# The Texas Christian Advocate.

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NO. 38.

ELEVENTH SESSION.

ELEVENTH DAY.

SATURDAY, May 17.—Bishop Keener presiding. A telegraphic communication was read from the General Assembly of the Cumberland Presbyterian Church in session in Union City, Tenn., cordially reciprocating fraternal greetings.

Also the telegram from the acting mayor of Dallas inviting the conference to hold its next session in that city.

Reports of the following committees were read and placed on the calendar: On Episcopacy, Itineracy, Revisal, Publishing Interests, Finance, Sunday-schools

Colportage.
The Committee on Fraternal Correspondence dence reported adversely to a proposition from the House of Bishops of the Protestant Episcopal Church. "That a commission be appointed by this body to meet a similar commission appointed by the House of Bishops and the House of Deputies of the General Convention of Deputies of the General Convention of the Protestant Episcopal Church, with a

view to conference upon two points.

1. The promotion of godly union and concord among all who love the Lord Jesus Christ.

2. The promotion of the organic union of all Protestant churches.
This report was adopted; also the fol-

Resolved, That we have heard with great pleasure and with Christian profit the addresses of the fraternal delegates from the "Wesleyan Methodist Conference of Great Britain and Ireland," and of the Methodist Episcopal Church. We recognize in their words that we have common antagonisms to overcome and common antagonisms to overcome, and in their spirit that we are all looking for victory to the same source of power. The

earnest, eloquent and evangelical words which fell from their lips charmed our hearts—the warmth of their spirit gave us omen of practical benefit to come from continued fraternity.

Fifteen resolutions and two memorials were presented and referred to committees. Dr. Philpotts' resolution on the

tobacco question was indefinitely postponed.

The unfinished business on the calendar

was then taken up.

The conference by a large vote majority decided that our church was not yet ready for the Order of Deaconess.

### TWELFTH DAY.

SUNDAY, May 18.—Sunday was another marked day for Methodism in St. Louis. The pulpits of nearly all the churches were open to the conference. Bishop Haygood preached a strong sermon at Centenary Sunday morning. Texas men were quite favored in the distribution.

### THIRTEENTH DAY.

Monday, May 19.—Bishop Granbery presiding. To-day the church was crowded, it being the day set apart for election of bishops. Reports were submitted by Interests, Missions and Sunday-schools and placed on calendar. At 10 o'clock cussion ceased, and after a very solemn religious service the conference entered into election. On the first ballot Atticus G. Haygood was elected; on the fourth O.

### POURTEENTH DAY.

Tuesday, May 20 .- Bishop Hargrove presiding. Committee on Episcopacy submitted report No. 9, which was adopted. The report was a non-concurrence to a resolution to make "the bishops ex officio members of the General Conference. Reports were submitted and placed on

the calendar by committees on Itineracy, Publishing Interests, Missions.

The Committee on Fraternal Corres-

pondence submitted a report in reference to the letter received by the conference from Rev. Dr. Menroe, of Altoona, Pa., in regard to the Ecumenical Conference to be held somewhere in the United States in the year 1891. The committee recommend the appointment of a special com-mittee, to be composed of two bishops, three ministers and three laymen, to confer with the M. E. Church in this matter, and make the necessary arrange-ments for holding the conference. The report was taken up out of the regular

order and unanimously adopted. The reports on temperance and spiritual state of the church were adopted (found in another column).

Dr. Bristol, fraternal delegate of the M. E. Church, took leave of the conference with the following words:

MR. PRESIDENT AND BRETHREN OF THE GENERAL CONFERENCE: I desire to thank you for the cordiality with which you have met me as fraternal delegate of the Meth-odist Episcopal Church, and to say that every day of my stay in your midst has been made delightful by the fraternal courtesies of your laymen, of the dele-gates, and of your honored bishops. While I have been flattered with the kindly attentions that have been showered upon me, I feel the greater honor and the greater satisfaction in the belief that your kindly attentions to me have been but your expressions of Christian love for and your fraternal feeling to-ward the Methodist Episcopal Church. [Applause.] As your honored Senior Bishop suggested, I have found that this Southland is indeed a goodly land. And, sir, I must also carry the report back with me that the land is full of giants [laughter and applause]; not the giant sons of Anak, however, but ver-itably the giants of God, as gentle as they

you and bid you farewell. [Applause.]
The conference then proceeded to dispose of the calendar, most of the business relating to reports of committees that under the rule had been laid on the table awaiting final action. The report of the Committee on Missions of the previous day was considered and adopted. The report of the Committee on Publishing Interests recommended that the Book Committee in future consist of three members instead of nine, as at present. Dr. Andrews, of Alabama, was opposed to adopting the report and gave as his reasons that these nine members had done too much good work to be thus coldly shoved aside. He moved that "three" in the report be substituted by "seven," but the motion failed to carry.

Judge Dent contended for the report of The call for reports met with few re-

are strong, and as fraternal as they are full of affection and kindness. I thank

the committee, but it was also voted down. Dr. Kelly, of Tennessee, then moved that five be inserted, which was carried, and the conference adjourned.

### FIFTEENTH DAY.

WEDNESDAY, May 21.-Bishop Duncan presiding. Many members were granted leave of absence. Spectators crowded the house and the business went on with usual speed.

Report five on boundaries was adopted. This defines the boundary of North Texas Conference to be the same as before, but

called out some of the best talent of the body and occasioned some of the ablest speeches of the session. It was thought by some that our answer was not suffi-ciently dignified, respectful and brotherly. Others were of opinion that the overture received all the recognition it deserved, arguing that our answer was not in itself, point a commission to take the overture into consideration. This latter view prevailed by a considerable majority, and our answer to the overture remains what it was as it came originally from the Com- at 3:30. Carried. mittee on Fraternal Correspondence. The church will perhaps hear more of this in

Reports were submitted by Committees on Church Extension, Finance, Episcopacy, and placed on calendar.

The conference, by a large majority, voted to have "one Agent and one Assistant Agent, to be known as the Book Agents of the Methodist Episcopal Church, South," to be elected by the General Conference. General Conference.

The fraternal messengers from England and Canada took leave of the conference

### SIXTEENTH DAY.

THURSDAY, May 22.—Bishop Galloway presiding. Reports were submitted by ommittees on Episcopacy, Boundaries,

the suspension and expulsion of a preacher in open conference by motion and vote without the forms of trial provided in our Discipline and prescribed for the trial of preachers charged with immoral

onduct.
The committee asks the adoption of

this resolution:
Resolved, that in the items referred to this committee, in the journals of Los Angeles Conference, the rulings accord with the decisions of the College of Bishopr, but in the opinion of this committee this ruling infringes on the Fifth Restrictive Rule, and that the law which un-dertakes to specify the cases that should tion and of trial should be amended.

The committee propose to remedy the defect in the law by adding to the Discipline the following language: "Provided, such cases shall not be denied trial by

The secretary read a telegram announcing the death of Dr! Nathan Scarritt, a member of this body, who died peacefully at his home in Kansas City this morning at 8:45 o'clock. At the request of Bishop Galloway, the conference united in prayer for the comfort of the bereaved, led by

Rev. J. C. Morris.

By a nearly unanimous vote, the conference resolved to postpone for at least another quadrennium the subject of Methodist union in Japan. By a large majority it was determined to elect three Missionary Secretaries, one for the office and two for the field. The election of a freasurer was committed to the board. After much debate the project looking to the publication of a youth's paper was

indefinitely postponed. Rev. Dr. Schaffer, of the African Metho dist Episcopal Church, was introduced and delivered an excellent fraternal address, to which Bishop Galloway responded in fitting terms.

At 3:30 p. m., Bishops Haygood and Fitzgerald were ordained in Centenary Church. There was a great crowd present. Bishop Keener preached an admirable sermon on Ephesus i: 3-6, after which Dr. Haygood was presented for ordination by Rev. Warren A. Candler and Rev. H. J. Adams; and Dr. Fitzgerald by Rev. E. E. Hoss and Rev. Sam Brown. When the services were over the new Bishops received many congratulations from their friends. May they have a career of wide and widening influence.

### NIGHT SESSION.

opened with the report of the Committee on Christian education. The report was read by Dr. Tigert and recommended the would adjourn to meet at 7:45 p. m. the appointment of a permanent Secretary or Commissioner, whose duty it should be to superintend the business of the board. The report suggested that revenues be derived from collections in church congre-

gations, special collections by Secretaries and Bishops and from gifts, devises and Chairman A. S. Andrews in submitting the report, regarded it as an advance in

Christian education. Drs. Kelly, Andrews, Smith, McGhee, Candler and Hammond made lengthy speeches in favor of the adoption of the report and several members of the confer-ence objected to the fact that the debate

One member moved for adjournment, which was defeated by four votes, and the previous question being that of indefinite postponement was put and defeated by a few votes. Various amendments and several other motions to adjourn were made and lost and on the motion of Dr. Candler the report was taken up and adopted section by section. After which the conference adjourned.

FRIDAY, May 23.-Bishop Haygood pre

sponses, and it was evident from the which was received with the usual cheers nature of those submitted that the com-mittees have already disposed of the more important part of their work and that all

provided for the entertainment of the delegates. Especial reference was made to the fact that by local subscriptions this committee had supplied the deficiency necessary to pay all the traveling and boarding expenses of the delegates.

Judge Dent offered a resolution providing that the Book Committee furnish copies of all the votes cast. The conference then adjourned. committee of arrangements for the liberal

Conference to be the conference includes all of Texarkana and Archer includes all of Texarkana and Archer county, which places were in dispute.

A motion made early in the morning to reconsider the answer of the conference to the overture made to our church by to the overture made to our church by the copies of all their publications to the libraries of all the schools of the church free of charge on application by the libraries of charge on application followed, reconsider the answer of the conference to the overture made to our church by the House of Bishops and House of Deputies of Protestant Episcopal Church in free of charge on application by the librarians. Considerable discussion followed, water motion finally prevailed.

but the motion finally prevailed.

The Committee on Finance reported in favor of a pian of mutual insurance among the churches, and suggested the details be left to the Committee on Church Ex-tension, and after considerable debate the

report was voted down.

The conference then proceeded to dispose of the work on the calendar. A deleby the Protestant Episcopal Bishops and Deputies, we could not consistently apgate moved a reconsideration of the action of the conference of the night prediscussion was prolonged and resulted in passing the motion to reconsider. The

> The report of the Committee on Sundayschools, providing for the election of another Sunday-school editor, was voted

down by a large majority.

The report of the Committee on Publishing Interests, providing for the establishment of a church paper on the Pacific coast then came up for consideration. It was proposed to appropriate \$10,000 for this purpose, provided the Western conferences all agree to give the paper their undivided support. Dr. Lafferty, of Virginia, opposed the measure. Several members of the Western conferences spoke in favor of the report, representing their needs in this line, and asking favorable action by the conference. The reable action by the conference. The re-port of the committee was adopted.

Dr. Candler then moved, as all the committees affecting the number of offices had their report on the records referred from the Los Angeles Conference.

The journal of said conference shows the suspension and expulsion of a process.

### ELECTION OF OFFICERS.

The election of Friday, Saturday and Monday resulted in the following choice:
Editor of Nashville Christian Advocate—E. E. Hoss.
Assistant Editor of Nashville Christian

Advocate—E. M. Bounds. Book Agent—J. D. Barbee. Assistant Book Agent-D. M. Smith

Missionary Secretaries-I. G. John, Coke Smith, H. C. Morrison. Secretary Board Church Extension-David Morton.

Assistant Secretary Board Church Extension-J. C. Morris. Book Editor-W. H. Harrison Editor of Sunday-school Literature-W

G. Cunnyngham. Editor San Francisco Advocate-H. P.

### Following is the election in detail: AFTERNOON SESSION. Bishop Fitzgerald presiding.

The President appointed the following tellers and the ballot proceeded: R. D. Smart, J. O. Branch, C. H. Briggs, A. J. Lamar, T. R. Pierce, W. M. Sheets. The first ballot resulted as follows: E. E. Hoss, 47; J. W. Hinton, 35; W. D. Kirkland, 34; E. M. Bounds, 34; J. J. Tigert, 25; J. E. Godbey, 15; Paul Whitehead, Anson West, 8; W. L. C. Hunnicutt . W. Carter, 3; B. F. Haynes, 3; R. ledd, 2; W. C. Black, 2; Z. Meek, 3; C Riddick, 2; J. J. Lafferty, 2; Johnson, 1; R. G. Porter, 1; James Campbell, 1; H. P. Walker, 1; Frank Reid, 1; A. C. Smith, 1; L. F. McClung, 1; R. N.

Whole number of votes cast, 238; necessary to a choice, 120.

There was no election and a second bal-

lot was taken with the following result E. E. Hoss, 102; J. W. Hinton, 38; E. M. Bounds, 36; W. D. Kirkland, 34; J. J. J. Tigert, 18; J. E. Godbey, 3; Anson West, 2; F. L. Reid, 1; Claude Chilton, 1; W. C. McCoy, 1; Paul Whitehead, 1; C. W Carter, 1.

Whole number of votes cast, 238. There was no election. The third ballot was ordered with following result: E. E. Hoss, 158; E. M. Bounds, 34; J. W. Hinton, 22; W. D. Kirkland, 19; J. J. Tigert, 1; O. P. Fitzgerald, 1; W. C. McCoy, 1; D. S. Campbell, 1. Whole number of votes cast, 238.

E. E. Hoss, having received a majority The night session of the conference editor of the Christian Advocate. On motion of J. J. Tigert, the confer-

formation of a Board of Education of which the Bishops of the church were to be ex-officio members. It provided for cate, with the following result: E. M. Bounds, 84; J. W. Hinton, 52; J. W. Bos-well, 42; W. D. Kirkland, 12; R. G. Porter, 12; B. F. Haynes, 7; T. N. Pierce,

6; J. J. Tigert, 5; J. E. Godbey, 4; Anson West, 4; W. C. McCoy, 1; W. S. Harris, 1; W. L. Gray, 1. Whole number of 1; W. L. Gray, 1. Whole number votes cast 231. There was no election. On motion the conference adjourned after singing the doxology, with the benediction by Bishop Galloway.

FRIDAY-NIGHT SESSION. The first real contest for office in the conference elections was inaugurated with the opening for the evening session when the voting for an associate editor of the Nashville Advocate was resumed. There had been several contests where it required a number of ballots for the leading man to secure the requisite majority, but his competitors were so numerous that the vote was decided and the result in reality easily foretold. Such was not the case in the associate editor contest, as will be seen by the following vote:

Second ballot—Total vote, 215; necessary to election, 108; E. M. Bounds, 92; J. W. Hinton, 66; J. W. Boswell, 48. Third ballot-Total vote, 115; E. M. Bounds, 104; J. W. Hinton, 77; J. W. Fourth ballot-Total vote, 217; E. M. Bounds, 114; J. W. Hinton, 90; J. W.

announcement of Dr. Bounds' election.

by the friends of the successful candidate.

An attempt was then made to adjourn, there will be of interest in the future proceedings must come from the calendar of unfinished business.

A resolution was passed extending the thanks of the conference to the St. Louis but it was promptly voted down and the conference proceeded to the election of a vote being 217; necessary to win, 109. The

Saturday, May 24.—Bishop Keener presiding. Bishop Fitzgerald announced the death of Delegate Rev. J. E. Mann, of North Carolina, which occurred in this city Friday night. Memorial services will be held to-day in Centenary Church at 2:30 p. m., Dr. Brooks, of North Carolina presching the services.

lina, preaching the sermon.
The following nominations were made for the Board of Missions by the Commit-tee on Episcopacy: Col. E. W. Cole, Nashville, Chairman; Rev. W. H. Polk, Nashville, Chairman; Kev. W. H. Polk, North Georgia, Vice Chairman; Mr. F. D. Fite, Nashville; Rev. Jas. O. Branch, South Georgia; Rev. W. C. McCoy, North Alabama; Rev. P. A. Peterson, Virginia; Rev. C. W. Carter, Louis-iana; Rev. H. S. Thrall, West Texas; Rev. Horace Bishop, Northwest Texas; Mr. W. C. Johnson, Memphis; Rev. W. D. Kirk-C. Johnson, Memphis; Rev. W. D. Kirkland, South Carolina; Rev. G. C. Rankin, Holston; Rev. M. M. Pugh, Southwest Missouri; Rev. G. C. Andrews, Mississippi; Rev. H. C. Christian, Los Angeles; Rev. E. J. Stanley, Montana; Mr. S. T. Mallory, West Virginia; Rev. Samuel Rogers, Baltimore; Rev. F. D. Swindell, North Carolina; Rev. R. K. Brown, Tennessee; Rev. T. M. Finney, St. Louis; Mr. Wm. Morrow, Nashville; Mr. J. D. Hamilton, Nashville; Rev. Z. Bennett, White River; Rev. Jas. A. Anderson, Ar-White River; Rev. Jas. A. Anderson, Arkansas; Rev. H. P. Walker, Kentucky; Rev. J. P. DePass, Florida.

On adjournment Friday evening the special order was made to continue the election of officers on reassembling Saturday. A delegate offered a resolution that the special order be suspended and the conference proceed to consider some important reports that were still on the calendar. Carried, and a report of the Sunday-school Committee was taken up. The report provided for the establishment of a Sunday-school Board with a salaried secretary, who should devote all his time to Sunday school work. The conference, though, was opposed to the expense attached and further consideration of the

report was indefinitely postponed.

The ninth report of the Committee on Episcopacy relating to bishops' salaries and the manner of raising the same was then considered. The report advised that the General Book Agent have charge of the fund and make monthly payments to the bishops. An amendment was offered, but it failed to carry, and the report of the committee was adopted. To meet the deficiency in the episcopate fund of the past four years a special appropriation of \$12,000 was ordered.

### ELECTIONS.

Rev. P. A. Peterson then moved that the conference proceed with the special order of elections. Carried. The first officer to be chosen was an Assistant Book Agent, and after that the Missionary and other secretaries. It has been the custom in previous elections, when the vote had been cast, for the ballots to be counted in the presence of the conference, and all work suspended until the result was announced. To expedite matters and save time a resolution was here offered providing that when the vote had been taken for Assistant Book Agent, the tellers retire, and the conference proceed to vote for the

three Missionary Secretaries. The voting for Assistant Book Agent was completed, the tellers retired and a ballot was taken for three Missionary Secretaries. By the time this ballot had been finished the tellers announced the result of the election for Assistant Book Agent as follows: Total vote cast, 224; necessary to win, 113. D. M. Smith, 116; L. D. Palmer, 100, and the remainder

scattering. The chair then formally announced Mr. Smith's election and the tellers in the missionary election retired to count the

The report of the Committee on Sabwas raised to the report on the ground that the Discipline already fully covered the matter. E. A. Briggs moved the motion prevailed to lay the whole report

### MISSIONARY SECRETARIES.

The tellers announced the result of the first ballot for three Missionary Secreta-ries as follows: Total vote, 224; necessary Smith, 68; R. A. Young, 30; H. C. Atkins, 47; N. B. Harris, 32; remainder scatter-

The chair stated as Dr. John was the only gentleman who had received the requisite majority the conference would proceed with another ballot for the election of the two Secretaries yet to chosen. The vote was taken and the tellers retired to make the count.

The report of Committee on Boundaries. relating to the division of the Denver Conference, was taken up, and after some discussion it was amended and adopted. The Denver Conference is divided into two conferences, to be called the Denver Conference and the New Mexico. The New Mexico Conference is given all Texas

territory lying west of the Pecos River.
Pending final action on the reports, the tellers returned to the conference and announced the result of the second ballot for Missionary Secretaries as follows: Total vote, 226; necessary to a choice, 114; A. Coke Smith, 132; H. C. Morrison, 64; R. A. Young, 63; J. Atkin, 61; R. N. Sledd, 25, and remainder scattering. Coke Smith's election was announced by the chairman, who announced as there was still another Secretary to be chosen, another ballot would be necessary. journment was then taken until 3:30 in the afternoon.

AFTERNOON SESSION. The conference proceeded to the election of the one Missionary Secretary yet

matter of choosing a Secretary for the Board of Church Extension, Dr. David Morton, the present incumbent, be elected acclamation. The motion was seconded all over the room, but at Dr. Morton's request the resolution was withdrawn and

the ballot was taken in the usual way.

The tellers here announced that they had completed the count of the ballot for the Missionary Secretary, and that as no one man had received a majority no election resulted. The total vote was 210, of which H. C. Morrison had 65, the remainder scattering between a number of candidates. The chair ordered another ballot, which was immediately taken.

The tellers in the election for Church Extension Secretary here announced that out of a total of 203 votes cast Dr. David formally informed the conference of Dr. Morton's election. Dr. Morton has filled the office of Secretary of Church for eight years past, and is well entitled to the alaccorded him.

A ballot was then taken for the election of an Assistant Church Extension Secre-tary. On motion of Dr. H. V. Phillpot a vote of thanks was extended to the halidozen boys who had served as pages dur-

ing the sitting of the conference.

A resolution was presented asking the

Dr. H. C. Morrison, of Virginia receiving ness that he was voicing the attitude and feelings of more than a million of Meth-143 votes out of a total of 207.

The ballot for Assistant Secretary of the

Board of Church Extension was reported and resulted in the election of J. C. Morris, of Kansas City, Mo.

The ballot for Assistant Secretary of the ballot for the country of the country The report of the Committee on Finance

with relation to providing means for the entertainment of the next General Conference was taken from the calendar. discussed at length and action again post-poned. Conference adjourned until Mon-nor more emphatically himself.

### NINETEENTH DAY.

first business done was the election of a Book Editor, whose "o k" must be attached to every line of copy that goes into type at the publishing house at Nashville. Rev. W. H. Harrison, who is secretary of the General Conference and who has also been Book Editor for many years, was re-elected by a vote of 154 out of a total of 180.

The following Committee on Sundayschools was elected for the quadrenium: I. J. McGruder, J. H. Cariisle, J. D. Ham-ilton, George A. Dasey, J. R. Pepper. Committee on Church Extension: Pres-

employ an Assistant Sunday-school Edi- man of large reputation shrunk very detor. W. G. Cunningham was re-elected Editor of Sunday-school Literature.

established by the publishing house in appear relatively small here. A majority and minority report came the plans for entertainment of the next among these is the tall form of our Senior General Conference. After a long debate lishop, J. C. Keener. The years set the majority report, which recommends lightly upon his shoulders. His eye is that \$27,000 will be raised by assessment

A good deal of debate grew out of the proposition to take from the Halston Conference its North Corolina territory na Conference. Halston fought hard against this, but the separation was finally agreed to.

His sermon on the first Sunday of the conference was said by all to be a grand one. His speech upon the catechism was the finest platform.

### GENERAL CONFERENCE NOTES, ETC. OF Frank M. Bristol, D. D., of Chicago,

fraternal messenger from the Methodist Episcopal Church, it is very difficult to write. He is very small of statue, and very youthful in appearance, although one of the bishops was heard to say that he is forty. He is a blonde, with a small bath Observance suggesting additional mustache, but no beard. One might mislegislation for keeping the Sabbath day holy was then considered. An objection range of pursuits to which men apply ing voice, who always commands the re themselves. A bank cashier, or a drum- spect of the body. Dr. A. S. Andrews is mer, he might be, or a railroad magnate, fourth commandment as a substitute. A or a clerk in a large city dry-goods house. ference listens when he speaks. Drs. In whatever sphere you determine him, Hinton, C. G. Andrews, Col. Cole, Samuel you would not hesitate where to locate Cupples, and almost all the chairmen him as to rank. He has everything in made a favorable impression upon all whe appearance which demands a place at the saw them bring in their reports. top. At the top he is as a preacher of the gospel. An old story is related of home as in the chair of an annual con-Bishop Polk having reached a village ference. Nor were their rulings treated with the absolute respect that they genhotel one evening in the olden time. The erally command in the smaller body. evening, general." "No," said the Secretaries occupy the most conspicbishop, "I am not a general." "Then good evening, bishop," are the column good evening, bishop," was the saluta- not bring them forward very frequently, tion. And so it chanced to be. The bishop but when they come forward they are afterward became a general, and at the equal to the occasion. Candler and Tigert, top in two lines of promotion. No, Dr. however, have the reading to do, that top in two lines of promotion. No, Dr. brings them to the front constantly. Bristol is not at the top in his vocation. They are cut out for the business. The episcopacy would place him there, have clear, strong voices that can be heard He may reach that high place, but this over the entire auditorium; bu' Candler's reporter does not know either enough of Tigert's is as strong and is yet flexible him personally, or his relative importance and pleasing. events to come. The Doctor's address ality in this assembly. He is as full of the manner of its delivery.

M. Bristol, D. D., and Gov. Robert E. Pattison, are found with those addresses in other columns of this issue. They criticism, than any utterances made on the Southwestern, too, and found him a the floor of the present General Confer-Fourth ballot—Total vote, 217; E. M. Bounds, 114; J. W. Hinton, 90; J. W. Bishop Fitzgerald then made the formal mnouncement of Dr. Bounds' election,

besides this a tame thing. The reports of these replies are almost verbatim, but they do not bring before the eye of the reader the form of a man, venerable for age, distinguished for a lifelong, highly useful connection with the church, a scholar, a poet, an orator, a theologian and a Christian statesman, and for his position and dignified importance the foremost man in the Methodist Episcopal Church, South. His half-playful seriousness, his very deliberate weighing of his words, the peculiar sparkle of his eye when about to make a sally of wit, the Morton had received 196 and the chair smile which never left his face, but which broadened when the thrust went well home, are things that neither pen nor brush could catch and put in permanent most unanimous re-election which was possession. The readers of these replies do not get the replies. They wonder what provoked discussion. Not what was said, certainly. No, not what was said, but the way it was said. Many hesitated not to say that the dear old bishop snubbed our Northern brethren. He did not A resolution was presented asking the General Conference to make provision for the appointment of Fraternal Deleit. He made a sincere statement of wellgates to attend the General Conferences known facts, and did not endeavor to disgates to attend the General Conferences of the Wesleyan British, Canadian, M. E. Colored, and African M. E. Churches to be held during the next quadrennial. Carried.

The tellers in the election for the third Missionary Secretary announced that the fourth ballot had resulted in an election, Dr. H. C. Morrison, of Virginia receiving the statute and the second secon

Who shall be elected bishops, becomes

odists. He could have done nothing less reporter among them, almost rolled from their seats, so convulsed were they with laughter. The everywhere prevailing im-pression was that Bishop Keener was never, upon any occasion, more felicitous DR. BRISTOL was heard to say that that part of Bishop Keener's reply to the fra-MONDAY, May 26 .- This morning the ternal delegates which struck him most favorably for its wit and force was his alision to the brotherhood of the North

> that of Romulus and Remus, in that they sucked the same wolf. And this shows that Dr. Bristol had too much sense to think himself snubbed.

and South during the war as resembling

## IMPRESSIONS OF THE GENERAL CON-

JOHN R. ALLEN.

I have seen the great Sanhedran of our Committee on Church Extension: President, Presley Maguire; vice-president, C. R. Long: treasurer, J. W. Proctor; managers, J. L. Wheat, John Overbucker, C. S. Grubbs, R. D. Gilbert, H. C. Settle, W. T. Harris, B. W. Bond, C. I. Vandevanter, S. P. Hosmer, M. H. Neeley, R. Parker, J. W. Paulett and B. F. Carroll.

The Book Committee was authorized to complex an Assistant Sunday school. Edi. man of large reputation shrunk yery decommendation. cidedly. This is natural; greatness is thing of comparison, and hence the pres-H. P. Walker was, on second ballot, ence of so many of his peers makes the elected Editor of the paper which is to be man, great in ordinary surroundings

fellows to a towering hight, like peaks from the Committee on Finance regarding from a range of mountains. Conspicuous on the various conferences on the basis of the Bishops' Fund, was adopted.

A good deal of delection youngest and as wise as the oldest. He sparkles with wit and bubbles over with humor. His sermon on the first Sunday

There are other veterans who command ave rendered the church in the past Dr. A. Hunter, of Arkansas, the man of pastor of 56 years' standing, and who is still in demand for the best stations; Dr. Mitchel, of Alabama, 81 years old and still straight and strong, and Dr. E. E

Wiley, of Virginia, the veteran educator. Then from out of the mass of the legislators the chairmen of the principal committees rise up. There is Peterson, tall, ourtly, with clear cut features and ringalso a conspicious figure, of commanding

The bishops all presided well, but only

was matchless in its matter, its tone and the manner of its delivery. hair and closely-cropped whiskers are

BISHOF KEENER'S replies to the addresses of Fraternal Messengers Frank

getting white in spite of his young heart.

Dr. McCoy is another editor of decided personality. He looks the typical Southerner, and he will consider the greatest compliments that could be paid him. He is as genial and entertaining in private as he is modest and silent Ad- have provoked more comment, not to say in the conference. I met Dr. Godbey of

the floor of the present General Conference. The rotunda of the Laclede and a small, handsome gentleman, but had no other places where delegates do congre- opportunity to enjoy his company. I met

### HOME CONFERENCES.

Dallas.

D. P. Brown: No pleasanter service have we had at Trinity this year than Children's Day. The house was beautifully decorated, the songs and speeches of the children were all good and the collection was liberal. It was to wake these lection was liberal. It pays to make these services interesting.

M. G. Jenkins: Children's Day at Canton was a day long to be remembered by the children of the Sunday-school and by the large number of others who witnessed the beautiful and interesting entertainment of that occasion. The outlook for the Sunday-school is highly gratifying

Pearsall.

I. K. Waller, May 19: On the evening of the 16th the severest cyclone that was ever known here occurred. The Catholic church and a large livery stable are com-plete wrecks, the jail is very much un-covered, the lumber sheds were blown sall is rising out of the ashes of her frame buildings into grand brick structures.

Trinity.

A. J. Frick, May 15: I have just closed a good meeting in Groyeton. We had Rev. J. T. Smith, of Crockett station, with us the first week. He dealt in plain gospel truths, which proved the power of God unto salvation. The people loved Bro. Smith very much and he did us wonderful good. Also Bro. McKnight, of Woodville, was with us and preached two spiritual sermons. We received into the church twenty-four persons and organized a weekly prayer-meeting and Methodist Sunday-school. I hope now to send a good long list of subsribers to the Adve-cate from our new church in this town. Waelder.

W. L. Griffith, May 17: We have just closed a good meeting. The Lord was with us. Seventy-five accessions to our church, and \$1400 raised in cash and subscription toward building a new church according to plan No. 6. Rev. C. W. Snow, of San Antonio, came to our help early in the the meeting, and Rev. J. L. Morrill arrived from Georgia on the 7th of May. Truly are the brethren soul-

winners and co-workers for the Lord. They will do evangelistic work until the meeting of West Texas Conference. go next to Moulton Institute, Lavaca county, Texas.

Eagle Lake Circuit.

E. M. Myers, May 16: Please state that Eagle Lake is a circuit, as my peo-ple don't like for it to go abroad that it is a mission. We arrived here the 10th of April to take charge of this work, and found a kind-hearted and benevolent people who know how to look after their preacher. I am well pleased with my work, and I am praying earnestly for th good Lord to give me many souls for my hire this year. I sent the names of seven subscribers to our dear old ADVOCATE this week. May God bless them all. Brethren,

Lockhart.

J. S. Gillett, May 19: Have just closed a protracted meeting here. It was not a big success, nor yet a stupendous failure—in fact, there was nothing big about it unless it was the preaching done by some of the brethren. I am thankful to them and for the good done, some of which was appar-The routine work of the church goes on-general prayer-meeting, ladies prayer service and young men's prayermeeting. These all are doing fairly well. Then the Sunday-school work is well in hand. We are expecting better times. "Children's Day" exercises were held here last night. They consisted of dialogues, recitations and songs by the young people of the town, and were entertaining, pleasant and successful. The collection amounted to \$10. We all went home happy. Blessings be upon all the chil-

Troupe.

J. F. Ward, May 11: Spent this Sab-bath at Troupe at a singing convention, the first this scribe was ever at. The good people at Troupe did their best to make all feel at home. It is useless to try to tell of all the good things that were spread out on the table, and I think all did their best to make the table quit bend-boping at that time, if not before, to reing under its heavy load. After dinner we had as good music as can be made by the voices or organ. Myself and Bros. Jones, Simpson and Adam went to Bro. Pope's, one of our old-fashioned Methodists. Bro. and Sister Pope know how to make one feel pleased at their house. Sister Pope's father was among the first Methodist preachers I ever heard (Joel San-The Advocate is a welcome visitor. Oh, how I wish our young folks would read it. Can't the editor give something for the young? May the Abvocate be a blessing to the church.

the regular program for Childrens' Day yesterday we think with good success. The children entered heartily into o'clock, there being no Brooks on hand, the responses, both in the reading exercises and in the sermon; and their bright, smiling faces and sparkling eyes showed that they were interested. The collectional command, called out, "Are there that they were interested. The concertion amounted to \$6.50. Our Sunday-any appeals?" We got through without any mishap and sang, "Praise God from three months. Ninety-eight were in attendance yesterday and we hope to have one hundred and seventy-five within the state of things on the circuit. Harmony next three months. Since my last report six members have been received as a result of the meeting, making twenty-six since the meeting began, and there are yet "more to follow." Every one who was converted at the meeting, who was not already a member of the church, will soon enlist in some division of the army. In this respect this is somewhat of an improvement over modern evangelism.

Milton. W. H. Brown, May 7: The second quarterly conference for this charge was held on the 2d inst. Our beloved presiding elder, Rev. J. R. Wages, was with us in the power of the gospel. He preached three fine sermons, held the conference, administered the sacrament, and left us feeling that a man of God had been with Our people, with all others who heard him, fell greatly in love with him; they say he seems like home folks. The Lord is blessing this charge greatly. The congregations are increasing, the Sundayschool work is doing better by far, and family altars are being erected in various visit to Sam Jones' meeting at Fort worth. I am glad that I had the privilege of hearing him. I stayed nine days and do not feel any remorse of conscience for leaving my flock, as some one has said. I wonder if that good brother who thinks we ought

to have staved at home with our flocks to have stayed at home with our flocks has been as close to duty in every respect as he seems to be in this. I did not feel like I was going to a theater as I went there, nor did I at any time while there feel that I was in a theater, but I felt that I was in the presence of a man of Gcd. I feel that I am better prepared to work in my Master's vineyard by having heard him. I feel like praising God for sending such a man into our State. Many sending such a man into our State. Many preachers have gone out from that meeting determined to live nearer to, and do more for our Lord and Master than ever May God bless our paper and

services, day and night, from the fourth Sunday in April till last night. The dear Lord sent us assistance (ministerial) from various sources and the Holy Ghost various sources and the Holy Ghost down from Heaven. Saint Jo membership is greatly revived. Several professed conversion. A number manifest a hungering and thirsting after righteousness—ville is beautiful for situation and ought conversion. A number manifest a hunger-ing and thirsting after righteousness— perfect love—which doctrine was plainly and forcibly preached and clearly testified to, that the church was what it should be on this line. How can a church "increase on this line. How can a church "Increase their faith, confirm their hope and perfect them in love" till they have it themselves? Children's Day went off grandly yesterday. There was a fine impression made on the community. Everything was larger than the collection—\$5.60. Pearsullig rising out of the ashes of her frame. God the praise.

Plano.

J. R. Abernathy: Children's Day was observed here in the execution of a wellarranged program, consisting of songs, recitations, speeches and a sermon by our pastor, Bro. Martin. The children's thank-offering was very creditable, and altogether the occasion was one of interest. Ours is no second-hand Sunday-school, anyway. The pastor, the superintendent, Prof. Mister, and Assistant-Superintendent Schimelpfenig are all straight-forward, earnest workers, pulling steadily together, and are thus, backed by a sufficient number of faithful teachers and a host of dutiful children and of interested young ladies and gentlemen, step by step gaining a higher moral and religious altitude. We have on our roll about 125 pupils, all of whom are Chris-tians, except a few "wee toddlers." We

flowing. The program of our Publishing House was not observed, but a special program was prepared for the day. Bro. Kimball, of Brookston, delivered an interesting and lengthy sermon to the children. Bro. Kimball and the people around here seem to have formed a mutual admiration. We hope to see him back soon. Bro. Butterfield is doing the very best of work. He has brought some dead churches to life, and nearly all are moving along admirably. Some of the people seem to have Methodism in their nearts and are working for the good cause. Good Sunday-schools, prayer-meetings and large congregations are a part of the visible fruits of his labors at present. Very few even of the members know what work he is doing. We expect a gracious revival all over the work this summer and with the Lord on our side, by the assistance of the consecrated people of Ben Franklin circuit, we will go on to

M. G. Jenkins, May 15: Our second quarterly conference for Canton circuit was held at Edgewood, immediately after occasion was a very pleasant one. Following the quarterly conference we were visited by the good people of Canton, who came out to the parsonage en masse, reassuring us of their love and appreciation by bringing with them many beautiful and valuable presents. These people are no novices in the "pounding business." They know how to make this pastor and his family happy and feel at home among them. Many of those who came were sweet little girls and boys of our Sunday school. They also brought presents. We have a very flourishing Sunday-school at Canton, also at Edgewood. We are lookjoice in a very gracious outpouring of the Holy Spirit. Our new church, at Canton. is at that time to be dedicated.

Hockley Circuit.

J. Southwell, May 15: Our second quarterly conference is over. We regretted absence of our presiding elder, Bro. H. Brooks. Quite a number of his old friends came to hear him preach. To make his coming known we posted handbills (written) at several places. The omething for the young? May the Aplot fell to Jonah to preach. A goodly
number wer there. It is a busy time
and the farmers are in the grass. The
sisters made themselves busy. They
spread dinner on the ground, and having satisfied our appetite we waited to see if and prayer and electing Bro. J. W. Page prevails (one place excepted), and we hope soon to have peace in triumph. I have taken in two new places and expect to organize a Methodist Church at one of them next round. The two will make eight appointments.

Twalde.

F. H. C. Elliot, May 17: Have returned from holding a protracted meeting at that little city which flows with "milk and honey," Uvalde. We were not able to spend the time we desired, only being able to remain one week; but remained long enough to fall in love with the noble band of Methodists who are doing so much to build up the spiritual welfare of that place. Bro. New. Harris, the pastor, though, like his name, "new" to Texas, has an impregnable place in the hearts of the people, both saint and sinner. He is a genuine Methodist preacher in the full sense of that word, and is "carnestly contending for the faith once delivered to the saints." His nands are upheld by a band of godly men and women "full of faith and the Holy Ghost." His people are a Bible and Advocate reading people.

The love feast Sunday afternoon, was a darrow of conviction melted the hardest heart and soon the altar was crowded the hardest heart and soon the altar was crowded with penitents of all ages and classes. Bryan has been awakened for the first lime in years. Men grown old in sin, I mean hardened by excesses, have been backsliders for pears have been backsliders for learn town was converted, has disposed of his business and is a candidate for church membership. Men who have the distinguished services of Dr. G. V. Ridley, of Beaumont, and the Hon. S. B. Cooper, of Woodville, of course we have in anticipation a mest delightful and profitable occasion.

Sewing Machine

Henry Linder the reays of the summer sun, so the dither feat stand, and as we are to have the distinguished services of Dr. G. V. Ridley, of Beaumont, and the Hon. S. B. Cooper, of Woodville, of course we have in an interpretation a mest delightful and profitable occasion.

Sewing Machine

Sewing Machine

Serving Machine

Henry Linder the rays of the summer sun, so the difference of the first limit in the more and more. Our college comme homes. The receipts this quarter were nearly double what they were at the second quarter last year. If you will allow me space I will say a few words about my visit to Sam Jones' meeting at Fort Worth.

The love feast Sunday afternoon was a precious season to us all. When one dear woman, who had been a follower of Jesus for over a half century, told of the bless-

some of the visible results. They will effect upon the finances. And just here,

Gatesville.

W. R. D. Stockton: I have noticed that we itinerants seldom write about our charges unless we have something good to say, and I suppose this is right. I have kept quiet for some time, chiefly because we have had but little to say that T. L. Adams, May 16: The Lord impressed us and circumstances seemed favorable for a revival and we protracted the special Divine visitation in the way of to be the joy of more people. One new stone bank building and some substantial resident improvements are now in course of erection. Peace and harmony prevail, and we are not oppressed by any special stagnations. We have ten prisoners in jail awaiting the action of the Appellate Court, to whom I am preaching and the farm is a thing of beauty. Capt. McCollouch is the right man in the right place, and his noble wife a valuable helpmate in the reformatory department People who are seeking a home in a quiet prosperous country town would do well to run up on the Cotton Belt to its termi-nus, and look around. We hope for some-thing to say hereafter on the score of revival. Pray for us.

Abe Mulkey, May 10: Praise the Lord. Since our last we have been fighting spiritual wickedness in high places—Corsicana and Bryan the battle-grounds. Five pastors of different churches united in one grand effort for the upbuilding of have but one thing to do now outside the regular duties we have taken up, and that had labored two weeks breaking up the had labored two weeks breaking up the fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service did we miss, and the Lord met us each time.

Atticus Webb, May 20: The Children's Day was a great day in Ben Franklin. At 10 o'clock the church was filled to overflowing. The program of our Publishing House was not observed, but a special of the same night a bad labored two weeks breaking up the fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service for any ordinate of the fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service did we miss, and the Lord met us denting the fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service did we miss, and the Lord met us denting the fallow ground. Perfect unity prevailed—not a jar. The third day the rain set in and continued for a week, but not a service did we miss, and the Lord met us denting the fallow ground. Perfect unity prevailed—not a fifty to two hundre comfort and success of the meeting. We reached Bryan on 2d inst., in the rain; found the tabernacle, which was pitched in the courtyard, had been wrecked in a storm the night before, but all hands redoubled their diligence and erected it again. The second storm laid it almost flat to the ground and in the mud and slush. It was raised once more and, with plenty of lumber and straw, we made it comfortable, and charged the enemy with full force. The preachers were all of one accord, and of course the power came down. The Lord blessed us wonderfully. Praise God. The joy of salvation was restored to many who were backsliders and the flame of sacred love once more burned in their hearts. Then their lives were rededicated to God's service, an instrument ready to be used at his will. Many kneeled at the consecration altar, some as preachers and teachers, and emptied vessels to be mete for the Master's use. A great many cried for mercy and received pardon. Bro. Cole and Aunt Duckie threw their doors, not ajar, but wide open, and not that alone, but propped them back for our entertainment and all else who came from a disthe cyclone of Saturday evening, May 4. Financial reports splendid. Good preaching, as usual, by our presiding elder, and sing they cannot contain wife so hospitably, will be remembered with much love. Praise God for such fine people. They belong to the royal family indeed and in truth. Bro. Follin, our pastor, with the aid of his noble wife, is doing all in his power for the advance. ment of the work in Bryan, and we pray that, with the newly consecrated workers and the old "faithful few," they will do more than any previous year. May God bless Bro. and Sister Follin and their boys. Thanks to Hammond for filling his office with such grace and dignity. We'll begin in Clarksville May 16th, Denison May 30th, and Denton June 13th.

Bryan Meeting.

ilege, by her sweet songs and arduous labors in congregation and altar, to lead souls to the fountain of living waters. "God bless her," is the outbursting sentiment of every one who looks into her strong, sweet face or comes within the radius of her helpful influence. Would there were more "Louisas" among the preachers' wives and maybe there would be more Abe Mulkeys. Sister Burnett was with us, but was prevented by frail health from a participation in the meeting. There were between 250 and 300 conversions and reclamations, and up to date 140 applicants for membership in the different churches. All denomina-tions united in the work and all are

sharers in the results.

It is a fact worthy of mention that during all the ten days' service under the tabernacle there was not a single case of disorderly conduct or anything meriting a reproof. The evangelists made mention of this as something phenomenal in the history of their work, extending through

years' term in the State penitentiary, pro-fessed conversion last week, giving good evidence that God can make a prison a palace to those who seek him with the whole heart. Our State reformatory to whole heart. Our State reformatory, two and one-half miles out, has eighty immates, and the farm is a thing of beauty. Capt. and plans are under way for an aggressive movement on all lines of work.

George C. Stovall, May 16: I have just closed the greatest meeting ever held in Willis. The writer puts it down that way because it's unquestionably true—so conceded by those who have longest lived and labored here for the best interests of the community. We continued three weeks, and could we have gone on another week the results would have been much greater. The person of Galarted weeks is greater. The power of God rested upon his people from the opening to the close. The displays of divine outpouring at some of these services were positively Pentecostal. Two Sabbath afternoon services held in the form of class-meeting—one service conducted by our grand old class-leader, H. Morgan, of Montgomery, was with me several days, preaching some good ser-mons and rendering most acceptable service. With the exception of this assistance by Bro. Morgan, the preaching was done by my presiding elder, Bro. Joe. C. Mickle; and it would be putting it but modestly to say that of the twenty-five or thirty sermons delivered by him there was not a single indifferent or covered. was not a single indifferent, or even an ordinary one, among them. The preach-ing was of high order in every particular —logical, aggressive, persuasive, apostolic.
The popular social vices of the day—the drink curse, the card-table, the dance drink curse, the card-table, the dance craze, the infamous lottery abomination, and the like received at his hands a just and liberal portion of righteous condemance of the Baptist Church. I heard member of the Baptist Church. I heard nation. He turned the enginery of the gospel against these fortresses of the triumphs of a living faith and a glorious foe of man and the church, and poured forth successive volleys of wiselypoured forth successive volleys of wisely-chosen and well-aimed truth full upon that church. That Baptist woman was them. His theme on Sunday, the 4th instant, "The Old Ship of Zion," was handled in a masterly manner, and the tionable work as I consider that the total was minister of that thurch will do such questionable work as I consider that power attending the occasion was won-derful. After the sermon the reception of a well-instructed class of sixteen but why they persist in receiving into (and then I'll have to come down to enjoy it to keep it from being wasted). Dr. bright, happy young hearts, and their their communion and employing as partaking for the first time the holy sacrapreachers members from other churches, ships healed; fresh fires kindled on domestic altars, and parents pledging to a better devotion; fifty conversions, ten of the number already members of the church; thirty-two accessions to date—six by let-ter—others will join next Sunday; several Preacher's wife, May 16: On May 2
Bros. Mulkey and Burnett commenced a meeting in Bryan. Preparations had been made beforehand for the accommodation of a large crowd. The tabernacle tion; will lead in prayer when called was stretched upon the court-house green upon, and have formally and publicly with seats for over 1500. A choir, com-posed of singers from the different I shall proceed soon to organize them into posed of singers from the different churches, had prepared themselves for the rendition of some of Prof. Towner's best music. God's people had been praying for a refreshing; the meeting had been well advertised, and saint and sinner were looking for an extraordinary display of Divine power. They were not disappointed. Crowds came to every service and there was a manifest interest. service and there was a manifest interest is, surrendered a \$50 job, telling his kind from the very beginning. Heavy rains employer and former associates that he interfered the first day or two, but so soon could not be a Christian and keep bar, as the weather cleared the entire seating and that he would not exchange his recapacity was filled every afternoon and at night many had to stand. There were three services a day.

ligion for all their business. This noble young Virginian will join the Methodist Church next Sunday. There were at the For years Bryan has been considered almost impregnable, religiously. The churches had settled into a state of apathy that was, to say the least, very alarming. But how soon this all melted away before the church—the other three will go into different three were at the college eighteen unconverted boarders, and seventeen of that number were happily converted to God, and fourteen of the seventeen came promptly into the seventeen came prom the simple, earnest, pathetic talks of Bro.
Mulkey or the keen blade of Bro. Burnett's scalpel. As the iceberg dissolves under the rays of the summer sun, so the arrow of conviction melted the hardest heart and soon the altar was crowded with respect to the convergence of the Baptist Church, and his people labored faithfully and harmoniously in the meeting, and derived thereby and therefrom great blessing. God bless them more and more. Our college commence-

HENRY LINDENMEYR,

WARE

BAPTIST WORK IN MEXICO.

Rev. A. H. Sutherland has been exposing, through El Evangelista, the work of the Baptists on the Mexican border, showing that they are too anxious to increase the number of the immersed even at the expense of the moral character of the church. He says they have three man who were expelled from the Mexican

the church. He says they have three men who were expelled from the Mexican Border conference now employed and supported as Baptist preachers. They have never repented of the gross sins for which they were expelled.

I translate the following from said article: "A worthy Baptist minister in Texas said to me: "Such conduct is an outrage. To spend missionary money on such a class of men is an abuse of sacred funds; and to employ such men is a funds; and to employ such men is a shame to the good name of Baptists and a direct insult to a sister church working in the same field for the conversion of sinners and Romanists. \* \* \* If the authorities of the Baptist Church knew the true circumstances of this case they would cut off the support of that man. Here, in my congregation, when that missionary and the character of his work are known, I cannot collect one dollar for that work."

THREE THOUSAND MILES TO IMMERSE THREE. One of the most famous of these Baptist missionaries, Rev. W. D. Powell, has just made a visit to Nogales, having to travel about 3000 miles to immerse just three persons, a man, his wife and sister-in-law. They were members of the Methodist Church—he a local preacher who had lived about 265 miles from Nogales until three weeks ago. Soon after they came here the following complaints came to light: 1. Sabbath desceration. 2. Refusing to pay his deots. 3. Falsehood.
4. Beating his wife. 5. Visiting bad houses.

HE KNEW IT.

I had a talk with Mr. Powell and told him of these complaints, and informed him that I had written their pastor to make investigation, and expected to hear from him in a short time. But the case was too urgent and required haste. Per-haps he feared an investigation.

STRANGE PROCEEDINGS. This Baptist brother ate salt at our table, preached in our pulpit, stept under our roof and immersed our members! He arose very early, as he said, to go to a ranch a few miles from Nogales to hold a service with some friends, but instead of going to a ranch they all stole off in a wagon to the Santa Cruz river, where he immersed this family. The same night a

seen a class-meeting of such proportions in such a small town, especially with such and attended with such power. Bro. S. material.

I AM SORRY.

because such work lowers the standard of morality, produces strife and dissen-

Just think of a missionary of that great church traveling 3000 miles, spending about \$150, to immerse three Methodists, under such serious charges as men-

a member of the Baptist Church. I heard hope. That scene has followed me all my regardless of moral character, is hard to understand. Surely "they are to be pitied and prayed for." J. F. CORBIN. NOGALES, A. T.



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Edited by Members of the Senior Class.

EDITORS FOR MAY:

BIRDIE CRENSHAW. MARY OGBURN. Autobiography of a Biscuit. One day while sitting alone at the table, waiting for Mag to bring my tea, my attention was attracted to a plump, brownfaced biscuit, which seemed to have a large crack of a mouth—you have seen such biscuits—and semi-soliloquizing as one is apt to do when alone, I said half aloud: "Biscuit, you have the mouth of an orator; if you only had a tongue, you might entertain me intellectually until I am prepared to enjoy you physically. It would be interesting to know your experience in this world of change. Science assures us that nothing is lost; perhaps you have preserved your identity sufficiently to remember your existence in a former state." Whereupon the biscuit opened wider its wide mouth and began: "My mother informed me that the Wheat family came originally from India and that the first pioneers of the family were brought across the Atlantic by Lord Deleware. I was born in the State of Kansas. We had hard times up there. In the eware. It was born in the State of Kansas. We had hard times up there to the control of the proposition of the proposition of the family came the wind and the rain; the control of the proposition of the family came originally from India and that the first pioneers of the family were brought across the Atlantic by Lord Deleware. I was born in the State of Kansas. We had hard times up there. In the eware. I was born in the State of Kansas with the proposition of the proposition of the proposition of the resound in such words as lord; to recisely attike. We know perfectly well that it is English to do so, and that leading the recisely attike. We know that Ellis the vulgar practice. We know that Ellis the vulgar practice of cultivated speakers on this side of the Atlantic to pronounce the result of the vulgar practice. We know that Ellis the vulgar practice of control vulgar practice. We know that Ellis the vulgar practice of control vulgar practice. We know that Ellis the vulgar practice. We know that Ellis the vulgar practice. We know that E an orator; if you only had a tongue, you might entertain me intellectually until I it almost took my breath away, and my little hands just ached holding on to mother's. And the rain, the rain! Had this wind shaking our house and bump-ing my head against buddie's. When spring did come mother made a good living; we fared sumptuously on the richest and the best food, and wore most elegant clothes. I had the most stylish little straw hat, with the cutest little plumes that waved gracefully above my head. Earth sent up her choicest dainties, and heaven sent down unceasing blessings to this cottage in the air. Mother was proud of us, and she held us up as her jewels. True, we did not visit or travel much, yet True, we did not visit or travel much, yet we lacked not for entertainment or attentions. In the heat of the day, the little ants, who lived just below us, would come up and tell us the gossip and local news, while they shared the sweet water which the good fairies would bring us every night. Bees and butterflies were our friends, they carried our mails and went on kindly errands. While we slept the zephyrs fanned us; and every morning on waking we found fresh goblets of nectar, sent at early dawn by kind Ceres. The sunbeams were our faithful servants,

The sunbeams were our faithful servants, and the Nymphs bestowed grace and beauty on our wardrobe. We were happy, and I know I was pretty and winsome. Capt. Red-bird would come in his rich military suit and woo me in songs of glory and deeds of gallantry. Then Mr. Lark would tell his tale of love in strains so soft and plainting, yet so full of sweetness. soft and plaintive, yet so full of sweetness and devotion, that my heart would melt with tender compassion. Each suitor wooed heroically and asked to take me home as soon as I should become of age. Our home was Eden, and I was revelling in these bright prospects, when— oh, miserable me!—there came a mon-ster machine with destruction in its path. I looked for the same kind man that pro-I looked for the same kind man that protected us from the cows when I was young, and for the same generous horses that had worked for our happiness in former days. But, alas! how changed. Now they are aiding and abetting this destroying monster, whose Herculean arms cut down our fair ranks, lay waste our happy homes and bind whole multitudes of us and lead us away into captivity and bondage. I am so frightened that I lay my head on mother's breast and cry myself to sleep; and I knew nothing more titl I thought the end of all things had come, and better had it been for me, for they beat and slashed mother unmercifully, and tore me from her fond embrace. Oh, and tore me from her fond embrace. Oh, and that you olly the total to the constant of the constant of the same generous horses that had worked for our happiness in former days. But, alas! how changed. Now they are aiding and abetting this destroying monster, whose Herculean arms cut down our fair ranks, lay waste our happy homes and bind whole multitudes of us and lead us away into captivity and bondage. I am so frightened that I lay my head on mother's breast and cry myself to sleep; and I knew nothing more titl I thought the end of all things had come, and better had it been for me, for they beat and slashed mother unmercifully, and tore me from her fond embrace. Oh, and there of the the thorize of the work and barking and cashing. I thought the end of all things had come, and better had it been for me, for they beat and slashed mother unmercifully, and tore me from her fond embrace. Oh, and there are the first handsome didn't know. We ought to we she she us the tith the national pastime of fox huntiles whether she take in the national pastime of fox huntiles. Thengtand she can stake the until the don't know. We ought to we she she take the until the national pastime of fox huntiles. Thengtand she can stake the until the national pastime of fox huntiles. Thengtand she can stake the until the national pastime of fox huntiles. Thengtand she that the national beat and slashed mother unmercifully, and tore me from her fond embrace. Oh, what grief, what loneliness I feit! There were many of us present in that exile; but we, who used to be so gay and happy, we, who used to play our harps and dance merrily on the sunny planes of Kansas, were now silent and disconsolate. While waiting and praying for any turn in the wheel of forture, we were not into the second three times, which everybody knows means 'Yes' in your language, when I asked if you understood? And here the very next day you go and disgrace yourself. That isn't the worst of it; you have to disgrace me, too. You belong to me, sir, and you can't go around doing mean things without disgracing me. I'm ashamed to look Mrs. I'arkhurst in the property of the sunny planes of the su in the wheel of fortune, we were put into a house of correction. Oh, it would have a house of correction. Oh, it would have been a house of torture had not the past made us desperate and fear deadened our sensibilities. My heart was all broken up, and I wanted to die, till I beheld what beautiful changes these tribulations had wrought. At home my face had become sunburnt and freckled and my clothes were soiled and mildewed; now, my countenance was fair as now, my countenance was fair as a lily and my raiment white as snow. was lying there quietly trying to solve the problem of my existence, when Bridget laid her hands on me—and she handled me without gloves, and without appreciation of my beauty and innocence. She shook her finger at him with a sprinkled something on us that made tears come in my eyes; then she gave us a white powder that recalled memories of home—mother used to give us this, in smull doses as a tenic, when we were children—then she poured on us a hot, greasy liquid, which made us all sick and downcast. Then, as if to restore our complexion and revive our fainting spirits, she dashed a pale, blueish-white acid in our faces, and began cudgeling and pounding us spitefully. After beating us until her great fists were red and tired, she put her great has were red and tired, she put us into a dungeon, so close and oppresive-ly hot that I thought I should swelter or die of asphyxia. But, my! what an ex-perience! I felt as if I had swallowed an engine, boiler and all—as if I could lift mountains! How I did grow and expand!

I feared that all outdoors would not be able to contain me. The forces of life were multiplying and enlarging—every atom wanted a mile of room. These forces

### Old and Young.

THE DAY WILL COME.

The day will come when men have grace
To know themselves, and sometimes take
A humble task, a lowly place,
And use it well for honor's sake.

The day will come when men shall know That goodness only can be great, That no man can be mean and low Whose nobleness is his estate.

The day will come when men shall serve One Master, Christ, and own him king, And unto him, without reserve. Their lives for sacrifice shall bring.

The night is dark, the time is late;

We strive and struggle and endure; So much we pray, so long we wait, O, happy day, be swift, be sure! -Marianne Farningham.

DON'T.

Don't corrupt the English language.

For example:

Don't drop the r sound in such words as lord, bird, etc. Don't confound lord and

are crossing to this country.

Don't give up the full diphthongal sound of long o. Don't pronounce glory in the feeble, attenuated English style.

It is come to be a fashion now to drop the feeble attenuated English style. it not been for my waterproof wrap I male oo sound of the diphthongal long o, to would have drowned. The first thing that waked me into consciousness was prolonged from that which the Autocrat of the Breakfast-table denounces in such words as coat or colt. This "glo-o-ry" is simply detestable, and is one of the products of an affected English Church-service reading style. We are well aware that it has got into our non-Episcopal pulpits, and that one or two of our most distinguished divines hereabouts have the divines hereabo this vicious pronunciation. It should be marked and avoided.

Don't say evil or devil. The i in the last syllable of these words is silent, as much as the e in heaven. This is another of the liturgical affections of would-be

worst of all.

Don't write "any one" and "every one" as one word. Divide them just as you do "every man" and "any man." The word one maintains its distinctive sense and has not become incorporated with the adjective pronoun, as the word body has in anybody. This is another modern English corruption.

lish corruption.

Don't say "these kind of men"; "this sort of a man"; or "I can prevent him doing it." Don't use will for shall, or would for should. Use the English language without abusing it either Englishwise or American-wise.—Independent.

### BESSIE CARPENTER'S NEIGHBOR.

"If ever I was ashamed of anybody in my life I am of you!" This was Bessie's remark to her dog Guard, as she stood him up in her lap on his hind feet, after having given him some hearty shakes by way of punishment.
"The idea of your chasing poor Toby

face now, because she knows that my dog Guard has been chasing her ugly yellow cat."

Guard looked the picture of dignified sullenness, refusing to bark or to wag his tail, or do anything but shake himself and try to get away. His mistress

"Poor fellow! you are only a dog. What a pity it seems, when you know so much. a lily and my raiment white as snow.

When your father saw me he admired me for my beauty. I was glad that I had preserved my purity, and I cherished a hope that I might yet be useful and happy. However, I still felt some misgivings as to what the future had in store for me. I was lying there quietly trying to solve the problem of my existence, when Bridget to the solution of the

> mixture of playfulness and warning, brushed one or two of his curly hairs from her apron, and ran away to finish her dusting.

A very pretty girl was Bessie Carpenter. A general favorite among the girls and boys of her set. A leader among them, in fact. On this particular morning she was unusually happy even for her. In two days more she would be thirteen; and among other delights which she was sure that day would bring, she was to have a party—not a very large one; just the girls and boys who belonged to her classes girls and boys who belonged to her classes in school and at Sabbath-school; but her mother had made very choice prepara- of putting style into their horses. Many tions for them, and Bessie suspected a beautiful secret was being planned, which had to do with two large carriages and double spans of horses. Her father had just hinted at something of the sort—enough to give him a chance to laugh at the end of that time the curb bit would, by the glow on the cheek and the sparkle in were pushing and lifting and straining, like so many cyclops. What a grand thing it is to be full of life, charged with

her eyes.

Bessie did not understand the secret fully, but she felt almost certain there was one, and she could trust her father.
While she went about with her gaything it is to be full of life, charged with potential energy. What a glorious sensation! If mother had possessed such vitality she would have had the stars for a crown, and sipped from the milky way. Presently, the prison door was thrown open, and even Bridget admired me and handled me with marked respect. When colored feather duster, filliping little flocks of dust here and there, she moralized a little between her and Guard.

so little for Guard! But she never said anything about it to Alice. Then there was Ned Parkhurst, Alice's brother; everybody liked him; he was just a splendid boy. Across the street lived dear old Mrs. Burnham and her lovely married daughter with her sweet baby. "All of them just as lovely as they can be!" said Bessie with emphasis. "I'm sure there is no trouble in liking them just exactly as we do ourselves. And, as for the Harts, who live on the other side, they are never at home, and I don't know them very well, but I like them well enough; I should like them very much indeed, I think, if I knew them."

By this time she was at the gate, her pretty work apron laid aside, her wavy

hat, and, basket in hand, on her way to the postoffice for her father's morning mail. This was one of her morning duties.

of it all, even though we ourselves cannot Bessie's face was sunny still; she liked her world very much. She nodded politely to Mrs. Burnhata's daughter across the way, and threw a kiss for the baby who was held up for her to see, and thought once more how nice their neighbors all were. Suddenly, with the lock of the gate still clicking be favored by the real thing a few days ago on Fifth avenue.—Presbyterian.

her neighbor.
"It's all the home she has," thought Bessie, "and she lives exactly next door to us; there's no getting around that. To be sure she never goes in our set, but neither does Toby Parkhurst go in Guard's should! Bessie Carpenter, what if you really should!"

The overwhelming thought which had brought the little line of wrinkles out on Bessie's forehead was, "What if I should ask Jane Austen to my birthday party!" That would be a surprise to the others, certainly. Could she do it? Ought she? purists which our pulpits are taking up and making more or less popular, but which disgust an intelligent ear. Don't say Gard or Gord for God. This is the worst of all.

That would be a surprise to the others, certainly. Could she do it? Ought she? There was a sudden dash at last for the postoffice, a very rapid home-coming, and an almost breathless young woman rushed upstairs to her mother. Such a great postoffice, a very rapid home-coming, and an almost breathless young woman rushed upstairs to her mother. Such a great thought as this demanded immediate sharing.

An hour afterward she opened the sash of her French window, stepped out on her piazza, and called, "Alice!" There was an instant raising of the sash across the lawn, and Alice's curly yellow head looked out of the window. She had

Toby in her arms.
"I've got something to tell you. I'm going to invite Jane Austen to my birth-

ago came a fine pair of horses, high-step-ping, noble fellows, both of them, drawing a stylish little cart of some kind, in which were seated a young man and a young lady, while behind them the lacquey occupied his appointed place. Everything was studied about the "get-up," from the rattling chains to the top-boots of the groom. The occupants all seemed yery well content with their surroundings; the yellow cat."

Guard looked the picture of dignified sulienness, refusing to bark or to wag his tail, or do anything but shake himself and try to get away. His mistress put him down, presently, smiling and sighing almost in the same breath.

"Poor fellow! you are only a doy. What way I liked to see; not as if they had an entire the product of his appearance, the young man proud of his appearance, the young giri proud—well, shall I say proud to be occupying the seat she did at the left of the handsome driver?

Butthe horses attracted me. I say they pranced, and so they did, but not in the way I liked to see; not as if they had an entire the proof of his appearance, the young man proud of his appearance.

way I liked to see; not as if they had an overdose of oats, and were pleasantly feeling the effects; but more as a little sobbing school-boy might prance under the tingling birch of the master's hand. I wondered what could ail those horses to make them act so. No mark of the whip very ugly dispositions, for they jumped, bobbed, and tossed their heads, and in every way acted nervous and most disagreeable. They danced around the corner right in front of me, jerking their heads, opening their mouths, and continuing their strange actions when tinuing their strange actions, when suddenly I caught sight in the open mouth of one that most barbarous thing—a curb tinuing bit. Now it is all explained, and the evident discomfort of the poor brutes was

perfectly justified. My ire was up in a minute. I only wished some of Mr. Berg's authorities were at hand to arrest that handsome, smiling young man for such heathenish treatment. I would willingly have done it myself, but of course could not have that pleasure; so all I can do is to express do it-more's the pity-and it would give genuine pleasure to see these same men compelled to wear, say for half an hour, unanimous vote, be declared to be im

I thought of my poor damb friends many times as I walked home that night. How strange it must seem to them; how hard to bear when they see no reason for it! Then I thought how many people I had come across whom I voted disagree-Presently, the prison door was thrown open, and even Bridget admired me and handled me with marked respect. When I saw a pretty miss honor some of my companions with a place on her rosy cheeks to be kissed by the fond lips of her lover, I was wildly jealous; but now, fair lady, I shall have a higher, a grander mission—I shall give a new thrill of joy to your life. I shall go to warm your heart, and lend strength and sweetness to its affections. I shall go to the windows of your eyes, and, sitting between the folds of those blue curtains, catch armsful of joy and gladness, and carry them to your heart, which shall be my happy home. My tribulations have worked for me a sea of glory.

Susie May.

It is really harder for a dog to do right than it is for people," she said, "because then it is able, gloomy, cross, nervous, etc., never

practicable.

enough; I should like them very much indeed, I think, if I knew them."

By this time she was at the gate, her pretty work apron laid aside, her wavy hair pushed back inside her broad sun

### FOR RECREATION.

Daniel Webster's happiest hours were spent in company with his honely friend and farmer, John Taylor, casting the fly in the brooks round about Marshfield; while both ex-President Cleveland and President Harrison have shown them-selves to beardent devotees and successful practicers of the gentle art. Every one has heard of the prowess of that sturdy octogenarian, Gladstone, who, having passed by ten years the psalmist's allotted term of life, still outvies men in their prime in the felling of ancient oaks at Hawarden. It seems, indeed, an almost too stalwart respective or a stalk of the stalk of too stalwart recreation, considered merely as such; yet it is one of which Gladstone never tires, and in which his strength and skill do not diminish. But he is not only great English statesman to whom woodmanship has been an ardent delight and a restful distraction from public cares. Both the elder and the younger Pitt were also fond of cutting down trees. It is reed that on one occasion the great ommoner," having ordered some trees be cut down which shut out a pleasant ospect, he returned from Westminster hali to Hayes Place to find that the wood-man had neglected his command. It was tracteristic of Pitt's imperious nature characteristic of Pitt's imperious nature to order the woodman out of bed at midnight to fulfill the neglected task. His son, who, as Burke said, was "not a chip of the old block, but the old block itself," equally delighted in rambling through the dense growths of Holwood, accompanied by his intimate friend, William Wilberforce, and breaking out fresh paths with ax or hatchet. Lockhart tells us that Sir Walter Scott, besides being an ardent angler, was "an expert as well as powerful wielder of the ax, and competed with his ablest subalterns as to the fewness of blows by which a big tree might with his ablest subalterns as to the fewness of blows by which a big tree might be laid low." But few American statesmen, or men of letters, have been noted as ardent devotees of the hunting field; but it need not be said that in England, France and Germany bunting for large game and small has been a favorite pastine with men of high rank and fame. game and small has been a involve pastime with men of high rank and fame. Napoleon III. was an enthusiastic as well as skillful huntsman; and the same may be said, in his earlier days, of Napoleon's great and successful antagonist, Prince Bismarck. The present Austrian emperor and the poor thing looks dreadfully lonesome. Let's ask her to join our society and go to things with the others. Why not?"

We ought to.

"Why-ee! Bessie Carpenter, you're time with men of high rank and fame. Napoleon III. was an enthusiastic as well as skillful huntsman; and the same may be said, in his earlier days, of Napoleon's great and successful antagonist, Prince Bismarck. The present Austrian emperor and the present king of Greece are both noted for their hunting exploits, and the still beautiful Austrian empress found, until very recently, her most exciting recreation in the hunting field. In England, skill in the national pastime of fox huntask her to join our society and go to things with the others. Why not?"

"I'm sure I don't know. We ought to, you see. She's our neighbor, Alice Parkhurst. Don't you remember last Sabbath's talk in the class?"

"Y-e-s," said Alice recollectively, "so yards is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is. Well, I would, if I were you; and she is.

the simple and natural function of sing-ing has not yet received its full meed of attention. In Italy, some years ago, statis-tics were taken which proved that the vocal artists were especially long-lived and healthy, under normal circumstances, while of the brass instrumentalists it was discovered that consumption never claimed a victim among them. Those who have a tendency toward consumption should take easy vocal exercises, no matter how "hollow," thin, and weak their voices may seem to be. They will find a result at times far surpassing any relief afforded by medicine. Vocal prac-tice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art considerations, merely as a matter of health, one can earnestly say to the healthy, "Sing that you may remain so," and to the weakly, "Sing! that you may become strong."—Boston Musical Herald.

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Beaumont district, at Whitewright
Beaumont district, at Bowie
Vernon district, at Childress.

PLAN OF EPISCOPAL VISITATION. 1890-91.

Brazil Mission Conference, at Juizde
Fora, Brazil, Bishop Graubury
Denver Conference, at Trinidad, Col.,
Bishop Key
Montana Conference, at Dear Lodge,
Mont, Bishop Hendrix
Western Conference, at Arrington, Kan.,
Bishop Key
Golumbia Conference, at Taugent, Or.,
Bishop Hendrix
New M-xico Conference, at El Paso, Tex-August Aug. 20 Bishop Hendrix

New Mexico Conference, at El Paso, Texas, Bishop Fitzgerald

Louisville Conference, at Bowling Green,
Ky, Bishop Hargrove

East Columbia Conference, at Spokane
Fall, Wash, Bishop Hendrix

Hlinois Conference, at Murphysboro, Ill.,
Bishop Duncan

Missouri Conference, at Fayette, Mo.,
Bishop Key Aug. 27 Missouri Conference, at Fayette, Mo.,
Bishop Key
Los Angeles Conference, at Santa Ana,
Cal., Bishop Fitzgerald
Japan Mission Conference, at
Bishop Wilson
Kentucky Conference, at Lexington, Ky.,
Bishop Hargrove
St. Louis Conference, at Poplar Bluff,
Mo. Bishop Kenter. Sept. 10 Sept. 10 Sept. 11 Mo., Bishop Keener
Western Virginia Conference, at Guyandotte, Va., Bishop Duncan
Southwestern Missouri Conference, at
Clinton, Mo., Bishop Key
Holston Conference, at Bristol, Tenn., Sept. 17 Sept. 24 Bishop Keener ennessee Conference, at Pulaski, Tenn.,

Hoison Conference, at Bristol, Tenn.,
Bishop Keener
Tennessee Conference, at Pulaski, Tenn.,
Bishop Harrove
Mexican Border Conference, at Chihuahua, Mexico, Bishop Haygood
Pacific Conference, at Santa Rosa, Cal.,
Bishop F.tzg.raid
China Mission Conference, at Shanghai,
China Bishop Wilson
Indian Mission Conference, at Okmulgee, I. T., Bishop Hendrix
West Fexas Conference, at San Antonio,
Texas, Bishop Galloway
Northwest Texas Conference, Abilene,
Texas, Bishop Key
Central Mexico Conference, at City of
Mexico, Mexico, Bishop Haygood
Virginia Conference, at Lynchburg, Va.,
Bishop Galloway
North Texas Conference at Texarkana,
Texas, Bishop Hendrix
Memphis Conference, at Dyersburg,
Tenn., Bishop Duncan.
German Mission Conference, at Houston, Texas, Bishop Duncan.
German Mission Conference, at Houston, Texas, Bishop Haygood Tenn., Bishop Conference. erman Mission Conference. ton, Texas. Bishop Haygood ton, Texas. Bishop Haygood ton, Texas. Conference. at Eureka Springs. Ark., Bishop Fitzgerald .... Ark North Carolina Conference,

Western North Carolina Conference, Bishop Keener North Alabama Conference, at Birmingham, Ala., Bishop Granbury.

Rast Texas Conference, at Tyler, Texas, Bishop Galloway

North Georgia Conference, at Washington, Ga., Bishop Hargrove.

South Carolina Conference, at Anderson S.C., Bishop Duncan.

Louisiana Conference, at Monroe, La., Bishop Haygood.

Little Rock Conference, at Monticello, Ark., Bishop Fitzgerald

North Carolina Conference, at Wilson, N. C., Bishop Keener.

Alabama Conference, at Pensacola, Fla., Bishop Granbury. Nov. 29

N. C., Bishop Keener.
Alabama Conference, at Pensacola, Fla.,
Bishop Granbury.
North Mississippi Conference, Grenada,
Miss., Bishop Galloway.
Florida Conference, at Monticello, Fla.,
Bishop Duncan.
Mississippi Conference, at Canton, Miss.,
Bishop Galloway.
South Georgia Conference, at M. con,
Oa., Bishop Haygood.
White River Conference, at Mariana,
Ark., Bishop Fitzgerald.

hite River Conference, at Mariana, Ark., Bishop Fitzgerald dtimore Conference, at Roanoke, Va., Bishop Hendrix

## GENERAL CONFERENCE.

FRATERNAL DELEGATES. Wednesday Evening's Session

REV. DR. FRANK M. BRISTOL'S ADDRESS. Bishop Keener then advanced and introduced the first speaker of the evening, the Rev. Dr. Frank M. Bristol, of Chicago,

We have met to-night, brethren, to hear the fraternal greetings of the Methodist Episcopal Church, our neighbor, and to cultivate a good neighborly feeling. We shall have pleasure to night in hear-ing from both Dr. Bristol and Governor Pattison.

FATHERS AND BRETHREN BELOVED: IT the name of the Methodist Episcopal Church, I have the honor to bring fraternal greeting and the assurances of profound esteem and hearty good will to the Methodist Episcopal Church, South, re-presentatively assembled in General Conference.

In this agreeable duty I have the honor to accompany that distinguished layman, honored alike in church and state, the Hon. Robert E. Pattison, of Philadelphia, ex-Governor of the commonwealth of

In the olden time an embassador would be expected, on occasion of great moment, to bear his message in a case of precious fabric, and in sentences embossed with gold. We bring our fraternal greeting in our hearts, and only with the golden language of sincerity would we adorn the expression of our Christian love.

As a ministerial delegate I am not expected to address nor to represent ecclesiastical politicians.

I do not speak to nor for that happily decreasing element of hyper-conscientious agitators whose self-imposed mission it is to "tear agape the bleeding wounds

I come a messenger to and of that great progressive Methodism which is spiritual-minded enough to see that "there are diversities of gifts, but the same Spirit, there are differences of administrations,

importance. More and more unction blesses their words, closer and closer do they seem bound to us in Christian felthey seem bound to us in Christian fellowship, and our people take increasing delight in entertaining them with a generosity which we will allow none can excel except those who were born and bred to the graces of Southern hospitality.

We have reason to acknowledge the considerate wisdom of your choice in sending as your last fraternal messenger to the Methodist Episcopal Church, Rev. Samuel A. Steel, D. D.

You knew by happy experience that

You knew by happy experience that Methodist preachers and Methodist laymen admire that charming combination of human power, the thoughtful mind, the generous heart and the eloquent

the great heart of the Methodist Episco-pal Church, South.

Brethren, I shall count it one of the joys of my life if I may be able to convey to you the message of good will with the warmth and sincerity with which the Methodist Episcopal Church has sent it. These fraternal meetings and interchanges of Christian courtesies are not

They grow significant. God grant that they may preserve a spiritual, if they may not result in cementing an organic union between us that will prove a blessing of joy and power to our entire American Methodism. meaningless formalities.

I cannot speak of these two great sister churches as of two Methodisms any more than I can speak of the two great politi-cal parties of this country as of two Americanisms. In the spirit of Methodism, as in the spirit of Americanism, we are one—one in the inheritance of the faith delivered to the saints, one in the genius of a liberty-achieving Protestant-ism, one in the wealth of our holy Methodist traditions, one in kinship with the mighty men "that made the old time splendid," one in that diviner unity for hich the Savior prayed, one in our hopes of the ultimate triumphs of the cross and of the everlasting glory of the

Mr. President, we have heard from the

oct 8
victories of the cross, and we are ever ready to raise the holy psean, whoever may be the honored head to plant the crimson standard on the heights and win Luther, Mozart and Bismarck. Yes, we

Nov. 12
Nov. 20
Nov. 2 Nov. 29 standard is now rallying the progressive faith of evangelical Christianity. It can not be said that Methodism has found its pour consecrated missionaries toward all chief strength in its polity, nor that its boast should be in the splendor of its ecclesiasticism. It has not attempted to formulate for the people their expression of religious hope and feeling in an elabo-Dec. 3 formulate for the people their expression of religious hope and feeling in an elaborate ritualism, but has believed in the holy power and influence of religious spon-taniety of free, independent and individ-ual expression of religious conditions, in personal testimony, in voluntary prayer. in congregational singing, in the exultant hallelujahs that signal the victories of faith and the triumphs of redeeming grace.

Our Methodist Episcopal ecclesiasticism is proving itself to be the most efficient machinery that has ever been invented by human wisdom for utilizing all its available forces for all they are worth, in reaching all men, at all times, in all places, with all the light and power of the all-sufficient gospel. We do not believe in the ecclesiastical tinker. We beheve in the machine, as we believe in keeping the rules and not mending them. But as with the Cunarder, so with Methodism, we know that her progress, her speed, her ability to breast the waves, wrest le with the tempests and bear her precious burden havenward, depend more upon the power within than upon the machinery. Great, stanch, seaworthy as may be our Methodist Episcopal ecclesiasticism, without the controlling presence and power of the Holy Gh would soon become a lumbering and use-less hulk. Evangelistic life, missionary spirit and educational power, these are still, and ever must be, characteristics of a rogressive and aggressive Methodism.

Brethren, we rejoice with you that Methodism is still a revival. From the Northern lakes to the Southern gulf, from Atlantic to Pacific, from Mexico to Brazil, from Brazil to Africa, from Africa to China, from China to the uttermost parts of the earth, Methodism means revival. This it has meant to their two great sister churches by whose efforts 650,000 souls have been brought to their altars during the last four years. Our cry has been, "A million dollars for missions," but the

grander cry in trumpet tones rings forth from all our American Methodism, "A million souls for Christ." In 1735 John Wesley came to Georgia as a missionary to the Indians. Missionary zeal was the first characteristic manifestation of the newly awakened religious genius of the founder of Methodism. that missionary journey, and in that un-happy missionary adventure Wesley was providentially led to see his deepest spir-itual need, and to seek for that experience of the witness of the Spirit without which there could have been no Methodism. American Methodism is indebted to the American Methodism is indepted to the missionary spirit of British Methodism. In the conference held at Leeds, in 1769, Mr. Wesley said: "We have a pressing call from our brethren in New York to come over and help them. Who will go?" Richard Boardman and Joseph Pilmoor relunteered. progressive Methodism which is spiritual minded enough to see that "there are diversities of gifts, but the same Spirit, there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same Gord which worketh all in all."

Permit me, sir, to assure you that your fraternal delegates are most cordially welcomed by the General Conference of the Methodist Episcopal Church. The messages they bring grow in interest and proposed in the same spirit messages they bring grow in interest and proposed to bury their prejudices of utilizing duence of the man that brought to my kich secant provision made for utilizing mind the simile: "Wesley's words in the same of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of womanhood? The heads of the next to divine powers of without burying their principles? The neble activity and success of woman in general enobling power, has without burying their principles? The neble activity and success of woman in general enobling power, has the next to divine powers of womanhood? The heads of the next to divine powers of without burying their principles? The neble activity and the simile: "Wesley's words in the next to divine powers of which were once called which were once called which were once called to pay the old prejudices, which

financial aid to our great-grandfathers is inspiring American Methodism to send missionaries to the great-grandsires of coming Christian empires.

Christianity is missionary. Jesus said unto his church: "Go." "Go ye into all the world." "Go disciple all nations." In obedience to that command the missionary has carried the gospel to every land and with the gospel every civilized good. There is no philosophy of modern history worth the writing or the reading that does not recognize the history-makcoming Christian empires.

Christianity is missionary. Jesus said unto his church: "Go." "Go ye into all the world." "Go disciple all nations." In obedience to that command the missionary has carried the gospel to every land and with the gospel every civilized good. There is no philosophy of modern history worth the writing or the reading that does not recognize the history-making power of the Christian missionary. The most tremendous force for righteousness and moral revolution in modern ness and moral revolution in modern progress has been the teacher divinely sent. The torch-bearers of new eras, the And while with vigor of thought and remarkable felicity of expression your delegate delivered your messages of the same and quering soldiers, not compare a large transfer of new eras, the heralds of new enlightenments to the nations of the earth, have been not conquering soldiers, not compare a large transfer of new eras, the heralds of new enlightenments to the nations of the earth, have been not conquering soldiers, not compare a large transfer of new eras, the heralds of new enlightenments to the nations of the earth, have been not conquering soldiers. And while with vigor of thought and remarkable felicity of expression your delegate delivered your message, we were assured that it came not only from the lips of an eloquent speaker, but also from the great heart of the Methodist Episcopal Church, South.

Brethren, I shall count it one of the joys of my life if I may be able to convey to you the pressure of great will with the of famous generals making their greatness. of famous generals, making their greatness possible, were wise statesmen and legislators. So I began to look into senates and parliaments for the truly great end. the historically potential. But I found that these framers of constitutions and

wind another field for God and righteousness. We congratulate you, dear brethren, on your maintenance of the genuine spirit and purpose of Methodism. In origin and development this Methodism has been a revival movement, educational and missions of the second and the force of the genuine spirit and purpose of Methodism has been a revival movement, educational invisors. the gleaming horizons, crying "The world for Christ," "the heathen for his inheritfor Christ.' tian laity the world has ever known crying to the advancing missionary hosts in the very spirit and language of the Lord Jesus, "Ask and it shall be given unto you," and unto these two missionary treasuries annually pours the golden stream of \$1,700,000, and the fountain of this grand benevolence is as deep and ex-hautiess as the manhood and womanhood of Methodism. We rejoice, brethren, to report with you a glorious advance along all our missionary lines. Notonly Chris-tianity, but Methodist Christianity, seems remarkably well adapted to every clime, and color, and tongue, and name, of all the sons of man. It is one of the highest the sons of man. It is one of the highest civilizing agencies of history.

Methodists are not given to a blind An aggressive Methodism must adjust

idolatry of John Wesley, but with all in-telligent people they appreciate the fact that this revival and missionary movement called "Methodism" originated in the brain of a Greek lecturer of classic tastes and profound erudition. It is worthy of note that the moral reformation of the Italian Renaissance was attempted of the Italian Renaissance was attempted by Savonarola, a professor of the College of Bologna. The Bohemian reformation was started by Huss, a professor of the University of Prague. The German re-formation was championed by Luther, a professor of the University of Wittenburg. The reformation in France was promoted by Calvin, a professor of the University Strasburg. And the reformation in England was brought to its highest spirit-ual expression by John Wesley, a pro-fessor of the University of Oxford. John Wesley's father and his grandfathers and great-grandfathers on both sides were not only ministers, but college-bred men of classical tastes and liberal advention of classical tastes and liberal education The first people that were called "Methodists," though often of the humbled class, were instructed in the faith of the class, were instructed in the faith of the growth in all the cities where these societies of a classic English. Not that all those early Methodist preachers were scholars, but the chief among them were men of educational training. It gave me no little state of the cities where these societies where these societies where these societies have been established. Chicago Methodism is putting \$15.000 into this work annually, while New York Methodism has reached thirty or forty thousand dollars. There is no work of a local character in the estimation of our thoughtful little state of the cities where these societies where these societies have been established. Chicago Methodism is putting \$15.000 into this work annually, while New York Methodism. gospel by scholars of profound learning and orators who spoke with the elegance of a classic English. Not that all those little pleasure, on one occasion, to listen to Archdeacon Farrar, as he preached his annual Charity Sermon in St. Margaret's or where the church can reach the race Chapel, Westminster. The discourse more quickly with the gospel, or be of was replete with all those graces of thought and diction for which that of society and the stability of the nation preacher is justly distinguished. But in that sermon of rare beauty he came to his most impassioned climax with a quo-tation from John Wesley. I am confident that it was not my Methodism alone that took pride in the sentiments and language of Wesley quoted from a Church-of-England puipit. It was intellectual admira-

too vigorous, no scholarship too thorough, no eloquence too rich and copious to con-vey the divine beauties and heavenly

sains in light.

Mr. President, we have heard from the eloquent lips of your messengers, and into from the eloquent lips of your messengers, and the large increase of your constructions and the large increase of your missions in of your educational facilities, in the growth and success of your missions in Mexico. South America, China, Japan and all the regions beyond.

We have watched your triumphant adjudners, and a work of the enemy, with an eye of envy, but as Lafayette at yorknown watched the gallant assent of Hamilton upon the works of the enemy, with an eye of grateful admiration, when here of the man, but the case of work in the growth and success of your messions in multiplied grace and power. We felicitate our time is not 'arms and the man,' but the reson of our Lord Jesus Christ, we have cross of our Lord Jesus Christ, we have we watched your and power, we felicitate our works of the enemy, with an eye of grateful admiration, we have the dynamic our constitution of the man, and our congratuational spiritand purpose. Harvard Unitorial spiritand purpose. Harva But now by hundreds rise the flourishing schools, in which American Methodism has invested more than thirty million dollars. The Methodist Episcopal Church prides herself on the fact that with you she has preserved the educational no less than the evangelistic genius that ennobled her origin. With you she believes that by the power of sanctified knowledge, by the enlightenment of universal education, the such men as Tyndale, Bacon, Raleigh, Sidney, Johnson, Addison, Whitfield, Wesley. Think of the power of Cambridge Wesley. Think of the power of Cambridge in her sons, Chaucer, Coverdale, Spencer, Mitton, Dryden, Cromwell, Newton, Pitt, Macauley. Wilberforce and Tennyson. Dream, if you can, with all the extravagance of bright imagination, of the greatness and glory which these colleges, even of Methodist planting, may yet reflect upon this people and this nation. The living church, the church of the present. the church of the future, the eternal the church of the future, the eternal church, must be an educating light and intellectualizing power to the race. Such must be our beloved Methodism.

Brethren, do not think that I have been delegated to boast of our developmen and prosperity more than to congratulate you in the name of our common Lord upon the splendid success of your devout labors. Indulge me, however, in the privilege of calling your attention to some numbers of foreigners who pour into these centers has pressed upon the church the problem of their evangelization. It has been found that in cities of rapid growth, like New York, Chicago, and St. Louis, these foreign populations will often mass in localities to the number of twenty, thirty, or even forty thousand souls without an evangelical church or Sunday school. By the wise and tireless benevo ence of our laymen, local city mission and church extension societies have been organized in several cities. They plant and support missions in the neglected districts, open Sunday-schools, gather in the children by thousands, conduct preachdistricts ng and revival services, form classes which rapidly grow into self-sustaining societies, and build chapels, or make possible by assistance the building of churches for the accommodation of these societies as they grow to need them. Methodi-m is making a rapid and healthy growth in all the cities where these socie-

than in this city mission work. We invite your congratulations on another newly developed gospel agency in our church. It has doubtless been a frequent question with the thoughtful why, in a pointy so ambitious so ex ensive and complicate, so world wide and heavenhigh in its aim, so liberal in genius as our Episcopal Method sm, has there been tion for the genius, learning and elo-quence of the man that brought to my mind the simile: "Wesley's words in the next to divine powers of womanhood?

of the training-school idea, which has prepared women for city, home and foreign mission fields, grew the revival of that Christianizing agency of the apostolic age, the office of deaconesses. And almost before history knew it the Methodist deaconesses were here just as before ist deaconesses were here, just as before Wesley knew it or could prevent it, the Methodist lay evangelist wa shere. The Methodist Episcopal Church had the pious wisdom to interpret the providential character of this movement, and the last General Conference, recognizing the fact that there were, and were to be deaconesses in the church, said: "The charms of the gospel of Him who spoke duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly belong by nature to this warm and luxuriant Southern gening, you believe in a general way to such forms of Christian riant Southern genius, you believe in an general way to such forms of Christian educated eloquence, in a Wesleyan and labor as may be suited to their abilities." educated eloquence, in a Wesleyan and Pauline eloquence, an eloquence that is eloquent with sanctified wisdom, knowledge, truth and earnestness. In this respect the Methodist Episcopal Church would unite with you in maintaining a high standard of ministerial education. Our thirteen theological institutions, and conspicuously Drew, Garrett, Gammon and Boston, prosperous beyond the dreams of their abilities." These devout women are educated to this work by a two years' course of training. A large proportion of them take special instruction in scientific nursing in our hospitals. For the accommodation of these workers, homes for deaconesses have been established in Chicago, Boston, New York, St. Louis, Philadelphia, Cincinnati, Cleveland, Washington and Minneapolis. These homes are not nunperies. These deaconesses are not nunperies. These deaconesses are not nunperies. the historically potential. But I found that these framers of constitutions and architects of States were largely what the these framers of constitutions and architects of States were largely what they had been religiously taught to be. Therefore Airfeed Charlemagne, and the find the state of the path of the state o

ty, all-comprehensive in its moral and educational scope. A society was de-manded combining the ideas of Christian and denominational education of sociabil ity, and of evangelistic activity, a society culation. We expect the Epworth League | and native land. will be a social power in the church to largely settle the vexed question of worldly amusements. We expect it will be a power for a higher intelligence and broader culture to counteract the influences of pernicious, infidel and impure literature. We expect it will be a power for revival and allegation and allegation to the power for revival and the power for revival a

progressive, to measure up to the demands of the age, to realize the highest prophesied destiny of our glorious Chrisis more characteristic of certain States tianity, we must hail with sincere joy every honest, legitimate agency which promises to close up the ranks and unify

growth of fraternity. But, sons of Wesley and sons of God, we believe in the regengrowth of fraternity. But, sons of Wesley and sons of God, we believe in the regenerated nature of the case, that the hopes of the future will dominate the memories of the past, and fraternity is the precious burden of the brightest prophesy. I find that the most irreconcilable men of the country on both sides, whether in the church or out of it, are not the men who measured swords upon the field of battle, but men who would measure ink bottles over the tombs and menuments of the Two soldiers rose in my congregation dur-ing a revival to give their testimony. One had fought with Logan, the other with Stonewall Jackson. The latter was a Virginian and the son of a Methodist preacher, and he had recently been condoes not the very pathos of their earthly sleep and silence urge us to the moral greatness of universal traternity.

South." There is magic in the words. They made the lips of Grady eloquent, they graced the speech of Gordon, they fell like music from the lips of Dr. Steele. But is there not a "New North?" Is it the "New South" and the old North? God forbid. Let it be the New South and the New North, the New East and the New West, and let the voice of the reconciling Providence be heard in the progress, prosperity and fraternity of the land: "Behold, I make all things new."

There are vast problems for this new age to consider, possibly to solve. And Methodism stands related to every moral issue of the times. She has held her proud position in the van of God's advancing hosts by a thoughtful study and candid discussion of every social question that has affected public morals. What is Christianity here for if not to Christianize sociology and save the community as well as the individual?

The temperance question, the labor question, the race question, the question of social purity, of the Sabbath, of the common school, and of foreignism are all here. They will not down. We are face to face with them. Methodism cannot, without moral suicide, assume an indifferent nor an unrighteous attitude on any of these great issues. Do not think that I speak without premeditation when I submit that not one of these problems is a local issue. They are all vital questions, affecting the very integrity of the social fabric and of Christian civilization. They are not Northern issues, nor Southern issues merely—they are American issues nay, moral issues—are universal issues.

The temperance war is on. It is not a

local problem. Kansas is but one of the local problem. Kansas is but one of the battlefields. Iowa is but one of the battlefields. Georgia is but one of the battlefields. The map of this war covers the continent. The recent decision of the Supreme Court has opened our eyes to the fact that prohibition Iowa is not safe so long as Illinois can pour her "original packages" of bottled hell into that temperance State and so long as Miscouring perance State, and so long as Missouri may distil whisky for Kansas, and Massachusetts may brew beer for Maine. The prohibition State becomes a lamb in the midst of howling wolves to be torn to pieces and devoured. The temperance sentiment of the country must be a Christian sentiment, united sentiment, a universal, a national sentiment. In its development no organization on the continent has a greater opportunity, a greater responsibility, a greater power, than our total abstinence and prohibition Methodism. I am not pleading for a political Christianity, nor for a political Methodism. I am pleading for such a universal development of conscience and sentiment on this temperance problem as that legislators who are paid to make laws for the people and not for parties, will give us the people and not for parties, will give us temperance laws, and mayors and governors who pledge themselves to execute the law will not dare even for party ends, to violate their oath of office. It has been stated by no less an authority than Theodore L. Cuyler, that the first important publication in this country in the direction of temperance was "An Inquiry into the Effects of Ardent Spirits upon the Human Mind and Body," written in 1785 by Dr. Benjamin Rush, one of the signers of the Deciaration of Independence. I respectfully challenge the historical correctness of the statement in the name of a little book known as the the name of a little book known as the "Methodist Discipline," wherein from the founding of the Methodist Episcopal Church total abstinence has been demanded of the people called "Methodists." The General Rules were not in the first edition of the Discipline of 1785, but in the questions and anywars was the desired. ity, and of evangelistic activity, a society broad enough to give room to our young people for the freest intellectual and spiritual growth, and for the most extensive Christian activity. Such a society has been realized in the Epworth League. It is now one year old and has a membership of one hundred and fifty thousand of the most progressive young people in Methodism. In the interests of this society and of the younger people generally, the Epworth Herald has been founded, a bright, thoughtful, spiritual paper, published weekly and promising a wide circulation. We expect the Epworth League and native land.

Brethren, I know, for it belongs to our best traditions, to our proudest history, to our highest song, that Southern manwe expect it will be a power for revival and salvation, a power for evangelical propaganda, and a power for a more fraternal unification of American Methodism. Pardon me if I have the desire to find this power in every new thing.

And now, my brethren, to approach a vital theme, may I not make bold to affirm that the time has come when to be affirm that the time has come when to be affirm that the time has come when to be affirm that the time has come when to be country. The very existence of the Christian American home is threatened by the laxity of our divorce systems. It than of others, and of the North than of every honest, legitimate agency which promises to close up the ranks and unify the aims and purposes, if not the methods, of this growing and aggressive American Methodism.

It is said that our fathers will never see eye to eye; in the nature of the case the memories of the past will retard the growth of fraternity. But, sons of Wesley and sons of God, we believe in the regen. the South. It may be that a citizen of

over the tombs and monuments of the brave and gallant dead, politicians who care more for place than peace, more for the spoils of office than for the sanctity of law and order. Those braver, grander are face to face with one of the most difmen of the chivalric spirit urge us out of the dust and out of the stars, they urge us to a broad and generous fraternity. the civilizing adequacy of our holy Christianity. There can be no doubt that the genetic force at the heart of this rapidly evolving problem is moral. Super-ficially this is a problem in political economy, but in the last analysis it is a problem in manhood, fundamental in preacher, and he had recently been converted at the altar. That night, with an eloquence that electrified the congregation, he cried to the other soldier, "Brother, we fought under different banners during the war, and followed different generals, but to night we march together, keeping step to the same music; the cross alone is our standard, and Jesus leads us on." It was Southern; it was Christian; it was thrilling. The praises of God filled the sanctuary. Oh! brethren, have not the greater soldiers met beyond the taps and reveille to grasp each other's hand in lasting brotherhood? and yond the taps and reveille to grasp each other's hand in lasting brotherhood? and does not the very pathos of their earthly sleep and silence urge us to the moral greatness of universal fraternity.

What we have neither the conscience by the coverage to do we shall never the coverage to do we shall never the potential of the same of the same to do we shall never the same that the same to do we shall never the same that the same nor the courage to do, we should never thave the audacity to demand. But is it not possible for a wise and divinely enlightened people to bury their prejudices without burying their principles?

May not our fraternity last a quadrennium, nay, a millenium? If, as its delenated to the season of toil.

### ANNOUNCEMENTS.

D. A. WILLIAMS as a candidate for re-election to the office of COUNTY ATTORNEY OF DALLAS COUNTY Election Nov. 4.

We are autaorized to announce W. M. MOON as a candidate for SHERIFF OF DALLAS COUNTY.

and snub poverty, look up deferringly to capital and look down disparagingly or condescendingly on toil? If so, it was not always true. I am aware that Wesley and Whitfield, like their Divine Master attracted to their ministry was ter, attracted to their ministry many of the learned and wealthy, but the divinity of their ministry, like that of their Lord's, was demonstrated by the fact that the was demonstrated by the fact that the poor had the gospel preached unto them. It was once the glory of Methodism that it was the poor man's church. Gray sang of "The short and simple annals of the poor." If I were a poet I should study the best hist ry of the church of God, array the names of the great in the religious progress of the world and then sing of "The long and glorious annals of the poor." "The long and glorious annals of the poor."

I'd sing of John, the fisherman, and Paul, the maker of tents; of Luther, the Paul, the maker of tents; of Luther, the son of a miner, and Bunyan, the tinker of Bedford; of Carey, the English cobbler, and Livingstone, the spinner of Blantyre. Yes, I'd sing, too, of Clark, the son of the cotter, and Asbury, the humble mechanic; of Embury, the carpenter, and Strawbridge, the brawny backwoodsman; of Abbott, the hatter's apprentice; of Kavenaugh, the printer, and Morris, the clerk; of the pump-maker Bascom, the clerk; of the pump-maker Bascom, the farmer-boy Hodding, the poor orphaned Simpson and the artisan's son, the silver-tongued Janes. Surely from the homes of obscurity and the sturdy loins of the toiling poor have come not a few of those great souls who ornament the history of the church. And if Methodism to-day can boast of wealth, social refinement, culture and learning, these belong to a generation that have sprung from the humble. However aristocratic Method-ism may assume in some quarters to be to-day, it certainly has not an aristocratic ancestry. If there is a proof possible that Christianity is a saving, refining, educational, uplifting power in human life that proof is found in the history of Methodism where the gospel has been preached to the poor for their salvation, their refinement, their moral, mental and social

Are we losing the wisdom of our fathers? Are we neglecting the poor? Is our message only to the rich and the cultured? sage only to the rich and the cultured? Do we think that the power of the church resides in wealth, refinement, social station and culture alone, and not also in the hard palm of meanly toil, in the modest virtues of humble life, in the integrity and devotion of our common man-hood and in the fervent, effectual prayer of the righteous poor? There is no Christ in a religion that neglects the poor, there is no divine life in a church that turns its back upon the laborer. The living church of Christ must come to the poor, the struggling, the sorrowing, or Christ's kingdom can make no progress, his cross can make no conquests. The rich, and educated, and influential and benevolent of the future will be the children and grandchildren of the converted toiling poor to-day. A church without the poor is a church without a future. The church that stands sympathetically near the home and the workshop, and gives a heart of courage to the honest man of toil, will dominate the coming age. It was one of the conspicuous evils of Israel's decline that the wealthy oppressed the hireling in his wages. It was one of the crimes of the best civilization of Greece and of Rome that the laborer was despised, and the workshop was looked upon as a place of inferiority. But, thanks to the gospel of the Divine Carpenter, a better sociol-ogy has dawned. And it is for the church new ethics, and to impress the rising in their attempted solution we may unite separation with the dignity of labor, the our energies and push toward the better of the society of labor, the our energies and push toward the better of the new ethics, and to impress the rising in their attempted solution we may unite than one-half in Maryland and Virginia. Christian manliness of faithful industry. It is also the duty of the church to so guard the interests of home and manhood as that the hireling shall not be oppressed in his wages, nor so ground down by ex-cessive ton as to find no time for personal improvement in mind and heart. It is the mission of the church of God to protest when wealth becomes so greedy, ambitious and tyrannical as to treat labor as a mere commodity and the laborer as a machine. It is just as undeniably the duty of the church to warn labor of the dangers of socialism, the ruinous expense of strikes, the crime of the interlerence of organizations with the personal liberty of the individual, and the damna-

son of the doctrine of anarchy. Brethren, you are certainly too brave and many in your own thoughts and utterances to suppose that I could be silent on this great and pathetic race problem. You know too well the attitude of the Methodist Episcopal Church to-ward the negro for me to attempt an analysis of the situation. I am not ignorant, brethren, of the fact that the colored people of the South are indebted to your fathers for their Christianity and for their Methodism. Sir, the time is not too remote, nor will it ever be, for the church to remember the days when An-drew, and Massey, Honour, Capers, Dougherty, McKendree and Asbury, were foremost in zeal for the evangelization of the negro. And knowing the devotion of my own grandmother to the religious training of her servants, I cannot, for a moment, believe that there was any other than the very spirit of Jesus Christ in the efforts of those godly men to Christianize the negro. But the time came when your ltars were in ashes. Think not, my brethren, that your people alone wept over the desolation of your beautiful Zion. But out of the crimson dust came forth again this mighty Southern Methodism, and the growth of your church since 1865 of the marvels of history. Do us not the injustice to suppose that your people alone look with wonder and gratitude upon your last twenty-five years of magnificent development. There came a time when the Methodist Episcopal Church owed it to you, owed it to the memory of your fathers, owed it to the country, owed it to the negro, owed it to posterity, owed it to the cross of our Lord. posterity, owed it to the cross of our Lord Jesus Christ to assist in the religious and intellectual training of the colored people the South. We have looked upon this difficult problem of the education and evangelization of the negroes, not as oblem, not as a Southern problem, but as an American problemas a problem of civiliation. It may be a false philosophy, but we have proceeded on the assumption, and still do, that, whatever may be the social or the ethical whatever may be the social or the ethical elements entering into the problem, if the church of Christ, if our united Methodism can only in the providence of God solve the moral, the spiritual, the educational parts of the problem, the other parts will solve themselves. I know the hearts of our laymen who are contributing to the support of the Freedcontributing to the support of the Freed-men's Aid Scciety. I know that rarely,

women are giving themselves to this edu-cational work among the negroes, and with most encouraging success. They are leaving the best pulpits and most promis-ing professorships in the North, not to come into your midst and boorishly strut about with the chip of impudent chal-lenge on their shoulder, but to put their shoulder side by side with yours beneath the burdening problem that oppresses the whole land, and to lift the heavy night whole land, and to lift the neavy light from the soul of a race. Our prayers are with them. Our money must back their devotion. Your sympathy will multiply their power. Sir, when Dr. Steel affirmed with an eloquent sincerity, "We believe as firmly as you do that the negro is a man, a redeemed man, a freeman, and is entitled to all that manhood confers," the splendid sentence and noble truths were reeted with the enthusiasm which they deserved. Remembering those words, the charm and music of them, oh, Methodists of our great and free America, may we not join hands and hearts and brains and prayers in as great a work as saving India, in as great a work as evangelizing China, in as great a work as Christianiz ing Japan, in the work of the most thorough spiritual regeneration and most lib-eral education of the colored people of the United States? Were you not men of a ripe wisdom, men bred to the most gen dulgence in thus expressing my personal feelings and the attitude of the Methodist

Episcopal Church toward this great

patience and can only emphasize by a word the importance of what we may call the problem of foreignism. It involves the question of the existence of the common school system, of the preservation of the Christian Sabbath, of the dangerous power of great cities, of the integrity of labor, of the security of capital, of the political domination of Romanism. It goes without the saying that the purest Americanism is in the South. But the marvelous industrial developments of the South will soon fill your cities with foreign population. And one of the serious questions, universal, national in importance, is this: "How shall we make a homogeneous body politic out of our hetero-geneous population? The common school is doubtless the greatest secular factor in the solution of this problem. But the spirit of foreignism is attacking the com-mon school system. And Romanism, for-eign in genius and method, is joining every other form of foreignism to close the common school and obtain public moneys for the support of sectarian education. There is a purpose on the part of certain alien-spirited citizens to foreignize the very language in which United States history is to be taught to the coming generation. But a vigorous Americanism is asserting itself and demanding that the common school shall stand unfettered by any sectarian restrictions, unembarrassed by any denominational interference. This Americanism, broader than any mere Northernism or Southernism, is also demanding that the Sabbath of Paris or of Berlin shall not be substituted for the quiet, peaceful and holy American Sab-bath, the Sabbath of the best Puritans and the best Huguenots. And this Americanism is also protesting in no uncertain tones against the political intrigues of the Romish hierarchy and the cunning attempt of an Italian citizen to make the Missis-sippi a tributary of the Tiber. Free conscience, free speech, free press, free schools, free church, free ballot, free men—these are priceless jewels of a free State, and these are the gifts of a free gospel. It becomes us as Methodists—as five millions of Methodists—to stand

understanding and the conquering power of Methodist unity. Mothodist unity means Methodist might.

I am not to fight the battles of my fathers, but of my boys. I am not to inglitters, but of my boys. I am not to vindicate the yesterdays, but to emancipate the to-morrows. The past is dead, the future is to live. I may send myself on, but never back. Standing on the summit of this hour, give me nerve for the next." This is the language of that great Methodism whose outlook is toward the sun rising and the destinies. Hail, sister Methodism of the South, crowned with your million stars! Hail, royal priesthood, whose feet are beautiful upon the mountains! Hail, fathers of a noble line whose descending mantles still are charged with power! Hail, spirit of fra-ternity, as we have sat with discord in sackcloth, let us walk with thee in white I bring you, dear brethren, the blessing of our people; you have the blessing of

BISHOP KEENER'S RESPONSE.

At the conclusion of Dr. Bristol's address, Bishop Keener responded as follows: I have not forgotten that we were-

"One people in our early prime, One in our stormy youth, Drunking one stream of human thought. One spring of heaven y truth:

One in our heavenly home— We'll fight the battles of our Lord, Until His kingdom come."

You are ahead of us sir, in a great many things; but in some things I believe we are before you. This great problem of deaconesses, etc., we have long since solved. Our church is full of deaconesses. We found an easy route for making them: we simply marry a deaconess to a deacon, is done. [Great applause and laughter.

Dear brother, I think we got ahead of you on the great matter of temperance. know you drink spruce beer, but we drink it unfermented. that all fermentation is an animalculae, according to Pasteur. We go to the bot-tom: we employ the Pasteur filter, which filters out the microbes. We drink the purest water in the world, and it is the assurance and the insurance of an entire deliverence from everything connected with the fermentation.

Now, as to fcaternity-ah, my brethren, mighty ashes sleep in the North and sleep in the South, awa ting the resurrection m .rn. And when that trump sounds, there will be a true featernity. We are willing to wait till then. So far as con-cerns those that are gone, I shall not tear down the Vendom column, as the communists did, to their own eternal disgrace. I will let the column stand. We have a well of Sychar: "Believe me, the hour hearty, good feeling, a protherly feeling, cometh when ye shall neither in this a spiritual feeling, but it takes the grace God to have it. [Applatise and

laughter 1 It is well for us that the apostle says that we have grace and more grace. Now for the Father seeketh such to worship sir, there are other great points in which you are ahead of us—you certainly are in worship him, must worship him in spirit that we have grace and more grace. No you, sir, with admiration. I know you The birth of look at us with admiration. I have no mation in religious life as distinct and wery rarely, is a benevolence prompted by a political prejudice. I am safe in saying that with our people their freedmen's aid contributions are as unpolitical and as distinct restedly benevolent in origin and it is good out of evil. During the war we were brethren: like Romulus and Remus, and the south for the North was vastly increased by the events of the Aar—no doubt of it. That it is good out of evil. During the war we were brethren: like Romulus and Remus, we streked the same wolf. Great are

and congratulate myself that we are all

"All praise to our redeeming Lord, Who joins us by his grace."

GOV. PATTISON'S ADDRESS. Bishop Keener then introduced Gover-

nor Pattison, who spoke as follows: DEAR FATHERS AND BRETHREN-I adopt this form of addressing you as extremely appropriate to the occassion. As one of the delegates appointed by the General Conference of the Methodist Episcopal Church, I am deputed to extend to you the fraternal greetings of that body, the expression of their brotherly affection and interests, their earnest wishes for your success in the work of the Master, and their prayers for the gift of his spirit and the benediction of his love. Brethren in the universal fatherhood of God; brethren in the common inheritance of the promises of an atoning Savior; breth-ren in our general and absolute depen-dence upon the one Spirit of grace and source of all good; brethren in the hopes and labors of the gospel, I greet you in all Christian fraternity. The fraternal mes-sage we bear to you is inspired by a spirit seeking to promote that fellowship one with another so much taught by the erous courtesies of debate, men as true to the promptings of the Divine Spirit as those I represent, I might ask for your in:

With another so much taught by the Divine Master. I have also a personal gratification in appearing before you, if I may be pardoned a personal reference. may be pardoned a personal reference. For more than thirty years my father preached from the pulpit of the Methodist Episcopal Church, and my grandfather died while serving at the altars of the Methodist Episcopal Church, South. I have heard the eloquent appeals from the lips of the members of both I have already taxed your courteous peals from the lips of the members of both organizations, and the sweet songs of praise from their congregations. While I had to concede there were two distinct bodies, I could not resist the hopeful belief that there was but one spirit. "Blest be the tie that binds

Our hearts in Christian love; 'he fellowship of kindred minds Is like to that above."

I, nevertheless, would be waiting in candor if I did not at the same time lament that this spirit of brotherhood is still not evinced and conserved by a more complete and visible organic unity. I mean neither to accuse nor to excuse any particular body when I express profound regret that I can appear here a delegate in name and profession only—that I must wear one territorial designation and you another to emphasize the fact that while as to most matters we may be "one as the sea," yet as to organic union we are "distinct as the billows." I cannot but mention this lamentable fact, and, while regretting most profoundly that it exists, express the earnest hope that this stigma upon the consistency of our professions and this serious obstacle to our increasing efficiency may soon be effaced for-ever. Let us teach the world around us by practical example the lesson of broth-erly love, an example that would be more potent than statute or creed to cement in fraternity real and lasting our common country. For association we ask only, declared Mr. Wesley, "Is thy heart as

my heart? If it be, give me thy hand."
One hundred and fifty years have
passed since Wesley and his colleagues came forth from the gates of Oxford, a period covered by two consective lives of threescore and ten. The two or three gathered together then, and called Methodists, have grown to a mighty multitude that numbers its communicants by the millions, its ministers and churches by the thousands, and has for its parish the world. In our own happy land there are more than four millions and a half of communicants; 30,000 ministers and 47, gospel. It becomes us a strong five millions of Methodists—to stand five millions of Methodists—to stand strong, firm, united, invincible, against the tide of a godless, Sabbath-breaking foreignism, and against the political ampapers with a circulation in a single year running into the millions. Yet the first American Methodist Conference closed a report of

The church from which I bring you fraternal greetings has had no small part in the accomplishment of these great re-sults. It has just celebrated the seventieth anniversary of its Missionary Society. It began its existence with an aggregate collection of but \$826. Last year its income was more than a million of dollars. The book-store and publishing house of New York, starting under John Dickins with a borrowed capital of \$600, now has \$2,500,000, and its total receipts since 1790 have reached to nearly \$50,-000,000. On every hand the growth and development have been most marked. The grain of mustard seed which a man took and sowed in his field has grown and become a mighty tree, so that the birds of the air come and lodge in the

branches thereof. Let me dwell for a moment upon such matters as should prove a stimulus to united zeal and engender a strengthening of the bonds of brotherhood—the glorious achievements of the past; the dan-gers and duties of the future. We have and in common a great heritage in the history and principles of Methodism. It came into the world at an opportune period. It was never more needed than just when it appeared. The spirit of the reformation had ceased to dwell with men. In its stead came a cold, indifferent, soulless worship. Social, moral and religious sentiments were in a state of dissolution. The age was especially distinguished for intellectuality. "Bolingbroke was its intellectuality. "Bolingbroke was its philosopher. Addison its moralist. Pope its minstrel, and Atterbury its preacher.' In addition it presents a roll of brilliant names, among which are Steele, Berkely, Swift, Congreve, Gray, Young, Thon son, Goldsmith and Johnson, besides splendid array in the more profound de-partments of knowledge. At this time James Watt, the "mathematical instrument-maker to the university," was lay ing broad and deep the foundations it has been found out which the steam power of the world was ation is an animalculae, to be built and become a potent instrument in the spread of civilization and Christianity. The advance guard of the mighty host that was to come into possession of the New World had set out upon its march. With such environ-ments Methodism appeared in the Weleys and Whitfield. Their purpose was not to form a sect, but to spread ural Holiness" over these lands. Not

> hausted each other, but to recall the masses to their Bibles. There was no thought of a church, but rather to restore Christianity to where its founder had placed it when he declared at the cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth;

> revive ecclesiastical questions over which

church and Puritan had fought and ex-

The birth of our church marks a reformeston contributions. Some of our no-est-hearted, finest-brained men and plause and laughter.] I congratulate you yet Wesley not only founded Methodism,

and congratulate myself that we are all weaned. [Applause.] I want no more of that for a long time. Now let us sing that for a long time. Now let us sing was not a work of meresy tearing down, was not a work of merely tearing down, but of building up, and he left the Anglican and all other evangelical churches the better, the purer, the more zealous and efficient by reason of his labors. Herein is his great glory, and herein he stands alone events to eligible the reference. stands alone among the religious reform-ers of the world. He did more than found a church and state a creed. spread abroad a retigious spirit that not alone inflamed his own followers, but that inspired with a purer zeal the pro-fessors of God of all denominations, and tessors of God of all denominations, and that is to day the very salt of evangelical Christian Churches. He breathed upon the dry bones of Protestant orthodoxy and it became a living force. Methodists may well be proud of Wesley, and all Christians may thank God that he lived. Now, what is this influence, this principle which Wesley spread abroad and which Methodism stands for? I do not mean what are the doctrines of our creed. These are quite well enough understood. The dogmas, the rubrics of a church are, no doubt, of much importance. A tree can bear no branches without roots. I do not, therefore minimize these valuable and necessary particulars of every visible church. But splendid rubric and sound and lengthy creed will not save a church from dry rot. The vital juices of a church are in the spiritual lives of its members. The pews speak louder than the pulpit. The pulpit may inform and edify the pews; but the preacher is in his study while the congregation is in the world buying, selling, trading, working [Laughter and applause.] We are doing. study while the congregation is in the world buying, selling, trading, working at spindle and loom, and in shop and warehouse, making, interpreting and executing the laws; and it is this congregation that the world sees, is influenced by and judges the church by. Hence, I say that the pews speak louder than the pulpit, for there proceeds from the lives of the members of a church a far wider, greater influence than from its creed And it is just herein that is to be f und the vital spark of Methodism. It taught that creed and catechism, church going and church-joining did not constitute religion. It did not ignore all or any of these. Indeed, it used and rigidly in-sisted upon them all, but it protested against the undue exaltation of these conformities merely into the essense of religion. It taught that the life of the man was of the first and greatest importancethe life he lives everywhere—in the shop, at the bench, in the house at the fire-ide. and everywhere else, as well as at the church and on the Sabbath. In other words, Methodism came to teach a world dead in formalism that religion is a thing to live by and not merely to believe in, and that the chosen recipients of with them they were bishops and senators. Christ's grace were to be found among the lowliest of men rather than among the highest, that the weak things of this world were to confound the greater. ever and ever. As with the missionaries With Methodism thus teaching, thus in the Sandwich Islands, when their work

> ist Churches of great cities Would Wesley himself be long listened to after the first wave of curi-sity had subsided by the paid pews of the present day? Oh, what glorious soldiers of the cross were those early preachers! How they ever kept before them the injunction of the apostle: "He must increase, but I must decrease." How clearly, simply, boldly, they declared the gospel message. They pandered neither to wealth nor power. They assailed sin in all its forms, ough the proudest and most powerful sinner in the land stood before them.
>
> They had not one message for peer and another for people. But they ever held up to all classes and conditions the same truths, the same promises, the same warnings, the some condemnations. They were not courtly in manner nor graced in the elegancies of life. Nay, many of

tians into a people of pious life and godly

em had read little else than their Bible but this they knew by heart. They would have made but poor lecturers and sorry editors. But their lips had been touched as it were, by a live coal from the altar, and by their fervent, faithful teachings, and devoted lives the plainest of these plain preachers transformed whole com-munities from idleness, vice and indifference to thrift, piety and zeal. "The hun-gry sheep looked up" and were fed. These, brethren, were the preachers, and this the preaching that gave Methodism its distinctive characteristics, its vitalizing elements, which, under God, enabled it to accomplish so much for his kingdom in this world. These elements, indeed, are the bone and sinew, the muscle and marrow, of Methodism. Without them she would be as Samson shorn of his locks. Is there is not some danger that she may lay her head in the Dililah's lap of formalism that infects so much the religion of to-day? Woe to her usefulness

if she should. In all that goes to make up the attractive features of other denominations. Methodism is inherently wanting. She cannot claim distinctive reverence because of age or historic splendor, for imposing ceremony or attractive ritual, for conspic nous learning or elegant scholarship, nor is she intrenched in social or official grandeur. Indeed, her beginning was a revolt against most of these as a hindrance to vital piety, and to-day more even than in her infancy is she needed to be heard "as the voice of one crying in the wilderness: Prepare ye the way of the Lord; make his path straight.'

BISHOP KEENER'S RESPONSE. At the conclusion of Gov. Pattison's address, Bishop Keener arose and made the following remarks:

DEAR BROTHER: We believe you are a sincere man, and you have struck a true chord, sir. We want nothing but deep Christian sincerity to bring all our differ ences together, in so far as they need to be softened and neutralized. It can only be done through the blessed Sazior. It can only be done through that divine antagonism to sin which God gives to us. On that great battlefield we are one. We have the same harness, we have the same standard, we have the same hope of vic tory. Never mind the division, never mind whether one moves forward and marches under the standard of the lion, and another under the standard of the eagle. Even Israel had her banners and her clans. Never mind, we are following the same mark; we move along in parallel lines; we attack the same foe and when

hearing both you and your distinguished colleague—very great, indeed, and we are very hearty in expression. We mean as we say, and, sir, I believe, as I have said, that we can stand up and look at each other and admire each other, and if we were melted together we should have no audience. There are very mysterious forces at work in the South, the attraction of cohesion reducing all to solidity, so that they speak of the "Solid South." I declare to you I cannot analyze it. You sit off and wonder at it, and look at us as we sit off and look at the Pension Bureau, and can't get in. [Great applause and laughter.] I have but a word to say, lest there might be some might. to say, lest there might be some misunderstanding upon a great question of a great problem. I have my own way of solving it after very long acquaintance with the elements necessary to its solution. I may say, sir, in the first place, that, be well assured, we are spending more money in the South for common about in versation. schools in proportion to our property than you are in the North, and I speak by the census, and know what I say. And be assured that we are spending \$4,000,000 a year for the education of this brother in [Laughter and applause.] We are doing a grat deal—in fact, I won't say we are doing too much; but our own children, sir, are at school but a very small part of done. It is done. We have a good record there, a very fine record. We have a good conscience. [Laughter and applause.] I just mention this lest there might be some misunderstanding. As a church we have done a vast amount for the colored man. I preached for twenty years every Sunday afternoon to a colored congregation, and had in my care a great part of that time 2000 negroes. I know what I am talking about. We did a magnificent work. We do not allow anybody to undervalue it. There it stands. There it is, speaking for itself. We have had the care of these wards, or whatever you might please to call them, for a great while; we raised them up from Dahomey to where they are. We have 250,000 of them under our care and they came from [Great applause and laughter.] And if you are educating a people, you cannot be expected to educate them forever and preaching, no wonder "the common peo lis done let them retire. We have done ple heard it gladiy:" no wonder that as she went with this gospel on her lips we have now a solidly white church, for into the lanes and byways she soon trans-formed a nation of merely nominal Chris-have four or five hundred colored people. sextons generally [applause], who have example. Therefore, above all things, joined out of compliment to us; but then and in its heart's core, Methodism is a protest against mere formalism in religion. day, a grand body of men united to us, And now, brethren, is not this protest needed to day as much as in Wesley's time? Does not Christendom need to hear it thundered in her ear? Doos not Methodism herself need it as much as you; there is nothing to be done. Do not hear it thundered in her ear? Doos not seem down to the waste and neglected seem down to the waste and neglected classes, as if nothing had been done. It conformity sapping the life of our churches? Is Methodism the church of the lowly, as it once was? Are Methodists the scorn of a sinul world as they once of this number 15,800 are taught by colthe lowly, as it once was? Are Methodists the scorn of a sinful world as they once were? Are the lives of "the Methody folk," as they were derisively called, as distinct from the lives of the worldly as they once so conspicuously were? I ask these questions of eurselves rather than of others, because it is more seemly that we clean and garnish our own house first. Would those field preachers of Wesley's stirion to convey the truth. [Great applied schools for the colored people, and of this number 15,800 are taught by colored teachers. What a tremendous work that is. No, sir; these people have graduated; they have gone off to themselves and God is with them. I just mention this for your encouragement. You live a little beyond the border, and it is hard to get news exactly true, but I am in a polynomial to the colored people, and of this number 15,800 are taught by colored teachers. What a tremendous work that is. No, sir; these people have graduated; they have gone off to themselves. I little beyond the border, and it is hard to get news exactly true, but I am in a polynomial true that the second of this number 15,800 are taught by colored teachers. What a tremendous work that is. No, sir; these people have graduated; they have gone off to themselves. I little beyond the border, and it is hard to get news exactly true, but I am in a polynomial true that the second of this number 15,800 are taught by colored teachers. What a tremendous work that is. No, sir; these people have graduated; they have gone off to themselves. Would those field preachers of Wesley's sition to convey the truth. [Great apday be tolerated in the pulpits of the plause and laughter.]

I repeat, sir, that we are glad to have had you with us, and we hope when you Alumne Association of Ladies' Annex, 5 go back home you will carry a good re-port from this land. There are two of you, and you can carry the bunch of grapes between you. As of old, but two

### REPORT OF THE SPECIAL COMMIT-THE ON THE SPIRITUAL STATE

OF THE CHURCH. No subject has elicited graver attention nor more earnest discussion during the been alluded to before in the report of proceedings, and the text of the paper on that subject, so ably argued by Duncan. of Tennessee, and others, and adopted by the conference has been given the readers of the ADVOCATE. Many thought special legislation on the subject of the dance, the theatre and card-playing to be necessary, and an effort to procure this, brought the whole question up again. A certain paper proposing for itself a place in the Discipline would without doubt have been adopted, had it been a little smoother in its wording and more condensed in statement. Pending its discussion it was moved to raise a committee of fifteen to whom the whole question should be referred, and who should report a deliverance to be placed in the appendix to the Discipline. First, that paper is given below, then certain proposed amendments and discussions, all of which should be read carefully by the ADVOCATE readers. And the state of the case is this: The church, by its bishops and General Conference, declares unqualifiedly its opinion that dancing, theatre-going, card playing, attendance upon the race course, the circus, and such like, are sinful, and refuses to legislate more specifically upon the subject only because our already legislation is ample and sufficient. With this interpretation of law any pastor knows how to proceed.

Your Committee on the Spiritual State of the Church, whom you directed to formulate and report a deliverance on worldliness in the church, for insertion in the appendix of the Discipline, beg leave unanimously to report the following for that use:

To the Ministers and Members of the Methodist Episcopal Church, South:

BRETHREN-The General Conference of 1890 is sorrowfully constrained to believe that the description of the spiritual state of the church employed by the bishops in their pastoral address of 1874, and republished by order of the General Conference of 1882, is, in a large measure, true of the church now as then. After reviewing the causes of devout gratitude to Almighty God for his signal mercies vouchsafed to our Zion, the bishops add: "In this gratifying review, however, we find nothing to flatter our pride, but much to foster our humility, to awaken sentiments of repentance, and to cherish purposes of amendment. Our piety, our

(Continued on eighth page.)

### TEXAS PERSONALS.

-J. N. Fulton, of Paris, gave us a pleasant call this week. -J. T. Ellis, of Lancaster, paid the ADVOCATE a call this week.

-Rev. J. W. Hill has been to General Conference. We are glad the ambition of this "long standing candidate" has been satisfied.

—The following Texans received votes for Bishop in the last election: J. H. McLean, H. A. Bourland, M. H. Neeley, A. H. Sutherland and S. P. Wright.

-The friends of Mrs. S. J. Hawkins will be pleased to learn that she has recovered from her recent illness, and goes with her daughter, Miss Emmie, in a few days, to Midland, where they will spend summer with her son, Albert Hawkins, Esq.

OUR SCHOOLS.

Commencement Exercises, Coronal Institute, San Marcos, Texas, June 8-11, 1890.

June 8-10:45 a.m., annual commencement sermon by Rev. R. J. Deets, Cuero, Texas; 8:30 p. m., annual sermon on Christian education by Rev. J. D. Scott, San Marcos, Texas.

June 9-10 a. m., elocutionary exercises; music; 8:30 p. m., prize declamations by seven boys: music; cantata; decision of judges.
June 10-10 a. m., elocutionary exer-

eises; music; 11 a. m. art exhibition; 8:30 p. m., prize recitations by eight girls; music; decision of judges.

June 11-10 a. m., annual address by Rev. T. G. Wools, Hondo City, Texas; graduating exercises; awarding prizes; music; 8:30 p. m., social reunion. All the exercises after Sunday will be held on Chautauqua Hill.

All friends are cordially invited to attend the exercises.
A. A. THOMAS, President.

Honey Grove High School.

After a most successful session the Honey Grove High School has finished the present term without the usual com-mencement exercises. This is rendered necessary by the dangerous sickness of Professor Clark's daughter requiring, by order of the physician, his constant presence at the bedside. The school will open at the usual time in September under the principalship of Professor Clark, who has been in successful charge fo many years.

### Southwestern University Commencement Exercises, June 5-10, 1890.

Thursday, June 5-Closing exercises of elementary department, 3 p. m.; prize declamation of Fitting School, 8:30 p. m. Friday, June 6-Annual meeting of the Boards of Curators and Trustees; prize declamation of Freshman and Sophomore classes, 3 p. m.; andress before the Ale then and Clio Societies of Ladies' Annex by Rev. E. W. Alderson, of North Texas

Conference, 8:30 p. m. Saturday, June 7—Oration before the Alumna Association, 11 a. m.; debate of Alamo and San Jacinto Societies, 8:30 p. m.; question: Resolved that the presi-dent of the United States should be elected by popular vote. San Jacinto Society, affirmative; Alamo Society, negative.

Saturday, June 8-Sunday-school, 9:30 a. m.: Baccalaureate Sermon by Rev. T. R. Pierce, of North Texas Conference, 11 a. m.; class-meeting, 3:30 p. m.; sermon to undergraduates by Rev. E. S. Smith,

of Texas Conference, 8:30 p. m. Monday, June 9—Address before the Alamo and San Jacinto Societies by Hon. Norman G. Kittrell, 10 a. m.; prize contest in oratory, junior class, 3 p. m.; graduating exercises of Ladies' Annex,

Tuesday, June 10—Graduating exercises of university, 9:30 a.m.; reunion of p. m.; vocal and instrumental concert, 8:30 p. m.

The Mission Board of the Northwest Texas Conference will meet in semiannual session at Temple, Wednesday before the first Sunday in June, May 28. Missionaries in the bounds of the conference will please mail me at once, at Temple, a written report of their re-spective missions; also, would be glad to session of the General Conference than hear from every presiding elder as to the that which is presented below. It has spirit of missions and missionary territory in his district. We have quite an interesting program and expect quite a missionary revival at Temple.

J. R. Nelson, Secretary.

## Hood's Sarsaparilla 900 Boses one Dollar

The Chief Reason for the great success of Hood's Sarsaparilla is found in the fact that Merit Wins. Hood's Sarsaparilla is the best blood purifier and actually accomplishes all that is claimed for it. Prepared by C. I. Hood & Co.,

Melly Business Setleges Stand pre-eminent over all Southern Schools They hold THREE GOLD MEDALS and SEVEN DI PLOMAS from the Dallas and San Antonio Fairs Catalogue free. Address

Waco or "allas, Texas. COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY. LEXINGTON, KY. Highest Award at World's Expe dents. 13 teachers 10,000 Graduates in Business. Begin Non Address WILBUR R. SMITH, Prest, Lexington, Ky

### Boston University.

Professors and Lecturers. One hundred and sixteen students from nearly every couthern State. Literature, Philosophy, Science, Law, Medicine, Theology, Circulars of ail departments free. Address the Registrar, 12 Somerset street, Boston, Mass.

Send for Catalogue of the ALAMO CITY passo de la constant SAN ANTONIO. TEXAS

SEARCY & LEACHMAN, Real Est te Agents, 614 Main st., Dallas, Tex. Buy and sell property on com'n, rent houses, collect rents, negotiate loans.

TEXAS CHRISTIAN ADVOCATE. Only \$2 a year. Subscribe for it at once. THE TEXAS CHRISTIAN ADVOCATE WAY 28, 1890

The sharper shears the farmer, And the farmer shears his sheep; The rich man shears the coupons That have ripened in his sleep; The editor shears the exchanges, Getting various kinds of stuff; The barber shears the reporter. The barber shears the reporter, And the reporter shears his cuii.

### The Standard.

"I regard Hood's Sarsaparilla as having pas "I regard Hood's Sarsaparilla as having passed above the grade of what are commonly called patent or proprietary medicines," said a well known physician recently. "It is fully entitled to be considered a standard medicine, and has to be considered a standard medicine, and has got to do with it? He—Why, that's it.

INFLUENZA AND PNEUMONIA.

T. F. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderfui Eight in my practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal it to relieve pain.

You can always tell

You can always tell a "rising young man" in a crowded car. He is the one who lets some one else do the rising.

In order to better human conditions, it is wiser to build up than tear down. Kidney complaints are dangerous, and can only be avoided by keeping the system in perfect order by the use of Cascarine.

A horse has the advantage over a man in one thing: He's worth more after he's broke than he was before.

### CONSUMPTION SURELY CURED.

CONSUMPTION SURELY CURED.

To the Editor:

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permaently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York.

Fashionable ladies are not fond of hard work, and yet they know what a toilet is to dress for dinner.

## Says the Southern Medical World: "Mother's Friend" is growing in favor throughout the South and is highly recom-mended by physicians. We consider it indis-pensable to those who know they must pass through the ordeal of childbirth. Write Bradfield Reg. Co., Atlanta, Ga., for particu-lers. Sold by all dynografs.

lars. Sold by all druggists. Recent investigation tends to disprove the story of the Hoboken lad who was alleged to have eaten so much honey that he was at-

tacked by the hives.

A cough or cold, if not promptly attended to, may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchial or asthmatic affections, Morley's Two-Bit Cough Syrup of Tolu, Cherry and Tar is a plearant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the alcoration is healed, and the sufferer is realcoration is healed, and the sufferer is re-stored to perfect health. Price 25 cents at all

Wife-You look unusually tired to-night, husband. Husband (a carpenter --Yes, the job was a hard one to-day. Wife-What were you at? Husband-Striking.

Diarrhoa, Dysentery, Cholera Flux. Magnire's Benne Plant, for nearly 50 years the infallible cure. Thousands of testimonials; in dorsed by the Western Sanitary Commission, U.S. army officers, hospital physicians, steamboa officers, etc. Taken in time a sure preventive of Asiatic choicen.

The real elixir of life has at last been dis wered. It is a sentence of death by electricity.

For Coughs, Sore Throat, Asthma, Catarrh, an i diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bron-CHIAL TROCHES." Sold everywhere, 25 cents.

Popping the question is simply preliminary to questioning the pop.

To Protect the Public from Imposition Pond's Extract is sold only in bottles with landscape trade-mark on buff wrapper.

If the boys don't kiss the misses, then the girls will miss the kisses. Well, Sarah, what have you been doing to make

you look so young? Oh, nothing much, only been using Hall's Hair Renewer to restore the color of

Never allude to a dressmaker as Miss Sew-and-Sew.

### LA GRIPPE, OR INFLUENZA.

My customers are using Morley's Two-Bit Cough Syrup for La Grippe. It soon stops the fever and cures every pop. JOHN CLEMENTS.

If you have any remarks to make about a mule, it is safer to say them to his face.

Quicker than anything else on earth. John-son's Anodyne Liniment will reduce inflam-

A duty on hides—the application of the rod to the bad boy.

Teacher (to class)—In this stanza, what is meant by the line "The shades of night were falling fast?" Bright Scholar—The people were pulling down the blinds.

WE assert without fear of contradiction that Bailey's SALINE APERIENT is cheaper and that Bailey's Saline Apenien's cheaper and more pleasant than any pills ever made for constipation, torpid liver or sick headache, that it never produces the least unpleasant feeling, and that its action is more prompt than any pill made. It is a terrible enemy to all the pill family and is driving them from every fireside. It is so nice, so pleasant, so cleanly, and so prompt in action, whether on steamboats, railroads, hotels or at home, that all ladies are delighted.

"I am about scared to death. I hear that the anarchists have sworn to kill me if they find me. What shall I do?" "Get a position in a bath-house."

## LITTLE PEOPLE.

For Hoarseness, Whooping Cough, Spasms of the Wind-pipe, known as crowing disease, and indeed for all pulmonary ailments most common among the little people, Morley's Two-Bit Cough Syrup of Tolu, Cherry and Tar, is a pleasant and certain cure.

Mrs. Jingle—I see that in California they make alcohol out of beets. Mr. Jangle—That's nothing. Here in the East we make beats out of alcohol.

"The ballot is the vital force in a republic, and it is the freeman's best weapon for defense." But health is the vital force of a perfect physical condition. A disordered liver is one of its greatest foes. Cascarine is the greatest of all liver regulators.

"Whew!" exclaimed a guest at one of the hotels, as he looked over his bul; "it's a regular Mississippi River, isn't it?" What do you mean by calling it that?" inquired the clerk. "It's so blamed high." "Ugh!" grunted the clerk, "but it isn't water that makes it so high"; and the guest went down to the bottom as the clerk came up.

Shad roes by any other name would doubt-less taste about the same.

BROWN'S IRON BITTERS

Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine
hastrade mark and crossed red lines on wrapper.

Lady de Primrose—What do you think of the new Duchess? Mrs. Normanby—On, she's a perfect phonograph! Lady de Prim-rose—I' don't understand. What do you mean? Mrs. Normanby—Well, you see, she speaks without thinking.

### Pourists,

Whether on pleasure bent or business, should take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50c and \$1.00 bottles by all eading dynagists. eading druggists.

the many remarkable cures it has effected. For an alterative and tonic it has never been equalled."

Countryman (in dime museum)—Say, bub, what sort of curiosity be you? Freak—I'm the boy what never whistles.

It is conceded by the members of the Farmers' Alliance, Grange and Wheel, that as a class they are subject to diseases of the liver, resulting in chills, lever, inertia and concomitant ills. Cascarine obviates all such attacks.

DALARK, ARK., Feb. 10, 1990.
The Grippe has struck our town and we have sold out of Moriey's Two-Bit Cough Syrup, which is a sure cure. Please send us some more at once.

WILSON & CO. Overheard on Park Row—"How many editions has your paper, Colonel?" "Two, sir. The fifth and the second."

Used up ball players and athletes find connson's Anodyne Liniment a balm in

Gilead. A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears

In order that the system should be strong, active and healthy, the blood should be rich and pure. Cascarine regulates the liver, which keeps the blood pure the liver, which keeps the blood pure and healthy.

Martinsville mis, at Venice. Ist Sun in June Beckville cir. at Ebenezer June 8,9 and healthy.

They had a quarrel and she sent His letters back next day; His rings and all his presents went To him without delay.

'Pray send my kisses back to me!" He wrote: "could you forget them?" She answered speedily that he Must come and get them.

## PILES

CURED BY DRS. DICKEY & SCOBEY.

No knife used in curing RUPTURE or PILES. No detention from business. NO CURE NO PAY and no pay until cured. Permanently located in Dallas for the last five years, and have cured more cases of rupture and various rectal troubles than any other physicians in the southwest

CONSULTATION FREE. OFFICE-Middleton Building, Cor. Main and Ervay Sts., opp. P. O., Dallas, Tex.

m ~	P. CHEANEY, D. D. S.,
HH	DALLAS DENTAL PARLORS
W W	709, 711 Elm Street, Dallas, Tex. Specialty—Preservation of the natural
teeth.	Telephone 340.

### Church Notices.

890	mday	onday	vesday	ednes.	hursd.	riday	turd.	890	mday	onday	vesday	ednes.	harsd.	riday	turd.
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VPDVOV	DISTRICT-THIRD ROUND.
VERNON	DISTRICT-THIRD ROUND.
Vernon sta	
Chillicothe cir.	June
	June 1
	June 2
Plainview missi	onJune 2
Mangum mis	July
Frazier mis	July i
Seymour sta	July 1
	uanahJuly 2
	irAu
	Aug
	rence will meet at Childress.
	the following Sunday, the
Bishop Key has	promised to be with us then.
	JERONE HARALSON, P.

, ,	vey.	has	prom			HAI			
C	UE	RO	DIST	RICT	-TI	HRD	Rot	ND.	
			na						

Edna cir. at EdnaJune
Beeville mis, at Rickman June 14,
Hallettsville cir. at county line June 21,
Williamsburg cir, at HopeJuly 5,
Wealder cir, at ShinerJuly 12.
Leesville cir. at Floyd's chapelJuly 19,
Weesatche cir. at July 26,
Clear Creek cir. at August 2.
DeWitt cir. at August 9.
District conference will be held in Gonzale
June 25 to 29. Opening sermon Wednesday nigh
by Rev. J. T. Williamson, of Cuero, followed 1
the sacrament of the Lord's supper. Recording
stewards will please have their books present
D I Deser D P

1	R. J. DEETS, P. 1
1	TERRELL DISTRICT-THIRD ROUND.
	Farmersville sta May 31, Jur Floyd cir, at Concord June McCleadon cir, at Allen's Chapel June 14 Terrell sta June 21 Merritt cir, at Verona June 28 Nevada cir, at Josephine July Poetry cir, at Bright Star July 12 Wills Point sta July 12
	Kennp cir, at Telosa.         July 26           Kaufman sta.         Aug           Forney cir, at Lone Star.         Aug 9           Mesquite cir, at Pleasant Ridge.         Aug 16           Rockwall and Royse, at Rockwall         Aug 30           Garland and Duck Creek.         Aug 30           Allen cir, at         Sept           Roberts mis, at         Sept 13

И	Roberts mis, at Sept 13,
1	W. L. CLIFTON, P. E.
	AUSTIN DISTRICT-THIRD ROUND.
	Austin, Twenty-fourth StreetJune 14,
	Austin, First StreetJune 14.
	Manchaca cir. at Moore's School-house. June 21.
	District Conference, at Weimar June 26-
	Merrilltown, at July 5
•	Webberville, at July 12.
	Bastrop staJuly 19,
	Cedar Creek, atJuly 26,
٠	Austin, Tenth Street Aug 9.
١	Winchester, at ——, Aug 16,
١	
	Flatonia staAug 30,
٠	
٠	Weimar, at Sept 10,
٠	
	LaGrange sta Sept 20,
	E. S. SMITH, P. E

1	LaGrange staSept 20, 21
1	E. S. SMITH, P. E.
۱	
1	SAN MARCOS DISTRICT-THIRD ROUND.
	Luling cir. at Prairie Lea5th Sun in June
	Harwood cir, at Soda Springs 1st Sun in July
	Elm Grove mis, at Lytton Springs, 2d Sun in July
	San Marcos cir, at Center Point 3d Sun in July
	Lockhart cir, at Harrison's Church,
	Tuesday after 3d Sunday in July, 2 p. m
	Kyle cir, at Buda 4th Sun in July
	Dripping Springs mis, at Onion Creek
٠	Camp Ground, Tues after 4th Sun, 2 p.m
	Blanco mis, at Kendalia1st Sun in Aug
	Blanco sta, at Flat Creek, Tuesday
	after 1st Sun in Aug, 2 p. m
	Seguin mis, at Nockenut 2d Sun in June
	Belmont cir. at Thomas' S. H 3d Sun in June

	-
SAN ANTONIO DISTRICT-THIRD ROUND.	
Boerne cir	e
Kerryille	
Sabinal cir June 1 Bandera 4th Sun in June	e
Devine5th Sun in Jun	e
Pleasanton cir	2
Pleasanton cir	v
Del RíoJuly 1	ò
Del Rio	v
Eagle Pass, at Brackett July 1	4
Eagle Pass, at Brackett July 1 Amphion cir	٧.
Montel 4th Supin Jul	v
Carrizo Springs July3 Ingram mis 1st Sun in Au	0
Ingram mis 1st Sun in All	œ
San Antonio	52
Tenth Street Ang 1	2
Tenth Street Aug 1 The San Autonio District Conference will con	-
vene Thursday before fifth Sunday in June, at	9
a. m., at Devine.	
a. m., at Devine.  B. HARRIS, P. E.	
WEATHERFORD DISTRICT-THIRD ROUND.	
Lipan cir, at Big Valley May 27, 2 Weatherford sta. May 31, June Garden and Strawn, at Strawn. June 4,	8
Weatherford sta May 31, June	1
Garden and Strawn, at StrawnJune 4,	5
Barton's Creek mis, at LibertyJune /.	0
Eastland cir. at GunsightJune 14, 1	5
Breckenridge, at Shady GroveJune 21, 2	2
Springtown and Goshen, at Agnis June 28. 2	9
Whitt and Jacksboro, at Bethesda July 2.	3
Vineyard City mis, at FairviewJuly 5.	G
Boonville cir. at New HopeJuly 8.	9
Finis cir. at FinisJuly 12. 1	3
Graham sta. July 15, 10 Crystal Falls mis, at — July 19, 2	6
Crystal Falls mis, at July 19, 2	)
Palo Pinto and Mineral Wells cir. at - July 23, 2	4
Garvin cir, at July 26, 2	7

i	Palo Pinto and Mineral Wells cir, at - July 25, 24
1	Garvin cir, at —
	B. M. STEPHENS, P. E.
	SAN SABA DISTRICT-THIRD ROUND.
	Mason stalst Sun in June
e	Llano sta2d Sun in June
ĥ	Junction City mis
	Sherwood mis Wednesday after 3d Sun in June
S	San Angelo sta4th Sun in June
	Garden City mis4th Sun in June
	Menardville and Paint Rock,
-	Tuesday after 4th Sun in June
	Brady cir5th Sun in June
•	Richland Springs mis1st Sun in July
	San Saba sta
	Cherokee mis
d	Pontotoe cir3d Sun in July
n	Fredonia cir3d Sun in July
•	District conference will meet at Brady, Thurs-
	day morning before fifth Sunday in June, Sermon
	Wednesday night before by Rev. J. B. Denton.
s	followed with the sacrament. Recording stew-
	ards must have the quarterly conference journals
	on hand. M. A. BLACK, P. E.
e	on hand.  M. A. BLACK, P. E.
i	SAN AUGUSTINE DISTRICT-SECOND ROUND.
	Martinsville mis, at Venice1st Sun in June
s	Beckville cir. at EbenezerJune 7. 8
e	Beckvine cir. at Ebenezer

Hemphili misJune 14, 15
Sexton cirJune 15, 16
Shelbyville cirJune 21, 22
Center and Timpson June 28, 29
Center and Timpson
District conference will convene at Center, June
26th, at 9 o'clock a. m. J. W. JOHNSON, P. E.
WAXAHACHIE DISTRICT-THIRD ROUND.
Italy cir, at Hamlet May 31, June 1
Irene cir, at BrandonJune 7. 8
Bristol cir, at Hines' ChapelJune 14, 15
Rice and Chatfield cir. at Chatfield June 22, 28
Waxahachie sta, at WaxahachieJune 28, 29
Oak Cliff sta, at Oak CliffJuly 5, 6
Reagor cir, EbenezerJuly 12, 13
Avalon cir
Sims and Glenwood cirJuly 26, 27
Waxahachie cirAug 2.3
Red Oak cir, Bluff Springs Aug 9, 10
Lancaster and Ferris cir, at Bluff Springs . Aug 11
Wesley and Rusk cir
District conference will convene at Oak Claff
July 3, at 9 o'clock a. m. Recording stewards will
please have questorly conference journals present

please have quarte for inspection.	E. L. ARNSTRONG, P. E.
GATESVILLE	DISTRICT-THIRD ROUND.
	New Hope2d Sun in June
	Pleasant3d Sun in June
Crawford and Vall	ey Mills cir. at Valley Mills
	t 2 p. m., before 4th Sun in June
Meridian sta, at Gr	rapevine5th Sun in June
Bee House cir, at F	evant
Copperas Cove cir,	at Rock Church. 2d Sun in July
Lampasas cir. at N	aruna 3d Sun in July
Killeen cir. at Ples	sant Hill4th Sun in July
McGregor cir, at St	ockton1st Sun in Aug
Jonesboro cir, at -	
Shire of at	
Henson Creek cir.	at5th Sun in Aug
The district con	ference will convene at Valley
	the 18th of June, at 5 p. m.
The pastors will pl	ease see that the quarterly con-
ference journals a	re present for inspection. The
conference sermon	will be preached by J. G. Put-

ference journals are present for inspection. The
conference sermon will be preached by J. G. Put- man, Wednesday, at 7:30 p. m.
E. A. BAILEY, P. E.
E. A. DAILET, F. E.
A DATE OF THE PARTY OF THE PART
ABILENE DISTRICT-THIRD ROUND.
Baird cir, at Cedar Grove May 31, June 1
Albany staJune 7, 8
Big Springs, at MidlandJune 14, 15
Anson cir, at FairviewJune 21, 22
Cisco staJuly 5, 6
Haskell mis, at BrushyJuly 12, 13
Abilene mis, at July 19, 20
Sweetwater cir, at MulberryJuly 26, 27
Snyder mis, at Browning's July 30 Roby mis, at White Flat Aug 2, 3
Stonewall mis, at —
Abilene sta Aug 9 10
Abilene sta Aug 9, 10 District conference will convence in Cisco.
July 2, 1890, at 2:30 p. m. Rev. J. H. Chambliss
will preach the opening sermon Wednesday,
July 2, at 8 p. m. John A. Wallace, P. E.

DISTRICT-THIRD ROUND.
1st Sun in Jun
2d Sun in Jun
4th Sun in Jun
5th Sun in Jun
3d Sun in Jul
ll be El Paso, Texas, in care of W
J. M. STEVENSON, P. E.

	Abbott cir, at Bell Springs 2d Sun in June
П	Itaska cir, at Itaska3d sun in June
	Fort Worth cir, at Crowley 4th Sun in June
- 1	
- 1	Grandview cir, at Roberts Chapel.5th Sun in June
. 1	Arlington and Village Creek cir. at
1	Thomas' Chapel, 1st Sun in July
ā 1	
9	Marystown cir. at Fairview2d Sun in July
8 5 2 9 6 3 0	Alvarado sta
9 i	Hillsboro sta4th Sun in July
Ξ1	
a l	West cir, at Wesley
6 I	Whitney cir, at Badgett's Chapel 2d Sun in Aug
9.1	
21	Mulkey Memorial sta Thursday, 8 p. m., Aug 14
90	J. FRED COX. P. E.
7 I	
3	
9	CORPUS CHRISTI DISTRICT-THIRD ROUND.
0	COMI CO CHIMEIT PIBINIO, THIRD ROUND.

7	J. FRED COX, P. E.
3	CORPUS CHRISTI DISTRICT-THIRD ROUND.
1	Oakville and Tilden cir, at San Miguel June
9	Rancho cir at Union Valley June
	Goliad staJune 2
-1	Beeville and Rockport cir. at Beeville June 2
-1	Kenedy cir. at Pleasant GroveJuly
-1	Lavernia cir, at Sandy ElmJuly
- 1	Wesley cir, at ShilohJuly 1
5	Lagarto cir, at RamirenaJuly 2
5	Helena cir. at EscondidaJuly 2
2	Corpus Christi sta
ā	Corpus Christi sta. ALANSON BROWN, P. E.
3	
_	

Corpus Curion starr	ALANSON BROWN, P. E.
WACO DISTR	ICT-THIRD ROUND.
Corsicana cir, at Grap Waco-Fifth Street	e Creek June 14, a June 14, a June 21, 2
Lorena, at Oak Grove.	June 23, 8 p r June 28, 2 July 5,
Thornton, at Steele's C	ill July 5, ill July 12, 1 reek July 19, 2 ille July 23, 3 p n
Oeneville, at Shiloh	July 26, 2 Aug 2, view Aug 9, 1
East Waco, at Friends Cotton Gin, at Forest	hip Aug 16, 1
Wortham, at Woodlas	nt

	East Waco, at Friendship Aug 16, 17 Cotton Gin, at Forest Glade Aug 23, 24 Kerens, at Prairie Point Sept 6, 7 Wortham, at Woodland Sept 13, 14 Remember the district conference, June 19, SAM P. WRIGHT, P. E.
	BEAUMONT DISTRICT—SECOND ROUND, Beaumont sta. May 2!, June 1 Sabine Pass mis June 7, 8 Liberty cir. June 14, 19 Livingston cir June 23, 22 Remember, brethren, on this round delegates to the district conference will be elected. F. J. Browning, P. E.
ı	MONTAGUE DISTRICT-SECOND ROUND.

	JEFFERSON DISTRICT-THIRD ROUND.
e	Jefferson sta 3d Sun in June
e	Pictsburg sta 5th Sun in June
8	Pittsburg sta
e	Queen City cir. at Evergreen 2d Sun in July
e	Queen City cir, at Evergreen2d Sun in Jul Coffeeville cir, at Centre3d Sun in Jul
2	Kelleyville cir. at Avinger 4th Sun in July
v	Kelleyville eir, at Avinger 4th Sun in Jul Daingerfield eir, at Beldon 1st Sun in Augus
0	Kildare cir, at —
y 4	Linden cir, at Union chapel 3d Sun in Augus
	Texarkana stath Sun in Augus
y	Texarkana sta
y y y	Eylan cir, at —
0	Mt. Pleasant cir, at 2d Sun in Septembe
g	The district conference will convene at Pitrs
K	burg, June 26, at 2 o'clock p. m. Opening ser
2	burg, June 26, at 2 o'clock p. m. Opening ser mon, 8 p. m. C. B. Fladger, P. E.
1-	
9	GAINESVILLE DISTRICT-THIRD ROUND.
	Denton Stree
	Broadway June 28, 2
	Gainesville cirJuly 1
	Dexter cir
8	Maryville cirJuly 19, 2
1	Rosston cir July 2
5 8 5	Boliver cir. July 2 Decatur cir. July 2
8	Decatur cir July 2
5	Decatur staJuly 27. 2
10	Aurora cir. July 2 Dentou cir. July 3
9	Denton cirJuly 3
3	Mt. Springs
6 9	Aubrey cir August
9	Aubréy cir August District conference at Denton sta July 3,
3	C. L. BALLARD, P. E.
0	
4	GEORGETOWN DISTRICT-THIRD ROUND.
3	OROHOLIOWA PRINTER THE ROUNG

July 2, 3	Mt. Springs
July 5, 6	Aubrey cir
July 8, 9	District conference at Denton sta July
ily 12, 18	C. L. BALLARD, P. E
ly 15, 16	- C. II. Daniano,
ly 19, 20	anapanamus promotom m
ly 23, 24	GEORGETOWN DISTRICT-THIRD ROUND.
ly 26, 27	Rogers cir. at Rogers June 14
, P. E.	Florence cir, at Sunny LaneJune 28.
	Burnet sta, at BurnetJuly
	South Belton, at Center Lake July 12
SD.	Corn Hill and Salado, at Owen's
in June	school-houseJuly 19.
in June	North Belton, at Cedar Creek July 26
in June	Temple sta, at TempleJuly
in June	Liberty Hill and Leander, at Liberty Hill. Aug
in June	West Correctown of
in June	West Georgetown, at ————————Aug 6 Bertram and Horeb, at Mount HorebAug 9,
	Bertram and Horeb, at Mount Horeb Aug s,
in June	Bartlett eir, at BartlettAug 16,
in June	Round Rock, at camp-groundAug 23.
in July	Taylor sta, at TaylorAug
in July	Jonah cir, at Berry's Creek Aug 30,
	Marble Falls, at Sept 6
in July	Georgetown, at GeorgetownSept
in July	Belton sta at Belton Sept 13,
in July	District conference will meet at Salado
Thurs-	Thursday, before the fourth Sunday in June, a
Sermon	o'clock. HORACE SISHOP, P. E.
Denton.	Tronaca disnor; it is
g stew-	DONILLA DISTRICTOR Second Description
ournals	BONHAM DISTRICT-SECOND ROUND.
** **	11

UND.
nd June 1 to district pers to be Y, P. E.

roussoro and rrestor	
	May 31, June 1
Denison cir	
nowe cir	June 7, 8
Pilot Grove cir	June 14. 15
Anna mis, at Stiffs Ch	apelJune 21, 22
	w. D. Mountcastle, P. E.
	W. D. Mochicaetan, x. m.
PARIS DISTR	ICT-SECOND ROUND.
Dalby Springs cir	June 7, 8
Ingersoll mis	Inne 14, 15
You Douten ola	Inno 15 10
New Boston Cir	June 15, 16
Clarksville mis	June 21, 22
Clarkeville eta	
	June 22, 23

arksville mis			
District confe	propes will o	on vone in Pe	rie Lamar
venue. Thurs			
pected.	, v,	J. R. WAG	ES, P. E.
perion.			,
DALLAS	DISTRICT-	SECOND RO	OUND.
chran and C			
ethel cir			
wisville cir.			
nithfield cir.		4th S	ua in June
The delegate			

lected this round.	T. R. PIERCE, P. E.
PALESTINE DISTR	ICT-SECOND ROUND.
acksonville mis	
-	

CAMERON DISTRICT-SECOND ROUND.
anville, at Purser Chapel May 31, June 1
willa cir, at Lebanon
FRED L. ALLEN, P. E.
JEFFERSON DISTRICT-SECOND ROUND.
ount Pleasant cir, at2d sun in June
C. B. FLADGER, P. E.

	C. B. FLADGER, P. E.
Sulphur Bluff	DISTRICT—SECOND ROUND  1st Sun in June 2d Sun in June 3d Sun in June
_	GEO. T. NICHOLS, P E.  DISTRICT-SECOND ROUND.
Eagle Lake cir, at Ale;	yton May 31, June 1

Hempstend sta	cirJune 14, 15
Independence	C H. BROOKS, P. E.
GALVESTO	N DISTRICT-SECOND ROUND.
Richmond and	WhartonMay \$1, June 1 H. V. PHILPOTT, P. E.
TVIED	DISTRICT -SECOND ROUND

Grand Saline, at Center.....

New York, at Oak Grove Lawndale, at Philips' Chape	
CALVERT DISTRICT-	SECOND ROUND.
Rogers Prairie mis, at ———————————————————————————————————	June 7, 8
Millican and Wellborn, et Mi	

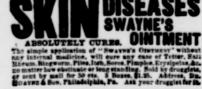
May 31, June 1

	H. M. SEARS, P. E.
GAINESVILLE	DISTRICT-SECOND ROUND.
Mountain Springs	May 31, June 1 cir. June 7, 8 June 14, 15 C, L, BALLARD, P. E.
MARSHALL I	DISTRICT-SECOND ROUND.

Henderson cir, at-			June 7, 8
The district confer			
on Thursday, 9 a. m.,	June 26th	and emb	race the
5th Sunday. Delega	tes will	be elected	on this
round.		T. P. SMITH	, P. E.
HUNTSVILLE DI	STRICT-	SECOND RO	UKD.
Madisonville cir, at	Elwood	May 3	1. June 1

Henderson sta, at Henderson ...... May 31, June

J. C. MICKLE, P. E. DISEASES



As to the great virtues of "Swayne's Cintment," we sre permitted to refer to the Publishers of the TEXAS CHRISTIAN ADVOCATE.

### UNANSWERED LETTERS.

May 7.—J M Bond, has attention. W A Coppedge, sub. T T Booth, sub. J N Hunter, subs, Albert Little, subs. J M Mills, subs. I M Woodward, subs. I Z T Morris, sub. J D Crockett, sub and change. Chas A Hooper, sub. J T Stanley, sub. G H Collins, has attention. W L Harris, sub. A P Payne, subs. J M Hackett, change. R Raymond, subs. R F Dunn subs have attention. A B Trimble, sub. B F Gassaway, sub. J H Trimble, sub. C C Armstrong, sub. Marion Mills, subs. W E Rector, sub. W S P McCullough, sub. S J Franks, subs. H B Henry, subs. J White Davis, subs. Jas Hammond, sub. A C Bigg, sub. W R Stockton, subs. J H Morris, subs. J G Gilbert, subs have attention. W T Ayers, correction made. G S Sandel, subs have attention.

| Bigg | Str. | June 16, 15 | June 16, 15 | June 17, 15 | June 18, 15 |

Simpson, subs. O T Hotelkiss, subs. S H Morgan, sub at price named. G W Langley, subs. Mrs C G Shutt, subs: thanks.

May 14—J T Smith, subs have attention. E M Myers, subs. Sam'l Morris, sub. T T Booth, sub. Chas irvin, sub. W H Harris, sub. G B Culpeper, sub and change. Sam'l Weaver, sub. U J Morton, subs. W L Harris, sub. W K Simpson, have added the name. J J Canafax, sub. W W Horner, sub. C E Statham, sub, R S Gorsline, sub. at half price. D P Cullen, sub. G C Hardy, subs; will straighten the matter. R N Brown, sub. Albert Little, sub at half price. W F Graves, subs. S J Franks, sub. A E Butterfield, sub. May 15—J F Follin, subs. A B Ward, subs have attention. W D White, sub. C A Evans, subs. I N Reeves, sub. J J Harris, will stop the paper. J D Hudgins, tubs. J D Hudgins, has attention. J W Horn, subs and change. R J Fort, subs. J S W M Leatherwood, sub stopped. J B Minris, subs J H White, subs. R C Hicks, subs. C W Daniel, subs. C Rowland, subs. J B Gober, sub: W M Leatherwood, sub stopped. J B Minris, subs. J H White, subs. R C Hicks, subs. C W Daniel, subs. C Rowland, subs. J B Gober, sub: W M Jeaniel, subs. C Rowland, subs. J B Gober, sub: W M Jeaniel, subs. C Rowland, subs. J B Gober, sub: W M Jeaniel, subs. C Rowland, subs. J B Gober, sub: W Daniel, subs. C Rowland, subs. J B Gober, sub: W Daviel, subs. D J W West, sub. C B Field, sub. J D Burke, sub and change. J F D Denton. sub. E M Myers, subs. C B Field, sub. J D Burke, sub and change. J F D Denton, sub. B M Mright, sub. B A Thomasson, sub. T B Vinson, sub. T J Milam, subs. A G W Langley, subs: W enter the name for one year on terms mamed. A B Kendall, sub. H A J Anderson, sub. A L P Green, subs. G W Templin, subs. G D Wilson, sub. Geo M Calbon, subs. B M Morris, sub. C M Keith, sub. J M Sitton, subs. G B Culpepper, subs. J L Kennedy, subs. G C Littlepage, subs. J L Kennedy, subs. G C Littlepage, subs. J L M Groves, subs. May 21.—J T Browning, subs. Geo B Culpepper, sub. A T Culbertson, sub. F M Winburn, sub. Z Parker, sub. Samuel Morris, sub.

DI

### DISTRICT CONFERENCES.

The San Antonio District Conference will convene Thursday before the fifth Sunday in June, at 9 a. m., at Devine. B. HARRIS, P. E.

To the Preachers of Austin District, Texas Con-DEAR BRETHREN—As soon as your delegates to the district conference are elected, please let me have their names, so that I can provide for their entertainment. Please give me the names of any others, not delegates, who expect to attend from your respective charges. Fraternally, T. B. Graves.

WEIMAR, Texas, May 14. To the Preachers and Laymen of Chappell Hill District Conference:

All who expect to bring their families or horses to the district conference, or expect to be provided with horses, will please notify me at once. W. T. KEITH. HEMPSTEAD STATION, TEXAS.

Florence charge, Northwest Texas Conference, protracted and camp-meetings: At Florence, commencing Sunday night, June 8th, Rev. C. Rowland to assist. At Sunny Lane, camp-meeting, Friday previous to fifth Sunday in June. At Providence, camp-meeting, fourth Sunday in July and first Sunday in August. At Pleasant Grove, second Sunday in August. At Oakalla, fourth Sunday in August. Brethren, Christian workers, ministersall who possibly can—please come over and help us. We need much prayer and work. Samuel Morriss.



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ELAINE. A Love Song. - Van de Water. 50 cts
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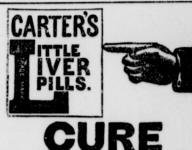


### HEALTH AND BEAUTY.

Swift's Specific has cured my little niece of white swelling of the worst type. More than twenty pieces of bone came out of her leg. She was not able to walk for eight months, and was on crutches a year. The doctors advised amputation, but I refused, and put her on S. S. S. She is now as well and playful as any child. MRS. ANNIB GEESLING, Columbus, Ga.

Treatise on Blood and Skin Diseases mailed

SWIFT SPECIFIC Co., Drawer 3, Atlenta, Ga.



## sick Headache and relieve all the troubles incl-led to a billious state of the system, such as Dizziness, Nausea, Drowsiness, Listress after sating, Pain in the Side, &c. While their most remarkable success has been shown in curing SICK

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

ine bane of so many lives that here is where we make our great boast. Our pills cure is shile others do not. Carren's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vals at 25 cents: five for \$1. Sold everywhere, or sent by mail

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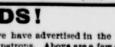
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most advanced stages of the disease, will permanently cure every uncomplicated case. It is foolish and dangerous to be without this never-failing remedy at a time when every one is exposed to such serious liabilities. A valuable lecture on nervous prostration sent free to any address by The Peruna Medicine Co., Columbus, Ohio.

### Devotional.

MY GRIEF AND I. BY L. H. C.

"Another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, follow me, and let the dead bury their dead."

My grief loud clamors at the gate, Rise, open thou; Henceforth I would abide with thee; Not so; I cry, stand thou and wait; Leave work my Master lays on me.

Nor may I let thee bide with me, Though thou art mine;
My heart can now no room afford;
Ere thou didst call came One, and He
By right divine
Laid claim to all, and spake as Lord.

"Leave thou the dead unto the dead;

The grief deny:
The living work, the living need,
Make thou thy loving care instead.
Behold, 'tis 1;
Fear not to follow where I lead.''

### MANLY CHRISTIANITY.

To be manly is to be strong, and if we would be really strong we must be stead-fast in the faith, and constantly watch against all that would lure us from it. Some people, nowadays, seem to imagine that it is very manly to parade their doubts about the truth of the Bible and to sit in judgment on the oracles of God. To do so seems so honest, so intelligent, so in-dependent; but is it so? Every anxious seeker after truth is sure to meet with doubts and difficulties in religion, and they are to the mind like gymnastic exercises to the body—a means of expanding our mental and spiritual energies, and developing our moral strength. But to be content to live in an atmosphere of uncertainty about matters of the deepest mo-ment to ourselves and others, and never to strive to rise out of it, this is a proof of weakness of character, while it imperils

our eternal safety. In fact, indecision in religion, whatever may be its cause, is decidedly unmanly. "A double-minded man," writes St. James (i, 8), "is unstable in all his ways." One who cannot make up his mind as to what course he will take in life, and which master he will serve, but is always halting between two opinions, is sure to act feeble and inconsistently. Men will have no confidence in either his judgment or his principles. Belonging distinctly to neither the church nor the world, he is viewed with suspicion by both. Tossed about by opposing currents, he is ready to be carried down by the treatment.

What does this mean? Have you thought that this particular rejection

means anything? It does mean, first of all, increased hardness of heart, just as the continued press-ure upon the tender skin produces the horny callus, so the constant pressure of God's truth upon the heart, if resisted, brings on insensibility, and at length deadness. To go to sleep when freezing to death: to lie unconscious on the edge of a pit; to have paralysis steal over your body-these are cases of insensibility. Are they desirable? Is this hardness of heart, this paralysis of the soul, a better

This rejection means also the increase of pride and self-will. The resistance of constraint means always the increase of self-confidence. In a good cause this is well. Here there is no development of oak-like strength, but only the brittleness

of the pipe-stem.

This continued rejection results in an increased devotion to the world as the summum bonum: Two worlds are before us; rejecting one, we of necessity choose the other. What harm is there in this devotion? Jesus says: "Ye cannot serve God and mammon." Beware of filling the heart with that which must be cast out ere Christ can enter. The besetting sins are upon us with increased force. Indulgence in them has been resorted to in order to drown the voice of the Spirit.

Its symptoms begin in spring and early summer. They resemble the symptoms of malaria very closely. It is a prolific source of paralysis, sunstroke, apoplexy, insanity, hysteria and insomnia. The strong and weak of both sexes are alike its victims. Creeping rigors, slight, chilly feelings and cold sweat, especially at night, tired feelings, drowsiness, mental confusion, despondency, morbid fear, weak back, palpitation, etc. No one who has any or all of the above symptoms should neglect to get Pe-ru-na and use it faithfully until they entirely disappear. It is a perfect remedy for this condition. As the hot weather, with all of its depressing effects, approaches, Pe-ru-na invigorates and tones up the nervous system, averting nervous prostration in all of its various forms; and, taken in the most advanced stages of the disease, will permanently cure every uncomplicated Leave them all, good, bad, and indifferent,

God calls his disciples to be separate from the sins of the flesh and from conformity to the world. Many who are on their guard against the uprisings of sin within are not equally careful to avoid needless contact with a world that is and always has been, the foe of godliness and spirituality. We are more and more persuaded that secularism is the worst foe of holiness, not so much for the sin it openly brings in as for the God it actually openly brings in as for the God it actually openly brings in as for the God it actually leaves out. The worldly spirit is negatively atheistic. Its plans, its culture its pursuits, its pleasures, its ambitions, its philosophy—all are godless. It is full of the idols which Francis Bacon quaintly classified as those of the den, the tribe and the market-place. Worldliness is so much the more seductive and ensnaring because it presents so little that is grossly because it presents so little that is grossly and repulsively sinful. And yet it remains true that sensuality and carnality do not more surely leave flesh spots on the white garment than does conformity to the world—"the [objects of the] lust of the flesh, [of] the lust of the eyes, and [of] the pride of life are not of the Father."—Rev. A. T. Pierson.

### Marriages.

GARWOOD—NUGENT—In the village of Midly, Montgomery county, Texas, May 14, 1890, Col. J. L. Garwood and Miss Mollie S. Nugent, Rev. Geo. Chris. Stovall officiating. Contracting parties reside in Montgomery county.

RAMEY—WRIGHT—At the residence of the bride's father, in the town of Dublin, May 15, 1890, by Rev. U. J. Morton, Mr. Wm. Raney and Miss Mary A. Wright; all of Erath county, Texas.

no more.

G. D. Willson.

Skipworth.—Manerva M. Skipworth, the subject of this brief notice, was born in Muhlenberg county, Ky.. March 19, 1826; died April 7, 1820. She was converted in early life and united with the Cumberland Presbyterian Church, in which she lived a consistent member until about five years ago, when she joined the M. E. Church, south, in which she lived a consistent and worthy member until death. I visited her in her last illness, but found her too weak to talk much. Her life was devoted to her Master, and she died in the full triumph of the Christian faith. She leaves a grace-stricken family and many friends to mourn her absence. May our Prince and king bless, comfort, and ultimately bring the stricken family and friends to abide with her in her ciernal home, is the earnest prayer of their brother and pastor.

JOSEPH P. ROLGERS,

family and friends to ablide with her in her elected hall home, is the earnest prayer of their brother and pastor.

RUNYAN.—King Stevenson, infant son of A. H. and Delia Runyan, was born in Alpine, Texas, July 27, 1889, and died May II, 1896. He was a lovely babe—so sweet, so patient. His last litness was not long, but, oh, how severe! On Sunday, May 4th, his parents gave him back to God in the ordinance of holy baptism. We placed his name on the church roli as one of her infant members; but, oh, how sad when, on the following Sabbath, May 11th, we transferred his name to the death-roll and his little body to the tomb to await the call of the trumpet of God to bring him back to life. Just as the rising sun on that Sabbath morn was sending forth its radiant glory on our world, dispelling the darkness and gloom of night, his soul, made spotless through Jesus' blood, released from the suffering body, rose in bright splendor above the darkness, gloon and sorrow of earth, and burst into the glory inefiable and forever. Then, weep not, loving parents, the babe is not dead, but sleeps.

SMITH.—"Mark the perfect man, and behold the

sins are upon us with increased force. Indulgence in them has been resorted to in order to drown the voice of the Spirit. Each time the call to Christ has been rejected, has it not been a little easier to utter an oath? Were there not more charms in the cup, more enticements at the gaming table? Have not the allurements of the dance increased? Was not the Sabbath less sacred? Did not passion have a stronger hold? Has not the grasping, over-reaching propensity been strengthened?

More than all this, here is another rejection of Christ. Does the sinner plead "not guilty" to the previous indictments? Such plea must be unavailing in this instance. Here is the climax of sin. The probability is greatly increased that those who have thus rejected will never come to Christ.—Rev. Geo. E. Hutchings.

THE SOURCE OF LIFE.

Beloved in the Lord, you can even now live upon God himself, and there is no livining comparable to it. You can get beyond all the cisterns and come to the river of the water of life, even as they do in heaven. To live by second causes is a very secondary life; to live on the first cause, is the first of living. I exhort you to do with this with regard to the inspired word. This is the day of man's opinions, views, judgments, criticisms.

CARROLL.—Bro. Minor D. Carroll was born in Sallae county, Ark., July 11, 18:30; moved to Shelby county, Texas, in 18:7. Where he lived until Feb. 23, 1890, when he was then removed by death to the land of the blest. He rests, and his works do follow him. Bro. Carroll was a very useful man in the community where he lived and a leader in the church. He professed religion and joined the church in 1871. A good and useful man has gone to his reward. He was a steward in the m. E. Church, South—a good and setul man has gone friend of the preachers and a liberal supporter of the church. He leaves a wife and six children and a large number of relatives to mourn his loss. Truly a good and useful man bas gone from among us; we all miss him. He was a devoted husband, a kind father and a faithful steward And now we miss his quiet, thoughful face from the family circle, and our hearts grow sad when we see his vacant seat; but we sorrow not as those who have no hope, because after a while we shall meet him with the blood-washed throng in the paradise of God.

SHELBYVILLE, TEXAS.

WIILIAMS.—Sister Minnie Williams was born in Panola county, Texas, Dee, 8, 1876; professed in Panola county, Texas, Dee, 18, 1876; professed in Panola county, Texas, Dee, 18, 1876; professed in Panola county, Texas, Dee, 18, 1876; professed to Sick was born in Panola county, Texas, Dee, 18, 1876; professed to Sick was professed to Sick was professed to Sick was born in Panola county, Texas, Den, 18, 20, 20, 20, 20, 20, 20

SHELBYVILLE, TEXAS.

DENNIS.—Mrs. Amanda Dennis died at her home near Randolph. Texas, April 13, 1890, after an illness of several weeks. Though her suffering was very great, she bore it with Christian fortitude and died peacefully and happy. She never murmured against fod, but every day expressed a willingness to go at his command. She was the daughter of T. S. and Ellen Ross; was born in Alabama, May 17, 1859; moved with her parents to Texas when quite a child; professed religion at twelve years of age; joined the Cumberland Presbyterian Church soon after and lived a faithful member of the same till her death; was married to Geotge Dennis January 5, 1881; was the mother of five children, three of whom had gone on before, waiting to greet her in heaven. No doubt little Ellie and Ethel are left to cheer their papa in this dreary world. She was a quiet, loving, sweet-spirited wife and mother, always ready to make home pleasant. Her greatest desire was to be a faithful follower of our blessed savior. "Blessed are the dead that die in the Lord."

CLOTHIER.—On Wednesday morning, the 14th of May, just as the sun rose to greet the earth, the spirit of Alice, wife of Jno. R. Clother, took its flight to its "Father's house, where there are many mansions." A noble, consistent Christian life could but end in a glorious victory. Allee Pearson (her maiden name) was married the 21st of last November—scarce six months a bride, and but little past twenty-one years of age at her death. Some four or five years ago she gave her heart to Christ, and right loyally did she serve him. Yet it has pleased the Lord to take her heart to Christ, and right loyally did she serve him. Yet it has pleased the Lord to take her away in the midst of her usefulness, where, from our standpoint, she could not be spared. A friend asked her if she would get well. She recovery is complete, and her residence us in that clime where no sickness, sorrow, pain nor death will ever come. Dear Alice, we will not say good-bye, but with heart-broken husband, mother, brothers and sisters take solace in the Christian's hope to meet thee very soon again. Death has made his darkness beautiful with thee. "Oh, death, where is thy stang." Oh, grave, where is thy victory?"

Bro, Clothier.

GARWOOD—NUGENT—In the village of Midly, Montgomery county, Texas. May 14, 1890, Col. J. L. Garwood and Miss Mollie S. Nugent. Rev. Geo. Chris. Stovall officiating. Contracting parties reside in Montgomery county.

RANEY—WRIGHT—At the residence of the bride's father, in the town of Dublin, May 15, 1890, by Rev. U. J. Morton, Mr. Wm. Raney and Miss Mary A. Wright; all of Erath county, Texas. Abbott and Miss Hettle Tate.

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\*\*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 as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money, should accompany all orders.

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about by opposing currents, he is ready to be carried down by the stream much farther from the right and safe course than he ever intended.

James the First of England and the Sixth of Scotland was a man of this stamp. Though conscious of this fatal defect, he is said to have, on a certain occasion, appointed a minister to preach before him who was singularly apt in his choice of suitable texts. The preacher, with the utmost gravity, announced his text as from James the first and sixth, "He that wavereth is like a wave of the sea, driven with the wind and tossed." The witty monarch felt the force of the allusion, and said aloud, "He is at me already." What effect the discourse produced upon his mind we are not told, but it would be well if all waverers would take the warning to themselves."—The Rec. W. Burnet.

ANOTHER SEASON OF OPPORTUNITY REJECTED.

In many products of the sea, driven when the product of the sea of the product of the sea of the product of the sea of the presence of the sea of the product of the sea of the presence of the sea of the product of the sea of the presence of the sea of the sea of the presence of the presence of the sea of the sea of the presence of the presence

RICE.—Mrs. Polyxena Rice was bern in Warren country. Tenn., March 8, 1873, was married to Mr. J. H. Rice Dec. 23, 1856, moved from Tennessee to Burnet, Texas, in 1857, and from themee to Robinson country. Texas, in 1850, and back to Burnet country in 1874, and died of cancer at her home in great beace. May 2d, 1890. Sister Rice was converted and joined the Methodist Church in early life, and those who have known her all along the jointney of life say she was a most consistent Christian. When the writer made her acqualitance, hearly four years ago, she was ripening for heaven, with the fearful and dreaded disease, cancer, preying upon her vitals. She was yet cheerful and continuously happy in the love of God. She knew the end was not far, but she feared it not; and as she drew nearer the river of death her faith grew stronger and her visions of heaven brighter. It was a gracious privilege to visit her during her last struggles with life. As she waited at the markin heaven's gates would swing open and floot her soul with light and love and peace. It was not my privilege to witness her departure, but Bro, Rice told me how she died: "In perfect peace she died." After budding all present forewell, Bro, Rice asked her if she was going to heaven. She said: "Oh, yes, and I want you to go, too." And the last words that her mortal lips intered were "Glory, glory." She Jeaves a husband, one son and one daughter, but they "know where to find her." May God help hem to so live that they will meet her in heaven.

R. H. Simprox. nut they "know where to find her." May God nelp hem to so live that they will meet her in neaven. R. H. Simpson.

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GIEBONS.—The subject of this brief sketch, Mrs. Jennie Gibbons, was born November 12, 1839, and died at her home near Red Oak, Ellis county, February 8, 1830. She married, early in life, Rev. R. B. Womack, a minister of the M. E. Church, and itinerated with him till his death occurred in 1875. On January 1, 1879, she was again married to Jas. J. Gibbons, one of Ellis county's most influential farmers. The fruit of this last union was a daughter, who survives. During her first widowhood, which covered the period of four years, she made her home with Rev. C. H. Barker, near Midlothian. In her death, the world has lost one of its most fragrant flowers, the church a bright and shining light, and a happy home its guardian aungel—a loving, tender, devoted mother. Sweet friend, gentle sister, in planting this simple flower on your lowly grave, love also plants the vow to water it with the tears of remembrance, and while thy gentle voice is silent and thy wearied form at rest, we are left the assurance that the world is better for your having lived in it.

MIDLOTHIAN, TEXAS. MIDLOTHIAN, TEXAS.

HARDEE.—Charles C. Hardee was born in Rusk, Cherokee county, Texas, March 21, 1869, and died in Van Zandt county, Texas, March 21, 1869, and died in Van Zandt county, Texas, after a short illness, February 11, 1890. The writer of this notice was summoned to the bedside of our dear young brother, who expressed his desire to see and converse with him concerning his spiritual state. The impression that he would not recover was entertained by him at the commencement of his illness and now that he felt his end was near he wished to be with his pastor and tell him, as well as others, of his prospects for the future world, which he did in a very satisfactory manner. Although suffering much physical pain, he conversed freely. When asked if he was afraid to die, he quickly replied: "No, no; my trust is in Jesus and his blood." He gave many assurances of his readiness to die. Bro. Charlie became a member of the M. E. Church in early life. He was a devoted son and affectionate brother and a true and loyal member of the church of his choice. He leaves a widowed mother, brothers and sisters to mourn his loss. M. G. JENKINS.

choice. He leaves a widowed mother, brothers and sisters to mourn his loss. M. G. JENKINS.

VANWAY.—Henrietta Vanway was born in Wilkerson county, Texas, in early life, with her father; married Isaac Wilson in Red River county, Texas, in 183, who died in 1844, leaving five children. She was afterward married to Rev. A. L. Patterson, a local preacher, who died in 1850, leaving her two children. The married R. S. Vanway in 1863, who died in 1886. She was converted at her home, in Red River county, in 1888, and joined the M. E. Church, South, under the ministry of Rro. Duncan, and lived a consistent Christian till the day of her death, Feb. 20, 1890. She was not only a Christian in mane, but was decidedly plous, especially during the last years of her life, she suffered a great deal. For hearly two years she had been confined to her room with rheumatism, which paralyzed her body to a great extent. Her mind retained its vigor and she seemed to ripen as she approached death. She was among the first members of the Methodist Church in this county. Her house was a home for the preachers. She bore her sufferings with patience, and when the friends saw death approaching an old negress who had been her servant caught her in her arms and said, "Oh! the sting of death." Sixter Vanway replied, "My savior passed this way: let me pass, too." We would commend to the children and grandchildren the God who enabled Sister Vanway to triumph over the last enemy.

B. Gober.

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REV. BEN. IRVIN.

REV. BEN. IRVIN.

Rev. Ben. Irvin was born in Sabine county, Texas, Sent Charlotte Nickols, daughter of the About Art William of the About Art William of the About One year. She seemed to be conscious of the rapproaching dissolution and told March 1, 1890. Bro Irvih leaves a wife and six children to mourn his loss. His sickness was not long, but very severe. Most of the time to was not conscious; but when he was he seemed to have no lears of death. Bro. Irvih stather was a preacher in the early days in East Fexas, and I thus for this they have the carlotte was not conscious; but when he was he seemed to have no lears of death. Bro. Irvih stather was a preacher in the early days in East Fexas, and I thus for this they have the carlotte with those loved ones. "For if we be latered than 1,500 and 1,500 and



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## The Liver

the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a slug-gish liver; but a far safer and more effective

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### Act Well

on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons,"C. F. Alston, Quitman, Texas. "Whenever I am troubled with constipa-tion, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.
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the use of Ayer's Pills as a remedy for bil-lousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since." - H. W. Hersh, Judsonia, Ark.

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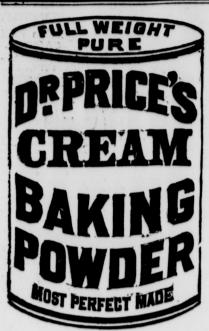
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Georgetown District. DEAR BRETHREN: Please heed the fol-DEAR BRETHEN: Please need the lol-lowing: Send at once the names of dele-gates and local preachers to Capt. T. E. Woods, Salado. Also state those who will come by rail (if any). State also if wife or daughter will accompany you. Those coming by rail should be in Belton Wednesday, 25th June, so that convey-ance can take them to Salado that night. Please now be prompt, as time is short. G. W. GRAVES.

GEORGETOWN, TEXAS.

San Marcos District. Will all the preachers of San Marcos district send me the names of delegates (and Sunday-school officers who will attend). Also let me know if they, or any of their men, intend bringing their wives.

J. T. STANLEY, P. C.

LULING, TEXAS. Jefferson District.

Pastors in Jefferson district, North Texas Conference, will please write me at once giving the number and the names of all the delegates from their respective charges; also if any are to bring wives or daughters. State how many, so we can make provision for their entertainment.
We expect to make your stay with us pleasant, so do not fail to give us all the needed information. Conference convenes T. J. MILAM, Pastor Pittsburg Station.

To the Delegate and Preachers of Cuero District, West Texas Conference:

All delegates coming by private conveyance to the District Conference at Gonzales, June 25th, will please inform me at once at Gonzales.

GONZALES, TEXAS. To the Preachers of Sherman District:

DEAR BRETHREN: Please send me names of delegates immediately. Give official relation of each. If any aim to come by private conveyance please let me know.
All visitors will be provided for who will notify me of their coming, S. A. ASHBURN.

WHITEWRIGHT, TEXAS.

Marshall District. All who expect to bring their lady friends with them, or come by private conveyance to the District Conference at Overton, Rusk county, Texas, please drop Bro. J. K. Martin at Overton a postal notifying him of the fact so they may be provided for. C. H. SMITH.

To the Members of Beaumont District Conference: BRETHREN: Those of you who contemplate bringing your wives and also those who expect to come by private conveyance please notify me at Woodville by the 15th of June. J. C. H. McKnight, P. C.

The publishers of the Advocate are frequently asked by its readers as to the reliability of different firms who advertise with us. So often has this inquiry been made of us in regard to the well-known jewelers, C. P. Barnes & Bro., that we take this public manner to answer all at once, and thereby save the time of writing so many letters. This note will, also serve as a reply to those who may now be thinking of writing to us

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This General Conference unreservedly adopts this utterance of the bishops as its own, and most earnestly invite the attention of all our ministers and members to sell any shoddy goods.

"Miss Kajones," began the youth in a fal-tering voice, "I"— He had risen to his feet, but ne looked nervously about the cozy front parlor, suddenly paused, and sat down again. With a casual and apparently unconscious motion of her superb hand and arm the young woman drew down the blind. "What were you about to say, Mr. Hankinson?" she inquired.

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### GENERAL CONFERENCE.

(Continued from first page.)

self-sacrifice, our Christian enterprise, have not been equal to our growth, much less to our standards and to our time-honored ecclesiastical landmarks. Funhonored ecclesiastical landmarks. Fundamentally correct in our views of Scriptural truth, and, in the main, commendably consistent in our conduct, we have departed, in some instances, from the simplicity of the gospel as we first received it. An inordinate love of the world, in the forms of wealth, of fashion, and of amusement, has largely diffused itself amongst our people and corrupted their spiritual integrity. The peculiar institutions and usages of Methodism have been frequently neglected or abandoned, and a relaxation of wholesome discipline has diminished our strength and impaired our testimony against the vices of the age in which we live. To these tendencies, to which we are perpetually exposed by the pressure of the world, the flesh and the devil, and to these actual departures from 'the old paths,' we call your prayerful attention.'

At a later point of the address, to which are attached the signatures of sainted Paine, Peirce, Kavanaugh, Wightman, Marvin, Doggett and McTyeire, and of our present Senior Bishop, occurs this still more explicit and emphatic statement.

ment:

"An explicit utterance was given by order of the last General Conference in our pastoral addresses on the subject of 'Worldly Amusements.' We now repeat that utterance. We abate none of its teachings with respect either to the manifold inconsistency of such indulgences with the spirit and profession of the gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and danger, and are denounced by the word of God, and by that part of our general rules which forbids 'the taking of such diversions as cannot be taken in the name of the Lord Jesus.' This denunciation is explicit and comprehensive, nunciation is explicit and comprehensive, and 'the name of the Lord Jesus' in this connection is a decisive test, and we are content to leave the issue to its sovereign content to leave the issue to its sovereign arbitrament. Amongst these indulgences which cannot stand this solemn test is the modern dance, both in its private and in its public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in, it is a justifiable ground of action by the church authorities." authorities.

In this same condemnation, as equally contrary to the scriptures, which declare that "the friendship of the world is enmity against God," to our general rules and to the vows which our members have voluntarily assumed, this General Con-ference would include card-playing, theater-going, attendance upon race courses, circuses and the like. These ofenses are likewise justifiable grounds of

What is the remedy? Our appeal is, if first of all, to the government of the family, which, in the nature of the case, is the most efficient ally of the church. Fathers and mothers, by both precept and example, can do much to restrain the young people of the church from the commoner forms of worldliness." "It can not be disguised," say the bishops, on the address already quoted, "that family religion has been sadly neglected in many of the households of our people. Our own observations confirm the too general complaint on this subject. The duty of offering the morning and evening sacrifice of prayer and praise upon the family altar discipline.
What is the remedy? Our appeal is, of prayer and praise upon the family altar of prayer and praise upon the family altar has not only the sanction of scriptural authority, of the constitution of the domestic relation, and of the practice of the Christian church in all ages, but it has been universally recognized and enjoined by the Methodist economy as an indigenesiable exponent of consecration to E. K. DENTON. in its results-and it transmits to posterity, by the agency of the family organiza-tion, a legacy of the faith, and the habits, and the associations of genuine piety; it transforms the household into a church, replete with blessings, and capable of in-

finite successions. We greatly deplore the danger that comes to the purity and power of our blessed church from such worldly practices among our members as are named

and described above.

As a further remedy, we urge our pastors to give all diligence in warning our people against the dangers of every form of worldiness, and to execute with love most sections there is very little drinking and tidelity the requirements of the Discipline in all cases of violation of our General Rules. "The mild but firm administration of discipline," say the bishops, "is an integral and spiritual part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life. heresy in doctrine nor corruptness in life be tolerable for a moment lest they in-crease into more ungodliness. There is a growing tendency in this direction, and who may now be thinking of writing to a on the same subject.

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We know of no more honorable, straightforward, thoroughly reliable firm anywhere. You will and their word as good as their upon the respective authorities of the church to see that its sanctity be fully church to see that its sanctity be fully maintained."

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Send to them and get one, and it will give you full directions for ordering. this juncture, on the part of preachers and people, will secure a proximate universality of the old-time simplicity and purity, and, with these, of the old-time power. What fellowship hath righteousness with unrighteousness? "What communion hath light with darkness? What concord hath Christ with Belial? What agreement hath the temple of God with idols? Ye are the temple of the iving God." "Wherefore come out from among them and be ve separate, saith the Lord, and and be ye separate, saith the Lord, and touch not the unclear thing; and I will receive you and will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." JOHN J. TIGERT, Chairman.

EDWARD MAYES, Secretary.

REPORT NO. 4 OF THE COMMITTEE ON TEMPERANCE.

To the Bishops and Brethren of the General Conference M. E. Church South:

Your Committee on Temperance beg leave to submit this report, which is intended to cover matters of a more general character than those treated of in former

character than those treated of in former reports.

For the first time the Committee on Temperance of the General Conference is made a standing committee, and is constituted, in common with the other standing committees, of one member from each annual conference, thus enabing its chairman and members to obtain information from all parts of the field, as to all matters properly within the cognizance of such a committee. The advantages of a committee thus composed over a special

committee are apparent. A wider view of the work is thus obtained, of its needs and of its points of vantage, than can be secured by a special committee, and the opportunity thus afforded of comparing experiences and of interchanging views upon the subject under consideration will be found of interest and of lasting

benefit.

We have endeavored, in a sort of "temperance experience meeting," to elicit information from all the States, and, so far as practicable, from all the conferences, upon everything relating to the subject of temperance, but more especially upon the attitude of our church, and of its members, toward the use of intoxicating beverages, their manufacture and sale, their license or prohibition. We have even extended the inquiry to the character of the laws upon the subject in the different States represented, their various degrees of efficiency, the causes that operate to secure or impede their effectual working, and the part taken by our church members in securing the passage and enforce-

ment of such laws.

We now see that it would have been much better had we elicited this valuable information at our first meeting, and systematically preserved a brief synopsis of the most important points elicited. Such information would have been of great value in the consideration of the numerous resolutions that have been referred to us. We make record of the fact for the benefit of future committees.

We may state in a general way the results of our gleanings from these various fields, as follows:

First—We are convinced that if any more advanced position is possible for any church (any position we mean that comes within the province of a church) than the one which the Methodist Episcopal Church, South, occupies to-day upon the questions of temperance and prohibition, our membership is ready at once to take

We are emphatically a prohibition church. We stand out squarely and before the whole world, certainly in theory, and for the most part in practice, for the complete suppression of the liquor traffic. We offer no compromise to and seek no terms from a sin of this heinous quality. We are opposed to all forms of license of this iniquity whether the same be "high" or "low." It cannot be put so "high" that the prayers of God's people for its suppression will not rise above it, nor so "low," though it makes its bed in hell, that the shricks of the souls lost through its accursed agency will not descend beneath it.

Ranavalona, the Queen of Madagascar, when converted to Christianity, in the very year in which the State of Massachusetts took a half a million dollars revenue for strong drink, wrote in her proclamation: "I cannot consent, as your queen, to derive any revenue from that which destroys the souls and bodies of my subjects."

The Emperor of China, though but a

Upon this question, only about two years ago, Bishop McTyeire said in the TEXAS CHRISTIAN ADVOCATE: "The whisindispensable exponent of consecration to final and extreme measure of prohibition God and a rich and influential means of since witnessing the developments of the grace. It is hallowing in its effects upon whisky power in the struggle for life. All parents children and servants—enduring its malignity comes out. It stands exposed and without disguise.

These words of our dead Father in Israel come back to us like a voice from the spirit land, loud and clear as a tocsin struck at midnight, and the Church of God takes up his battle cry, "The whisky power must be put under or it will put us under," and through the mists and shadows that envelop the tomb of him whose memory we revere, we seem to hear his voice: "See to it, oh, my people, that the Church of God strike not its colors in this war for souls.'

among our membership.

Our brother from the Indian Territory told us that when an Indian church member takes a drink he calls it "joining out," and when the preacher opens the doors of the church again and he joins again he calls it "joining in." Would to God that all our members had as clearly defined ideas of the fitness of things.

In contrast to this, however, one brother mentioned the case where the governor had removed from office a county officer for drunkenness; and the man thus removed is still undisturbed in his church membership. We trust this case is very exceptional. Our people in this struggle cannot be weighted down with drunkards or with moderate drinkers. They are not of us but of the enemy, and this fact should be distinctly recognized.

We owe them nothing except our prayers.

Third—We are role to state, from the investigations made, that for the most part our church members throw the full weight of their influence and authority as voters against licensing the liquor traffic. voters against licensing the liquor traffic. Surely as Christian men they can do no less. And yet we quote the words of one brother, re-affirmed by many: "Beyond doubt, if all the church members would only do their duty, we could carry our State for prohibition every time." Oh, that our people would realize that the measure of their responsibility is not merely the good or evil accomplished or prevented by them, but the good they might do and the evil they might prevent if all their powers were consecrated to the service of Christ.

Fourth—The testimony was uniform

service of Christ.

Fourth—The testimony was uniform and unvarying as to the fidelity of our preachers to the cause of temperance. They do not always, like that greatest preacher of them all, when having but a single opportunity to preach the gospel to the same audience, place the theme of "Temperance" between "Rightcousness" and the "Judgment to Come," and reason till the very throne of evil trembles at the till the very throne of evil trembles at the power of truth. Yet, in the vast majority of cases, the preachers of our church recognize gospel temperance as the legitimate theme for the Christian pulpit, and fulminate the decrees of God against the present of intoxicents with an expressions. use of intoxicants with an earnestness and eloquence born of sincere conviction. In the words of one of our bishops: "If to preach the doctrine of temperance,

Woman's Christian Temperance Union in the cause of temperance. "Why," said one brother, "we have pretty much given over the temperance work to the women since we got beat in our State. They were beat, too, but they never could find it out as we men could." God bless these noble women in their noble work! They bend beneath the storm of adversity only to rise again in the might of God's eternal truth—the stronger for the time thus spent upon their knees. They are

hearts for them is love.

Finally, permit us to close this report with the words of Bishop Galloway:

"The cause is moving on and will triumph.
The world can scarcely present a parallel to the majestic speed of its march. The people have discreed it—the saloons must you if not to-day, to-morrow. It is a go. If not to-day, to-morrow. It is a question of conscience, of principle, of duty to God and the brotherhood of man. WILMOT H. GOODALE, Chairman. A. B. Jones, Secretary.

The above report has a ringing ring to it. The close of its reading elicited round after round of applause. Its adoption was with unanimous voice. The Methodist Episcopal Church, South, puts herself to record, (indeed has long since put herself to record, but in a peculiarly emphatic way by this vote), as forever and altogether against the liquor traffic.

ST. LOUIS APPOINTMENT.

Texas preachers in St. Louis pulpits last Sunday : Marvin Chapel-Rev. Horace Bishop,

: 45 p. m. 10: 45 a. m.

Adams, 11 a. m. Manchester-Rev. Thomas Pierca. St. Charles-Dr. H. A. Bourland. Slater-Rev. Sam'l P. Wright. New Florence-Rev. A. H. Sutherland

Obituary—Texas.

DIED—Robert T. Scott, Iowa Park; Mrs. John Downard, Bowie; Dr. I. G. Eason, Jefferson; Maj. Jones, near Waxahachie; Mrs. Estall, Nash; C. G. Minschul, Bris-Mrs. Estall, Nash; C. G. Minschul, Bristol; Mrs. Susan Moore, Henderson; Mrs. Lucy Hundley, Commerce; Maj. I. S. Perry, Wortham; George Tounsley, Moffat; Dick McKinney, Bonham; Mrs. Lizzie Bennett, Anson; Mrs. L. H. Bennett, Anson; C. H. Clark, Caldwell; Christian Ellrich, Bellville; Mrs. Tiua Downard, Bowie; Mrs. Nat N. Rice, Temple; M. Keeney, near Temple; F. Flick, Cuero.

Casualties.

H. I. Moye, a builder, was struck by lightning and killed at Orange, May 26. It was his birthday and some friends were waiting his return from work to make him a present. The bolt struck him just as he was putting up his tools and he fell dead across his toolchest.

Bert Willis, an engineer, committed suicide at Dallas by laudanum. Bell Kelso, a young woman who has lived alternately at Fort Worth and Dal-las, committed suicide in Dallas with

Louis Echler, a well-to-do citizen o Harris county, committed suicide at the Spring Branch settlement May 26 by blowing off his head with a shotgun.

An old citizen, J. H. McGregor, of Millican, dropped dead from heart disease. By the accidental discharge of a pistol in the hands of Mr. Tom Wilson, of Daingerfield, Mrs. Wilson, his wife, was killed.

Capt. W. H. Gordon, known as Horse Gordon, was drowned in attempting to cross the Brazos May 25th. He resided in Palo Pinto county. He commanded a Confederate gunboat during the late war.

The six-year-old daughter of S. A Pierce, living near Belton, went to bed in apparent good health, but was found on the morning of May 21st dead.

Every tissue of the body, every bone, musele and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

Texas Incidents.

The management of the Texas and Pacific made Denison a proposition to build a branch from a point on the Texas and Pacific four miles east of Sherman into Denison and Bonham—both lines to be completed by January 1, 1891. The people of Denison in massmeeting accepted and started subscriptions in a lively manner to raise the money subsidy asked.

Denison has already taken steps for the appropriate observance of the Fourth of Wichita county received the Spring Palace gold medal for the best exhibit of

products of the earth. And the county richly deserved the medal. Eastland wanted a new school building

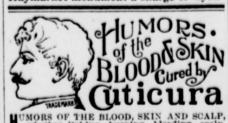
and its enterprising citizens raised the necessary funds by private subscription to build it. The good work was accom-plished by a massmeeting.

the pending amendment to the constitu- taken by members of the expedition. tion in reference to a railroad commission tion in reference to a rainfold commission is called to meet at Dallas May 31, at 2 p. m., for consultation. Signed by Robt. H. West, chairman Democratic Anti-com-mission Club of Dallas county, and G. J. Gooch, secretary.

Miscellaneous.

It is claimed that a school-book trust has now been formed, and that ninety per cent of that business is in the trust. Among the expenses which the people will meet hereafter is the price it costs to buy up publishers—the amount paid Harper Bros. alone being estimated at \$750,000 to \$1,000,000.

A Chicago policeman on the morning of May 24 discovered at the base of the Haymarket monument a charge of dyna-



UMORS OF THE BLOOD, SKIN AND SCALP, whether itching, burning, bleeding, sealy, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrotulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cared by the Cuticura Remedily, and infallibly cared by the Cuticura Remediles, consisting of Cuticura, the great Skin Cure. Cuticura Soar, an exquisite Skin Purifier and Beautifier, and Cuticura Remediles of Humor Remedies, when the best physicians and all other remedies fail. Cuticura Remediles are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

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these noble women in their noble work!
They bend beneath the storm of adversity only to rise again in the might of God's eternal truth—the stronger for the time thus spent upon their knees. They are our wives, our mothers, our daughters and our sisters, and every thought of our hearts for them is love.

Finally, permit us to close this report

California from Mexico is creating some excitement. It seems to have been the design of the fillibusters to first secure recognition as a new republic and then to annex to the United States. A leader in the proposed movement, one Capt. J. F. Jaynes, now exposes the entire plot, and asserts that its discovery will only delay but not defeat the movement; that the people are ripe for it, because they are but not defeat the movement; that the people are ripe for it, because they are now governed by Mexican officials who are not in sympathy with them—in fact are regarded as foreign invaders of their rights; that the people are paying heavy tax tributes to Mexico and receive nothing in return—and hence a rebellion will

meet their universal support and indorse- ment.
HUNTSVILLE DISTRICT-THIRD ROUND.
Courtney and Plantersville cir, at Linn GroveJune 14, 15
Navasota sta. June 21, 22
Huntsville staJuly 5, 6
Dodge cir, at DodgeJuly 12, 13
Willis s a July 17 Cold Springs cir, at Evergreen July 19, 20
Cold Springs cir, at Evergreen July 19, 20
Montgomery sta, at Bear Bend July 25, 27 Prairie Plains sta, at Bay's ChapelAug. 2, 3
Anderson cir, at Fairview
J. C. MICKLE, P. E.
ALLEN CIRCUIT.

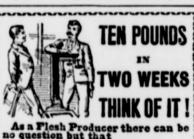
Corinth. July 5, at night
White's Grove. July 18, at night
Allen July 26, at night
St. Paul. Aug. 9, at night
Wylie Aug. 23, at night
Wylie Aug. 23, at night
Pleasant Valley Sept. 5, at night
Dublin. Sept. 20, at night
Brethren, take due notice of the time and be
ready. Pray for the special benediction of God
on every effort. L. F. PALMER, P. C.

Clifton Heights—Rev. J. M. Blinkley
0: 45 a. m.
First Baptist—Rev. I. G. John, 11 a. m.
Fourth Christian Church—Rev. John
Fourth Christian Church—Rev. John

Smith (deaf)—What is the matter, Jones? Jones—I've got the headache. Smith (who mistakes it for toothache)—Why don't you have it filled?

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