

# The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL XXXVI.

DALLAS, TEXAS, THURSDAY, MAY 29, 1890.

NO. 38.

## General Conference.

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, Itinerary, Revision, Publishing Interests, Finance, Sunday-schools, Colportage.

The Committee on Fraternal Correspondence 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 the Protestant Episcopal Church, with a view to conference upon two points.

1. The promotion of holy 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 following:

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 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 men of practical benefit to come from continued fraternity.

Fifteen resolutions and two memorials were presented and referred to committees. Dr. Philipotts' 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 Deacons.

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-school. 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 committees on Episcopacy, Publishing Interests, Missions and Sunday-schools, and placed on calendar. At 10 o'clock discussion 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. P. Fitzgerald.

FOURTEENTH 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 Itinerary, Publishing Interests, Missions.

The Committee on Fraternal Correspondence submitted a report in reference to the letter received by the conference from Rev. Dr. Monroe, 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 committee, 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 arrangements 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 BROTHERS OF THE GENERAL CONFERENCE: I desire to thank you for the cordiality with which you have met me as fraternal delegate of the Methodist 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 delegates, and of your honored bishops. While I have been flattered with the kindly attentions that have been shown 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 toward the Methodist Episcopal Church. [Applause.] As your honored Senior Bishop suggested, I have found that this beautiful 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 the giant sons of God, as gentle as they are strong, and as fraternal as they are full of affection and kindness. I thank 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 readily 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 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 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 the House of Bishops and House of Deputies of Protestant Episcopal Church in reference to fraternal recognition and organic union between the two churches, called on 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 sufficiently 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, nor intended to be, disrespectful; and that, considering the conditions laid down by the Protestant Episcopal Bishops and Deputies, we could not consistently appoint 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 Committee on Fraternal Correspondence. The church will perhaps hear more of this in the future.

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.

The fraternal messengers from England and Canada took leave of the conference to-day.

SIXTEENTH DAY.

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

The Committee on Episcopacy offered their report on the records referred from the Los Angeles Conference.

The journal of said conference shows the suspension and expulsion of a preacher in open conference by motion and vote and the forms of trial provided in our Discipline and provided for the trial of preachers charged with immoral conduct.

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 accorded with the decisions of the College of Bishops, but in the opinion of this committee this ruling infringes on the Fifth Restrictive Rule, and that the law which undertakes to specify the cases that should be referred to a committee of investigation and of trial should be amended.

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

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 Treasurer 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 Methodist Episcopal Church, was introduced and delivered an excellent fraternal address, to which Bishop Galloway responded in fitting terms.

At 2:30 p. m., Bishops Haygood and Fitzgerald were ordained in Centenary Church. There was a great crowd present. Bishop Keener preached an admirable sermon on Ephesians 1: 3-6, after which Dr. Haygood was presented for ordination by Rev. Warren A. Candler and Rev. E. E. Hoss and Dr. Fitzgerald by Rev. E. E. Hoss and Rev. Sam Brown. Who of 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.

The night session of the conference opened with the report of the Committee on Christian Education. The report was read by Dr. Tigert and recommended the formation of a Board of Education of which the Bishops of the church were to be ex officio members. It provided for 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 congregations, special collections by Secretaries and Bishops and from gifts, devices and bequests.

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 conference objected to the fact that the debate was all one-sided.

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.

SEVENTEENTH DAY.

FRIDAY, May 23.—Bishop Haygood presiding. Rev. J. C. Morris offered a resolution upon the death of Dr. Nathan Scarritt, which was unanimously adopted by a rising vote.

The call for reports met with few re-

sponses, and it was evident from the nature of those submitted that the committee have already disposed of the more important part of their work and that all 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 committee for the liberal and bountiful manner in which they had 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 their publications to the libraries of all the schools of the church free of charge on application by the librarians. Considerable discussion followed, but the report was not carried.

The Committee on Finance reported in favor of a plan of mutual insurance among the churches, and suggested the details be left to the Committee on Church Extension, and after considerable debate the report was voted down.

The conference then proceeded to dispose of the calendar. A delegate moved a reconsideration of the action of the conference of the night previous creating a Board of Education. The discussion was prolonged and resulted in passing the motion to reconsider. The whole matter was then laid on the table.

A delegate moved that when the conference adjourned it adjourn to reconvene at 3:30. Carried.

The report of the Committee on Sunday-schools, 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, and Dr. C. W. Carter, of North Carolina, carried the motion to adjourn to reconvene at 3:30. Carried.

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which was received with the usual cheers by the friends of the successful candidate. An attempt was then made to adjourn, but it was promptly voted down and the conference proceeded to the election of a Book Agent. The vote was taken by private ballot, and in the same way as the previous elections. The first ballot failed to result in an election, the total vote being 27 necessary to a choice. The vote was announced as follows: J. D. Barbee, 104; L. D. Palmer, 47; N. S. Black, 30; A. G. Brown, 25; E. M. Bennett, 8, and scattering 5.

The second ballot resulted in Dr. Barbee's election by a majority of 20 of all the votes cast. The conference then adjourned.

EIGHTEENTH DAY.

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

The following nominations were made for the Board of Missions by the Committee on Episcopacy: Col. E. W. Cole, Nashville, Chairman; Rev. W. H. Polk, Georgia, Vice Chairman; Mr. E. D. Fite, Nashville; Rev. Jas. O. Branch, South Georgia; Rev. W. C. McCoy, North Alabama; Rev. P. A. Peterson, Virginia; Rev. C. W. Carter, Louisiana; Rev. H. S. Thrall, West Texas; Rev. Horace Bishop, Northwest Texas; Rev. W. C. Johnson, Memphis; Rev. W. D. Kirkland, South Carolina; Rev. G. C. Rankin, Houston; Rev. M. M. Pugh, Southwest Missouri; Rev. G. C. Andrews, Mississippi; Rev. E. J. Stanley, Montana; Mr. S. T. Mallory, West Virginia; Rev. Samuel Rogers, Baltimore; Rev. E. D. Swindell, North Carolina; Rev. R. B. 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, Arkansas; Rev. H. P. Walker, Kentucky; Rev. J. P. DeFass, Florida.

On adjournment, evening the special order was made to continue the election of officers on reconvening 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, and the report of the Sunday-school Committee was taken up. The report provided for the establishment of a Sunday-school board with a salary 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 agents, and that 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.

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Texas Christian Advocate.

HOME CONFERENCES.

Dallas. D. P. Brown: No pleasanter service have we had at Trinity this year than Children's Day.

Canton. M. G. Jenkins: Children's Day at Canton was a day long to be remembered by the children of the Sunday-school.

Fearstill. I. K. Waller, May 19: On the evening of the 16th the severest cyclone that was ever known here occurred.

Trinity. A. J. Frick, May 15: I have just closed a good meeting in Groveton. We had Rev. J. T. Smith, of Crockett station with us the first week.

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.

Eagle Lake Circuit. E. M. Myers, May 16: Please state that Eagle Lake is a circuit, as my people don't like for me to preach that it is a mission.

Lockhart. J. S. Gillett, May 19: Have just closed a protracted meeting here. It was not a big success, nor yet a stupendous failure.

Troupe. J. F. Ward, May 11: Spent this Sabbath at Troupe at a singing convention, the first this season was ever at.

Whitesboro. J. A. Wyatt, May 19: We carried out the regular program for Children's Day yesterday we think with good success.

Milton. W. H. Brown, May 7: The second quarterly conference for this charge was held on the 2d inst. at our beloved presiding elder, Rev. J. R. Weges, was with us in the power of the gospel.

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.

Saint Jo. T. L. Adams, May 16: The Lord impressed us and circumstances seemed favorable for a revival and we protracted the services, day and night, from the fourth Sunday in April till last night.

Plano. J. R. Abernathy: Children's Day was observed here in the execution of a well-arranged program, consisting of songs, recitations, speeches and a sermon by our pastor, Bro. Martin.

Ben Franklin. 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.

Canton. M. G. Jenkins, May 15: Our second quarterly conference for Canton circuit was held at Edgewood, immediately after the cyclone of Saturday evening, May 4.

Hockley Circuit. J. Southwell, May 15: Our second quarterly conference is over. We regretted the absence of our presiding elder, Bro. C. H. Brooks, quite a number of our friends came to hear him preach.

Uvalde. 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.

some of the visible results. They will build a parsonage this year, and we trust many of their handsome young preachers. God bless Uvalde.

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.

Bryan. Abe Mulkey, May 10: Praise the Lord. Since our last we have been fighting spiritual wickedness in high places—Corsicans and Bryan the battle-grounds.

Preacher's wife, May 16: On May 2 Bro. Mulkey and Burnett commenced a meeting in Bryan. Preparations had been made for the occasion.

Whiskey Island. The Whiskey Island is a small island in the Gulf of Mexico, and is a favorite resort for the people of the coast.

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effect upon the finances. And just here, while we are giving honor to whom honor is due, we must be permitted to make mention of Bro. Mulkey's consecrated life, the indefatigable energy, and the preaching of these two devoted men arouses sinners to a knowledge of their lost condition.

Wishes. 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.

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BAPTIST WORK IN MEXICO. Rev. A. H. Sutherland has been exploring, through El Evangelista, the work of the Baptists on the Mexican border.

THREE THOUSAND MILES TO IMMERSE THESE. One of the most famous of these Baptist missionaries, Rev. W. D. Powell, has just made a visit to Nogales, having traveled about 3000 miles to immerse just three persons, a man, his wife and sister-in-law.

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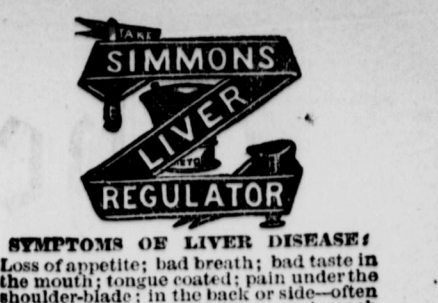
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SYMPTOMS OF LIVER DISEASE: Loss of appetite; bad breath; bad taste in the mouth; tongue coated; pain under the shoulder-blades; in the back or side—often mistaken for rheumatism; sour stomach with flatulence and water-brash; indigestion; bowels lax and costive by turns; headache, with dull, heavy sensation; restlessness, with sensation of having longed something undone which ought to have been done; fullness after eating; bad temper; hives; tired feeling; yellow complexion; not all, but always some of these indicate want of action of the Liver. For A Safe, Reliable Remedy that can do no harm and has never been known to fail to do good.



Schenck's SEAWEED TONIC. Will cure Dyspepsia and Indigestion, and restore to healthy activity those organs of the body, which, by disease or over exertion have become debilitated. A single bottle will demonstrate its efficacy.

"MOTHERS' FRIEND" MAKES CHILD BIRTH EASY SHORTENS LABOR LESSENS PAIN DIMINISHES DANGER TO LIFE OF MOTHER AND CHILD.

A Skin Disease is a Joy Forever! DR. T. FELIX GOURAUD'S Oriental Cream or Magical Beautifier. Removes Tan, Freckles, Moth-spots, etc.



THE LAXATIVE AND NUTRITIOUS JUICE OF THE FIGS OF CALIFORNIA. Combined with the medicinal virtues of plants known to be most beneficial to the human system, forming an agreeable and effective laxative to permanently cure Habitual Constipation, and the many ills depending on a weak or inactive condition of the KIDNEYS, LIVER AND BOWELS.

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Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: H. S. FURLEY, D. D., East Texas Conference; H. S. THORALL, D. D., West Texas Conference; H. S. SMITH, Texas Conference; HORACE BISHOP, Northwest Texas Conference; JOHN R. ALLEN, North Texas Conference.

OFFICE OF PUBLICATION—COR. MAIN AND SYCAMORE STREETS, DALLAS, TEXAS.

ENTERED AT THE POSTOFFICE AT DALLAS, TEXAS, AS SECOND-CLASS MAIL MATTER.

SUBSCRIPTION—IN ADVANCE. One Year, \$2.00; Six Months, \$1.00; Three Months, \$0.50; To Preachers (half price), \$0.25.

Table of District Conferences with dates and locations: Paris district, June 5; Fort Worth district, June 12; Chippewah district, June 12; Corpus Christi district, June 18; Gatesville district, June 18; San Antonio district, June 25; San Marcos district, June 25; San Saba district, June 25; Austin district, June 25; Cameron district, June 25; Salpurg district, June 25; Marshall district, June 25; Dallas district, June 25; San Antonio district, June 25; Palestine district, June 25; Brownwood district, June 25; Abilene district, June 25; Waxahatchee district, June 25; Gainesville district, June 25; Tyler district, June 25; Sherman district, June 25; Dallas district, June 25; Monaca district, June 25; Vernon district, June 25.

PLAN OF EPISCOPAL VISITATION, 1890-91.

Table of Episcopal Visitation with dates and locations: Brazil Mission Conference, July 1; Fort Worth Conference, August 6; Montana Conference, August 6; Western Conference, August 20; Columbia Conference, August 20; New Mexico Conference, August 27; Louisville Conference, August 27; East Columbia Conference, August 27; Hillsdale Conference, August 27; Missouri Conference, August 27; Los Angeles Conference, August 27; Japan Mission Conference, August 27; Kentucky Conference, August 27; St. Louis Conference, August 27; Western Virginia Conference, August 27; Tennessee Conference, August 27; Mexico Border Conference, August 27; Pacific Conference, August 27; China Mission Conference, August 27; Indian Mission Conference, August 27; West Texas Conference, August 27; North Texas Conference, August 27; Central Mexico Conference, August 27; Texas Conference, August 27; North Texas Conference, August 27; German Mission Conference, August 27; Western North Carolina Conference, August 27; North Alabama Conference, August 27; East Texas Conference, August 27; North Georgia Conference, August 27; Virginia Conference, August 27; Louisiana Conference, August 27; Little Rock Conference, August 27; Arkansas Conference, August 27; North Carolina Conference, August 27; Mississippi Conference, August 27; Florida Conference, August 27; South Georgia Conference, August 27; West Virginia Conference, August 27; Baltimore Conference, August 27.

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, as follows:

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 being from both Dr. Bristol and Governor Pattison.

FATHERS AND BRETHREN BELOVED: In 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, representatively 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 Pennsylvania.

In the olden time an ambassador 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 that we wish to 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 who self-imposed mission. It is to "tear apart the bleeding wounds afresh."

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 of the same Spirit, there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God 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

importance. More and more unctious blesses their words, closer and closer do they 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 exceed 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 Methodist preachers and Methodist laymen admire that charming combination of human power, the thoughtful mind, the generous heart and the eloquent tongue.

And while with vigor of thought and remarkable felicity of expression your words delivered you before us, 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 message of good will with warmth and sincerity with which the Methodist Episcopal Church has sent it.

These fraternal meetings and interchanges of Christian courtesies are not meaningless formalities. They grow significant. God grant that they may preserve a spirit of life if they may not be a permanent organic union between us that will prove a blessing of joy and power to our entire American Methodism.

I cannot speak of these two great sister churches as of two Methodisms any more than I can speak of the two great political 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-loving Protestantism, 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 which the Saviour prayed, one in our hopes and of the ultimate triumphs of the cross and of the everlasting glory of the saints in light.

President, we have heard from the eloquent lips of your messengers, and not from them alone, that God has given you great prosperity in the conversion of souls and the large increase of your church membership, in the development 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 advances against the strongholds of sin and idolatry and a world's unrighteousness not with the eye of envy, but as Lafayette and York watched the gallant assault of Hamilton upon the world's enemy, with an eye of grateful admiration. We hail your achievements with thanksgiving, and pray the blessings of God upon you and your great work in multiplied grace and power. We felicitate you that this joy in the success of Methodism is mutual, and that your relations are reciprocal. As a people and a ministry that glory in nothing but the cross of our Lord Jesus Christ, we have reached "the purer air and broader view" where we can join each other to hail the victories of the cross, and we are ever ready to raise the holy banner of the cross as the honored head to plant the crimson standard on the heights and win 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, and a missionary and missionary in method. It will not be claimed that it introduced a new theology, though it gave a new emphasis and spirit to the doctrine it taught, and to its glory be said, Methodism has carried forward to the front of theological thought the standard of the Christian era. To that rational and scriptural standard is now rallying the progressive faith of evangelical Christianity. It can not be said that Methodism has found its chief strength in its polity, nor that its boast should be in the splendor of its ecclesiastical pomp and ceremonial. It has not formulated 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 spontaneity of free, independent and individual expression of religious conditions, in personal testimony, in solitary 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 the 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 believe in the machinery, as we believe in keeping the rates and not the machinery. But as with the Canard, so with Methodism, we know that her progress, her speed, her ability to breast the waves, wrestle with the tempests and bear her precious burden heavenward, depend more upon the power within than upon the machinery without, and that the machinery as may be our Methodist Episcopal ecclesiasticism, without the controlling presence and power of the Holy Ghost it would soon become a lumbering and useless bulk. Evangelistic life, missionary spirit and educational power, these are and ever must be the essential, the progressive 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 is reviving. This it has meant to their two greatest 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. On that missionary journey, at the golden happy missionary adventure Wesley was providentially led to see his deepest spiritual 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 missionary spirit of British Methodism. In the conference held at Leeds, in 1791, 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 volunteered to go as missionaries to America, and a collection was then and there raised to pay their passage and to assist the brethren in New York. "Since that day the Methodists have heard from India, China, Japan, Africa, Italy, Mexico, South America, and the isles of the sea the same Macedonian cry: "Come over and help us." And the same spirit which sent Boardman and Pilmoor with

financial aid to our great-grandfathers in inspiring American Methodism to send missionaries to the great-grandfathers of coming Christian empires. Christianity is missionary. Jesus said unto his church: "Go ye into all the world, and preach the gospel to every creature." It is to 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 progress has been the teacher divinely sent. The torch-bearers of new eras, the heralds of new enlightenments to the nations of the earth, have been not conquering soldiers, nor commercial adventurers, nor missionaries, but men who created missionaries. When I began a serious study of history I scanned the battlefields to find the most powerful fashions of social manners and national destinies. But the more I studied the profounder grew the conviction that back of every great movement, every great reform, every wise statesman and legislator, there 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 architects of States were largely what they had been religiously, and that they were, therefore, Alfred Charlemagne, and the signers of 76, there laying the foundations and building the superstructure and law protected liberty, could not have been possible without the work of certain taller men—men who stood back of them, men who had toiled religiously, and who, therefore, heralding the divine Christ to idolatrous tribes, men opening in the darkness of heathenism that heavenly Word, which was destined to become a lamp to the feet and a light to the path of every nation's progress.

At one and the same time who crowd our admiring vision as the mighty of the past, as the truly heroic, as the "men with Christian empires in their brains," are those missionaries who have gone forth into the darkness ere the prophecy of morning had touched the hills or the stubble soil had brought the eyes of the savages, and with their giant stride and swing have planted great hereafter in the now, have scattered the vital seed from which have sprung the constitutions, the sociologies, the letters, arts and laws which make each dawning day more splendid than the past.

"The true epic of our time is not 'arms and the man' but 'tools and the man,' an infinitely wider kind of epic." But he who shall give us the profoundest philosophy of our modern history must come to say: "The true epic of our time is not 'arms and the man,' nor 'tools and the man,' but 'the man,' the man, 'infinitely the widest kind of epic.'"

Study St. Paul to find the most potent instrument of Divine Providence in the overthrow of Pagan empire and the founding of a new and righteous sociology. Follow the great missionary spirit of St. Paul's day to this and you follow the course of civilization. Twelve centuries ago Augustine left Rome to evangelize the Anglo-Saxons, the barbarous ancestors of Bacon, Shakespeare, Milton, Wesley, Newton and Gladstone. A century later, a great missionary spirit, that of a missionary to the heathen, the pagan ancestors of Goethe, Schiller, Luther, Mozart and Beethoven. Yes, we are the descendants of idolaters, and less than forty generations removed from an ancestry of barbarians. But to-day, to a literature greater than the Greeks, a bold and a prescient spirit, that of the jurisprudence greater than the Romans, and a moral genius and purpose greater than the Hebrews, this dominant Anglo-Saxon civilization becomes the miracle of its story, wrought by Divine power through the heroic agency of the missionary.

Follow the missionary spirit of the age with light to the heathen, the darkness of our ancestors thrills the bounding heart of the nineteenth century Methodism, and forth from our fire-touched altars pour consecrated missionaries toward all the gleaming horizons, crying: "The world for Christ, the heathen for his inheritance, the uttermost parts of the earth for his possession." Back of this consecration stands the most benevolent Christianity, 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; seek and ye shall find; knock and ye shall be opened." The golden treasures annually pours the golden stream of \$1,700,000, and the fountain of this grand benevolence is as deep and exuberant as the manhood and womanhood of Methodism. We rejoice, brethren, to report with you a glorious advance along the missionary path of the only Christianity, but Methodist Christianity, that remarkably well adapted to every climate, and color, and tongue, and name, of all the sons of man. It is one of the highest civilizing agencies of history.

Methodists are not given to a blind idolatry of John Wesley, but with all his noble qualities and his great standing, 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 by the great stand of the University of Bologna. The Bohemian reformation was started by Huss, a professor of the University of Prague. The German reformation was championed by Luther, a professor of the University of Wittenburg. The reformation in France was promoted by the presence of the University of Strasbourg. And the reformation of England was brought to its highest spiritual expression by John Wesley, a professor of the University of Oxford. John Wesley's father and his grandfathers were great-grandfathers on both sides were laymen, and of the common people 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 gospel by scholars of profound learning and orators who spoke with the elegance of a classic English. Not that all those called "Methodists" were scholars, but the chief among them were men of educational training. It gave me no little pleasure, on one occasion, to listen to Archdeacon Farrar, as he preached his annual Charity Sermon in St. Margaret's Chapel, Westminster. The discourse dealt with the subject of the "Methodist spirit in modern times," and the thought and diction for which that preacher is justly distinguished. But in that sermon of rare beauty he came to his most impassioned climax with a quotation 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 pulpit. It was intellectual admiration for the genius, learning and eloquence of the man that brought to my mind the simile: "Wesley's words in Farrar's sermon are like apples of gold in pictures of silver." The history of the Methodist spirit in modern times, and the names of men, either by self-training or the advantages of the schools, have achieved a fame for pure and lofty eloquence that will live forever with the best traditions of the church. With legitimate pride American Methodists recall the sacred fire of McKendree and the wit

of Jesse Lee, Asbury's restless logic and Capers' golden speech, the stately eloquence of Bacon and Thomson's classic grace; Soule's astute legal wisdom and Sumner's scholarship; the philosophical depth of Whedon and the heart of McKim, Stock, Simpson's noble oration and the rare acumen of McTear. "We sprung from loins of stalwart men," and have inherited from our fathers the conviction that no language is too pure, no style too chaste, no logic too rigorous, no scholarship too thorough, no eloquence too rich and copious to convey the divine beauties and heavenly charms of the gospel of Him who spoke as never man spake in wonderful words of life.

Methodism believes in an educated ministry. And, though eloquence seems to belong to the church, and to the educated Southern men, yet the most 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 stand with you in maintaining a high standard of education for its ministers. Our thirteen theological institutions, and conspicuously Drew, Garrett, Gammon and Boston, prosperous beyond the dreams of their noble founders, are sending into our pulpits and mission fields a class of men whose gifts, graces and attainments in the liberal arts and in literary work and a nineteenth century success.

Methodism believes in an educated people and in this it possesses the true enlightening and elevating genius of Christianity. Literature, science and art followed the church of Christ in its evangelizing progress. The revival of Greek learning in England is due to Theodore, Archbishop of Canterbury. The first library in that country was established by Egbert, Archbishop of York. Oxford, the cradle of Methodism, was founded by William, Duke of Durham. Glasgow University was founded by Bishop Thornhill, and Cambridge by Joffred, a Christian abbot. From these centers has streamed the light by which nations have found their way to greatness.

When the religion which had been planted in the hearts of the people of Europe came into America, it brought with it a national spirit and purpose. Harvard University was founded by a minister who consecrated 4700 to the enterprise. Ten clergymen brought their books together and Yale was founded on those books. At one and the same time it was founded in the halls of Oxford, nourished on Greek and Roman literature, cradled in sacred poetry, introduced to church history by classical scholars, came with a power not only to melt the heart of humble and unlettered toil, but also to charm the highest intellectuality of the age. At one and the same time it began to build the great edifices of the students' desk, the chapel and the college. When it swept into America, stigmatized, yet glorified as the church of the ignorant and the poor, it came with an educating light, and in a single century it has built in this country not only fifty thousand churches, but also two hundred educational institutions. Humble, indeed, have been the beginnings of these schools. Cambridge University, of England, began in a barn. Many a Methodist college was begun at a hitching post or a stump in the frontier forest.

But it was not the rise of the flourishing schools, in which America has so long 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 building the great edifices of the enlightenment of universal education, the spirit of God would lead the people into all truth, and the truth shall make them free. From these colleges of Methodism are to come poets, statesmen, scientists, teachers, reformers, ministers, presidents, and all the great names of the world.

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of the training-school idea, which has prepared women for city, home and foreign mission fields, grew the revival 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 Wesley knew it or could prevent it, the Methodist lay evangelist was here. 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 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 all other pursuits, devote themselves in the service of the church, and to be as labor as may be suited to 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 the sick workers of the church, deaconesses have been established in Chicago, Boston, New York, St. Louis, Philadelphia, Cincinnati, Cleveland, Washington and Minneapolis. These homes are not nunneries. These deaconesses are not nuns, not bound by any oath to continue in the service of the church, but to be as labor as may be suited to their abilities. These homes are open to visitors at all hours of the day. There is no Romishness about them. They are centers of heavenly light to the dark places. And these elect ladies, free as your own daughters, are God's deaconesses and gracious ministers to the poor and sick and dying. They go to where our poor humanity are suffering in equal, sin and wretchedness. No filthiness is so loathsome, no disease so contagious as to damn the courage of their kindness or check the zeal of their devotion. They are without recompense of gold, but they are growing rich in the abounding favor of God. The name of deaconess is the synonym of charity in all the churches, and the blessings of the people follow these angels of mercy as in the spirit of their Master they go about our cities and villages, bringing the light of the national spirit and purpose. Harvard University was founded by a minister who consecrated 4700 to the enterprise. Ten clergymen brought their books together and Yale was founded on those books. At one and the same time it was founded in the halls of Oxford, nourished on Greek and Roman literature, cradled in sacred poetry, introduced to church history by classical scholars, came with a power not only to melt the heart of humble and unlettered toil, but also to charm the highest intellectuality of the age. At one and the same time it began to build the great edifices of the students' desk, the chapel and the college. When it swept into America, stigmatized, yet glorified as the church of the ignorant and the poor, it came with an educating light, and in a single century it has built in this country not only fifty thousand churches, but also two hundred educational institutions. Humble, indeed, have been the beginnings of these schools. Cambridge University, of England, began in a barn. Many a Methodist college was begun at a hitching post or a stump in the frontier forest.

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Texas Christian Advocate

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

The Standard. "I regard Hood's Sarsaparilla as having passed above the grade of what is commonly called patent or proprietary medicines," said a well known physician recently. "It is fully entitled to be considered a standard medicine, and has won this position by its undoubted merit and by the many remarkable cures it has effected. For an alternative and tonic it has never been equalled."

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

INFLUENZA AND PNEUMONIA. T. F. Barnhart, M. D., of Claborn Parish, La., writes: "Permit me to say to the public that I have tried 'Wonderful Eight in my practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal it to relieve pain."

You can always tell a "rising young man" in a crowded car. He is the one who lets someone 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 Cascaria.

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. To the Editor: Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of human cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption. Write to me at my office, P. O. address, respectively.

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 recommended by physicians. We consider it indispensable to those who have children, and must pass through the ordeal of childbirth. Write Bradfield Reg. Co., Atlanta, Ga., for particulars. 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 attacked by the bees.

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 pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the mucous membrane is healed, and the sufferer is restored to perfect health. Price 25 cents at all dealers.

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.

Diarrhea, Dysentery, Cholera Flux. Magnolia's Bismuth Plant, for nearly 30 years the infallible cure. Thousands of testimonials: induced by the Western Sanitary Commission, U. S. Army officers, hospital physicians, steamboat doctors, etc. Taken in time a sure preventive of Asiatic cholera.

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

For Coughs, Sore Throat, Asthma. "Carrh, and diseases of the Bronchial Tubes, no better remedy can be found than BROWN'S BRONCHIAL TROUCHARS." 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 Restorer to restore the color of my hair.

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

LA GRIPPE, OR INFLUENZA. Fresno, Mo., Feb. 17, 1890. My customers are using Morley's Two-Bit Cough Syrup for La Grippe. It soon stops the fever and cures every case.

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, Johnson's Anodyne Liniment will reduce inflammation.

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 shaft of night were falling fast"? Bright Scholar—"The people were pulling down the blinds."

We assert without fear of contradiction that Bailey's Sarsaparilla is cheaper and more potent 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 fire-side. 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 anarchist has sworn to kill me if they find me. What shall I do?" "Get a position in a bath-house."

For Hoarseness, Whooping Cough, Spasms of the Wind-pipe, known as crowing disease, and indeed for all pulmonary ailments, 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 beets out of alcohol."

"The ballot is the vital force in a republic, and it is the freeman's best weapon for defense."

A force of a perfect physical condition. A disordered liver is one of its greatest foes. Cascaria is the greatest of all liver regulators.

"Whew!" exclaimed a guest at one of the hotels, as he looked over his bill: "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!" "High?" 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 doubtless taste about the same.

BROWN'S IRON BITTERS Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervelessness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

Lady de Primrose—What do you think of the new Duchess? Mrs. Normandy—Oh, she's a perfect photograph! Lady de Primrose—I don't understand. What do you mean? Mrs. Normandy—Well, you see, she speaks without thinking.

Whether on pleasure boat 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 leading druggists.

She—What does Matthew Arnold mean by "sweetness and light"? He (abruptly)—How much do you weigh? She (surprised)—Just 102 pounds. But what in the world has got to do with it? He—Why, that's it.

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, fever, inertia and concomitant ills. Cascaria obviates all such attacks.

After the Introduction: Mrs. Van Twiller (who mistakes Dr. Jovial for a physician)—And where do you practice, doctor? Rev. Dr. Jovial—Ah, madam, I do not practice; I only preach.

THE GRIPPE. DALAKE, ARK., Feb. 10, 1890. The Grippe has struck our town and we have sold out of Morley'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."

I used up ball players and athletes find Johnson'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. Cascaria regulates the liver, which keeps the blood pure and healthy.

They had a quarrel and she sent His letters back next day. His rings and all his treasures 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.

Says the Southern Medical World: "Mother's Friend" is growing in favor throughout the South and is highly recommended by physicians. We consider it indispensable to those who have children, and must pass through the ordeal of childbirth. Write Bradfield Reg. Co., Atlanta, Ga., for particulars. 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 attacked by the bees.

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 pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the mucous membrane is healed, and the sufferer is restored to perfect health. Price 25 cents at all dealers.

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.

Diarrhea, Dysentery, Cholera Flux. Magnolia's Bismuth Plant, for nearly 30 years the infallible cure. Thousands of testimonials: induced by the Western Sanitary Commission, U. S. Army officers, hospital physicians, steamboat doctors, etc. Taken in time a sure preventive of Asiatic cholera.

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

For Coughs, Sore Throat, Asthma. "Carrh, and diseases of the Bronchial Tubes, no better remedy can be found than BROWN'S BRONCHIAL TROUCHARS." 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 Restorer to restore the color of my hair.

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

LA GRIPPE, OR INFLUENZA. Fresno, Mo., Feb. 17, 1890. My customers are using Morley's Two-Bit Cough Syrup for La Grippe. It soon stops the fever and cures every case.

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, Johnson's Anodyne Liniment will reduce inflammation.

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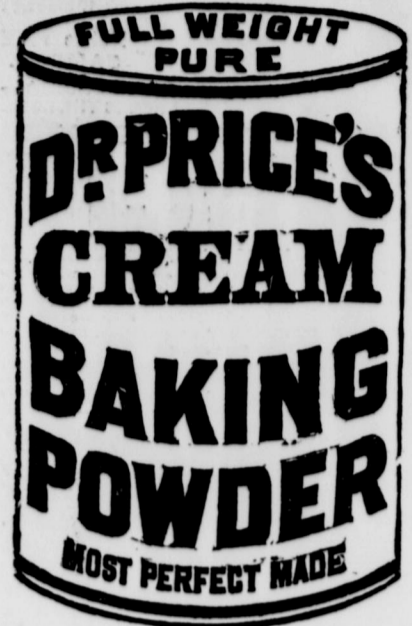
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SAN ANTONIO DISTRICT—THIRD ROUND. Boerne cir. at Cedar Grove. 1st Sun in June. Kerrville cir. at Fairview. 2d Sun in June. San Antonio cir. at Center. 3d Sun in June. Banderita cir. at Center. 4th Sun in June. Pleavine cir. at Center. 5th Sun in June. Pleavine cir. at Center. 6th Sun in June. Pleavine cir. at Center. 7th Sun in June. Pleavine cir. at Center. 8th Sun in June. Pleavine cir. at Center. 9th Sun in June. Pleavine cir. at Center. 10th Sun in June. Pleavine cir. at Center. 11th Sun in June. Pleavine cir. at Center. 12th Sun in June. Pleavine cir. at Center. 13th Sun in June. Pleavine cir. at Center. 14th Sun in June. Pleavine cir. at Center. 15th Sun in June. Pleavine cir. at Center. 16th Sun in June. Pleavine cir. at Center. 17th Sun in June. Pleavine cir. at Center. 18th Sun in June. Pleavine cir. at Center. 19th Sun in June. Pleavine cir. at Center. 20th Sun in June. Pleavine cir. at Center. 21st Sun in June. Pleavine cir. at Center. 22nd Sun in June. 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WEATHERFORD DISTRICT—THIRD ROUND. Lipan cir. at Big Valley. 1st Sun in June. Weatherford sta. at Center. 2d Sun in June. Weatherford sta. at Center. 3d Sun in June. Weatherford sta. at Center. 4th Sun in June. Weatherford sta. at Center. 5th Sun in June. Weatherford sta. at Center. 6th Sun in June. Weatherford sta. at Center. 7th Sun in June. Weatherford sta. at Center. 8th Sun in June. Weatherford sta. at Center. 9th Sun in June. Weatherford sta. at Center. 10th Sun in June. Weatherford sta. at Center. 11th Sun in June. Weatherford sta. at Center. 12th Sun in June. Weatherford sta. at Center. 13th Sun in June. Weatherford sta. at Center. 14th Sun in June. Weatherford sta. at Center. 15th Sun in June. Weatherford sta. at Center.





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

Fischer Pianos. OVER 78,000 MANUFACTURED. Will A. Watkin & Co., 777 Main Street, Dallas, Texas.

Georgetown District. DEAR BROTHERS: Please heed the following: Send at once the names of delegates 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.

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.

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 churches, also if any are to bring wives or daughters. State how many, so we can make provision for their entertainment.

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.

Delegates of Sherman District. DEAR BROTHERS: 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.

Marshall District. All who expect to bring their lady friends with them, or come by private conveyance to the District Conference at Overton, Rock 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.

Members of Beasmont District Conference. BROTHERS: 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.

We have known the firm of C. P. Barnes & Bro. of Louisville, Ky., by reputation for many years, and have done business with them for several years. We know of no more honorable, straightforward, thoroughly reliable firm anywhere. You will and their word as good as their bond.

They guarantee everything they sell to be exactly as represented, and we assure any of our friends who may desire to deal with them that they need have no fear in placing their entire confidence in the representations of the firm of C. P. Barnes & Bro. They do not sell any shoddy goods.

If you want good quality goods, such as are kept by first-class jewelers, something that will wear and do service, they have them. By reading their advertisements, we see with what a large and varied line of goods they issue a Four Hundred Page Illustrated Catalogue, which they send to any address. Send to them and get one, and it will give you full directions for ordering.

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

C. H. EDWARDS, PIANOS and ORGANS. Chickering, Mason & Hamlin, Docker, Western Cottage, Wasonock, Kimball, Mathushick, Bridgopori. Low Prices. Easy Terms. Write for Catalogue. C. H. EDWARDS, 202 and 204 Main Street, DALLAS, TEXAS

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. 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 the 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:

"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 abstain 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, 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 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."

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 Conference would include card-playing, theater-going, attendance upon race courses, dances and the like. These offenses are likewise justifiable grounds of discipline.

What is the remedy? Our appeal is, 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 common forms of worldliness. "It can not be disguised," say the bishops, "that the address already quoted, 'that family religion has been sadly neglected in many of the households of our people, but it has been universally recognized and enjoined by the Methodist economy as an indispensable exponent of consecration to God and a rich and influential means of grace. It is halowing in its effects upon parents, children and servants—enduring in its results—and it transmits to posterity, by the agency of the family organization, a legacy of the faith, and the habits, and the associations of genuine piety; it complements the household into a church, replete with blessings, and capable of infinite successions."

We greatly deplore the danger that is attendant upon the laxity of our 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 corruption in life be tolerable for a moment lest they increase into more ungodliness. There is a growing tendency in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject. It only remains that its processes be faithfully followed according to the provisions of our Discipline by those entrusted with its execution. A solemn responsibility rests upon the respective authorities of the church to see that its sanctity be fully maintained."

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 every regulation of our Discipline. Methodism has won evangelical Christendom to her way of thinking concerning the incompatibility of the spirit of this world with vital godliness. Faithfulness at 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 living God."

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean 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 reports. For the first time the Committee on Temperance of the General Conference is constituted a standing committee, and is constituted, in common with the other standing committees, of one member from each annual conference, thus enabling 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 afforded, of its needs and of its point 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 tend to secure or impede their effectual working, and the part taken by our church members in securing the passage and enforcement of such laws.

We now see that it would have been 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 it.

We are emphatically a prohibition church. We stand out squarely and before the whole world, certain 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 inquiry whether the same be "high," "medium," or "low," and we are convinced 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 shrieks of the souls lost through its accursed agency will not descend beneath it.

Ramajona, the Queen of Madagascar, when converted to Christianity, in the 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 boy of nineteen years of age, when urged to derive a revenue from the trade in opium, already forced upon his people by Christian (!) England, indignantly replied: "It is true, I cannot prevent the sale of that fatal poison; but I will, by seeking and corrupting men will, for profit and sensuality, defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people."

Our people, we believe, are ready to take a stand as far advanced, at least, as that occupied by these heathens to whom our missionaries are sent. Upon this question, only about two years ago, Bishop McTyeire said in the TEXAS CHRISTIAN ADVOCATE: "The whisky power must be put under or it will put us under. The battle is begun and there is no retreat or parley, and submission is intolerable. Men are clear as to the final and extreme measure of prohibition since witnessing the developments of the whisky power in the struggle for life. All its malignity comes out. It stands exposed and without disguise."

These words of our dead Father in Israel, that came to us like a voice from the spirit land, long 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."

Second—The form of inquiry pursued by us developed the gratifying fact that in most sections there is very little drinking among our membership. Our brother from the Indian Territory told us that when an Indian 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 drink, and it is a sad case where 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 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 "Righteousness and the Judgment to Come," and leave 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 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, and to preach against the open saloon as the source of most of our social, industrial and moral evils, and therefore the greatest enemy of the Christian religion and of the Church of God, is to be a political partisan, you may publish me as one not only in your prayers but on the house-top; and by me stand over 3000 Methodist preachers, not a dozen of whom would refuse to vote for a measure to prohibit the matchless evil of the age."

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 have beaten 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 with the words of Bishop Gallaway: "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 discerned it—the saloons must go. If not to-day, to-morrow. It is a question of consensus of the principle of duty to God and the brotherhood of man." WILMOR 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 by unanimous voice. The Methodist Episcopal Church, South, puts herself to record, (indeed has long since put herself to record, in a peculiarly emphatic way by this vote), as forever and altogether against the liquor traffic.

ST. LOUIS APPOINTMENT.

TEXAS preachers in St. Louis Baptist last Sunday: Marvin Chapel—Rev. Horace Bishop, 7:45 p. m. Clifton Heights—Rev. J. M. Blinky 10:45 a. m. First Baptist—Rev. I. G. John, 11 a. m. Fourth Christian Church—Rev. John Adams, 11 a. m. Manchester—Rev. Thomas Pierce. 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; H. J. Jones, near Waco; Mrs. Estall, Nash; C. G. Minschul, Bristol; Mrs. Susan Moore, Henderson; Mrs. Lucy Hundley, Commerce; Maj. I. S. Perry, Wortham; George Tounslay, Mofat; Dick McKinney, Bonham; Mrs. Lizzie Bennett, Anson; Mrs. L. H. Bennett, Anson; G. H. Clark, Caldwell; Christian Ellrich, Belville; Mrs. Tina 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 Keiso, a young woman who has lived alternately at Fort Worth and Dallas, committed suicide in Dallas with morphine.

Louis Echler, a well-to-do citizen of 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 Belville, went to bed in apparent good health, but was found on the morning of May 21st dead.

Every tissue of the body, every bone, muscle 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 a mass meeting accepted and started negotiations in a lively manner to raise the money subsidy asked.

Denison has already taken steps for the appropriate observance of the Fourth of July.

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 accomplished by a mass meeting.

At the request of the Democratic Anti-Commission Club of Dallas county a meeting of the Democrats of Texas opposed to the pending amendment to the constitution is called to meet at Dallas May 31, at 2 p. m., for consultation. Signed by Robt. H. West, chairman, Democratic Anti-Commission 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' rights in the old 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 dynamite.

HUMORS OF THE BLOOD & SKIN Cured by CUTICURA. HUMORS OF THE BLOOD, SKIN AND SCALP, itching, burning, bleeding, scaly, pustular, pimply, bumpy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, contagious, or speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDY, consisting of CUTICURA, the great SKIN CURE, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

HUMORS OF THE BLOOD & SKIN Cured by CUTICURA. HUMORS OF THE BLOOD, SKIN AND SCALP, itching, burning, bleeding, scaly, pustular, pimply, bumpy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, contagious, or speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDY, consisting of CUTICURA, the great SKIN CURE, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

mite, which had it been discharged must have resulted in great loss of life. The rain it is presumed extinguished the fuse and thus prevented the accomplishment of the dastardly design.

The discovery of a plot to wrest Lower California from Mexico is creating some excitement. It seems to have been the design of the filibusters 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 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 indorsement.

HUNTSVILLE DISTRICT—THIRD ROUND. Courtney and Plantersville cir. at Linn Grove. June 14, 15. Navasota. June 22. Huntsville. July 5, 6. Wills a. at Dodge. July 12, 13. Cold Springs cir. at Evergreen. July 15, 20. Montgomery sta. at Bear Bend. July 29, 27. Prater sta. at Bear's Chapel. Aug. 9, 10. Anderson cir. at Fairview. J. C. MICKLE, P. E.

ALLEN CIRCUIT.

Corinth. July 5, at night. White's Grove. July 18, at night. July 29, at night. St. Paul. Aug. 2, at night. Wylie. Valley. Aug. 25, at night. Pleasanton. Sept. 5, at night. Dublin. Sept. 20, at night. Brethren, take due notice of the time and be ready to pray for the special benediction of God on every effort. L. F. PALMER, P. C.

"Who is that who wants to see me? asked a very busy merchant of his servant. 'I don't know his name, but he says he was an old friend of your father's.' 'All right; you tell him that I am very sorry, but my father is dead.'"

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?

LIFE'S HISTORY;

Its Smiles and Tears. Such is the course of life, made up of sunshine and gloom, gladness and sorrow, riches and poverty, health and disease. We may dispel the gloom, banish the sorrow and gain riches; but sin, which will overtake us sooner or later, yet, happily, that enemy can be vanquished; pain and sorrow can be relieved; there is a balm for every wound, and science has placed it within the reach of all. There is no discovery that has proven so great a blessing as Dr. TUTT'S LIVER PILLS. In malarial regions, where fever and Bilious Diseases, and all ailments incident to deranged liver prevail, they have proven an inestimable boon, as shown by thousands of living witnesses.

Tutt's Liver Pills SURE ANTIDOTE TO MALARIA. Price, 25c. Office, 39 & 41 Park Place, N. Y.

TEN POUNDS IN TWO WEEKS THINK OF IT! As a Flesh Producer there can be no question but that SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA is without a rival. Many have gained a pound a day by the use of it. It cures CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND SORES, AND ALL FORMS OF WASTING CASES. AN INFALLIBLE AND SURE. Be sure you get the genuine as there are many imitations.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA is without a rival. Many have gained a pound a day by the use of it. It cures CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND SORES, AND ALL FORMS OF WASTING CASES. AN INFALLIBLE AND SURE. Be sure you get the genuine as there are many imitations.

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS. STANLEY'S OWN BOOK. In Darkest Africa IS NOW READY.

This wonderful work is from Stanley's own pen, and is the only book to which he has contributed a line. It is a wonderful chapter in the world's history, and will be read with thrilling interest by the civilized nations of the earth. It is Stanley's masterpiece and is the most marvellous record of travel, adventure and discovery ever written. It is illustrated from photographs taken by members of the expedition.

Beware of Bogus Stanley Books. They are shoddy, bogus and unreliable. Stanley did not write a word for any of them. See that the agent has a certificate from us. AGENTS WANTED at once for every county and town in the State. Big sales are sure. Apply for terms now. Address The Dallas Publishing Co. 728 COMMERCE ST., DALLAS, TEX.

ORGANS! ORGANS!

As we are largely overcrowded with Organs, we offer for the next few days, Organs at special prices for cash, or easy payments. We have one of the largest stocks of Organs ever brought to Texas. Write us immediately for prices and terms. ALSO LARGE STOCK OF THE BEST PIANOS. WILL A. WATKIN MUSIC COMPANY, 737 MAIN STREET, DALLAS, TEXAS.

PIANOS, ORGANS, Best Makes. Best Makes. M. W. VAUGHAN, 930 Main Street, Dallas, Texas. Write for Catalogue, Prices, Terms, etc.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alums or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 WALL STREET, NEW YORK.

SANGER BROS. EMBROIDERY DEPARTMENT. Down grade prices run in this department. Fifty per cent can be saved by buying at this INCOMPARABLE SALE.

All the embroideries here offered are of the newest designs and no equal opportunity has ever been offered in this State. AT 5 CENTS per yard we will sell Edgings and Insertings, suitable for every purpose of children's wear. These are sold from 10 cents to 12 1-2 cents per yard.

AT 10 CENTS per yard you have choice of an elegant assortment of Embroideries that are really worth 20c.

AT 25 CENTS per yard we have classed in one lot some handsome designs, the values of which range from 40 to 50 cents.

AT 50 CENTS per yard we offer a 40-inch Platte Val. Flouncing, just the thing for school exercise dresses. They have been sold as high as 75c and \$1.00 a yard.

AT ONE DOLLAR a yard a line of Colored Embroidery Flouncings that usually bring \$1.50 and \$1.75 a yard.

WASH FABRICS. Among items of interest to store visitors during the week, none will prove more attractive than our superb display of FINE ZEPHYR GINGHAMS. Embroidered Striped Zephyr Gingham and Plain, Striped and Checked Gingham; our regular 25c quality for 16c. A very pretty line of Fancy Striped and Plaid Zephyr Gingham; our regular 18c quality for 12c. Assorted lot of Striped and Side-Band Gingham; our regular 15c quality for 10c.

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

For \$4.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and give one copy of the reprint of the old edition of Webster's Unabridged Dictionary, postage prepaid. Address SHAW & BLYLOCK.