. Wilson was converted in 1855; was married to M. E. Carroll, October 26, 1865; died May 24, 1891. This is a brief outline of a noble Christian life; one that is well worthy of imitation. In her death the husband has lost a noble Christian wife and her children have lost a true Christian mother, and the community has lost a good friend and neighbor, and the church has lost one of its best members. She was ever ready to attend upon the ordinances of the church and support its institutions. God bless and sustain her husband and the children and relatives and help them to live so that they will meet her in the paradise of God.

CARROLL.—Nancy P. Carroll, the daughter of James (Uncle Jimmie) and Mary Ann Erison, was born December 10, 1844; the date of her conversion is unknown to the writer; joined the M. E. Church, South, I think, in 1863, but was not baptized and received into full communion until 1865; was married to M. M. Carroll, October 26, 1865; died May 24, 1891. This is a brief outline of a noble Christian life; one that is well worthy of imitation. In her death the husband has lost a noble Christian wife and her children have lost a true Christian mother, and the community has lost a good friend and neighbor, and the church has lost one of its best members. She was ever ready to attend upon the ordinances of the church and support its institutions. God bless and sustain her husband and the children and relatives and help them to live so that they will meet her in the paradise of God.

ORUM.—Martha Elizabeth Orum was born June 11, 1833, in Antauga county, Alabama. She made a profession of her faith in Christ in her youth, and joined the M. E. Church, South. In this church she devoted, earnest and consistent Christian she continued until the day of her death. She was married to Bro. H. Orum Deane on the 22d of 1851. Bro. Orum was her fourth husband. After a brief illness of only a few hours she died of congestion, July 14, 1891, at her home near Kosee, Texas. Sister Orum left to mourn her loss a husband and three children, a brother and three sisters, besides friends innumerable. Thus one by one the servants of the Lord pass over the river, and numbered they become chains of steel to draw us toward our heavenly home.

BRUNSON.—Mrs. Anna E. Brunson was born in 1859, and died June 30, 1891. She professed religion at the age of twenty years and joined the Baptist Church with her husband at Gause, Texas. Sister Brunson's maiden name was Peal. Her parents, brothers and sisters, all belong to the Methodist Church and noted in their community as staunch friends of Christ's cause. Sister Brunson was perfectly satisfied to answer the call of the Lord. Her life had been given to him and she rejoiced in doing his bidding. Her only regret was leaving her four children in their tender years, but she was able to commit them into the care of him that has promised to care for the orphan. She was buried at Sibley cemetery, near Hutto, Texas. While her relatives and husband grieved much, yet they realize the blessed fact that the death of the righteous is more comforting than the death of the sinner. May the Lord care for his orphans and preserve them in answer to their sainted mother's prayer.

ODOM.—Emma L. Odom (nee Jetton) was born in Cherokee county, January 29, 1839, and died June 29, 1891. She joined the M. E. Church, South, when about thirteen years old, and was a pious and consistent member until her death. In January last she was happily married to Wm. B. Odom and was taken away before her husband was able to see her. Only a few months ago she had been so comfortable and happy, and now with sadness we announce that she has crossed the river and gone to rest in the shade of the trees on the banks of the celestial river that flows through the city of God. We know that she is there, for she lived a godly life, and fulfilled all the requirements of the law and the gospel, and she is now entered into that rest that remaineth for the people of God. Therefore, her bereaved husband and friends ought not to sorrow. Let us hope, for though she can never again come to them, she may meet her and other loved ones in heaven.

CLAYTON-WILSON.—Whereas, it has pleased our Heavenly Father to remove from our midst, by death, our beloved brethren, H. W. Clayton and W. D. Wilson; therefore, be it

Resolved, that while we deeply deplore the loss of our brethren we bow in humble submission to the will of Him who doeth all things well.

2. That the community loses in them honest and true citizens, their wives devoted husbands, their children indignant and affectionate fathers, and the church and world of her most exemplary, zealous and faithful members—members worthy of emulation.

3. That while we sorrow for our brethren, yet not for those who have no hope. Thank God, one day we'll meet them "where parting will be no more."

4. That we, the members of this quarterly conference, extend our hearty ones our condolence, praying "our Father" to pour the "oil of consolation" into their sorrowing hearts.

J. M. SITTON, B. M. KITE, J. W. MERRITT, Committee.

LIGHTFOOT.—On last Sunday evening, July 27th, our dear friend, Elijah H. Lightfoot, "crossed the river" in the west. His last years were a fit example of Christian piety. Had been an exemplary member of the M. E. Church for about sixty years, also a zealous Mason. He was born in 1810, in Kentucky; was stout and manly, and had a fine, independent mind. He died on the 27th of July, 1891, at the age of 81 years, and was buried in the cemetery near his home. He was a true and noble man, and his death is a great loss to the church and the world.

HANKINS.—Mrs. Amanda Hankins, daughter of J. H. and Lizzie Gunter and wife of Wm. C. Hankins, died in Tyler, Texas, June 21, 1891, at 8 p. m. She was born in Wood county, Texas, May 29, 1859; moved to Cooke county with her parents when she was about seven years old. She was married to Wm. C. Hankins, February 20, 1877. Bro. W. C. Hankins was a member of the M. E. Church, South, and she was a consistent Christian and died in the faith. God bless the bereaved husband and the orphan children. May they have a happy reunion in the better land, where all can see as they are seen and know all that they are known.

W. N. BONNER, TYLER, TEXAS.

BELL.—Alexander Bell, a native of Tennessee, was born October 8, 1839; was married to Miss Sarah Ann Johnson, April 13, 1872, and died June 8, 1891, at his home on Lampasas river, Bell county, Texas. Bro. Bell was one of those men that his neighbors never forgot against. His conversion was clear, his life pure, his influence good. We miss him, but expect to meet him again when we meet beyond the river. He leaves a companion and a large family of children, and we bespeak the prayers of God's people for them.

BOGAN.—Sister Mattie Bogan died at the home of her parents, Bro. J. A. and Sister M. A. Calloway, in Mineola, Texas, June 19, 1891. She was born in Talladega county, Alabama, October 7, 1866. While in her childhood her parents moved to Mineola, so here she grew up to fair womanhood, being loved and admired by a large circle of warm-hearted friends. She was converted and joined the Baptist Church in 1882. While yet a member of that church and living a consistent Christian life, she was married to Bro. J. W. Bogan, who was a staunch Methodist and upright Christian gentleman. She realized the strength there is in unity, and understanding that we are saved by faith in Christ instead of Church polity, at once joined the church of her husband's choice. In this church she lived as becometh a true child of God until she fell asleep in Jesus. She leaves a husband and two little children, besides many relatives and friends to mourn her loss. May the Lord comfort them in this their great distress.

JAMERSON.—Mrs. M. C. Jamerson was born in Tusculooa, Alabama, February 18, 1837, and was united in marriage to Dr. T. Y. T. Jamerson in 1855; moved to Texas and settled near New Salem, Rock county, Texas, December, 1859, and thence to the town of Rusk, Cherokee county, Texas, where she lived till her death, which occurred July 6, 1891. She joined the M. E. Church, South, while quite young, in which she lived and labored for the glory of God and the good of others. She was a member of the Woman's Missionary Society, Ladies' Aid Society, and teacher in the Sabbath-school, a large class of young ladies. She filled all these positions with honor and great acceptability. She was greatly respected and highly honored by all who knew her. She was one of the purest and most useful women we have ever known in life. She leaves one child, a son, who is a prominent physician and a steward in the church. She now rests from all care and sorrow. May the blessing of our Lord Jesus Christ rest upon the surviving son and family.

SMITH.—Isaac G. Smith, son of Rev. Levi Smith and Catherine Smith, was born near Havana, Ala., April 7, 1840, and died at Waco, Tex., July 1, 1891. He was married to Miss Mary Rhodes of Greensboro, Ala., January 24, 1861, who died December 12, 1866. May 28, 1868, he was married to Miss Mary Jamerson of Landerdale Springs, Miss., who, with one son, survives him. Under the influence of Christian parents, he was converted in early life and joined the M. E. Church, South, but later in life he drifted out of the right way and lived out of the church several years, till about six weeks before his death, when he sought and obtained peace with God and was restored into the church. These last weeks of his life were weeks of suffering, but he was resigned to the will of God and was happy. The writer was with him much during his last illness, and frequently conversed with him about his prospects. His faith in Christ was steady and his old-fashioned expression was, "All is well." He served during the entire period of the late war as a Confederate soldier, and his companions in arms always spoke of him as a man of courage and devoted to the cause which he believed to be right. He believed in the doctrine and purity of Methodism. Even during that period of his life which he spent outside his faith he reverenced for her doctrines and his admiration for the fundamental principles of her government were unabated. Brought up by one of them, he was ever the warm friend of a true Methodist preacher. He leaves a wife, a son, a mother who has prayed for him for half a century, several brothers and sisters and many other relatives and friends to mourn their loss; but their sorrow is not without hope, for through tears of bitter grief they will see by faith a happy reunion of the now broken family in the home where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

W. H. TERRY, WACO, TEXAS.

BASS.—Capt. A. T. Bass died somewhat suddenly at his home in Gonzales, Texas, June 27, 1891. He was born in Mississippi, June 6, 1826. He was first married to Miss Sarah E. Harrison August 10, 1856; married the second time to his first wife's sister, Miss Lucy R. Harrison, November 23, 1870. His third marriage was to Miss Mary L. Kaufman, August 8, 1883, who still survives him to mourn his departure. Bro. Bass made a profession of religion and joined the Baptist Church when a young man in Mississippi; but when he came to Texas he joined the Methodist Church and has ever been one of its most solid members, having lived in Gonzales for forty years. He was not only a true Methodist, a consistent Christian, a liberal steward and pillar in his own church, but a good supporter of the various institutions of Methodism beyond home. He was a first-class citizen, one of the most honorable and respected of his county, having been elected to the various county offices as long as he would serve. He was a safe business man and was successful. He was a worthy Mason and Knight Templar. He was buried with the ceremonies of his church in connection with those of the Christian Knighthood. We lose much, but heaven gains. The devoted wife and affectionate daughters have our true sympathy.

GRAHAM.—We, the undersigned committee, having been appointed by the Salem Sunday-school to draft suitable resolutions expressive of our sorrow on hearing of the death of Willie Graham, beg leave to submit the following:

Whereas, having lived with profound sorrow of his death; and, whereas, he having been a faithful teacher and member of the Salem Sunday-school while he resided in this community;

Resolved, That it is with inexpressible joy that we learn he died in the faith and a sure hope of a part in the first resurrection.

2. That we will hold in sacred memory his Christian department and God-like conduct.

3. That we will endeavor to imitate him in his calm walk and trust in God, praying that the Spirit which guided him to the resting place of the redeemed, may so sanctify and conform our lives to the divine law of God as ultimately to unite us in that haven of peace, where parting is unknown.

N. A. KEENE, F. M. REED, L. T. MELTON, S. A. MYRICK, Committee.

DAVIS.—Bro. G. W. Davis was born April 11, 1819, and died April 26, 1891. He was first married in 1840. His wife being killed away he was left alone. In 1849 he was married the second time. As a he was left alone. He married the third time. This third companion preceded him to the better world also. Now his race is run and he is gone home to meet those who passed over the river years ago. He had a large family, almost the entire of which are members of the church in which he lived. Converted when seventeen years old, he spent a long life in the path of the Methodist Church. As an official member he was a faithful and faithful and true. He seemed consecrated to the service of God and resigned to his will. His last words to me were: "Bro. Box, I'll not be here, but in heaven, when you come back." When I get to heaven I expect to find Uncle Geo. Davis there.

J. C. BOX, NEW YORK, TEXAS.

PEARLINE FOR SALE



Hot Weather

Drives Women to their Senses. It's the time when they must have something to lessen their work. It's the time when they must have Pearline. Nothing else saves as much or does as much, in all washing and cleaning—and it's done without harm.

Soak your clothes in Pearline and water—no soap—Pearline contains all the soap necessary—two hours, or over night, rinse well, and they will be clean—particulars for this way of washing on every package. Hot weather increases the number who use Pearline—but in cooler times there's no falling off.

It's easily explained, you can drive women to use Pearline—some of them have to be driven to it. But, once they've used it, you can't drive them into giving it up.

Beware of cheap imitations and some unscrupulous grocers will tell you, "this is as good as Pearline." IT'S FALSE! Pearline is never equalled, and if your grocer says you can't find it in place of Pearline, do the best thing—write to us.

THE SUPERIOR STEEL FRAME GRAIN DRILL



Pearline & Orendorff Co., State Agents, DALLAS, TEXAS.

- Plain Rings, from \$2.50 to \$15.00
Children's Rings, 1.00 to 1.50
Set Rings, 1.50 upwards
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