

# The Texas Christian Advocate.

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OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXVIII.

DALLAS, TEXAS, THURSDAY, MAY 26, 1892.

NO. 38.

## THE CONFERENCES.

### WEST TEXAS CONFERENCE.

#### Colony.

R. J. Deets, May 19: Held my quarterly conference here last Saturday. Commenced preaching Saturday night—this is Thursday morning. We have had thirty conversions; among the number some of the leading citizens, and one man over seventy years old. Eighteen have joined our Church. I start now for my next appointment. The preacher in charge will continue a day or two.

#### Fredonia.

M. J. Allen, May 17: The second quarterly conference for the Fredonia circuit was held at Brown's house. Bro. I. T. Morris was on hand at his post. To say he won the hearts of all would not express it. We had love him. He is a man of God, full of courage and preaches with power. The attendance was good. Paid on salary, \$64; on missions, \$26; accessions, fourteen; infants baptized, six; organized two Sunday-schools. Our next quarterly conference will be held at Camp San Saba the second Sunday in July.

#### Benton Circuit.

W. R. Crockett, May 17: Bexar is growing in interest. When we came on the work we were unable to get a congregation at Bexar, but now we have a good attendance. Last Sunday night we preached to a full house, and next day (we and I) were presented with a nice cake and \$10 in cash, gotten up by the kind ladies. The Baptist ladies and outsiders work with the Methodist in this enterprise. We tender them our thanks. A very good rain fell Sunday night in our section, though in some places the rain was tolerably light. Truly God is good to his people.

### NORTH TEXAS CONFERENCE.

#### Dye Circuit.

J. M. Cullom, May 9: The work is moving along nicely under the faithful management of our good and efficient pastor, D. W. Gardner. We pray and hope for a great revival this summer and that many may be brought to know the Lord.

#### Petty and White Rock.

C. C. Davis, May 18: Our work is in a prosperous condition, though it has rained so much that it is very difficult to attend church. Our Epworth service is doing some good work. Our first vice-president, Bro. T. W. Lovell, is the right man in the right place. The last meeting held was a missionary meeting, closing with a collection which, though it was unexpected, resulted in \$3.45 cash. Several Missionary Reports and Woman's Missionary Advocates were distributed and select pieces read by our boys and girls. Our young people expect to hold such meetings often. By so doing we hope to kindle a burning interest for missions.

#### Hughes Springs.

J. B. Minnis, May 16: While the Hughes Springs circuit is not on a special boom, we regard the spiritual condition of the work as being very good; our services well attended; congregations large. As the Jefferson District Conference is to be held at Hughes Springs the last of June, and as many false reports have gone out in reference to small-pox in our community, I want to say to all whom it may concern, that there has not been a case nearer Hughes Springs than seven miles. While there have been three deaths from this disease, and in all eleven cases, the patients are all nearly well, and the doctors say there is no danger of its spreading. So I take the liberty to say to all the brethren that there is no danger at Hughes Springs, and will be no danger in the county by the sitting of the district conference. We will make extensive preparations and hope to have a full representation.

#### Hesser.

J. W. Blackburn: Our second quarterly conference for Frankfort circuit was held at this place last Saturday and Sunday. Bro. Pierce, our presiding elder, was on hand at the appointed time, preaching two most excellent sermons. Finances all right—preacher in charge and presiding elder over paid up to date. Dr. J. F. Barlow, a new steward, having collected almost \$100, the presiding elder remarked that it was the largest collection he ever knew one steward to report. Total amount raised by all the stewards \$221.45. J. A. Jackson, D. J. Mayfield, W. W. Julian, were elected delegates to the district conference. Dr. J. F. Barlow, J. M. Wells, M. H. Hester, alternates. Many thanks to Sister Hunt and the Ladies' Parsonage Society for their donation to our parsonage. The presiding elder thinks we have one of the best in the district. We have organized three Epworth Leagues on our charge.

#### Sulphur Springs.

D. J. Martin, May 21: We have just closed an interesting meeting in Sulphur Springs station; results sixty-five or seventy conversions and reclamations. The Church has been greatly revived and strengthened in the faith. Rev. W. F. Clark, of South Dallas, assisted us in the meeting. He did splendid preaching and his altar work was the most effective of any I ever saw. I hereby tender our thanks to Col. J. A. Weaver for a donation of groceries, a sack of flour, a nice ham, a basket of hard eggs, etc. We also give thanks to several of the good ladies of the Church for strawberries, cake, light bread, and many other good things sent to the parsonage of late. The Church was full every night and a large audience was present every day. I trust that this is but the beginning of a greater awakening among us. I am

glad, Mr. Editor, that you have sufficiently recovered to take charge of the paper again as its editor. Rev. C. O. Jones did fine service for us in your absence as editor pro tem. Everybody in this section was highly pleased with his editorials and his selections of bits of news from other papers and still other sources.

### EAST TEXAS CONFERENCE.

#### Canton Circuit.

D. P. Cullen, May 11: Second quarterly meeting embraced the 7th and 8th instants. The presiding elder met all the demands of the occasion. Seventeen accessions during the quarter, \$200 paid for repairs on the church house, \$24 on conference collections, \$15.50 quarterly. The presiding elder and some of the people say that the Canton circuit is growing. Wish I knew just the plan to get them all to take the ADVOCATE. Then we would flourish.

#### Jacksonville.

J. B. Luker, May 18: Our second quarterly conference for Larissa circuit convened at Pine Springs, May 14. Our presiding elder, Bro. T. P. Smith, was on hand and in good trim. He preached us three excellent sermons, and we felt that it was good to be there. Finances behind, but the stewards came and brought sufficient to keep this preacher going. Bro. Smith tells me that the outlook on Tyler district is good, and, judging from his cheerful face, his clothes and the way he filled them, he is doing well. We note an increasing interest in Sunday-schools, prayer-meetings and family altars. From this we are encouraged. We are endeavoring to "spread Scriptural holiness" over Larissa circuit and persuade sinners to be saved on the terms of the gospel. May the Lord lead us to victory.

#### Troupe.

Mrs. H. T. Henry: The third Sunday in May in the M. E. Church, South, in Troupe we celebrated Children's Day. It was certainly pleasant, and I hope profitable to our whole school. In the absence of our pastor, our efficient superintendent carried out the program that was sent out from our Publishing House, adding at the close the recitation of the twenty-third Psalm by a little girl from one of the infant classes. The altar was beautifully decorated; the children did admirably; our leader as usual was the right man in the right place, and the collection very creditable considering the number of the membership in our Church and school. The offerings were put on a table that was placed in front of the altar. For a while quarters, dimes and nickels fairly rained down on the table, and the contributions amounted to \$5.20. We have an interesting school all the time; old folks, middle aged and young attend, and I think there is more spirituality about the exercises than any school I ever attended. It is the hope of our Church for the future, and we are praying that every unconverted soul in our school may be saved before the end of the year.

#### DeBerry.

T. B. Vinson, May 19: Our second quarterly conference meeting for DeBerry circuit was held last Saturday and Sunday. Our beloved presiding elder, John Adams, was on hand and, as usual, looking closely after the interest of our beloved Zion. Although he was not at his best physically, yet, in the strength of his Master, he did such work as will tell throughout time and eternity. Five out of eight appointments were represented. Finances were not so well up as they may be at this season of the year on moneyed works (if there be such) yet a little over one-fourth of our year's salary is paid up to date. Yet, in spite of the rain and the mud (which is in abundance on this circuit when it rains) and the oppressed condition of our country financially, our people are not faint-hearted, neither discouraged in their work for the Master. We have a Sabbath-school at seven out of the eight appointments on this work. Our congregations have increased greatly at each appointment and seen hungering more and more for the Gospel, and we have three local preachers on this circuit who are devoted to the Master's work and ever stand by the side of their pastor to uphold him in his work and co-work with him in leading men and women to Christ. God bless them. We are quite hopeful of victory in the camps this year, in the name and strength of the Master. We are devoting this month more especially to the children, and with what eagerness do they receive the message! God help us win the precious children to Christ. In the main this work is in a thriving condition, and a pleasant work to serve, and by God's grace we are endeavoring to give them our best service. God save us all from sin, is our prayer.

#### Orange.

G. V. Ridley, May 21: Ever since my arrival here as pastor of the Church the treatment extended to my family and self by the membership has been Christian-like, hence generous and constant. We have frequently been made the objects of special consideration by the ladies of the Church, and doubtless many who in person were not represented, as well as by a few who are too frequent in their courtesies not to be known. Though late in reporting these facts, they have none the less met with due appreciation. We are grateful, and the more so because every act of generosity has certainly been prompted by a spirit of Christian regard, as all things indicative of an exacting nature are extremely foreign to us. If any deficiency in the obligations of the Church here occurred to stand over against these acts of benevolence there are two apologies so prominent as to suggest themselves, namely: the overtaxation resulting from the church building began last year and finished March 26th of this year sufficiently to be occupied March 27; the second is that many of the members are not doing their whole duty, and this last is the rule rather than the exception. We still have 200 members, having enough to meet the requirements, only 200 as yet being in place. As soon as we can get these adjusted we expect to have the church dedicated, and on that occasion we shall want all the former pastors living to be with us. Timely notice will be given through the ADVOCATE. According to local authority our congregations every Sabbath have been unusually large and the same may be said of our prayer-meetings. I have received twenty-two members since I came here and many more are seeking salvation. Going out on my pastoral rounds is a signal of battle for the Lord, and I never return without feeling a consciousness of victory. The "masses" here to be reached are the business and professional men; in no town of this size have I ever known so few of these two classes interested in the grandest work of the ages—salvation. All of them may approve; but the large majority seem to have little or no consideration for Christian work represented by any Church; so it has been, according to the experience of pastors of every denomination represented here for years back. The reason to me is that they rarely ever venture within range of the God-appointed means; then again, the stringency of money and the consequent depression of business at the present time may engender so much solicitude for the security of business standing as to rob heaven of its rights; but it will certainly in due proportion increase the statistics of the other country. In proportion to population I have never had a larger audience in regular attendance upon the various services of the Church; but the conspicuous absence of business and professional men led me to an investigation with above conclusions, and we are sincerely hoping that a different report may soon be made with reference to those classes so frequently found bravely fighting in the front of the battle in other places. If we are an exception, God grant that we may soon cease to be.

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### NORTHWEST TEXAS CONFERENCE.

#### Orphan's Home.

W. H. Vaughan, May 16: Cleburne station, amidst much rain, gave me \$104 for the Orphan's Home, and Alvarado station people came out through much mud and gave me \$156.75 for this interest. Thus week by week this fund grows. Let all the subscribers remit to me at Belton, Texas.

#### Itasca Circuit.

C. E. Gallagher, May 18: Many of our friends will rejoice with us in the fact that the work of taking down our crippled church has begun. We will rebuild on a more modern style. J. T. Gilliam & Company have the contract and will push it to completion. We will use all of the old building that can be used and will add to it the amount of about \$1250. My collections are all up in "glit-edge" subscriptions and cash. I have received thirty-nine members since conference.

#### Cresson Circuit.

W. K. Simpson, May 14 and 15 our second quarterly conference convened at Bruce. All of the appointments were represented except Fall Creek. Bro. Kelms preached three good sermons. The quarterly conference was a success. Received three into the Church Sunday at the 11 o'clock service. Paid preachers \$93.80. Bros. W. T. Wallis, A. D. Dickinson, Miller and W. V. Smith are trying to build a church at Bruce and are making a good start. We expect to hold our protracted meeting in a new church at Bruce this summer. Prospects are fine for all crops; the drouth prevails no longer.

#### Ovilla.

F. M. Winburn, May 17: Our second quarterly meeting for this circuit just over. Although the weather was unsettled, not a service was missed. Our "beloved" was present and preached three Holy Ghost sermons. The children's meeting was a time of great awakening. Three good sermons, young and old, came forward and promised to lead a better life. Sinners wept and saints shouted the praise of God. The large drops already falling are ominous of a gracious shower. Our presiding elder left home with a walking cane and valise and returned riding a three-year-old bay. Oh, if we could all get a district! But for the present we must bide our time. It's a long lane that never turns.

#### Carlton Circuit.

John A. Gardner, May 17: Bro. I. N. Reeves, of Carbon, was with us May 15 and delivered his lecture on baptism to a large congregation. Bro. Reeves handles the subject well. His argument is unanswerable, and very kind and gentlemanly, but positive. Bro. Reeves can do a much-needed work and do it well. We commend him to the brethren that need baptism vented. Our people are awaking because we preachers fail to defend this part of our doctrine. Carlton circuit is alive and well and is in good good courage, recovering from the cyclone and water-spout. Water ran over the tops of my shoes in the middle of my floor; got part of my books and the organ wet.

#### Beankas.

Silas Abbott, May 18: East Taylor mission is on a boom. At Lawrence Chapel Sunday we collected \$120 to repair the church, and men that are as good as the gold said go ahead, boys, and if you need more money to fix the house let us know and we will

Children's Day! Never thought of such a thing when I was a boy, but I am thankful for it now. We observed it last Sunday and the exercises were both profitable and entertaining. The recitation by Miss Carrie Nolen was indeed touching and sad. With her heart full of anguish for the sudden death of her beloved mother, who was buried only two days before, she recited well her piece: "The Two Bibles." Only for the fact that her mother had taken great pains to assist her in learning and practicing her piece in order that she might recite it well, did she attempt it. But her mother is in heaven. Bro. M. K. Irwin, whom we all know and love, closed our exercises with a fine address.

### ANNUAL MEETING.

#### FIRST SESSION.

NASHVILLE, TENN., MAY 6, 1892.

The Board of Missions of the Methodist Episcopal Church, South, met in annual session, in the Mission Rooms, Nashville, Tenn., May 6, 1892, at 9 a. m., Col. E. W. Cole, President, in the chair.

Devotional exercises were conducted by Bishop Key.

The roll was called, and the following members answered to their names: Col. E. W. Cole, President; Rev. P. A. Peterson, Vice-President; Revs. I. G. John, H. C. Morrison, Secretaries; Thomas B. Holt, Treasurer; Bishops John C. Granbery, Robert K. Hargrove, Wallace W. Duncan, Charles B. Galloway, Eugene R. Hendrix, Joseph S. Key, Oscar P. Fitzgerald, T. D. Fite, Nashville, Tenn.; Rev. J. O. Branch, South Georgia Conference; Rev. E. E. Hoss, Holston Conference; Rev. W. Carter, Louisiana Conference; Rev. Horace Bishop, Northwest Texas Conference; Rev. W. C. Johnson, Memphis Conference; Rev. W. D. Kirkland, South Carolina Conference; Rev. M. M. Pugh, Southwest Missouri Conference; Rev. C. G. Andrews, Mississippi Conference; Rev. H. C. Christian, Pacific Conference; Rev. E. J. Stanley, Montana Conference; Rev. W. G. E. Cunmyngham, Holston Conference; Rev. S. T. Mallory, Western Virginia Conference; Thomas S. Weaver, Nashville, Tenn.; Rev. Samuel Rodgers, Baltimore Conference; Rev. F. D. Swindell, North Carolina Conference; Rev. R. K. Brown, Tennessee Conference; Rev. T. M. Finney, St. Louis Conference; J. D. Hamilton, Nashville, Tenn.; Rev. Z. T. Bennett, White River Conference; Rev. James A. Anderson, Arkansas Conference; Rev. H. P. Walker, Kentucky Conference; Rev. J. P. DePass, Florida Conference.

The Secretary called the attention of the Board to the death of Dr. W. H. Potter, one of the Secretaries of the Board; and of Dr. W. C. McCoy, one of the members of the body.

On motion of Bishop Fitzgerald, the Chair was requested to appoint a committee of three to draft suitable resolutions and memoirs.

Dr. David Morton, Secretary of the Board of Church Extension, was introduced to the Board, and requested to have a seat and take part in the deliberations.

The presence of Dr. W. R. Lambuth and Rev. N. W. Utley, of Japan; Rev. H. C. Tucker, of Brazil; Rev. C. F. Reid, of China; and Dr. F. L. Reid, of the Raleigh Christian Advocate, was announced.

The Chair appointed the following Committee on Memoirs: Bishop O. P. Fitzgerald, Bishop J. S. Key, and Dr. T. M. Finney.

A memorial from the Tennessee Conference, relative to Cuba and work in Central and South America, was presented by the Secretary, and was received and laid over for consideration at the proper time.

The death of Dr. J. W. Lambuth, of the Japan Mission, was announced by the Secretary, and a special committee of four was ordered to prepare suitable resolutions.

The Chair appointed on this committee Dr. I. G. John, Bishop A. W. Wilson, Dr. C. G. Andrews, and Dr. W. G. E. Cunmyngham.

A communication from the New Orleans District Conference, suggesting the importance of opening a mission among the French of Louisiana, was presented by the Secretary. It was referred to the Bishops.

A memorial from the Texas Conference was presented and read by the Secretary, and was referred to Bishops Hargrove, Galloway, and Key, and Rev. Horace Bishop, of the Northwest Texas Conference.

Dr. P. A. Peterson presented the following memorial from the committee from the Board of Managers of the Rosebud Missionary Society of the Virginia Conference:

Children's Day! Never thought of such a thing when I was a boy, but I am thankful for it now. We observed it last Sunday and the exercises were both profitable and entertaining. The recitation by Miss Carrie Nolen was indeed touching and sad. With her heart full of anguish for the sudden death of her beloved mother, who was buried only two days before, she recited well her piece: "The Two Bibles." Only for the fact that her mother had taken great pains to assist her in learning and practicing her piece in order that she might recite it well, did she attempt it. But her mother is in heaven. Bro. M. K. Irwin, whom we all know and love, closed our exercises with a fine address.

#### Carbon.

R. H. Goode, May 17: The second quarterly conference of this charge is over. Good attendance of official brethren. Financial report very good for these hard times. It is as follows: For preacher in charge, \$43.55; for presiding elder, \$5.70. Bro. Bailey was kept from the past two years, was with us. Bro. Hall, of Cieso, had a good dinner on the ground. Bro. Hall did preach. His efforts were a success every way. His talk during business session of conference will be long remembered by most that heard it. Bro. Hall went through with the business of the conference with alacrity and ease. Be it said to his credit, he looked very much like a beloved. May God bless him. Bro. Smith, of Rising Star and Pisgah charge, my old pastor of the past two years, was with us. His prayer, songs and words of encouragement were helpful. God bless him. I have the promise of \$100 a piece from two brethren for a church house. I feel confident others will do as well. My brethren say the conference claims will be met. I am confiding in their word, and believe they will pay every cent of it. I serve a good-hearted people. Many kindnesses are shown us. Dr. Kimbell, of the Jewell claim, made wife a present of a nice rocking chair. God bless him, and increase his kind. Bro. Reeves has been very kind.

#### Indian Creek.

E. A. Bush, May 16: We have preaching on every third Sunday and Saturday night before Bro. Cross, of Brownwood; also on fourth Sunday night before Bro. T. J. Lasseter, preacher in charge. These brethren are full of the Holy Ghost and our people are looking forward to protracted meetings with great anticipation. We have covenanted to pray specially and work faithfully for the conversion of sinners. I think we have a right to expect a good time, for our young men and young ladies are strictly moral, well-behaved, well-read, mostly inclined to be religious, and are anxious to attend Sunday-school; besides I think they all like our pastor, because they can't very well help it. Our Sunday-school is prospering all the while. We had a Sunday-school picnic on Friday, the 13th inst.; the day was gloriously spent. The welcome address was delivered by John S. Bush, followed by singing by the choir. You know we had good singing, because our organist is chuck full of religion; next, temperance song; then addresses by Bro. Carroll, Vinzint and Mays, of Brownwood. Then we were turned loose on the chickens, pies, cakes and soap beans. Then we were called together by singing, when Bro. Charles Reagan, of Brownwood, delivered a very instructive and impressive address. Our prayer meetings are well attended. Our people get up and testify that God is in their hearts; their prayers tell that on them. Most all of the members pray in public, men, women and girls. All you preachers that have had such good revivals, ask your congregations to pray for us, and do the same yourselves. May God bless all.

### TEXAS CONFERENCE.

#### Sealy.

A. S. Blackwood, May 17: We observed Children's Day at both Sealy and San Felipe. An elegant program was rendered by the children and short sermons preached by the presiding elder and the preacher in charge. A good collection was taken at both places and I believe much good will result.

### NEW MEXICO CONFERENCE.

#### Socorro, N. M.

Harold Govett, May 15: May 15th was observed as Children's Day. There was quite a large congregation in attendance. The church was beautifully decorated with various kinds of flowers, and cages containing canaries hung from the chandeliers, which made it very attractive, and it was quite a rest to sit there and hear the recitations, solos, etc., rendered by the children, instead of having to preach. At the close of the exercises a collection was taken by little Rosie Luron, which amounted to \$2. Have recently carpeted the aisle of our church with beautiful carpet, which adds wonderfully to its appearance. Our "beloved" stopped over with us one night last week on his way to Magdalena. We tried to attract his attention from that mountainous region, that he might miss the train and preach for us Sunday, but could not succeed. He is to be with us again next week, however, and will preside over our district conference, which convenes at this place on the 27th inst.

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### NORTH TEXAS FEMALE COLLEGE.

Please announce that the Board of Managers of the North Texas Female College will meet at the College Chapel June 7, at 9 a. m. J. M. BINKLEY, President of Board.

Peterson, Bishop Granbery and J. D. Hamilton.

Dr. Morton, Secretary of the Board of Church Extension, presented a memorial from the Board of Church Extension asking for a conference with the committee appointed by the Board of Church Extension.

On motion of Bishop Wilson, the communication was referred to the Committee on Estimates, in connection with the committee from the Board of Church Extension.

Dr. Morton presented a memorial relative to Las Vegas, N. M., which was referred to the same committee.

Rev. M. M. Pugh presented a memorial to the Board asking a payment of \$200 to Rev. S. E. Arrington for services rendered during the war.

On motion of Bishop Wilson, the claim was referred to the Committee on Estimates.

The Secretary, as one of the committee appointed at Wilmington in May last to secure the incorporation of our schools in China, tendered his resignation, which was accepted, and Bishop Hargrove was appointed in his stead. Bishop Hargrove not being present to act on said committee, on motion of Bishop Wilson Dr. Finney was appointed in his place.

On motion of Dr. Finney, a committee of three was ordered for the purpose of ascertaining a proper basis for assessments on the annual conferences.

The Annual Reports of the Secretary and Treasurer were presented.

After discussion, on motion of the Treasurer, Dr. P. A. Peterson was appointed and requested to write an article in the Church papers explaining the liabilities and tables of the Annual Report.

Dr. Peterson, J. D. Hamilton and Dr. Kirkland, were appointed a committee on the basis of assessments.

On motion of Dr. John, the hours for the sessions were fixed at 9 to 12 a. m., and 3 to 5 p. m.

The Board adjourned, with the benediction by Bishop Keener.

### SECOND SESSION.

NASHVILLE, TENN., MAY 6, 1892.

The Board met at 3 p. m., Col. E. W. Cole, President, in the chair.

Devotional exercises were led by Bishop Granbery.

The minutes of the morning session were read, corrected and approved.

Dr. Finney offered the following resolution:

Resolved, That a committee consisting of five members of this Board be appointed by the Chairman to take into consideration and report a plan for the management and ultimate payment of the existing indebtedness for borrowed money.

T. M. FINNEY.

The Chair appointed Drs. Finney, Rodgers, Walker, Christian and T. D. Fite as the committee.

On motion of T. D. Fite the name of the President, E. W. Cole, was added to the committee.

The report of the committee on claim of Bro. Arrington was offered and adopted as follows:

The Committee on Estimates begs leave to report in the case of Rev. S. E. Arrington, of Missouri:

The committee fails to find anything in connection with this claim that will justify the board in departing from its decision respecting all claims of this class, and therefore recommend that the claim be not allowed.

The Secretary offered the following amendments to the annual report of the Secretary and Treasurer, which were adopted and ordered inserted:

By "liabilities for balance of appropriations" is meant that portion of the appropriations for that year which were unappropriated at those dates.

The Board relies on the regular collections and special contributions to pay these appropriations as they mature, and also to gradually extinguish the indebtedness for money borrowed.

On motion of the Secretary the report of the Committee on Estimates was taken up.

The report of the committee for Brazil was presented.

On motion of Bishop Granbery \$100 was added to the salary of Rev. J. M. Lander. Leave of absence was granted Rev. J. L. Kennedy for one year or less, his salary to be continued; \$300 was appropriated for his traveling expenses. The report, as thus amended, was adopted, appropriating to Brazil a total of \$31,290.

The report for China was presented. On motion of Bishop Wilson it was amended by giving an addition of \$800 for the travel of Dr. Y. J. Allen, and Dr. W. H. Park; \$500 for travel and outfit of one new medical missionary; and \$1000 for the return of C. F. Reid and family. Also \$300 for refunding travel of Mrs. T. A. Hearn.

The name of Dr. R. H. Campbell was stricken from the list of missionaries, he having ceased to be a missionary, and one new medical missionary inserted.

Leave of absence was granted Dr. Y. J. Allen and Dr. W. H. Park for one year or less, their salaries to continue. Thus amended, the report was adopted, appropriating to China a total of \$37,813.

The report



North Texas Female College AND CONSERVATORY OF MUSIC. SHERMAN, TEXAS.

Then also daring to utter cries through the darkness, I filled the streets with clamor: sorrowful and groaning, I called Creusa again and again—in vain.

While seeking and roaming wildly through the houses of the city, the unhappy image and the shade of Creusa herself appeared before my eyes—the well-known form larger than in life.

I was amazed, my hair stood up, and my voice clung to my throat, then she spoke and dismissed my cares, with these words: "Why does it please you to indulge in such mad grief, O sweet husband? These things were not intended without the will of the gods; it is not allotted that you take Creusa away as your companion, nor does the ruler of lofty Olympus allow it."

"There is long exile for you, and to plow the vast wastes of the sea. You shall come to the land of Italy where the Lydian Tiber flows with gentle current between the rich lands of heroes. There joyful days, and a kingdom, and a royal wife are secured to you. Dry your tears for beloved Creusa. I shall not see the proud homes of the Myrmidones or Dolopes, nor shall I, a Trojan and the daughter-in-law of the goddess Venus, go as a servant to Greek mothers. But the great mother of the gods detains me on these shores; and now, farewell, and keep the love of our common son."

When she had spoken these words she vanished into thin air, and left me weeping and wishing to say many things.

Three times I tried to put my arms around her neck, three times her image escapes my hands grasping in vain—most like light winds or a fleeting dream.

Translated from the Æneid by ROBERT B. RICKETTS. (Age 18.)

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M., SECOND QUARTER, LESSON X—JUNE 5. STUDIES IN THE PSALMS AND IN DANIEL.

THE FIERY FURNACE.—DAN. 3:13-25.

GOLDEN TEXT: When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. 43:2.

PLACE: The Plain of Dura, near Babylon.

OUTLINE. I. Three Heroes.—Verses 13-18. II. A Fiery Trial.—Verses 19-21. III. Safe in the Fire.—Verses 22-25.

INTRODUCTION. Nebuchadnezzar, having conquered all his enemies, determined to celebrate his triumph with regal magnificence, and to erect a great memorial column. About five miles southeast from Babylon, in the plain of Dura, he erected an image in human likeness, threescore cubits in height and six in breadth. It was probably a brick or stone structure, or a frame-work of wood, covered with plates of gold, and crowned with a statue. All the princes, wise men, judges, and military chieftains, were summoned to the dedication of the image. The three Hebrew friends of Daniel, governors over the province of Babylon, were present. Daniel seems to have been absent. His friends refused to bow down and worship the golden image. They were at once accused to the king. He supposed that they misunderstood the command, and offered them another trial. Their refusal to obey and the consequences which followed are given in the lesson.

I. THREE HEROES.—Verses 13-18. 13. Nebuchadnezzar in his rage and fury—to cross the will of an Oriental despot was to brave instant and startling death. Commanded to bring Shadrach, Meshach, and Abed-nego—these were the Chaldean names of the young men, given when they entered the king's service, in accordance with the custom of changing the names of captives. In this case there was the special reason that each of the four Jewish names had "God" in it, while each of the Chaldean names pointed to idolatry. "Daniel" meaning "God my Judge" was changed to "Belteshazzar," the treasure of Bel; "Hananiah" "the grace of Jehovah" was changed to "Sadrach," "the inspiration of the sun"; "Mishael," "who comes from God" became "Meshach," "who belongs to Sheshach," a goddess of Babylon, and "Azariah," "the Lord is my Helper," was "Abed-nego," "the servant of Nego," one of the Babylonian gods. "Nebuchadnezzar" heathenized their names, in hope that he might thereby be able to heathenize their hearts.

14. Is it true... do not ye serve my gods—he brings a charge of blasphemy against the gods of Babylon, and asserts that he must protect the State religion.

15. Who is that God that shall deliver you—he offers them another trial and threatens the furnace. He did not believe that either the God of the Jews or any Babylonian divinity could save them once in the fire.

16. We are not careful to answer thee in this matter—that is, we do not need a second trial; there is no use in discussion; what you ask is contrary to our religion; you are determined to have your will; we can not obey your command—therefore do as you wish with us.

17. If it be so—if you cast us into the furnace, our God... is able to deliver—an answer to the king's challenge in verse 15, "Who is that God that shall deliver you out of my hands?" He will deliver—what faith; as if they said, We expect him to deliver our bodies, but if not, he will surely deliver our souls, over which no king has power.

18. But if not—as to their bodily rescue they could not speak with certainty. Be it known unto thee—although in doubt as to our lives, yet our resolution is unshaken; we shall do our duty, leaving results to God.

19. Then was Nebuchadnezzar full of fury—he had never been so opposed before. The form of his visage was changed—anger and other emotions show themselves in the face. Heat the furnace one seven times more—seven is the number of perfection; heat the furnace hotter than ever before, as hot as possible.

20. Commanded the most mighty men—the strongest and most active men, for the work, as the result proved, was dangerous.

21. These men were bound—undevoted of their robes of state they were bound hand and foot. Coats—an outer mantle; hose—an inner tunic or undergarment, or, as some think, wide, loose pantaloons; their hats—the only place in the Old Testament where the word hat is found; it was probably an outer garment of some sort. The dress is mentioned to increase the wonder of the miracle, for the inflammable texture of their clothing was unchanged in the fire (v. 27).

III. SAFE IN THE FIRE.—Verses 22-25. 22. The king's commandment was urgent—in his rage he lost sight of the lives of his soldiers and hurried them to their own death. The flame... slew those men—as the soldiers drew near the opening of the furnace, the flames burst out either smothered or actually burned them to death.

23. Shadrach, Meshach, and Abed-nego fell down bound.—The Septuagint inserts here the apocryphal story of the three children with which they praised God in the midst of the furnace. It is found in the Apocrypha of our English Bible.

24. Then Nebuchadnezzar was astonished—he was as near to the furnace as safety allowed, a witness to the scene. Rose up in haste—from his chair or throne, whence he could look through the door of the furnace. Astonishment, awe, and terror seized him. Said unto his counselors—to be sure that he was in his senses, as we sometimes pinch ourselves to see if we are awake.

25. Lo, I see four men loose—the fire had burned the cords which bound them, walking in the midst of the fire—as soon as the cords were burned, they rose to their feet, and trod the burning coals, as Peter did the yielding water; in both cases the laws of nature were suspended or overruled. They have no hurt—not even were their clothing singed. The form—Rev. Ver., "aspect"—of the fourth is like the Son of God—this was probably Christ, although the king knew nothing of the Son of God. The Rev. Ver. reads, "like a son of the gods."

Then the king commanded the three men to come out of the furnace, and gave commandment that Jehovah should be worshipped. That is, he did not become a convert himself, but enrolled the God of the Jews among the deities of the empire, and forbade his worshippers to be interfered with in their devotions.

PRACTICAL. 1. The Hebrews expected deliverance from the actual fire of the furnace. Our God... is able to deliver... and he will deliver. But whatever happened to their bodies, they knew that their souls would be safe. This conviction filled them with calmness, peace, resolution and heroism. The mortal part might perish, the immortal could not be touched. An Indian said to an army officer who threatened him with death, "You may hang my body; my soul you can not hang."

Temporal promises are given to those who trust in God, but the essence of promise relates to the soul, it points to eternity. If it be better for them and for his cause, he will protect Shadrach, Meshach, and Abed-nego in the fire, and deliver Daniel from the lions. Under other circumstances, he allowed Stephen to be stoned, Paul to be decapitated, Hölzer and Latimer to be burned.

"In some ages God's cause needs evidence; in other ages exemplars. In one case God gives supernatural environments; in the other supernatural characters. When we are sick or in any trouble, it is right to pray for relief and to expect it, but, if disappointed, faith should not lose her hold on God. That would make Christian service mercenary; the fervor of zeal would depend on the greatness of the reward. Job went to the heart of the matter. Though he slay me, yet will I trust in him."

other God that can deliver after this sort. A thousand sermons might have been preached to Nebuchadnezzar without effect, but that resolute stand of the three heroes on the plain of Dura brought to his proud heart the conviction that a God reigns who is almighty, supreme above the elements of nature or the fury of despots. The Christianity which conquers prevails more by deeds than words, by example than precept. The Church will be irresistible when in every member there shall be perfect consistency between creed and conduct, profession and practice.

Old and Young.

A NAUGHTY LITTLE COMET.

There was a little comet who lived near Milky Way. She loved to wander out at night, and jump about and play.

The mother of the comet was a very good old star. She used to scold her reckless child for venturing out too far.

She told her of the great Sun, who loved on stars to sup the old stars, and who asked no better pastime than gobbling comets up.

But instead of growing cautious and of showing proper fear, the little comet edged up nearer and nearer.

She switched her saucy tail along, right where the Sun could see, and was as bold as bold could be.

She laughed to scorn the quiet stars who never frisked about; she said there was no fun in life unless you ventured out.

She liked to make the planets stare, and wished no better mirth than to see the telescopes aimed at her from the earth.

She wondered how many stars could mope through nights and days, and how the sickly faced old Moon got all the love and praise.

And as she talked and tossed her head, and switched her shining trail, the staid old mother star grew sad, her cheeks grew wan and pale.

For she had lived there in the skies a million years or more, and she had heard gay comets talk just this way before.

And by and by there came an end to this gay comet's fun. She went a tiny bit too far—and vanished in the Sun.

No more she swings her shining trail before the whole world's sight. But quiet stars she laughed to scorn are twinkling every night. —Ella Wheeler Wilcox.

SHINE FOR JESUS.

The missionaries all along the line are pleading for re-enforcement. There can be no forward movement until the debt is paid. How is that to be done? Plan after plan has been suggested, but we believe the problem has been solved at last. How? Why, by the children.

Listen, children, while we tell you about it. We have some beautiful cards, with a large gold star composed of 100 little stars. In the center of the star is a lighted candle and the words, "Shine for Jesus." The card also bears the text, "They that turn many to righteousness shall shine as the stars forever and ever." When you wish to give a penny to help the mission cause, put it away in a safe place and punch a hole with a pin through one of the tiny stars. Soon you will have a dollar, when you can see the light shining through every star.

Only think, if every child in the Methodist Church, South, wrote to one of these cards, in this great debt would be lifted, the Church stimulated, the missionaries encouraged, and the work go forward with a bound. We are sure you all want to have a share in this work. So come, children, let us go into it with all our hearts. Let that old rhyme about the little drops of water and the little grains of sand make you realize what little children can do with their pennies.

Little Penny Helper, roll us in your mite, Roll the pennies onward into nickels bright; Let the nickels gather into dollars round; Let the dollars make the nations the gospel truth is found.

Little Penny Helper, roll us in your mite, Till all the stars shall twinkle, twinkle in the light. Let us shine for Jesus, both in deed and word, And, lifting high the candle, light a darkened world.

DAISY KELLEY LAMBERT. Address correspondence and remit money to Miss Kate Harlan, Methodist Publishing House, Nashville, Tenn. She will be glad to fill orders for cards at once.

A TALK WITH THE SEA DIVER.

He was the strangest-looking being with his armor on, his copper helmet and breast-plate, the long connecting pipe that supplied him with air, the rope about his waist with which he signaled, when under water, to those above—one pull meaning this, and two pulls meaning that—his foot-gear almost as strange as his head-gear, and the huge glass eyes, the windows through which he looked. He appeared like some enormously magnified insect, like some creature left over from the primeval world. He was only a diver going down to settle the position of the big stone just sunk with him for the bridge pier in mid-stream.

"What do I find down there?" he said, in reply to my question one evening when his work was over, he sat at the water-side in every-day garments, calmly smoking his pipe. "Not much here. In some waters things of value, chests of old coin and jewels. In Boston bay, when I went down to get back a man-of-war's anchor, I found the bottom just strewn with lost anchors. Fine field for an old junk-dealer that."

"Wedges of gold, great anchors, heaps of pearl," I thought, as I quoted the line in my mind. "Are you never afraid?" I asked.

"Afraid of what?" he returned. "There's nothing to be afraid of in these latitudes after you know your business."

"I meant of drowning," I said. "How you going to drown?" was the answer, as he took out his pipe to look at the bowl. "I found the bottom just strewn with lost anchors. Fine field for an old junk-dealer that."

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fellows in the boat can see you when you can't see them if you look up. Well, when you look up it's queer. There ain't no sky. It all ends at the surface. The boat's a shadow; and there's the life-lines swinging like long threads in the water, and that's all."

"But what if it is too deep for you to see your way?"

"It has to be more than fifty feet for that. And then, if it's dark water, or if it's in the night, there's a lantern that screws into the helmet, and scares the fishes well, I can tell you."

"You must look like a star then, as you sink lower and lower into the water."

"I guess they don't know what a star is. But it would make a cat laugh to see them scurry when I come along with the light in my cap."

"But I should think your breath would mist your windows."

"No. The air they pump down keeps them clear." And he puffed away again.

"But I don't see how you get down to the bottom. I should think the water would buoy you up."

"Not when I have sixty pounds of lead on each shoulder, and ten on each shoe, and some more at the waist to keep me straight."

"Good gracious! that's enough to sink you, anyway! And then that extra breast-plate and shoulder-piece?"

"Crush your chest right in if you didn't wear it—the water would."

"But what if you got caught in anything?" I continued, as he didn't seem troubled by my questions.

"Well, I guess you want to steal my trade! Why, if I got tangled in the lines or anything, I'd only have to stop and cut off the leads, and up I'd fly to the top like a cork. There ain't no danger, you see."

"It's like life, isn't it—cut off the weights, and up you fly?"

"You'd 'a' thought 'twas like life if you'd gone down with me at a spot called Silver Bank, some forty miles off the shore of Haiti; where an English frigate foundered in 1793, and a company was getting out the guns and copper and heavy ordnance. Nothin' left of her but that. When I tell my little girl about it, she says it beats fairyland."

I should think it would have done so, as he described it to me more than once, with mounds and valleys far beneath the wash of the upper wave; with its great reefs, where the arches were so hollow between them as to leave our colonnades of immense pillars, almost covered with the profusion of marine growth, wreathing them and floating off from them—long parti-colored streamers, spangled sea flowers, and pluming tufts, and all round and about them that clear translucent medium which wasn't air, and close at hand caverns winding away into darkness, and wonderful coral-trees, with their boughs swaying heavily through the water; and fish with purple and silver sides gliding and sliding and curving up and down and in and out among the branches.

"While their fins Through out slow rhythmic time."

"Silver Bank seems to have made a great impression on you," I said at another time, when the diver was again going over his glories.

"It like to have," said he. "In what way do you mean?" I asked.

"Well, you see, in general the fishes and such don't notice you. They think you're another."

I should think they'd be afraid of you, rather."

"Don't seem to be. But it was down Silver Bank that jest's I was spouting up to you. If that line was straight, a great old eye looked into mine. It was a shark."

"A shark?"

"Yes, it made the cold sweat start right out on me down there, with all that water round me, as you may say. But you 'aint no time to sweat or count your pulse when there's a shark round. When I have a nightmare now, and it's years since, I just see that great eye rolling round inter mine. But I snatched my knife out quicken' chain lightning—a diver ain't never without his knife, you know. And there's a tender spot near the gills, if you can reach it before he's a chance to turn over, and, thank goodness, I did."

"And pulled the rope for them to draw you right up?"

"E? Not a bit of it. I fitted the chain round the big gun for them to haul that up. And I saw a bottle there that a baby oyster had swum inter, and grown till it filled it, and I climbed along and got it for my little girl. Here, I found this, too, that day. Want it? It's been under water sense the days of the buccaners, for all I know." And he gave me a bullet on which a tiny shell had encrusted itself—a bullet that had doubtless died death ere it fell where I wish all bullets were—a shell that was the death-shroud of the little creature that once lived in it.—Harper's Young People.

THANK GOD. A little girl did not want to pray when she retired to rest. I do not like to tell you her true name, so I will call her Helen.

"Have you anything to thank God for?" I asked her mother.

"No," said Helen, "you and papa give me everything."

"Not for your pleasant home?" asked mother.

"It is my papa's house; he lets me live in it."

"Where did the wood come from to build it?" asked mother.

"From trees," answered Helen, "and they grow in big forests."

"Who planted the big forests? Who gave the rain to water them? Who gave the sun to warm them? Who did not allow the winter to kill them or the lightning to blast them? Who kept them growing from little trees to trees big enough to build houses with? Not papa, not man; it was God."

Helen looked her mother in the eye, and then said, "Papa bought nails to make it with."

"What are nails made of?" asked mamma.

"Iron," answered Helen, "and men dig iron out of the ground."

"Who put the iron into the ground

and kept it safe there till the men wanted it. It was God."

"We got this carpet from carpet-men," said Helen, drawing her small, fat foot across it.

"Where did the carpet men get the wool to make it from?"

"From farmers," answered Helen. "And where did farmers get it?"

"From sheep's and lambs' backs," said the little girl.

"And who clothed the lambs in dresses good enough for us? for your dress is made of nothing but lambs' wool. The best thing we can get is their cast-off dresses. Where did the lambs get such good stuff?"

"God gave it to them, I suppose," said the little girl.

"It is you that gives me bread, mother," said she quickly.

"But," said the mother, "the flour we got from the store, and the store bought it from the miller, and the miller took the wheat from the farmer, and the farmer had it from the ground—and did the ground grow it all itself?"

"No," cried Helen suddenly, "God grew it. The sun and the rain, the wind and the air are his, and he sent them to the cornfield. The earth is his, too. And so God is at the bottom of everything, isn't he mother?"

"Yes," said the mother, "God is the origin of every good and perfect gift which we enjoy."

The little girl looked serious. She looked thinking. "Then, mamma," she said at last, "I can't make a prayer long enough to thank God for everything."

"And have you nothing to ask his forgiveness for?" asked the little girl's mother.

"Yes," she said, in a low tone, "for not feeling grateful, and in trying to put him out of my thoughts."

After that Helen never refused to pray.—Christian Observer.

EVERY FAMILY Should be provided with Ayer's Pills. No other aperient is in such general demand or so highly recommended by the profession. Mild but thorough in operation, these pills are the best of all remedies for constipation, biliousness, heartburn, indigestion, flatulency, loss of appetite, liver complaint, and sick headache. They break up colds, fevers, and malaria, relieve rheumatism and neuralgia, and are indispensable to travelers, either by land or sea. Sugar-coated and compounded of the purest vegetable cathartics, they may be taken with impunity by old and young. Physicians recommend these pills in preference to any other. H. W. Hersh, Judsonia, Ark., says: "In 1853, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."

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AN OBJECTION TO INFANT BAPTISM.

The objection that many opposers of infant baptism make to that institution is the non-responsibility of the child in reference to the obligations implied in the rite of baptism. They say that it is not competent for the child to make any vow of repentance, faith and obedience, and that it can not be morally bound by the act of its parents and the Church. The parent has no right to pledge obedience so as to bind the child in the obligation of the pledge.

It might be sufficient to answer this by saying that the objections formally stated is fully answered by the express words of Scripture setting forth the obligations of children expressed by a similar institution. God made a covenant with Abraham and his seed or descendants after him. Mark you the covenant was made with the descendants of Abraham before they were born. That is not an isolated case. Every child born in the State of Texas is born into a covenant with the State government which was made long before the child was born. Under the covenant with Abraham and his descendants every male child was to be circumcised at the age of eight days. Here are the words of the Lord as given by Moses at Gen. 17:14 concerning the uncircumcised man child: "That soul shall be cut off from his people; he hath broken my covenant." It is not the father who neglected to give his infant of eight days the seal of the covenant who is declared to have broken the covenant, but the child himself. Certain benefits were secured to those who were circumcised, and the rite not being performed, but the disobedient parent, but the uncircumcised child lost the benefits. Is not the principle plainly manifest to our observation continually both as to temporal, intellectual and spiritual benefits? The will and acts of the parent during the infancy of the child are largely in effect the will and acts of the child. The influence of the parent, though not absolutely and universally, is generally the foundation of the child's character. Yet we know that the Scriptures with equal plainness teach that the children's teeth are not to be set on edge because the father eats sour grapes. The children are not to be cut off or die on account of their father's sins. How then are these Scriptures to be reconciled? By the principle announced through the Prophet Ezekiel, that any divine statement, involving the future destiny of the individual, however positive in form of expression, is conditioned upon the moral agency of the individual. When God declares that the wicked shall die, yet if the wicked repent and turn away from his wickedness and do righteousness he shall not die, but live. (See Ezek. 33:12-19).

When the uncircumcised Israelite therefore ratified the sin of his father and chose to continue in his uncircumcision he remained out of the pale of the covenant, but when he renounced that sin of omission, and promised to keep the commandments of the Lord, he was permitted to enter and receive the seal by his own choice, while the circumcised who failed to keep the commandments was cut off, notwithstanding

ing he had received the outward sign of circumcision. This much may be affirmed, not only from the principle announced by Ezekiel, but in harmony with the facts of history. Thus, when those Israelites who came out of Egypt neglected to perform this rite upon their children in the wilderness, the Lord commanded Joshua to circumcise them all, notwithstanding the words of institution quoted above.

But while the general principle stated in the objection under consideration is true, the application is wrong. The objection is made on the assumption that the baptismal covenant imposes a moral obligation upon the subject of baptism, and that as the infant cannot by its own act assume such responsibility, the obligation must be void in his case. But the truth is, no obligation is imposed. The baptismal covenant is only an acknowledgment of obligations already existing with a promise to keep them. Obligations grow out of relations. The child would be bound by moral obligation to repent, believe, and obediently keep God's holy commandments if it never were baptized. The covenant of grace which is by the atonement has been made with the human race, and all men receive largely of its benefits involuntarily, just as the Israelites received largely of the benefits of that which is called the Abrahamic covenant involuntarily. Children are born into this covenant, for it was made for them and with them before they were born. They begin to receive of its benefits at birth and grow up under and into its obligations. They are therefore bound by their relations to God and to the atonement and by the grace received to do all that is required of them by their baptismal vows. The Israelite was not bound in the rite of circumcision to do anything which he was not morally bound to do anyway. But to refuse the rite was to deny all obligation to obey God. No one can get rid of his moral obligations by denying them. All that objection therefore about the child not being able to understand, and its incompetence to make a promise or vow falls to the ground, since it is fully bound by its moral nature and relations to do all that is implied in the baptismal covenant.

The sacrament of baptism can therefore only be a means of grace to aid us in keeping those things required of us in the New Testament. The question then arises whether it will serve us better as a means of grace when administered in infancy and we are taught by our parents its sacred import, or when we are left to determine for ourselves whether we will be baptized at all? Can we raise our children up to know the grace of God better by teaching them to use the means of grace, or by depriving them of such means? It will be observed that we do not baptize children to save them if they die, but for the benefit this means of grace will be to them if they live. Who can tell the benefit to the child of knowing it was set apart and consecrated to keep God's commandments in baptism?

We can not believe any are lost because not baptized. Baptism is not essential to salvation. Yet we believe some are lost who would not have been lost if they had been baptized in infancy. We mean by this that some who have sinned unto death and have died impenitent, would have led different lives if they had been blessed with the sacred privileges and holy influences which usually come to those whose parents dedicate them to God by baptism in infancy. Sodom and Gomorrah perished justly in their sins, but if they had been favored with the privileges which the Jews had in the Savior's time on earth, they would have repented and escaped destruction.

THE OVERSIGHTS OF BLIND PREJUDICE. Elsewhere we publish the resolutions of the conference in session at Omaha, charging the South with gross outrages on their colored members. One of the outrages mentioned, for instance, is the lynching of these negroes by mobs. As a matter of fact such lynchings do occur sometimes in the Southland, but they are not confined to negroes. They happen also in the North, but nothing is said in condemnation of such doings in that quarter. The preamble and resolutions also overlook the fact that mob violence is generally deplored by the press of the South. Another oversight is that under the operation of the separate coach law the negroes have as good accommodations as the whites. And by this law innocent white ladies and children are protected against the impudence of coarse negro men who insist on sitting in the same seats, thus bringing about difficulties between whites and blacks, which are avoided under this timely and necessary law. Some of the negroes excluded from the whites' coaches may be in every sense gentlemen and ladies, yet they have the misfortune to belong to a race the great majority of whom are properly and righteously separated from the whites in public carriers. In making

laws for the many the few are necessarily included. But why are these educated and high-toned colored Methodists so anxious to ride with the whites when they have more room and just as good accommodations in the apartments set apart for them? Are they ashamed to sit in the same coach with the people of their own race and color? Why then do they condemn the whites for desiring a separation?

But the gravest oversight of all is that the paper fails to note that the negroes lynched are guilty of the most diabolical crimes known to the human race. They are generally lynchers for raping white women and often little white girls. These facts could not have been unknown to the committee and the members of the conference so eager to vote by rising. Yet not one word is said condemning nor deploring the commission of these horrible crimes. Are we to presume by this fact that the conference justifies such horrible deeds in their colored members and other negroes? We are not willing to make such a charge upon our brethren of the North, however unjust the charges which their blind prejudices lead them to make against us. Yet the only logical conclusion which can be drawn from the paper is that criminal blacks are justified while the white lynchers are condemned, or else that negroes are lynched in perfect innocence simply because they are black. We cannot believe that there was a man in that conference so ignorant as to believe anything of the kind. The fact is that these men were so blinded by their prejudices that they did not know what they were doing. The outcome of the matter will be to increase the very things which they condemn. The more such papers are passed by such bodies the bolder in the commission of such crimes will these lustful human beasts become. The more frequently will such horrible deeds be committed by them, and, as a consequence, the more frequent will the lynchings become. When our Northern brethren can rid themselves of sectional prejudice sufficiently to see what is the truth—that the negroes are treated as well by the whites of the South as the majority of laboring people are treated in the North—perhaps they will not be so zealous to jump in favor of papers which put them in worse light than those they aim to condemn.

BATTLE AND VICTORY. The battle between the flesh and the spirit—the animal man Adam and the spiritual man Adam—began under the temptation of the devil before the fall and will continue as long as there is a devil to tempt the spirit through the flesh. In that first battle the spirit fell and the flesh triumphed. There is a grace which St. Paul calls a fruit of the Spirit, and by the name temperance which means self-control. It is that state of grace in which the spirit or higher nature of the man triumphs by complete control over his lower nature. The body is brought into subjection and all desires, appetites and powers of soul and body are brought into obedience to the Lord Jesus Christ by the grace of God. This is to our mind the highest state of grace attainable in this life. It is the complete victory by the grace of God over self.

THE HELPLESSNESS OF SOCIETY. The startling tragedy at Denison which shocked the whole country the past week is a forcible reminder of the helplessness of society. Four women shot in their homes successively one after the other within three or four hours' time, in different parts of the city, all apparently by the same fiend, and yet up to the present writing the State government, with an army of officers, is as helpless as a child to avenge outraged justice. No one seems to be deserving blame that the murderer is not captured. It is simply a matter of helplessness. There were hundreds of men in the city where the murder occurred who would have put themselves in danger to have prevented the horrible deeds of the assassin or to have brought him to punishment afterwards. There are many in search of the criminal on account of the rewards offered. Yet neither the desire to protect home, nor to avenge the innocent, nor for money, nor the fidelity of officers, is able to avenge outraged society upon one who appears from the atrocity of the deeds and the absence of motives to be of unsound mind. Is it possible that the assassin is among those who are now hunting down the guilty party, ostensibly manifesting as much desire to lay hands on him as those who are really innocent? Man with his mighty genius may harness the secret forces of nature and obliterate distances, mountains, and oceans—at times it is as difficult for the criminal to escape almost as to hide from the eye of Omnipotence, and yet at other times organized society is as helpless as a babe to defend its innocent citizens from the cunningness of a common crank. If there is no Omnipotent eye from which no dark deed nor secret thought can be hidden to bring

the guilty to some final tribunal of justice, where their sins may receive due punishment, then justice is only a name and a shadow. If in this life only men are rewarded according to their deeds, then innocence may be murdered and the red-handed fiend go forever unpunished. But if there is such a final tribunal, and there is, it is not only possible but probable that there are those who would willingly perform the hangman's office without form of trial upon the Denison murderer, who will receive at that bar a greater condemnation. The murder of helpless women is a most diabolical crime indeed! But there are those who commit worse sins than the murder of the bodies of women and men. They murder virtue and character. Is not the man who by cunning deception murders the virtue of one innocent girl a worse villain than the fiend who shoots down in cold blood four others? Ah! who shall be able to stand in that day when every idle word and secret thought and foul deed shall be brought into judgment?

DEDICATE AND TRAIN. "Train up a child in the way he should go and when he is old he will not depart from it." By reference to Young's Analytical Concordance we learn that the word translated "train" means not only "to train," "to instruct," but also "to dedicate." While the word is translated twice by "train," that is once in the text above and the "trained" servants of Abraham, the same word, in different form of course, is translated about fifteen times by the words dedicate, dedication, as the dedication of the house of the Lord, etc. The meaning "train" must be retained, but the idea of dedication must not be lost. Dedicate, or consecrate, the child in the way he should go. Dedicate him first by baptism to the faith and obedience of the Gospel, then train by precept and example accordingly. Let the instruction be such as a consecrated child should receive, and in all your training forget not that you are training a child set apart to the service of God.

REV. C. J. COCKE. A telegram from the Rev. D. J. Martin announces the death of the Rev. C. J. Cocke at Sulphur Springs, at 8 a. m., the 23d inst. He was a superannuated member of the North Texas Conference. Some one of his brethren will doubtless furnish a sketch of his life and work, as we fail to find the necessary data among our files. A good and faithful man has gone. The Advocate extends sympathy to the bereaved. May the grace of God lighten their sorrows.

THE GENERAL CONFERENCE M. E. CHURCH. We have been doing our best to keep up with the proceedings of this body, but it is rather difficult from the published accounts in the Daily Advocate, owing to the process which all important matters must take before they are acted upon by the body. A resolution is offered to-day, referred to a committee who consider it a week, or longer, and then report it back to the conference for its action. Several days were consumed on the question: What is the Constitution of the Church? It was finally declared that chapter one of part II of the Discipline is not all constitution, but partly statutory. All that part of the chapter which includes the "plan of lay delegation" corresponding to paragraphs thirty-three to thirty-six, inclusive, of the same chapter of our Discipline, was declared to be statutory law. The principle of delegation is secured constitutionally in the second restrictive rule. So also the number of delegates. But the qualification and manner of electing them being provided for only by statute may be changed and regulated by the General Conference at will without submission to the vote of the annual conferences.

DR. H. K. CARROLL, of the Independent, is quite wide of the mark when he thinks the only difficulty in the way of the reunion of the two Methodist Churches, North and South, is the negro membership of the former. The only objection which the Church, South, could have to that membership is that it is an injustice and hindrance to the progress of the colored members, whom we believe would do better in a church to themselves. There is no social union between the white and colored members of the M. E. Church, and therefore that could not be an objection to the M. E. Church, South.

THE conference has decided to elect no more bishops—not even a colored one. The other General Conference officers were generally re-elected.

THE colored delegates are very anxious that the Committee on Episcopacy should report in favor of the election of a colored bishop; but the sub-committee to which this question was assigned reported on Friday adversely on this subject. There was an interesting discussion when the report came before the full committee. The secretary, Dr. Grandison, a black man, made an eloquent plea for a bishop for his race. The color line has been drawn, he said, and drawn sharply. When he was ordained it was clearly understood that he

was not to serve white Churches. He was to join a colored conference and serve colored Churches. He could not be a presiding elder, except in a colored conference. It was hard and humiliating, but it was true, and he blamed no one. It would be easier to bear if a colored man were chosen bishop. They would feel that they had some one high in authority devoted to their interests, and that they could aspire to episcopacy as well as the white brethren. Paris of his address were thrilling in pathos and earnestness. An equally black man followed him on the other side, displaying remarkable mental grip and balance. He held that it would be a humiliation to his race to elect one of their number simply because he was a colored man. They could afford to be patient and wait until they could present a man whom all would be compelled to recognize as a fit man to be elevated to the episcopate.

A few days ago the colored delegates held a caucus of conference and agreed to support Dr. A. E. P. Albert, editor of the Southwestern Christian Advocate, for the episcopacy. One of the white delegates asked the leading colored delegate a caucus of conference and agreed to support Dr. A. E. P. Albert, editor of the Southwestern Christian Advocate, for the episcopacy. One of the white delegates asked the leading colored delegate a caucus of conference and agreed to support Dr. A. E. P. Albert, editor of the Southwestern Christian Advocate, for the episcopacy.

THIS was adopted after the resolutions charging the South with lynching their colored members, but not with a rising vote. Resolved, That we fully reciprocate the sentiments of good-will brought us by the Rev. John J. Tigert, D. D., fraternal delegate from the Methodist Episcopal Church, South, who we look forward to the time when we claim may be hastened when Methodism in this land shall be wholly one body in Christ.

ONE of the questions which seem likely to claim the attention of the General Conference is that of the condition of the "white work," as it is called in the South, and its relations to the colored members. The means of redress for these outrages and of safety against them are notoriously inadequate for the protection of our brethren thus wrongfully treated; therefore: Resolved, 1. That this General Conference report on the condition of our communicants, and some 10,000,000 of adherents of the Methodist Episcopal Church, who are citizens of the United States, hereby utters its emphatic protest against these people an unjust discrimination in the laws for separate coaches on railroads recently passed by several State legislatures; and

Resolved, 2. That we call upon the general government to use all its legitimate authority and its influence to put an end to the injustice and wrong herein mentioned, and to secure protection and equality before the law to these citizens of this Republic. Resolved, 3. That we also call upon the members of Congress and the several State Legislatures, and upon the executors of law, and the administrators of justice in the several States to see that these outrages cease, and that just laws be enacted and that these laws be impartially enforced.

Resolved, 4. That we respectfully request the religious and secular press of the entire country to unite with us in denouncing the wrongs and cruelties here set forth, and in efforts to secure equality and justice in the enactment and enforcement of humane and righteous laws. JOHN MILEY, Chairman.

THE COLLECTION. The Daily Advocate with Dr. Tigert's address did not reach us in time to publish it in this issue, but if possible we will give it to our readers next week. The Board of Church Extension wishes to raise \$5000 to help build a needed church in Japan, and send the money by Bishop Key when he sails for that country, which will be ere long. Let those who wish to contribute do so at once. Bishop Wilson will talk to you about it next week.

THE program of the commencement exercises of Whitworth College, Brookhaven, Miss., has been received. The editor of the Advocate is announced to preach the commencement sermon, but that appointment has been changed on account of his sickness. Who the substitute will be we do not know. Rev. E. H. Moulter, of the Mississippi Conference, will preach the anniversary sermon of the Epworth League, and Rev. A. Coke Smith, of the South Carolina Conference, will deliver the annual address.

WE have received cards to the annual Exhibition and Art display of Dr. Price's celebrated Young Ladies' College at Nashville, Tenn. We have been invited to attend the commencement exercises of Harrell International Institute, May 29 to June 1st. The commencement sermon will be preached by Rev. L. L. Burrows, of Altus, Ark., and the Baccalaureate sermon by Rev. M. L. Butler, of the Indian Mission Conference. We have received, tastefully arranged, the announcement of the commencement exercises of Weatherford College. Bishop O. P. Fitzgerald will preach the commencement sermon June 5. HERE is wherein the Arkansas Methodist differs from "some journals": While we condemn lawlessness and sincerely deplore violence, we do not agree with some journals, that it can be prevented, especially in cases of such

conferences along the border are flourishing conferences; but in the far South the proportion of white members to colored is only one to three. If the white churches in the Gulf States are to hold entirely aloof from the colored, and to pursue the same policy that the Southern Methodist Church pursues, it would seem that there is not only no occasion to organize them, but it would be better if they were dissolved, particularly so if they are only to be supported by a large outlay of missionary money.

On the other hand, there is no question that the masses of the colored people need the help which the Northern Church can give them. If there is any necessity for the Northern Church in the far South, it is because the colored people need it; and the General Conference ought not to permit them to be neglected, or their interests to be sacrificed to those of the white Churches.

There are those who see to care very little about the colored work, and everything for the white work. An attempt has been made in the Committee on the Freedmen's Aid Society to change the name of that society by dropping the words "Freedmen's Aid," and adding simply as the designation to the society, the words which were added four years ago; namely, "The Southern Education Society"; but this proposed change has been defeated. A bright colored member of the committee, when the proposition came up, remarked: "Four years ago you came forward with a proposition to put a tail on the society; now you propose to cut off its head." The real object of the change was to urge modifications from time to time, is to clear the way for reunion with the Methodist Episcopal Church, South, which is only to be purchased by setting off the colored members of the Methodist Episcopal Church—Editorial Correspondent of the Independent.

FOLLOWING is report number two of Committee on State of the Work, which was adopted by a rising vote: Whereas, There are about 250,000 colored members of the Methodist Episcopal Church, a large proportion of whom reside in the South; and Whereas, Many of these members, in common with others of their race, are the victims of violence, mob law lynching and other outrages against humanity; and Whereas, There is constantly practiced against these people an unjust discrimination in the laws for separate coaches on railroads recently passed by several State legislatures; and Whereas, Some of our white ministers have set forth and in efforts to secure elevation of the colored people have also been subjected to outrage, and in some instances have been obliged to abandon their philanthropic work; and Whereas, The means of redress for these outrages and of safety against them are notoriously inadequate for the protection of our brethren thus wrongfully treated; therefore:

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extreme provocation. Further, it does not result wholly from the tardiness and uncertainty of legal prosecution, conviction and execution, but partly from the uncontrollable purpose under intense excitement to avenge speedily the most diabolical crime of our age. There is seldom any ground whatever for doubt as to the guilt of a criminal lynched by a mob, and practically in every case such criminal would be lawfully put to death; but white men will not wait for legal procedure to punish negroes for such outrages upon their sisters, wives or daughters. Yet we are doubtful even of the deterring influence of the terrible mob. The crime of rape on white women and girls seems to be contagious with negroes. Murders, too, in spite of the moral certainty of quick and horrible death. In rural neighborhoods, where negroes are living or passing, no white woman should remain alone without a convenient gun or pistol to defend her person against outrage. This will be sure protection than any homily on law or morals.

We agree with the Methodist that tardiness in the execution of the law is not the sole cause of mob violence. The outraged sentiment of society seeks to express its vengeance in a more summary and terrifying way than by the formal process of the courts. Yet, to prevent such summary expression of vengeance with its concomitant evils, is just the reason why we have courts of justice, and these can not be substituted by lynchings without involving the lynchers in the commission of crime. One thing is certain, however, viz: The mob means that such diabolical crimes as those mentioned will not be tolerated in this country.

THE Rev. Dr. Dobbs says in the Independent: The Southern Baptist Convention has just held its forty-seventh anniversary in the city of Atlanta. It convened Friday morning, and adjourned Tuesday night, the 10th. This body represents a large constituency, embracing the white Baptists of the Southern States from Maryland to Texas and from Missouri to Florida. In these sixteen States and Territories, we have a population of 472,072. There is a Baptist membership of 2,462,902; of these the whites number 1,262,221 and the colored Baptists 1,190,681. The whites have 648 associations, 65,654 churches, 9,325 ordained ministers; the baptisms of last year numbered 84,076. We have twenty-one colleges and sixty-one female academies and seminaries, with aggregate endowment funds of \$2,667,157. The amount reported for "mission work" for the past year is \$199,342.72.

It will be seen from these figures that the white membership of the Baptist Church in the South is about equal to the membership of the M. E. Church, South. We have no colored membership to speak of. WHAT a picture to the posterity of Kentucky Methodism a resident Bishop at Louisville presents! We must have one. Make Dr. Morrison Bishop, and let him live in Louisville, and in ten years our work in this state will be phenomenal.—Rev. H. G. Henderson in Central Methodist.

We quote the above not to controvert it, but to show that there is a tendency in the Church to imitate the politicians. It won't be long till we will be passing laws will be in order generally; then an active canvass on the part of aspirants, and then?—Central Methodist. But with the present feeling on ecclesiastical politics, will a wise man propose through the press the name of his friends for office in the Church? Is that not the surest way to defeat the candidate?

DR. W. B. PALMORE, of the St. Louis Advocate, who has been attending the General Conference at Omaha, writes as follows about one of the questions vexing the conference: The election of new Bishops is another vexing question, on which the body is very much divided. The members of the present Board of Bishops are all present, comparatively well, and feel amply competent to the work. There is a very generous, self-sacrificing element of aspiration, both plain and colored, who are earnestly striving to see the episcopal office continue to bear such burdens. Africa is pressing the color claim so vigorously that the Committee on Episcopacy feel that the easiest way out of this shadowy episcopal problem is to recommend that there is no need of new Bishops, either plain or colored.

One of the brightest aspirants in ebony was called out one evening in a mass-meeting. He responded in an impressive manner, glowing with sparkling intellectuality, but in a paradoxical allusion to his former owners, betrayed such an unusual spirit of venom, that his possibilities were paralyzed by his own words. How hard it is for either white or black folk to be in the same time very smart and very good! How the old Adam will crop out in these extemporized speeches! The sooner all colored members of Episcopal Methodism are in one body the better. Such a consolidation of the colored folk would remove one of the greatest barriers from Northern and Southern Methodism. The day is scarcely discernible, even with a twentieth-century telescope, when a colored Bishop can preside at large, over white conferences, not even in New England. Disintegration is bad enough in the stronger white race—the colored cannot afford it. It is in accordance with the eternal fitness that the colored Methodists should be one.

BUT organic union is an Utopian scheme. It is not only utterly impracticable, but undesirable. That there should be some adjustment whereby the sinful waste of men and money in many quarters may be avoided, every Christian man will admit. But just what this should be or how to bring it about, is an open question. We have no hesitation, however, in saying that the first step in that direction should be the abandonment of the white work of the M. E. Church in the South. That step taken, the rest would be easy and other difficulties would soon adjust themselves.—St. Louis Advocate.

In this we agree with the St. Louis, though the writer once thought differently. In fact the only practicable and desirable thing we can see now is the confederation recommended by the Second Ecumenical Conference. So far, no reference to the confederation has been made in the conference at Omaha, unless such reference has escaped our notice.



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

EPWORTH LEAGUE.

Notes. In the Epworth Messenger (published by the Epworth League of our First Church in Memphis) we find this suggestion and invitation to hold a triangular Epworth League Conference in the Bluff City.

Our topic is not simple contentment, but Christian contentment. That is wisely put. Christian contentment is the only real contentment that there is, although the world has a so-called contentment.

Mrs. Kate Holman, First Vice President; Miss Willie McCormick, Second Vice President; Miss Blanch Rogers, Third Vice President; Miss Sadie L. Holman, Secretary; Miss Susie Grace, Assistant Secretary; Mr. Hans Brasher, Treasurer.

Following is an account of the growth of the League in the M. E. Church as given by the Daily Advocate:

The growth of the Epworth League has been marvelous. It was organized May 15, 1889, at Cleveland, O. During the first year of its history there were organized 2541 Chapters. In the second year it reached the astonishing number of 5418.

AN Epworth League was organized at Orange last February with twenty-eight members and now has forty. It has, by its faithful work, commended itself to Church and community, and has been growing in its influence for good ever since its organization.

Following are some suggestions on the work of the League by Dr. G. V. Ridley, of Orange, Texas:

I find no difficulty in giving every member of the League something to do twice a month, and having every member do work under the committees during the week, alloting to each work in proportion to ability, etc.

What I say to be needed here at first, I believe is needful in all League organizations. Short lectures on nursing and visiting the sick, preparing the dead for burial, administering comfort to the grief-stricken, visiting and relief of the poor, approaching and receiving strangers, the presentation of the claims of the gospel in private; in short, face to face work for God, which covers all work done for humanity.

SOUTHERN METHODISM. News, Views and Personal.

Bishop O. P. Fitzgerald has gone to Atlanta, Ga., to live, and the people there gave him a grand reception.

Three hundred and sixty-four conversions and three hundred and ninety accessions were reported at the Big Stone Gap District Conference in the Holston Conference.

New Orleans Advocate: On account of illness Bishop Hendrix will not preach the commencement sermon at Centenary, May 29. We understand that Bishop Gallaway will take the place.

Dr. T. M. Finney, in St. Louis Advocate: The Board of Trustees of the Church, created by the late General Conference, and which was organized last fall, held its biennial meeting on the 9th instant. The duty of this board is to receive and hold in trust for the benefit of the Church donations, devices and bequests made to it for any religious,

beneficent or charitable object. The first request received by the board was reported from North Carolina—being for the missionary cause—in the sum of \$1000.

Notes. The returned missionaries of our Church in this country now are Rev. H. C. Tucker, of the Brazil mission; Rev. C. F. Reid, of the China mission; and Revs. W. N. Lambert and N. W. Utley, of the Japan mission. Dr. Y. J. Allen, of China, has obtained leave of absence, and will be here some time during this year.

Alabama Advocate: We had the pleasure of meeting Bishop Gallaway at Bridgeport, Ala., the seat of the Huntsville District Conference, which convened on the 9th inst. He is in fine health, buoyant, hopeful and happy, a noble specimen of Christian manhood.

Nashville Advocate: Rev. H. C. Tucker, our Brazil mission, who has been some weeks in this city, left on the 17th inst. for Ashland, Va., where he will remain in the family of his father-in-law, Bishop John C. Granbery, until about June 29th. He expects to sail for Brazil early in July.

H. S. Thrall: From the annual minutes of the conferences of the Methodist Episcopal Church, South, just issued from the press, we learn that there are in our Church forty-two persons, entitled to a mission in Japan not organized into a conference. There are 5,231 itinerant and 6,404 local preachers, an increase in the former of 181 and in the latter of thirty-eight.

Miss Mammie Howren, one of the fair daughters of Georgetown, made the Advocate office a pleasant call this week.

Greenville Banner: The revival meeting at the Methodist Church continues with growing interest. Rev. R. M. Powers, of Texarkana, is assisting the local pastor this week.

Alvarado Bulletin: Rev. W. H. Vaughan, traveling in the interest of the Orphan's Home of the Methodist Church, was in the city this week and preached a fine sermon at the Methodist Church Sunday morning.

Rev. Dr. W. B. Rankin, agent for the American Bible Society, called to see us last week and reported the outlook for the Bible cause very favorable. The collections in Texas up to date are \$400 in advance of same at this time last year.

Rev. J. C. Burgamy, of Grand Saline, who has been in bad health, has been visiting the churches of the East Texas Conference. He found the brethren at work with good prospects before them, and Bro. Burgamy has been improved in health.

Honey Grove Citizen: Dedicatory services of the new M. E. Church at Forest Hill, in the northeast portion of Lamar county, will be held on the second Sunday in June. Rev. I. W. Clark will preach the dedicatory sermon, and a large congregation is expected.

This note from Sister C. C. Armstrong, of Albany, date May 18, will find a response in the sympathy of many hearts which will be offered in prayer for the recovery of our brother. May the prayers be answered: "Mr. Armstrong is confined to his bed from the effects of two hemorrhages from the lungs in the last week. He desires the prayers of his friends."

Rev. R. M. Powers, of Texarkana, made us a pleasant visit this week. He has been assisting the Rev. I. W. Clark, of Greenville, in a meeting. He reports a good meeting which is still in progress. Bro. Powers informs us also of the serious illness of Bro. Duff, a superannuated member of the North Texas Conference, who lives at Greenville. It is not thought he can live long.

San Antonio Daily Express: Rev. James H. Collier, Jr., is a native Texan. His father, of the same name, was a useful minister in the Texas Conference fifty years ago, and is still living and still preaching. Nominally his son is Sunday-school agent of the Northwest Texas Conference and is just from Greenville, where he held a Sunday school convention; but he received that appointment with the understanding that his time was to be devoted principally to evangelistic labors. After holding during the spring and summer a number of very successful meetings in the southwestern Texas, Rev. Mr. Pinson invited him to hold one with the Travis Park Methodist Church. On Friday night, coming direct from the depot, he opened his mission and made a very favorable impression on the large congregation assembled to greet him. His department on the platform was dignified and devout, his opening prayer brief and to the point, without circumlocution and free from stereotyped phrases; his style of address conversational, a little blunt, but free from cant and slang, with occasional witty turns that are very agreeable surprises to his hearers. He has not the ease and poise and pace of Sam Jones, whom he does not imitate, nor has he the command of lan-

guage of the Georgian; he sometimes hesitates for a word, but when he finds it it exactly expresses his meaning. His style is lucid, and he keeps up the interest to the last and last night when he got through he pronounced the benediction.

Dr. W. H. Morgan, an eminent dentist of Nashville, Tenn., who is dean of the dental department of Vanderbilt university, former President of National Dental Association, said in the American Dental Association, at Niagara, 1891, reported in its doings: "I am constitutionally pneumatic; have suffered more from it than any other ailment I have in my life. From 1860 to 1880 was never in a conscious moment without pain. I had several years been walking with a crutch and stick, stepping about fifteen inches. I had to have both to hobble across the floor. At one time a gentleman came to me with a little instrument he called an Electrospine; persuaded me to try it; was enjoined to take no medicine. In ten days I began to sleep better; the pains to subside. In about three months I was at night that foot began to come up a little; have continued to use it to the present, and this is the way I walk now—crossing the hall without crutch or stick. [Applause.] I still use my crutch and cane, but I am free from pain; sleep like a baby; my digestion is good; I have no interrupted pulsations of heart, from which I had suffered since 1867. A pulse as high as 90, sometimes 100, has come down within the seven weeks. I feel better; believe I am going to renew my youth. It has done some very wonderful things under my eye—one the healing up of the ugliest old ulcer on the neck that I ever knew of, that was of 25 years' standing, in six weeks. I had no confidence when I commenced use of it. I simply state the facts; I know the results."

WILLIAMS & SWAMMER, AGENTS, Dallas and Galveston, Texas.

A Free Trip to Europe. THE QUEEN will give a first-class cabin passage, an excellent outfit and a return with \$200 in cash for expenses to the person sending the first correct answer to the following problem: "If Henry's grandfather was John's uncle, what relation would Henry be to John?" A prize of \$100 will be given to the correct answer; a French music box for the third; a gold watch to each of the next three; a pair of genuine diamond earrings in solid setting to each of the next five; a silk dress pattern to each of the next seven; a pair of genuine diamond earrings in solid setting to each of the next nine; a pair of genuine diamond earrings in solid setting to each of the next eleven; a pair of genuine diamond earrings in solid setting to each of the next thirteen; a pair of genuine diamond earrings in solid setting to each of the next fifteen; a pair of genuine diamond earrings in solid setting to each of the next seventeen; a pair of genuine diamond earrings in solid setting to each of the next nineteen; a pair of genuine diamond earrings in solid setting to each of the next twenty-one; a pair of genuine diamond earrings in solid setting to each of the next twenty-three; a pair of genuine diamond earrings in solid setting to each of the next twenty-five; a pair of genuine diamond earrings in solid setting to each of the next twenty-seven; 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a pair of genuine diamond earrings

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Madison street, Dallas, Texas.]

DISTRICT MEETING W. M. S., AUSTIN DISTRICT.

The members of the W. M. S. of the Austin District held their opening session in the M. E. Church, South, Bastrop, Texas, May 7, 1892, at 10 o'clock a. m.

The appropriate song "While the Years Are Rolling On" was followed by the reading of sympathy and encouragement, concluding with prayer by the pastor, Rev. W. Wootton, evincing hearty desire to cooperate with the women in their great work.

Then came responsive reading of appropriate scripture and the song of consecration, "Take My Life."

Conference Secretary Mrs. S. S. Park and District Secretary Mrs. L. H. Hill were now introduced by Rev. Wootton. Mrs. Park, at the request of Mrs. Hill, presided, and proceeded to call the body to order.

She called the delegates to occupy front seats and gave them some interesting and suggestive advice, closing her remarks with a request that silent prayer be offered in behalf of herself, all the members and the meeting.

Mrs. E. H. Jenkins was elected Secretary and proceeded to the reading of the rules of order and roll-call of auxiliaries and juveniles. Delegates from seven auxiliaries were present—two unrepresented.

Delegates from five juveniles present—two unrepresented.

Mrs. B. D. Organ and Miss Della Reynolds were appointed a Committee on Courtesy, and Mrs. Baar, of Weimar, and Mrs. McCullough, of Austin, were made a Committee on Resolutions.

Mrs. Ella Batts, Recording Secretary of the Baptist Auxiliary, extended a beautiful address of welcome, full of a spirit of earnest love and Christian zeal, bidding the sisterhood welcome to Bastrop, hearts and homes.

Miss Mary L. Whitten, of Austin Twenty-fourth Street Juvenile Society, gave the response to this welcome—a response eloquent and inspiring, which made our hearts burn within us as we realized that we were all co-workers together with Christ in these things that make for God's honor and glory.

An affectionate greeting from our Conference President, Mrs. Philpott, was now read by the Secretary. Then Mrs. Park told in sorrowful tenderness how our beloved Miss Holding had been given rest on account of ill-health, concluding with a brief but thrilling message from this faithful Christian woman.

Reports from auxiliaries were now called for, including a sweet letter from Mrs. Dr. Cain, of Elgin, Vice President of our Conference Society. This was read by Mrs. Jones, of Elgin. Much regret is felt that Mrs. Cain has been forced to give up her position as president of the Elgin Auxiliary on account of bad health.

Mrs. Fannie Green and May Wilkes were appointed agents for the Woman's Missionary Advocate.

Secretary was instructed to record all contributions reported from the societies to the Scarratt Bible Training School, which were given as follows: LaGrange, \$5; Flatonia Auxiliary, \$3.75; Flatonia Juvenile, \$3.75; Austin Twenty-fourth Street Juvenile, \$11.75; total, \$24.25.

Reports of auxiliaries and juveniles occupied the entire morning session and was concluded into the evening.

At the conclusion of these reports Mrs. S. S. Parks earnestly recommended to the delegates the library system and the missionary scrapbooks, whereby a nucleus of missionary wealth might be collected, circulated and preserved for the instruction of our women and children, deploring a sad fact that a lack of interest in these vital matters prevailed among our Christian women.

Miss Bettie Holt, of Weimar Juvenile, gave with earnest grace a beautiful recitation, "The Great Famine Cry."

The following resolutions were presented and adopted: Resolved, That we, members of the Woman's Missionary Society of Austin District, hereby express our love and thanks to our beloved Conference Secretary, acting President at this meeting, for all her loving words of encouragement and sympathy, praising God for the gift of her experience and wisdom in helping us on.

Resolved, That we express our appreciation of the enthusiasm and love for the cause as shown in the words and prayers of Bro. Wootton, the pastor here.

Resolved, That we have heard with loving interest the greeting from our Conference President, Mrs. S. Philpott, and regret that she could not be with us.

Resolved, That we unite our earnest prayer to our Father to strengthen and uphold our beloved sisters, Mrs. Cain and Miss Holding, in these hours of their suffering, while they stand and wait upon God's will, thinking them for loving greetings coming from them to us in assembly to-day.

Resolved, That we pass in sorrowful submission the will of our Father in removing from his vineyard our beloved brother and valiant soldier for Christ, Dr. Lambuth, praying God to help us all along the line to take hold with renewed love and zeal, feeling that we will long and sorely miss the impetus given this great work by his noble life and character.

Resolved, That we rejoice to be informed by our Conference Secretary that we are holding our proper ground in the matter of collections, and are determined with God's help never to fall behind in this respect, praying our Father to give us the necessary zeal for the preservation of this integrity and usefulness.

Resolved, That it is the sense of this district meeting that the printing of the minutes of each session of the Missionary Conference is an essential factor in the proper management of the work and in the dissemination of neces-

sary information for light and advancement in this work.

Resolved, That we return our thanks publicly to the dear sisters of the Church at Bastrop for their untiring attention, and for the pleasant and profitable time spent among them.

Miss Mary L. Whitten, delegate from the Juvenile of Austin, Twenty-fourth Street, at request of Mrs. E. H. Jenkins, lady manager of Bastrop Juvenile, gave a sensible talk about juvenile work, the organization and methods of securing interest and growth.

No further business being on hand, the assembly adjourned to meet next year at LaGrange, closing the evening's exercises with an eloquent, fervent prayer from the District Secretary, Mrs. L. H. Hill.

The missionary love-feast Sunday morning was a season of refreshing from on high, as the faithful women told how this mission work always tends to lift us out of self and self-interest toward Christ and all the fullness of God.

Sunday evening we had an interesting address from Mrs. S. S. Park, giving an outline history of the missionary work in Texas, and the results thereof also a very fine paper on missions from Mrs. Baar, of Weimar.

Mrs. Park asked for life members, and contributions amounting to \$49, were immediately given, endowing as life members Mrs. A. L. P. Green and Miss Ella Batts.

All joined hands around the altar and sang "God be with you," etc., after which Bro. Wootton pronounced the benediction, thus closing a most delightful meeting, which we believe will result in great good to the missionary cause here in Bastrop.

Mrs. E. HOLMES JENKINS, Sec.

EASTER SERVICE AT LAMPASAS.

Our kind pastor, Rev. Jas. Mackey, gave us the morning and evening hours for service in the interests of the Bible and Training School. Bro. Mackey led the responsive readings and announced the appropriate hymns of the program; and after an interesting discourse, setting forth the origin and objects of the work, a collection of \$8 dollars was raised. At night the "Lampasas Workers" juveniles, held a beautiful service of song and recitations. They dropped their card collections in a basket at the foot of the cross, and the sum, including a contribution by the audience, amounted to \$21. The total amount sent to Miss Bennett, \$32.05. We are glad to have even a small share in that noble enterprise.

Mrs. S. S. MUNGER.

THE "LIGHT BEARERS."

I am glad to state the progress of our juvenile society, "The Light Bearers," of Carthage. We organized October 11, 1891, with a membership of nineteen. This was comparatively small, and the attendance was smaller and discouraging for some time; but some of us and the lady manager met at the appointed time for each meeting, and resolved each time to be more determined and zealous in our Master's work, that it might take a firm hold among the young people and children here. We realize that God has abundantly blessed us in this work, for our membership has increased to thirty-two, and much interest is manifested.

We are becoming praying girls and boys, not ashamed to stand up for Jesus anywhere.

We offer our little experience as a word of encouragement to those who may be organizing under similar circumstances to ours.

Our motto is "Perseverance and faith, and God will give the increase."

We observed Easter with appropriate exercises. At 9 p. m. the beautifully decorated house was well filled, notwithstanding services at the other two churches, and while the choir sang an appropriate hymn, the society marched in under the banner of "Light Bearers."

The exercises were opened with a Scripture lesson and prayer by our pastor, Rev. W. H. Crawford, after which our lady manager, Miss Page McClure, offered a word or more in the interest of our society and called off the program, which consisted of recitations, essays and short dialogues, all of which were good selections and well suited to the occasion.

The exercises were made more interesting by an address from Mr. J. B. Carter, district attorney, upon the subject of missionary work and in the interest of the training school. At the conclusion of the address, while the choir sang "I wanted to be a worker," the society deposited the mite boxes and Easter offerings upon the altar.

A prize was awarded by Bro. Crawford to the member whose box contained the largest offering, and the recipient was Rubie Page, whose box contained \$6.50. Total collection was \$24.15. Bro. Crawford concluded the exercises with some humorous remarks, followed by a good serious talk. One more good offering I ask leave to mention. Last Friday evening we gave an "ice cream and strawberry supper," at the home of Bro. Crawford, for the purpose of sending delegates to the annual meeting of the East Texas Conference of the Woman's Foreign Missionary Society. The refreshments were served in the yard, which was brilliantly lighted, not only with lanterns and lamps, but by the bright smiles of a host of cheerful faces. The amount collected at the tables was \$27.05. Everybody went home glad at heart for having attended upon the social hour.

The total amount now in treasury is over \$50.00. The little we are doing we do, not of our own strength or for our own glory, but it is all of our Father and for the advancement of his cause and the upbuilding of his kingdom on high. O for more strength, and a greater determination to consecrate our young hearts upon the altar of God and be wholly his! Pray for us, dear readers, that the "Light Bearers," of Carthage, may indeed be bearers of light to our heathen brothers and sisters, whose homes are dark and desolate, and whose souls are crying out to us for light. Let us be about our Father's work and help to save them. A "LIGHT BEARER."

LILLIAN HULL, Rec. Sec.

PARSONAGE AND HOME MISSION SOCIETY.

The Woman's Parsonage and Home Mission Society of the North Texas Conference of the M. E. Church, South, met in Terrell, May 6th, 1892. Meeting called to order by President, Mrs. C. O. Jones, of Dallas.

Those present were as follows: Mrs. C. O. Jones, Dallas, President; Mrs. Purcell, Gainesville, General Organizer; Mrs. Viola Hunt, Dallas, Corresponding Secretary; Mrs. F. A. Rosser, Terrell, Recording Secretary; Miss Josie Crutchfield, Pottsboro, Secretary for Sherman district; Mrs. Martin, Floyd Street, Dallas; Mrs. Hicks and Mrs. Wheeler, from Terrell auxiliary.

Mrs. Hunt, Corresponding Secretary, reported local work, \$1013.49; special, \$81.39; regular fund, \$123.75.

Five adult and one juvenile societies organized.

The address of welcome was read by Miss Kate Bass. Response was made by Mrs. C. O. Jones.

Mrs. Woodson was appointed Secretary for Jefferson district; Mrs. Hall, Gainesville district; Mrs. Archer, Paris district; Mrs. Dashiell, Terrell district.

Twenty-five dollars was donated to Renner parsonage.

Mrs. C. O. Jones delivered the annual address. Interesting papers were read by Mrs. Oyon, Dashiell, Purcell, Gray and Miss Crutchfield.

The next May meeting will be held at Floyd Street M. E. Church, South, Dallas.

TREASURERS REPORT.

Dues and donations since December 18, \$63.15. Mrs. F. A. ROSSER, Recording Secretary.

When Baby was sick, we gave her Castoria. When she became a child, she clung to Castoria. When she became a woman, she clung to Castoria. When she had children, she gave them Castoria.

The microscopist says that a mosquito has twenty-two "teeth" in the end of its bill—eleven above and the same number below.

Take Saxe for Rheumatism.

There are 413 species of trees found within the limits of the United States and Territories.

For Piles, blind, bleeding or itching, Ford's Extract is the best remedy known. For continued application use Ford's Extract Ointment.

Roots of the onion penetrate the earth to a depth of from four to six feet when conditions are favorable.

Saxe has cured cold sores after all other remedies had failed.

It's the worm of the still that's a dandy at turning when a man dunks it too ferociously.

An Old and Well Tried Remedy.

MRS. WINDLOR'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, loosens all pain, cures wind colic and is the best remedy for diarrhoea.

"Did you see that picture of Dolson's in the Spring exhibition?" "Yes." "Exquisite in its rays, isn't it?" "Yes." "It is in the gaze of the cows milking the grass."

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Hawkes' Crystallized Lenses.

From present indications the summer girl will look very much like a slice out of a rainbow.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility. A very fine grain of sand will cover from 300 to 500 pores in the human skin. Saxe cures all scrofulous diseases. There are nearly 3000 stitches in a pair of hand-sewn boots. Half Rates to the Great Christian Endeavor Meeting at New York via B. & O. R. R.

Church Notices.

Table with columns for dates (Jan, Feb, Mar, Apr, May, June) and days of the week (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday).

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GAINESVILLE DISTRICT—THIRD ROUND.

Table listing church notices for Gainesville District—Third Round, including locations like Broadway sta., Mt. Sterling, etc.

Table listing church notices for Gainesville District—Second Round, including locations like Tyler, etc.

Table listing church notices for Gainesville District—First Round, including locations like Marshall, etc.

Table listing church notices for Gainesville District—Fourth Round, including locations like Palestine, etc.

Table listing church notices for Gainesville District—Fifth Round, including locations like Trinity, etc.

Table listing church notices for Gainesville District—Sixth Round, including locations like Jefferson, etc.

Table listing church notices for Gainesville District—Seventh Round, including locations like Northwest Texas, etc.

Table listing church notices for Gainesville District—Eighth Round, including locations like Brownwood, etc.

Table listing church notices for Gainesville District—Ninth Round, including locations like Pheasant, etc.

Table listing church notices for Gainesville District—Tenth Round, including locations like Greenville, etc.

Table listing church notices for Gainesville District—Eleventh Round, including locations like Waxahatchee, etc.

Table listing church notices for Gainesville District—Twelfth Round, including locations like Vernon, etc.

Table listing church notices for Gainesville District—Thirteenth Round, including locations like Waco, etc.

Table listing church notices for Gainesville District—Fourteenth Round, including locations like Ahilene, etc.

Table listing church notices for Gainesville District—Fifteenth Round, including locations like Montague, etc.

Table listing church notices for Gainesville District—Sixteenth Round, including locations like Sulphur Springs, etc.

Table listing church notices for Gainesville District—Seventeenth Round, including locations like Sherman, etc.

Table listing church notices for Gainesville District—Eighteenth Round, including locations like San Angelo, etc.

TEXAS.

Table listing church notices for Texas, including locations like Austin, etc.

Table listing church notices for Texas, including locations like Galveston, etc.

Table listing church notices for Texas, including locations like Calvert, etc.

Table listing church notices for Texas, including locations like Huntsville, etc.

Table listing church notices for Texas, including locations like Plano, etc.

Table listing church notices for Texas, including locations like First District, etc.

Table listing church notices for Texas, including locations like Second District, etc.

Table listing church notices for Texas, including locations like Third District, etc.

Table listing church notices for Texas, including locations like Fourth District, etc.

Table listing church notices for Texas, including locations like Fifth District, etc.

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Table listing church notices for Texas, including locations like Eleventh District, etc.

Table listing church notices for Texas, including locations like Twelfth District, etc.

Table listing church notices for Texas, including locations like Thirteenth District, etc.

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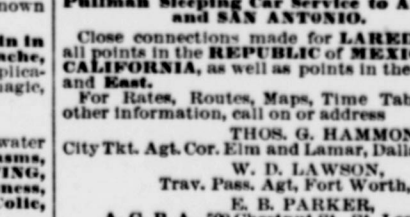
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RETAIN YOUR SENSES!

Could You If You Were Confined In an Asylum?

Some Interesting Facts from a Prominent Scientific Man Who Has Had a Most Valuable Experience.

(Chicago Journal.) We sometimes see in the papers a thrilling account of where a perfectly sane person has been confined in an asylum. Think of it, reader! How long would you retain your senses if you were confined with a number of lunatics, night and day, and yet think of the physicians in charge of these patients who are compelled, day by day, and year by year, to live among them. What wonderful opportunities they have for studying characteristics and vagaries; what a wonderful chance for learning the miseries of life and how best to overcome them.

We are brought to these reflections by a conversation lately had with Dr. J. C. Spray, of 163 State street, Chicago. For nearly ten years Dr. Spray was in charge of the Jefferson, now Dunning, Institute, at Dunning, Ill. This tremendous institution contained about twelve hundred patients in the Insane Department, and fifteen hundred in the infirmary. Among this large number of persons there were a vast number of physical ailments. Dr. Spray, speaking about it, said:

"I traced the great cause for most of the mental and indeed physical disorders very carefully, and while some authorities make an estimate that seventy-five per cent of the people in the United States are afflicted with some form of kidney disease, I do not think that the rate is so high, taking all ages into consideration. Before middle life it is less than seventy-five per cent, but after middle life it is, I should think, full that percentage."

"This is something terrible, Doctor. Few people can certainly be aware that so large a percentage exist?"

"The Doctor thought a moment and then said: 'It is a fact not generally recognized that where a person has diseased kidneys and the organs fail to perform their functions of removing the waste and the impurities from the system, it soon produces melancholia. As a result our asylums are filled to overflowing, while if the people would strike at the root of the matter and see that their kidneys were in good order, there would be fewer patients in the asylums. I have noticed that a large portion of all parais cases had kidney difficulties.'"

"What have you found, Doctor, to be the standard and most reliable remedy in such cases?"

Dr. Spray spoke with great confidence. He said: "Having so many cases to treat, I tried various remedies, and after a long and exhaustive trial, finally decided that Warner's Safe Cure was the best, most effective and most reliable remedy. I found it especially reliable in cases of incipient Bright's disease. It is certain to stop it, and even in the advanced conditions it always cures many cases. Before structural changes set in, it is certain to cure, if properly administered."

"As you say experience while at the asylum, Doctor, been confined in your general practice since leaving it?"

"Yes, I have occasion to use the Safe Cure almost daily. Whenever I find traces of albumen in the urine of a patient, I prescribe the Safe Cure, and in nearly every instance where I notice indications of nervous troubles, I analyze the urine and almost invariably find that it is caused by some affection of the kidneys. I now have a patient to whom I am giving the Safe Cure and find that it is having the desired effect. Some time ago a gentleman came to me, who had been examined for life insurance, and traces of albumen were found. I advised the use of the Safe Cure, and he passed the examination without difficulty after having used it."

"I understand, then, Doctor, that you attribute a large percentage of the ills of life to some disease of the kidneys, and that you have found the remedy of which you speak the most effective in such cases?"

"Yes, I have no hesitation in saying that Warner's Safe Cure has my unqualified endorsement. I use it constantly, and would not do so unless I thought it possessed curative qualities."

The high standing, wide experience and great success of Dr. Spray make his words exceedingly impressive. Their sincerity can not be questioned, and their truthfulness is absolute. Impressed with this fact, and realizing the importance of the same, I have transcribed his words in full and give them herewith.

Marriages.

CROSBY-HAMLIN.—At the residence of the bride's parents, near Blevins, Falls county, Texas, May 11, 1892, Mr. W. W. Crosby and Miss Mattie Hamlin, Rev. E. G. Hocutt officiating.

IRWIN-KENDALL.—At the bride's residence, May 11, 1892, by Rev. O. A. Shook, Mr. Wm. O. Irwin and Mrs. Abbie Kendall, all of Village Mills, Texas.

WHITE-BROWN.—At the residence of Rev. J. M. Culver, May 8, 1892, Mr. J. W. White and Miss E. Brown, both of Montague county, Texas, Rev. J. M. Culver officiating.

DASHIELL-REINHARD.—At the Methodist Church of Buffalo, Texas, May 16, 1892, Mr. B. D. Dashiell, of Jewett, Texas, to Miss Mary E. Reinhard, of Buffalo, Texas; Rev. Fred. L. Allen officiating.

ROBERSON-RAGLAND.—Benjamin F. Roberson and Miss Kate D. Ragland, in Cotulla, May 16, 1892, by Rev. I. K. Waller.

NEWMAN-MANN.—A. C. Newman and Miss Alma Mann, in San Antonio, November 11, 1891, by Rev. I. K. Waller.

NYE-COLLUM.—F. W. Nye and Miss Ollie Collum, in Cotulla, April 27, 1892, by Rev. I. K. Waller.

MOORE-McMAHON.—Willie Moore and Miss Lula McMahon, in Cotulla, May 8, 1892, by Rev. I. K. Waller.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

PATTERSON.—Orville B., son of J. E. and M. A. Patterson, was born September 20, 1850, and departed this life May 13, 1892, aged one year and six months. His stay with us was short. God called him home. He thought it best. Weep not, dear parents, the Saviour said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' J. B. POWERS, UTXIA, TEXAS.

JARNAGIN.—The venerable Dr. Porter Jarnagin died at his home, Mosby Creek, East Tennessee, on May 17, 1892, aged eighty years. He was born April 6, 1812. He was noted for his charity to the poor in his practice, and the many deaths in his family were a heavy burden upon his heart. He has three sons in this State, one in Cisco and two in Dallas. One by one we "pass over the river." May we meet again under the shade of the trees on the other shore. P. D. JARNAGIN, DALLAS, TEXAS.

WALLACE.—Katherine S. Wallace (nee Younger) was born December 1, 1825, in Cooper county, Missouri; professed religion when but a child and joined the Cumberland Presbyterian Church, in which she lived till 1881, when she united with the M. E. Church, South, in Cooper county, Missouri. She was a faithful Christian until December 12, 1891, when God in his wise providence called her to meet her husband, Robert Wallace, to whom she was married October 23, 1843, and who preceded her to the world of pure spirits three years ago. REBECCA L. CAPPS, GORDON, TEXAS.

PEARCE.—Sister Eliza B. Pearce, whose maiden name was Clark, was born in 1802, and died in Hamilton county, Texas, April 20, 1892. She joined the M. E. Church, South, when sixteen years of age, and from the testimony of her husband, she was a faithful Christian life. She had been twice married before her marriage to Bro. D. S. Pearce. She leaves four children who are orphans indeed, having neither father nor mother. She seemed to have a presentiment of her death before her sickness, and told her husband that if she died soon she was ready. D. T. HOLMES, HAMILTON, TEXAS.

SHANNON.—Mrs. Lucy Shannon, wife of J. T. Shannon, was born in South Carolina, October 23, 1842; was converted during the war and joined the Baptist Church; after the war joined the Old School Presbyterian Church with her husband. She died May 12, 1892, in Madison county, Texas. Deceased had seven children, four of whom preceded her to the grave, three live to mourn their loss; also one brother, P. M. Garvin, of Italy, Texas. She lived a consistent Christian life, and died in the faith. The Lord bring all the family together, around the throne at last. AMEN. SAM J. FRANKS, ITALY, TEXAS.

GAYLE.—Alice Gayle was born in Mississippi, August 22, 18—. Her parents moved to Texas while she was quite young. She was a member of the Methodist Episcopal Church, South, in her childhood. She was married to Fountain Gayle April 6, 1871, and died April 11, 1892. Sister Gayle was a true wife, a kind mother and a consecrated Christian. She died in the faith and desire to live to raise her children, but was always ready to say the will of the Lord be done. She left a family of seven girls. May God's richest blessing rest on the children and enable them to so glorify in their mother's memory as they will be ready to meet her on the other shore. J. P. GARRETT, ITALY, TEXAS.

STEGALL.—Little Clifford Stegall was born February 12, 1891, and died May 7, 1892. This bright little boy will be much missed by the family. From which he had both the love and the affection around which the most tender affections did cling; but sad as the thought is, we must give him up. However, we should remember these sad separations are only temporary. Heaven is a home to which the dear ones are fast gathering. In that bright home they will be free from that which besets our journey here. These things should make us set our affections on things above. May Jesus, the friend of the sorrowing, comfort and console the sad hearts of those who are now bereft. And may every member of the family live so that some day in the future a happy meeting will be sure. J. C. BOX, ITALY, TEXAS.

HENSON.—Bro. Robert J. Henson was born in Transylvania county, North Carolina, April 5, 1823; professed religion and joined the M. E. Church, South, in 1845; moved to Texas in 1851, and resided with his father and lived a consistent Christian life up to the time of his death, which occurred March 15, 1892. His last words were: "I don't want anything." I visited him in his sad affliction, and though scarcely able to talk, found him perfectly calm and resigned to his fate, ready at the Master's call to go home. His disease was consumption. His dear mother had passed before. He leaves an afflicted father and brothers and sisters, but they have no cause to weep, for Robert is at home. May God bless and sustain the afflicted ones in this bereavement, and finally bring them all together in the "sweet by-and-by." F. C. PEARSON, ITALY, TEXAS.

HOLT.—Martha Josephine Holt was born in Troup county, Georgia, April 5, 1836, and died April 3, 1892; joined the M. E. Church, South, October, 1851; was married to L. L. Holt October 25, and came, January, 1854, from Barbour county, Alabama, to Smith county, Texas, where she lived and labored and died. She was the mother of eight children, a part in Heaven, a part she left behind. No mother ever had her duty to her husband and children so conscientiously; in fact, this may be said of her in every relation of life. Her life was above criticism in all things. She was one of those whom Christ called the salt of the earth, the light of the world, an Israelite in whom is no guile. A purer, simpler, more Christian life I have never known. The joy of her heart was the house of God; for its welfare she lived and labored and thought and prayed. When she had done what she could and all she could, God came and took her home. I. ALEXANDER, HENDERSON, TEXAS.

MOORE.—Died, at the home of her father, John E. Moore, May 4, Miss Rebecca Moore, aged twenty-two years. She was a sufferer from rheumatism in its worst form for over two years. Previous to that time was one of the brightest and one of the happiest girls in La-Grange. She was loved by all who knew her. She patiently endured the pangs of the most excruciating pain while her once buoyant, active form slowly wasted away from a relentless disease. Rebecca was a Christian, a member of the M. E. Church, South, and added one more to the long list of our victorious saints. Those she left behind sorrow not as those without hope, for the journey, though lonesome and brief that separates her from father, mother and all her loved ones in Christ, will soon be made and all will be united in that home, where sickness, pain and sorrow are felt and feared no more. GEO. E. CLOTHIER, Her pastor.

GENTRY.—Grandma Gentry was born in South Carolina, September 16, 1823, and died at her home in the town of Travis county, Texas, March 18, 1892. Grandma Gentry (as I always called her, but familiarly known as Aunt Ellen), professed religion and joined the M. E. Church, South, early in life, in which she lived a consistent life up to the day of her death. She was heard to say not long before her death, that she was ready; was only waiting the Master's call. She died suddenly; had been out of the house all the morning, and coming in, laid down across the foot of the bed, and when efforts were made to arouse her, she was not. Behold the Master had called her, and no doubt she was ready. She leaves three sons and several daughters, with a number of grandchildren and a host of friends to mourn their loss, but their loss is her eternal gain. Therefore we weep not as those who have no hope. May the Lord bless the bereaved ones, and comfort us all to meet in the blessed reunion where death and parting is no more. HENRY B. WATTS, CEDAR CREEK, TEXAS.

RAGLAND.—Miss Lizzie B. Ragland, youngest daughter of N. M. and T. P. Ragland, was born in Victoria county, Texas, March 3, 1875; was baptized in infancy by W. H. J. Long, a minister, and joined the M. E. Church, South, March 19, 1892, under the ministry of J. A. Biggs; died in Cotulla, La Salle county, Texas, May 7, 1892. She was at the time of death organist for the church and had just played through our Easter service. I called on her and told her she must get well soon; we wanted to prepare for Children's Day. She replied, "I don't play any more." So it was and we were called on to sing "Asleep in Jesus," over our own loved organist. We had looked for many bright, useful and happy years for her, but God took her to himself, and one of the largest professions ever saw in the West followed her to the tomb. To the aged parents, brothers and sisters we say, thank God that your sorrow is not as those who have no hope; if faithful you will meet again. I. K. WALLER, CEDAR CREEK, TEXAS.

MILLING.—Dr. Richard Hallum Milling was born June 14, 1837, and departed this life while in Louisville, Ky., attending lectures at the medical school February 16, 1892. He was an eminent physician. He was converted in Adams while a school boy and joined the Presbyterian Church. In 1857 he joined the M. E. Church, South, at Price's Chapel, in Anderson county, Texas, during a meeting held by L. J. Long, in which Church he remained a faithful member until God called and transferred him to the Church triumphant. The writer was his pastor for four years, during which time our acquaintance grew into a strong friendship. Dr. Milling was a true Christian man. He was finishing his medical course at the time of his death, and was so anxious to get through and be at home with his mother, sister, relatives and friends, but God knows best. He was a very modest man and had many friends. His motto was to walk by the golden rule. To his friends his future seemed bright, and to him it was full of hope. He was a charitable, kind, and generous man, and did not forget during life that it is only a preparatory state, and that it is a duty to prepare for a better world and lay up "treasures in heaven." He was a devoted son, and a true brother, and a good citizen. To his dear and loved ones I would say: As you weep, remember we sorrow not as those who have no hope. While it is true that he can never return to us, we can prepare and meet him in that better land where there is life forever and the sun is always bright. D. W. TOWNS, CEDAR CREEK, TEXAS.

McWHIRTER.—Milton McWhirter was born in South Carolina, September 18, 1824; professed faith in Christ in early manhood and joined the Methodist Church. He was twice married: first to Miss Mary Ann Shnell, who died November 24, 1858, in her home, in Lamar county, Texas, May 4, 1892. He was physically so robust and had enjoyed such uninterrupted health, that to those who were not aware of his sickness his death was a great surprise. His death is no respect of persons. He leaves a wife and four little children to suffer the loss of husband and father; but God who had promised to be a husband to the widow and a father to the fatherless has already provided friends who will care for them in this world of sorrow and care. He was a brother to Rev. G. W. Owens, so well and favorably known in Texas. Besides, there are four other brothers, all of whom stick to each other like him who sticketh closer than a brother. These sons had a godly mother to train them for usefulness in this life and for the life to come, who lives to mourn the loss of her departed son. Bro. James W. professed religion and joined the Church in 1874. A short time before he died he called his little children around, to whom he so ardently devoted, and gave them his last fatherly counsel, telling them to be good children and attend Sunday-school. May they never forget it. He is gone. We shall see him here no more; but, thank God, there is hope of a happy meeting again where all the loving family shall be gathered together in the home on high to no more forever. Those who sleep in Jesus God will bring with him. PASTOR.

OWENS.—James W. Owens, son of Samuel and Martha A. Owens, was born in Monroe county, Alabama, June 19, 1824, and died at his home, in Lamar county, Texas, May 4, 1892. He was physically so robust and had enjoyed such uninterrupted health, that to those who were not aware of his sickness his death was a great surprise. His death is no respect of persons. He leaves a wife and four little children to suffer the loss of husband and father; but God who had promised to be a husband to the widow and a father to the fatherless has already provided friends who will care for them in this world of sorrow and care. He was a brother to Rev. G. W. Owens, so well and favorably known in Texas. Besides, there are four other brothers, all of whom stick to each other like him who sticketh closer than a brother. These sons had a godly mother to train them for usefulness in this life and for the life to come, who lives to mourn the loss of her departed son. Bro. James W. professed religion and joined the Church in 1874. A short time before he died he called his little children around, to whom he so ardently devoted, and gave them his last fatherly counsel, telling them to be good children and attend Sunday-school. May they never forget it. He is gone. We shall see him here no more; but, thank God, there is hope of a happy meeting again where all the loving family shall be gathered together in the home on high to no more forever. Those who sleep in Jesus God will bring with him. PASTOR.

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Buffalo Lithia Water

SPRING No. 1. SPRING No. 1.

Nature's Boon to Suffering Women. THE GREAT REGULATOR OF THEIR GREAT FUNCTION.

DR. HALSTEAD BOYLAND, Doctor of Medicine of the faculty of Paris and former Professor in the Baltimore Medical College, 7B Avenue d'Anti, Paris:

"BUFFALO LITHIA WATER is perhaps MORE THAN ANY OTHER WATER IN THE WORLD, A SPECIFIC for diseases of the UTERUS and MENSTRUAL ORGANS. \* \* \* It acts as a MENSTRUAL REGULATOR in cases of AMENORRHEA it reduces the CATARRH of the UTERUS in cases of DYSMENORRHEA it allays the pain and induces the excessive flow of blood amounting to MENORRHAGIA to the normal standard. In both diseases a course of this water tends to make the flow appear AT THE REGULAR INTERVALS OF TWENTY-EIGHT DAYS, accommodating itself in some unaccountable manner to each class of cases."

DR. JOHN H. TUCKER, Henderson, N. C., member of the Medical Society of North Carolina, member of the American Medical Association:

"In many of the diseases PECULIAR TO WOMEN—MENSTRUAL IRREGULARITIES, SUPPRESSION, and the many functional derangements resulting from CHLORO-ANEMIC conditions, I prescribe BUFFALO LITHIA WATER with almost the constant confidence that I do QUININE in CHILLS and FEVER."

Water in cases of one dozen half-gallon bottles, \$5 f. o. b. here. DESCRIPTIVE PAMPHLETS SENT FREE. SPRINGS OPEN FOR GUESTS JUNE 1st.

THOS. F. GOODE, Prop., BUFFALO LITHIA SPRINGS, VA.

TUNNELL.—Theodore Adolphus Tunnell was born October 26, 1844, and died at his home four miles from Cotulla, April 29, 1892. Consistently made a profession of religion at a camp-meeting near Jamestown, Smith county, Texas, when a boy about ten years old. He was modest and unostentatious in his religious life, but his daily walk, both at home and abroad, was so exemplary as to impress his Christianity upon all with whom he came in contact. He was a zealous Sunday-school worker, and at the time of his sickness had charge of an interesting class of young ladies in the Sunday school at Indian Creek church. He left four children to mourn their sad loss—a grown son and daughter who are active members of the Church, and two little boys whose minds and hearts are thoroughly imbued with the influence of Christianity owing to his pious life and godly teaching. After a distressing delirium of several days he became rational, but fortunately his goodness does not end here, but he has left behind him a fatherly blessing upon all who have known him, and a good example to all who have seen him. He is now in the hands of the angels. J. T. TUNNELL, GOMANOCK, TEXAS.

FLINT.—Dr. E. I. Flint was born on Cedar Creek, Bell county, Texas, December 27, 1860, and died in Floyd county, Texas, April 22, 1892. He was baptized in infancy by Rev. Robert L. Long, now deceased, and lived a pure and noble life. He chose the profession of a physician, and graduated at the St. Louis Medical School. A short time before he died he called his mother, brother and sister to his side and spoke to them cheerfully and hopefully of his coming death. Death had no horrors for him, because the sweet consciousness that God was with him sustained him as he passed through the valley of the shadow of death. He was a good and sweet life," he told them, and then said again, "Mamma, do not grieve for me, think of me only as away from home, for I will still be your boy." His last words were: "I am going to heaven; do not grieve." After these bright expressions of a Christian soul he has left in his memory. Mother, do not mourn him as dead, for he has only gone on before to join his sister, who had preceded him one year and year, and together they are rejoicing and glorifying the name of our Lord and Redeemer. W. H. HENDERSON, CEDAR CREEK, TEXAS.

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ANNUAL MEETING.

Continued from first page.

Mrs. L. B. Freeman the sum of \$300. As thus amended the report was adopted, appropriating to Central Mexico Mission Conference a total of \$39,809.

The report for the Mexican Border Mission Conference was presented and adopted, appropriating a total of \$19,892.

The report for the Northwest Mexican Mission Conference was presented and adopted, appropriating a total of \$16,481.

The report for the Pacific Conference was presented.

Rev. H. C. Christian asked for an amendment appropriating \$1500 for rebuilding Centenary Church, San Francisco.

Col. E. W. Cole, President, took the chair.

After discussion, on motion of Dr. Moss, the request was granted, and the report, thus amended, was adopted, appropriating to the Pacific Conference a total of \$5100.

After sundry announcements, on motion the Board adjourned with the benediction by Dr. Rodgers, to meet at 9 a. m. Saturday.

THIRD SESSION.

NASHVILLE, TENN., May 7, 1892.

The Board met Saturday, May 7, at 9 a. m., Col. E. W. Cole, President, in the chair.

Devotional exercises were led by Bishop Fitzgerald.

The minutes of the former session were read, corrected, and approved.

On motion of Bishop Wilson \$1000 was added to the salary of G. R. Loker, of the China Mission, for one additional child.

The Secretary presented Report No. 2 from the Committee on Estimates, which was adopted:

Resolved, That the premiums that may accrue under the appropriations of 1891-92, in the Mexican Mission Conference, may be employed in carrying on the work of translations in that field, and in the repair of our property in these missions.

W. G. E. CUNNINGHAM, I. G. JOHN, T. B. HOLT, R. K. BROWN.

The committee to whom was referred the memorial from the Rosebuds reported through Dr. P. A. Peterson as follows:

The committee to whom was referred the communication of Revs. Paul Whitehead and P. A. Peterson, representing the Rosebud Missionary Society of the Virginia Conference, have duly considered the same, and submit for adoption the recommendations following:

1. That the schools in the Republic of Mexico established and managed by the Rosebud Missionary Society of the Virginia Conference are hereby recognized as mission schools in connection with and under the patronage of this Board.

2. That the appropriations made for these schools, by the managers of the Rosebud Society, be submitted for the approval of this Board, and published in the proceedings with the understanding that the payment of said appropriations is to be provided for by the Rosebud Society.

3. That the teachers selected for these schools, by the managers of the Rosebud Society, be appointed by the Board, and that the Board have supervision of the field in which the schools are located, as in other missions.

P. A. PETERSON, J. C. GRANBERY, J. D. HAMILTON, Committee.

On motion, the report was adopted.

Bishop O. P. Fitzgerald, Chairman of the Committee on Memoirs, presented the following:

IN MEMORIAM.

Among the members of the Board of Missions of the Methodist Episcopal Church, South, for many years past, Rev. Weyman H. Potter, D. D., was conspicuous for the absorbing interest he manifested in the work of the Church, and for the intelligent zeal exhibited by him in the discussions of this Board.

When Dr. Potter was elected one of the Secretaries of this Board, the high expectations of the Church, with regard to the quality of his work, were not disappointed. He entered upon the discharge of his duties with characteristic earnestness, and prosecuted his work with an ability that told with immediate effect upon our people. His missionary addresses, profound in thought and full of spiritual fervor, broadened the vision and awakened the conscience of the Church. He subsided the field for future harvests. His enthusiasm was contagious. The assemblies addressed by him caught the inspiration of his mighty faith, were lifted to higher ground, and moved to larger liberality in their contributions for the conversion of the world. These faithful and fruitful labors were arrested by disease, and after a brief illness he died in the faith.

Resolved, That the members of this Board hereby express their gratitude to the Head of the Church for the gift of such a man and for the grace that was manifested in him.

Resolved, That, keenly realizing the loss sustained in the death of Dr. Potter, we pray that his mantle may fall upon a worthy successor.

Resolved, That to the surviving members of the family of our departed brother, and to the friends of the cause of missions, we invoke in their behalf the strong consolation of the gospel of our Lord Jesus Christ.

O. P. FITZGERALD, J. S. KEY, T. M. FINNEY, Committee.

The report was adopted by a rising vote.

The same committee made report No. 2, which was also adopted by a rising vote.

REV. W. C. MCCOY, D. D.

Since its last annual meeting this Board has been bereaved by the death of Rev. W. C. McCoy, D. D., who as preacher in charge, presiding elder, and editor, always manifested a lively interest in the missionary work of the Church in both the home and foreign fields, and both by tongue and pen was an able and effective advocate of the cause of missions. He exhibited an intelligent comprehension of the needs of the mission fields occupied by our Church, the resources of our people, and the obligations resting upon them with regard to the evangelization of the world. By his death the Church has lost a strong and faithful servant, and this Board a member loved and honored.

We commend the family of our brother to the grace of God, and the sympathies of the Church which he loved as so well.

O. P. FITZGERALD, J. S. KEY, T. M. FINNEY, Committee.

Rev. J. A. Anderson presented a memorial from Rev. T. F. Brewer, of the Creek Nation, asking the appointment of a committee to perfect our title to our property known as Harrell Institute.

The memorial was granted, and the following appointed as the committee to execute the same: Capt. J. B. Seyers, E. H. Levance, S. B. Callahan.

The report of the Committee on Estimates was resumed.

The report for Los Angeles Conference was presented and adopted, appropriating a total for that Conference of \$1800.

The report for the Columbia Conference was presented and adopted, appropriating to the two Conferences, subject to the division of the Bishop, \$6500.

The report for Denver Conference was presented.

On motion of Bishop Hargrove, the report was amended by appropriating as a special \$2000 for Pueblo Institute. The report was adopted, appropriating absolute, \$6500; special, \$2000.

The report for Montana Conference was presented and adopted, appropriating a total of \$1000.

The report for the Western Conference was presented and adopted, appropriating a total of \$2000.

The report for the New Mexico Conference was presented and adopted, appropriating a total of \$5200.

The report for the Northwest Texas Conference was presented and adopted, appropriating a total of \$1000.

The report for the West Texas Conference was presented and adopted, appropriating a total of \$800.

The report for the Florida Conference was presented and adopted, appropriating a total of \$2500.

Rev. P. A. Peterson took the chair. The report for the Western Virginia Conference was presented and adopted, appropriating a total of \$1072.

The report for the German Mission Conference was presented and adopted, appropriating a total of \$3800.

Bishop R. K. Hargrove presented a report from the committee on the memorial from the Texas Conference, which was read and adopted, as follows:

Your committee, to whom was referred the memorial from the Texas Conference, recommends no diminution in the assessment on that conference, but that it be allowed to retain one-half the amount collected on said assessment for application to the work of the conference among the Germans within its limits.

We also recommend that the Committee on Assessments be directed to distribute \$2750 among the other conferences, that the assessments for general purposes may be undiminished.

Respectfully submitted, R. K. HARGROVE, Chairman.

The report for salaries and other office expenses was presented, asking for an appropriation of \$29,000.

On motion it was resolved to take up the report item by item.

Pending the discussion of this report, Bishop Fitzgerald moved to proceed to the election of a successor to the late W. H. Potter, one of the Secretaries of the Board.

Bishop Hargrove moved as a substitute that in lieu of electing another Secretary, Dr. Lambuth be detailed to do the work of a Secretary for the present.

Pending this a motion was made to adjourn, which was carried, and the Board adjourned, with the benediction by Bishop Key.

FOURTH SESSION.

NASHVILLE, TENN., May 7, 1892.

The Board met on Saturday, May 7, at 3 p. m., Dr. P. A. Peterson, Vice-President, in the chair.

Devotional exercises were led by Dr. Samuel Rodgers.

The minutes of the previous session were read, corrected and approved.

The substitute of Bishop R. K. Hargrove, which was pending at the adjournment of the morning session, was taken up and adopted.

On motion of Bishop Wilson, \$1500 was added to the report of the Committee on Estimates for Japan, to pay the salary of a new missionary in Japan to fill the place vacated by the absence of Dr. W. R. Lambuth.

On motion of the Secretary, the rule of the Board was suspended to hear reports.

The report of the committee on a basis of assessments was presented.

After discussion, the report was recommended, and the committee was requested to report on the same at the next annual meeting.

The same committee was requested to revise the assessments so as to provide for the \$2,750 which had been granted to the Texas Conference in answer to its memorial.

The Board resumed the consideration of the salaries of officers, and other expenses.

On motion, the first item was amended by changing the word "three" to "two," and the "\$7500" to "\$5000."

The salary of the Treasurer was fixed at \$2500.

Each successive item of the report was adopted as presented. Total appropriation for expenses, \$17,500.

A "sum sufficient" for the travel of the officers of the Board, and a "sum sufficient" for Bishops' travel was appropriated.

On motion of Thomas D. Fite, the vote fixing the salary of Dr. W. R. Lambuth at \$1500 was reconsidered, and his salary fixed at \$2500.

On motion of the Secretary, the appropriation for the three items, Printing Missionary Hand-Book and Sowers and Hoppers, printing Missionary Reporter, diffusing missionary intelligence, leaflets, etc., was reduced to \$2000 instead of \$3000, thus providing for the extra \$1000 for salary of Dr. W. R. Lambuth, of Japan.

Bishop Wilson moved that the Bishops, Office Secretary, and Treasurer be authorized and required to scale the appropriations within the By-laws of the Board, such scaling to be generally in proportion to the amount of appropriation.

Testing the Baking Powders.

Comparative Worth Illustrated.

BY PROF. PETER COLLIER, LATE CHEMIST IN CHIEF OF THE DEPARTMENT OF AGRICULTURE, WASHINGTON, D. C.

Table listing various baking powder brands and their chemical compositions, including Dr. Price's, Royal, Univalued, Taylor's, Monarch, Snow Ball, Calumet, Hotel, Yarnalls, Milk, Sheppard's, Bon Bon, Forest City, Chicago Yeast, Crown, Silver Star, and Dodson & Hills.

Above diagram was drawn and verified in all its details, by Prof. Peter Collier, who is pre-eminent as a Chemist, and Scientist. The illustration is made in accordance with his chemical tests of each brand enumerated.

The Carbonic acid gas was calculated to get the leavening strength and the quantitative analysis to ascertain the comparative wholesomeness, purity, and general usefulness of the leading Powders. The result of Prof. Collier's examination and test, reveals the fact, that with but one exception, every brand tested contained either Ammonia or Alum, and a number both.

Not one woman in ten thousand would use an Ammonia or Alum Baking Powder if she knew it. Such Powders not only undermine the health, but ammonia imparts a sallow or blotched complexion.

NOTE.—Dr. Price's Cream Baking Powder, as shown by Prof. Collier's examinations, is the only pure Cream Tartar Powder free from adulteration and the highest in strength. All authorities report Dr. Price's free from Ammonia, Alum, Lime, or any other adulterant. The purity of this ideal powder has never been questioned.

\* Indicates the Powder containing either Ammonia or Alum. \* Indicates the Powder containing both Ammonia and Alum.

While the diagram shows some of these Ammonia or Alum Powders to be of higher strength than others classed below them, it must not be taken that they possess any value. All Ammonia or Alum powders should be avoided as dangerous, no matter how high their strength.

Pending this motion the time of adjournment was extended indefinitely.

The motion of Bishop Wilson was adopted.

The Secretary presented Dr. D. C. Rankin, Assistant Secretary of the Southern Presbyterian Board of Missions, who was invited to a seat with the Board.

Dr. Finney, from the Committee on Management and Ultimate Payment of the Debt, made his report.

On motion of Bishop Key, this report was made the order of the day for Monday morning, immediately after the reading of the minutes.

Leave of absence was granted Dr. Z. T. Bennett and Rev. H. C. Christian.

On motion of Dr. Rodgers, the Board adjourned, with the benediction by Bishop Hendrix.

FIFTH SESSION.

NASHVILLE, TENN., May 9, 1892.

The Board met Monday, May 9, 1892, at 9 a. m., Rev. P. A. Peterson, Vice-President, in the chair.

Devotional exercises were led by Dr. F. D. Swindell.

The minutes of the previous meeting were read, corrected, and approved.

The Office Secretary offered the report of the Auditing Committee, which was approved:

To the Board of Missions: The books of J. B. Holt, Treasurer, from April 1, 1891, to March 31, 1892, have been examined and found correct with proper vouchers for all payments made.

Col. E. W. Cole, President, took the chair.

On motion of Dr. Peterson the order of the day was taken up.

The Office Secretary reread the report of the Committee on Management and Ultimate Payment of the Debt.

Pending the report the presence of Dr. J. D. Barbee, Book Agent, was announced, and he was requested to take a seat with the Board.

Col. E. W. Cole, President, vacated the chair, and Dr. P. A. Peterson, Vice-President, presided.

After remarks by Col. Cole he resumed the chair.

Rev. J. A. Anderson offered as a substitute for the report of the committee the following:

Resolved, That in order to pay the debt of the Board, we direct our Secretaries to make special appeals, public and private, to this end; and we call upon all our Church papers to make a standing appeal, and open each a subscription column for this purpose.

2. That we request the Bishops to name a Week of Prayer and Self-denial for the whole Church, the financial result of which shall be applied to the debt.

JAMES A. ANDERSON, HORACE BISHOP.

On motion, Dr. T. M. Finney, Chairman of the Committee, was allowed to withdraw the report on the management and ultimate payment of the debt.

The reading of the resolution offered by Rev. J. A. Anderson and Horace Bishop was called for. It was read by the Secretary.

Bishop Galloway offered the following resolution:

Resolved, That our Secretaries be requested to make personal and public appeals in order to discharge the present obligations of the Board, and effect a much needed expansion of our work in the foreign field, and also that a Week of Prayer and Self-denial be appointed, and the Secretaries be requested to prepare a program for its proper observance.

Dr. Peterson moved to amend the resolution by striking out the words "and effect a much needed expansion of our work."

The amendment was lost.

On motion of Dr. John, the vote by

reconsidered, and the following amended paper was adopted:

Resolved, That our Secretaries be requested to make personal and public appeals in order to discharge the present obligations of the Board, created by the expansion of our work in the foreign and home fields; and also that a Week of Prayer and Self-denial be appointed, and the Secretaries be requested to prepare a program for its proper observance; and that the amount thus raised be applied to the extinguishing of the debt of the Board.

C. R. GALLOWAY, E. R. HENDRIX.

Dr. Finney offered the following resolution, which was adopted:

Resolved, That the local Board be directed and authorized, in connection with the Missionary Secretaries, to determine and supervise the plan of proceedings under the action of the Board providing for presenting to the Church the payment of the indebtedness of the Board; and also to devise ways and means for the most advantageous and economical management of the debt.

The time for adjournment was extended indefinitely.

On motion, it was ordered that the Board proceed to fill the vacancy occasioned by the death of Rev. W. C. McCoy, J. D.

Major T. P. Weakley was elected to fill the vacancy.

The following committees were appointed:

On Finance.—T. D. Fite, J. D. Hamilton, E. W. Cole, I. G. John and T. B. Holt.

On Estimates.—The Corresponding Secretary, the Treasurer, W. G. E. Cunningham, R. K. Brown and J. D. Hamilton.

On Audits.—J. D. Hamilton and Thomas Weaver.

On Candidates.—Bishop R. K. Hargrove, W. G. E. Cunningham, and I. G. John.

On Translations.—Bishop R. K. Hargrove, Bishop J. C. Granbery, W. G. E. Cunningham, Bishop A. G. Haygood and I. G. John.

The following resolution was offered and adopted:

Resolved, That it is the sense of this Board that the Treasurer make a bond of \$20,000.

THOMAS D. FITE, J. D. HAMILTON.

The Committee on Assessments made the following additions to the assessments as they stand in report of 1891:

Tennessee Conference ..... \$ 500  
Virginia Conference ..... 500  
St. Louis Conference ..... 500  
North Georgia Conference ..... 500  
North Alabama Conference ..... 500  
Southwest Missouri Conference ..... 250

Total ..... \$2750

The minutes were read and approved and the Board adjourned, with the benediction by Bishop Hargrove.

A handsome complexion is one of the greatest charms a woman can possess. POZZONI'S COMPLEXION POWDER gives it.

REV. JOE JONES.

Rev. Joe Jones will begin a revival meeting in the town of Jasper, Jasper county, Texas, on the first day of July next.

This will be Jones' first visit to this part of Texas, and will be a rare treat to those who are so fortunate as to be able to attend.

We desire the influence of the meeting to reach as many as possible, and to succeed in this we suggest that all who can come, both in this and adjoining counties, come prepared to camp. We expect a large crowd and a glorious meeting. We cordially invite neighboring pastors and other workers to come to our assistance. Joe Jones needs no commendation from me; it is enough for me to simply state that he is coming. L. C. ELLIS, P. C.

Saxet is the best blood purifier.

SUNDAY-SCHOOL CONVENTION.

The Sunday-school Convention for the Waco district will convene at 9 o'clock, a. m., on the 15th day of June, at McGregor, and the district conference will convene at the same place at 9 o'clock on the 16th of June. Friday night of the district conference will be devoted to the interest of missions. Saturday afternoon will be devoted to the interest of the Epworth League. A suitable program will be arranged in time for the Sunday-school Convention as well as for the missionary meeting, and the League service. Pray for a baptism of power on that occasion.

R. C. ARMSTRONG, P. E.

After the Grip

And after typhoid fever, diphtheria, pneumonia, or other prostrating diseases, Hood's Sarsaparilla is just what is needed to restore the strength and vigor so much desired, and to expel all poison from the blood. It has had wonderful success in many such cases.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

GREENVILLE DISTRICT.—THIRD ROUND.

Kingston cir, at Salem ..... 30 sun in June  
Lane oak cir, at ..... 10 sun in June  
Merit cir, at Merit ..... 10 sun in June  
Nevada cir, at Josephine ..... 1st sun in July  
Greenville sta, ..... 21 sun in July  
Roberts mis, at Stringtown ..... 3d sun in July  
Wylie cir, at Pleasant Valley ..... 1st sun in July  
Weston cir, at Honey Creek ..... 1st sun in July  
Orangeville mis, at Blevins ..... 1st sun in Aug  
Clemate cir, at Orange Grove ..... 1st sun in Aug  
Allen cir, at Whites Grove ..... 3d sun in Aug  
Farmersville sta, ..... 1st sun in Aug  
Anna mis, at St. J. Chapel ..... 1st sun in Sept  
Floyd cir, at Concord ..... 2d sun in Sept  
Enory mis, ..... 2d sun in Sept  
Will dedicate Miami Chapel on Nevada cir, at 3 o'clock p. m. 1st sun in July, and Floyd Church at 3.30 p. m. 1st sun in August.

J. A. STAFFORD.

LADIES

Needling a tonic, or children who want building up, should take BROWN'S IRON BITTERS.

It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

According to a law of nature, when a body is cooled it becomes heavier than when it is hot. There is one exception to the rule, however, and that is in the case of water.

Saxet is the best female tonic.

The Missouri, Kansas and Texas Railway

Will sell tickets at one fare for the round trip, June 1 to 5 inclusive, for those desiring to attend the National Republican Convention to convene at Minneapolis, Minn., June 7, which tickets will be good to return until June 29.

THOS. G. HAMMOND, Ticket Agent  
Corner Elm and Lamar Streets.

YOUR NAME on

TEXAS ADVOCATE FOR THE "LARGEST CIRCULATION" PAPER IN THE STATE.

TEXAS ADVOCATE—\$2 per year.

CASTORIA

for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known."—H. A. ANCKER, M. D., 111 So. Oxford St., Brooklyn, N. Y.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhoea, Eructation, Kills Worms, Gives Sleep, and promotes Digestion. Without injurious medication.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to mention it. Few are the intelligent families who do not keep Castoria within easy reach."—CARLOS MARTY, D. D., Late Pastor Bloomingdale Reformed Church.

"For several years I have recommended your 'Castoria,' and shall always continue to do so as it has invariably produced beneficial results."—EDWIN F. PARKER, M. D., "The Watchdog," 12th Street and 7th Ave., New York City.

THE CHEMIST COMPANY, 77 MURRAY STREET, NEW YORK.

ACT PROMPTLY TO SECURE A HOME AT YOUR OWN PRICE!



THE POLYTECHNIC COLLEGE.

Plan of Building Adopted. The Right Wing is Completed, and the rest to be Completed as soon as Practicable.

ON MAY 30 AND 31, THE TRUSTEES OF THE POLYTECHNIC COLLEGE WILL SELL TO THE HIGHEST BIDDER 100 CHOICE BUILDING LOTS,

Situated very near the COLLEGE CAMPUS, two and one-fourth miles southeast of the Union Depot at Fort Worth, Texas. These lots are 50x125 feet, extending to alleys in rear and fronting on 60 feet streets. The property is admirably located, being high and dry and free from the dust, clutter and clamor of the city. A street car line is in course of construction and will be open to traffic in a very short time.

The terms of sale, one-third cash, balance on long time. The property being outside the city limits is not subject to city taxes. The Fort Worth & Denver R. R., St. Louis Southwestern and M. K. & T. R. R., will sell round trip tickets for FOUR CENTS PER MILE. The F. W. & Denver will sell tickets on the 28th, good till 31st. On the St. L. S. W., the 27th, 28th and 29th, good till June 1st.

Parties paying in cash for lots will have the railroad fare returned to them. Per Committee: GEO. MULKEY, FORT WORTH, TEXAS, MAY 7, 1892. W. P. WILSON.