

# 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, JUNE 23, 1892.

NO. 42.

## DISTRICT CONFERENCES.

### SAN ANGELO DISTRICT CONFERENCE.

The second session of the district conference of the San Angelo district, West Texas Conference, convened in the city of San Angelo, Thursday, June 2, 1892, Rev. M. A. Black, presiding elder, in the chair.

The opening sermon was preached by Rev. H. T. Cunningham, of Mason, under the Mulkey Tabernacle, to a large congregation on Wednesday night, from Matt. 53, and was a masterly effort.

All the preachers save Bro. Maloy, of Kerrville, who was detained by sickness in his family, were present. The lay representation was small, owing to the busy season, and the remoteness of the place.

The conference was one of the most pleasant and harmonious that has ever been held. The presiding elder seems peculiarly fitted for president of the conference, and a great amount of work was accomplished in the most agreeable manner and in the shortest possible time.

The reports of the preachers all showed that they are laboring zealously and earnestly in the vineyard of the Lord, and that the Master is abundantly blessing their labors. The spiritual condition of the district is good, and revivals are reported from many churches with most gratifying results. Notwithstanding the terrible financial depression that has been felt all over the district, the reports showed that most of the churches will report their collections in full. A gratifying increase in missionary collections for this season of the year was also apparent. The reports on the circulation of the ADVOCATE also showed that our preachers are laboring zealously for the paper they all love so well.

The Committee on Missions recommended the establishment of a new mission embracing a large and promising territory on the Colorado river, to be called the "South Ballinger Mission." They also made some minor changes in old missions. They also introduced the following resolution, which was adopted by the conference:

Whereas, We are satisfied the present appropriations are wholly inadequate to man this territory; therefore, be it

Resolved, That we earnestly request the Board of Missions of our West Texas Conference to make liberal appropriations to this field.

A terrible cyclone having just visited Sherwood circuit, totally destroying our churches at Sherwood and Knickerbocker, the conference adopted a resolution to the Board of Christian Extension Board for financial assistance to aid in rebuilding. Bro. Phillips, our preacher at Sherwood, is terribly distressed, and any outside assistance will be gladly welcomed by him.

The following resolutions were unanimously adopted by the conference by a rising vote:

Whereas, In the providence of God our dear brother, Wm. M. Gillespie, has been so afflicted as not to be able to do the work assigned him, nor to attend our district conference, therefore be it

Resolved, That in his patient suffering for the sake of Christ, showing thereby God's power to sustain his children under afflictions, we extend to our brother our sincere and brotherly love, and pray that God may sustain him always by his grace and that he may be restored to health and come again into our effective work.

The following letter of sympathy and love was also unanimously adopted by a rising vote:

To Henry T. Hill, Bandera:

DEARLY BELOVED BROTHER:—Your affectionate, fraternal greeting, conveyed by the hand of Bro. Elliott, reached us in conference assembled in due time. We hasten to acknowledge receipt of same and to give this expression of our brotherly sympathy and love. We sincerely regret your inability to be present with us on this occasion. Your genial face, Christian association and wise counsel are sadly missed. We rejoice with you in that you have found in every trial and affliction the grace of God through Jesus Christ, abundantly sufficient, and for that perfect submission and implicit trust in the divine promises breathed forth in your letter. Your high, hopeful words will go with us to our respective charges to encourage and to inspire us to greater effort in the work of our common Master. Praying upon you and yours the benedictions of the Father of mercies and the God of all comfort, we are your co-laborers in Christ.

The following were elected delegates to the annual conference: Alonzo Rees, Rev. E. C. Hightower, F. H. Mueller, W. T. Melchior, Alternates: G. S. Walker and A. J. Allen.

Center Point was selected as the place for the next session of the district conference.

Bro. New Harris proved an admirable host, and the citizens of San Angelo extremely hospitable.

The imitation of the Mulkey was just commencing what promised to be the greatest revival in the history of San Angelo.

We were extremely sorry that, through the negligence of the telegraph messenger, our conference was unable to rely to the brotherly greeting of our neighboring district conference in session at Ballinger, Texas.

F. H. C. ELLIOTT, SECRETARY.

### AUSTIN DISTRICT CONFERENCE.

The twenty-fifth session of the Austin District Conference convened in the Methodist Church at LaGrange, Texas, May 29 to 31, 1892.

Rev. E. S. Smith, our honored and faithful presiding elder, presided the first two days of the conference.

Bishop O. P. Fitzgerald arrived during the afternoon session of the second day, and presided during the remainder of the conference.

The Bishop came to the conference direct from Nashville, and having encountered considerable dust on the way, he claimed to have become a "free sinner" by the time he reached LaGrange. His presence among us was a source of joy to all. We rejoiced to have him with us, and will always hail his coming with delight, promising him plenty of delightful homes and "free soil" in return.

Two of the pastors were absent. Twenty-six lay delegates responded to roll call.

Rev. W. T. Keith, of Velasco, was our only visitor.

A thorough investigation was made of all the interests of the Church, and favorable reports were received from the various committees.

The spiritual condition of the district was reported in the main good. The work of the preachers during the year past was marked by revival power almost unprecedented, and the fires have not cooled, nor is the ardor of the pastors abated.

The work of reaching the German population in the district was brought prominently forward and carefully considered. The following was adopted:

Resolved, That as far as in us lieth we will endeavor to secure the attendance of the German people at our services, and whenever practicable we will seek opportunity to preach to them, and we urge the German parents to send their children to our Sunday-schools.

The question of financial systems created quite a lively discussion. The prevailing opinion seemed to be that the task of raising the conference collections should not be imposed upon the preacher in charge.

On the subject of missions the outlook was reported unusually encouraging.

Mrs. Lizzie H. Hill, District Secretary of the Woman's Missionary Society, read an interesting report to the conference, which was received and ordered spread upon the minutes. There are nine adult and seven juvenile missionary societies in the district, aggregating a membership of 400. The conference by a resolution pledged to the Woman's Missionary Society their hearty co-operation.

The Committee on Bible Cause recommended that each pastor set apart one 11 o'clock Sunday service for the presentation of the Bible Cause, and that a collection for the same be taken.

The Committee on Periodicals and Education reported:

The TEXAS CHRISTIAN ADVOCATE has a creditable circulation among the people of our district. We note with pleasure the prospects of returning health of the editor, Bro. Campbell. The temporary editorship of the paper by Bro. Jones has given general satisfaction.

The ADVOCATE should be in every Methodist home. Let us try as pastors to put it there.

The interests of the Southwestern University and Chappell Hill Female College were considered carefully. Both of these institutions still hold a warm place in the hearts of our people. The pressing needs of the Southwestern University, the leading institution of learning in Texas, was emphasized, and the people were urged to give a real and hearty response to its needs. A communication from Prof. E. W. Tarrant informed the conference of his resignation as President of the Chappell Hill Female College, and the election of Prof. S. M. Godbey, of Arkansas, as his successor. Prof. Godbey came highly recommended as an able and experienced educator. We congratulate Prof. Tarrant on his successful administration and heartily endorse his past management. Under the management of Prof. Godbey we hopefully expect continued prosperity and increased interest.

There were reported in the district thirty-six Sunday-schools, with 279 officers and teachers, and 279 scholars. The Committee on Sunday-schools concluded their report with the following recommendations: (1) That the pastors earnestly co-operate with the Sunday-school superintendent in emphasizing the spirituality of the work in their schools, ever keeping prominent the fact that the whole work of the schools is the salvation of the scholars. (2) That whenever Juvenile Missionary Societies can not be successfully maintained, the Sunday-school be organized into missionary societies as the discipline directs.

A special committee of three on Sabbath observance was appointed and their report was by vote of the Conference ordered published in the ADVOCATE.

SABBATH OBSERVANCE.

We, the Committee on Sabbath Observance, beg leave to introduce the following resolutions:

Resolved, 1. That the Sabbath is divine in origin, perpetual in obligation, and it is the duty of all men, more especially those who as Christians are witnesses for Christ, to keep it sacred to holiest uses.

2. That we congratulate the United States congress on making the prohibition of the sale of intoxicating liquors on the grounds of the Columbian Exposition a condition of the further grant of \$5,000,000 to its support.

3. That it is the sense of this body that our national honor, our national conscience and our duty to God and our fellow men require that the gates of the Exhibition should be closed on Sunday.

G. W. BRIGGS,  
H. M. HAYNIE,  
J. M. HARRISON,  
Committee.

B. D. Orgain, J. M. Harrison, Dr. A. M. Hill and John E. Puckett were elected delegates to the annual conference; A. T. Bradshaw, R. J. Price, B. M. Kite and W. A. McCord were elected alternates.

The conference was not only harmonious throughout, but deeply spiritual, and opened to our view the eternal city and glorious in its statement of spiritual truths, and which brought many of the brethren nearer to the Lord, that the most accomplished of us in the art of responding amen were yet in school learning how, and we would not graduate until the Savior took us by the hand and opened to our view the eternal city and we looked into the face of our God.

And what shall we say about the beautiful and abundant hospitality of the people of La Grange and its indefatigable pastor, Bro. Clothier? They certainly made our stay among them pleasant and we will long remember the days spent with them.

And so we parted realizing that it was good to be there and that we were better prepared for the summer campaign, and with our mind made up to meet the district conference next year at Smithville, the place where the chickens grow fast and where the ones we are to have next year are not as yet hatched, (so they say) and although our anticipations are fixed high, we are nevertheless reminded to "count no chickens till they are hatched out, even then if we are able; Dream no dream of fishes until we see them, smoking on the kitchen table."

C. A. HOOPER.

### BROWNSWOOD DISTRICT CONFERENCE.

The twelfth annual session of the Brownswood District Conference convened in Ballinger, Thursday morning, June 2, 1892, Rev. J. P. Mussett, presiding elder, in the chair. All the pastors except one were present, and he was prevented from attending by sickness. There were eleven local preachers and forty-one lay delegates present, making a total of sixty-seven members in attendance.

The report from the pastors revealed the spiritual state of the Church to be reasonably good. Already there have been some conversions, and the outlook for a general revival is encouraging. I manifested at nearly every service an increase in membership.

The finances were reported behind, but are as well up perhaps as at this time in any previous year. Every pastor thought the assessments made against his charge for the collections ordered by the conference would be paid in full, and the conference was held in a healthy condition. There are thirty-five Methodist Sunday-schools in the district. The reports showed that the greatest difficulty in the way of our Sunday-school work was the lack of adequate church property owned and controlled by our Church.

Rev. W. H. Vaughan, our manager of the Orphan's Home, came, preached to us, and then asked of us a "second blessing" (he had asked and received once before), and asked so much like he had faith in us that we gave him about \$300.

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### GULLIVER AT GRANBURY.

It has been my good fortune to be and appear first and last before Central College, North Texas Female College, Alexander Institute, Waco Female College, Southwestern University and Granbury College. At all these places I have had a good time, and like certain candidates for female admiration, have generally considered the last visited the prettiest and the best.

Granbury College is the newest flame. I reached that place on Tuesday afternoon, June 7, and was met at the depot by Rev. R. F. Dunn, Business Manager of the college, here who seated me in a buggy along with Bro. Moody, of Moody station, who drove straight to the residence of the Manager. There we found good rooms, plenty of eat and a hearty welcome from the good wife.

After a class-meeting held with Moody, up stairs, flat of our backs, in the cool south window, we made a fresh toilet, ate a square meal and repaired to the college to see and hear the program of the Phainoad Adelphean societies worked off, and where I met, for the first time, Prof. E. P. Williams, the President of the college, who began at once a series of kind intentions that I can never forget. The P. and A. societies did themselves and their teachers much credit. The music was very good, and some of the recitations were of a high order. Mr. L. E. Rich, in declamation and Mr. Geo. Tarrant, orator, deserve special mention. Misses Maggie and Fannie Berry, Annie Baker, Etta Beaty, Frank Skipper and Josie Kerr, acquitted themselves handsomely as vocalists. Sapho, the Lesbian poetess, was well worked off by Daisy Brady,

Maggie Berry, Della Gray, B. Y. Cummings, Sue Smith, Daisy Cogdell, and Bessie Baker.

The art levee had been held the evening before I reached the college, but I took in the whole thing by myself, getting as much out of it as any one whose special gift consisted in knowing nothing at all about it. Still I know what pleases me, and I give it as my opinion that the art work at Granbury College will compare favorably with that of any other school in the State. This is saying a great deal, but "them's my sentiments."

Miss Lilly Pearson is in charge of the art department, and as she moved about among the beauties whose execution she had directed, I thought of—

"Prospering gathering flowers,  
Herself a fairer flower."

Miss Emma Cummings has charge of the music, and like Miss Pearson, has golden opinions from all sorts of people. When I saw Rev. H.——, a bachelor member of the Northwest Texas Conference, engaging both these young ladies in conversation, one upon the right and the other upon the left, the spirit of prophecy came upon me, but I could not tell "other from which." "The show" was over Wednesday morning, June 8, at 9:30, the contest by members of the freshman and sophomore classes for the medal for declamation was had. The contestants were T. L. Blanton, M. P. Morton, M. C. Lancaster, M. M. Majors, R. L. Norwood, B. Y. Cummings and Tracy Majors.

The contest was hot and the committee was greatly put to it in coming to a decision, but they finally agreed that M. P. Morton had cut the proper caper, and so he carried off the prize. Rev. J. Shirley, a former president of the college, presided at the medal contest, and badgered poor Morton until the boy looked like he had "dropped his watermelon."

At 8:30 the elocution class gave an entertainment. Misses Fannie Pearson and Della Gray carried off the prize. Miss Shirley presided at the medal contest, and badgered poor Morton until the boy looked like he had "dropped his watermelon."

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### NOTES.

The town of Granbury is situated on the west bank of the Brazos river, five miles north of the celebrated Comanche Peak. Upon an elevated range in the northern suburbs of the place, stands Granbury College, overlooking the town, the valley, the river, and facing the Peak, which forms the highest point in all this country and is but a few miles from which one gets a view that sweeps a radius of forty miles. From the balcony of the third story of the college building I viewed the prospect through a strong field glass, and after a long survey, of which I seemed never in the least to tire, I reached the conclusion that Granbury is not only one of the best views of the most picturesque landscape in the State. At the suggestion of Bro. Williams and Sweet I looked at the city through a prism, and visions of the New Jerusalem! the streets, the houses and the people were transferred to the sky, beautified and adorned by the colors of the rainbow, and suggesting John's vision of the celestial city coming down from God out of heaven as a bride adorned for her husband!

I met some old acquaintances at Granbury. Bro. Wm. Black, Sister Blanton and her children, whom I had known in Marion county, and Rev. Harrison Neely, brother of Dr. M. H. Neely, who went from Sulphur Springs out there, a dinner with Bro. Black's son-in-law, Judge Ewell, and was shocked and astonished that he did not take the ADVOCATE. I think I brought him to repentance. He has an elegant family,

a beautiful home, and is running for District Judge with good prospects of being elected. All he needs is the Church paper to make him quite complete.

"The Campbellite school out there in the country about three miles from Granbury was closing out at the same time we were. Several students were on the train as I came home.

I met Bishop Key at Fort Worth as I went down, and he insisted on my going with him to the Orient, saying that he would get Bishop Hendrix to relieve me if I would consent to go. I consented, but a matter in which "mineral and metallic substances" figured a little prevented my sailing with him on the 26th inst. Ten years from now will be about as soon as I can go, from the way the roads appear at this writing. O, poverty, you are no disgrace, but you are deplorably inconvenient!

On my way to Granbury I met that irrepressible and invincible hot-spur, Farmer Shaw, whose name with variegated significance has come to be a household word in Texas. The old-time readers of the ADVOCATE will remember him as "Cartoon," whose Spartan boy and "feathered fates" twanged such deadly music some years ago. "It is alleged" that while Shaw poses as a farmer he is in reality most beastly ignorant of the simplest "slay of a land," and that his only agricultural havings and holdings consist in a jack-bean upon the trellis of his front porch, and a superannuated cabbage-stalk at the back of his house. These things I say are "alleged." I do not vouch for their truth. One thing I do say. As a polemic in politics, a paragraph on a newspaper, and a "mover of men," he is a howling success!

Rev. R. F. Dunn "manages" the business of Granbury College well. He wanted \$1500 to finish matters up around the building, and after just a little effort he raised it \$250. He has no doubt got the balance in hand by this writing. He does not go whining around "begging" for money, but just demands of the Church and its friends what their college needs, and gets it. Then he works the country. The towns and cities have been milked until they are sore. Everything that needs goes to the towns. They are looked upon as fine Jerseys that always give down the milk. But however fine a cow may be, you can reach the last drop, even of the "stripplings." Dunn proposes to go into the rural districts and "pail old Pied" some. He will succeed. "Watch this vote." But here is the end of my paper. My meeting begins on the first of July. The entire evening is invited.

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Texas Christian Advocate.

DR. J. W. LAMBUTH'S LAST TRIP.

The Church at home is somewhat familiar with the history of the work at Tadotsu, Japan; for, perhaps, no one point in the Japan Mission has been more widely known than this. It was written by Dr. J. W. Lambuth several times urging him to come to them and tell them about Christianity, and when, because of press of other work, he was forced to refuse even this third appeal, they telegraphed: "If you cannot come to us we will go to you."

It was an earnest rejoicing to us all, and to Dr. J. W. Lambuth particularly, when, at the annual meeting of our Church Extension Society last year, it was announced that sufficient funds were in hand to purchase land and to build the church at Tadotsu. This was made practical by the receipt from the sale of the armor and the sword, a grant from the society and generous donations from the Vanderbilt Missionary Brotherhood and a good sister in California, whose heart the Lord had touched.

The church was dedicated on March 27, 1892, by Dr. Lambuth and his trip to Tadotsu was the last he ever made until he left us for heaven. Dr. Lambuth was noted for the amount of liberating that he did and I suppose that he accomplished more in this line than any other missionary in our Church. He has been presumed to have been ever pushing into the regions beyond. It was very fitting, therefore, that his last trip should be made to a Church that he had organized and to consecrate a house of worship which he had been so largely instrumental in building.

When a church is dedicated in Japan it is customary to read a short history of the work. A paper of this kind was read at the Tadotsu dedication and Dr. Lambuth intended to send it to some of the Church papers for publication; but before it was translated and copied he was taken sick. The paper, not so full on some points as it might be, is as follows:

The law of development in the natural world is first the sprout, next the ear, and lastly the ripened fruit. It is the same way in the spiritual kingdom. I have been informed that the seeds of the gospel were dropped here a long time more than ten years ago. Before that many an earnest prayer, I believe, had reached to the holy ears offered for this town by devoted followers of our Lord.

The people here are believers in two great gods, namely, the Kotojin and the Zentsu Ji. They only strive after worldly pleasures, and very seldom will listen to the preaching of Christianity, lest they should lose their unjust gains. God miraculously gave us the glad tidings in a fitful way. Some young men of this place were called by God to leave their town and stay at other places and in the meanwhile God opened their hearts and sowed the seeds of the truth. Thus the Spirit set before the people these young students of the Bible, as examples, having renewed their thoughts and conduct, and used them to exhort their relatives and friends with love. Thus God prepared the way. At this time there came back a brother to the town, who had been in Tokyo, and he preached here the gospel to his friends and several were awakened to seek for the truth. Among them was a lady who let us use her house to hold our meetings in to study the Bible and to open the services. How wonderful the wisdom and the goodness of God!

Up to this time we of course had had no pastor nor preacher, and this little flock in the wilderness naturally wished to have an overseer, on which we wrote to Dr. J. W. Lambuth to send a preacher to us. The Methodist Episcopal Church, South, had comparatively a large field for its work and had not enough workers to supply all the demands of several places, for "the harvest truly is plentiful, but the laborers are few." The presiding annual meeting having decided that the Church would not send so many preachers, we thought it was impossible to have their consent to the proposal from our meeting. But our cries, like those of the Macedonians, made Dr. J. W. Lambuth come over, with other brethren, to see the conditions and, finally, we were made an appointment to the Kobe district, under Dr. W. R. Lambuth and Mr. Sumida and me, then being students of the Kwansai Gakuin. After the annual meeting of 1890 this place was moved to the Matsuyama district, the workers remaining the same as before.

artist to sell them at 35 cents each. Should any of Dr. Lambuth's friends, or any of the missionary societies of our Church, desire to obtain a copy, they can do so by sending their full address, with the money, to Miss Jennie Cowwell, Mission Rooms, M. E. Church, South, Nashville, Tenn., and the proceeds will be sent them in due time. Miss Cowwell will forward all orders to me and the photographs will be sent from here direct to those ordering them.

W. E. TOWSON. KOBE, JAPAN, MAY 9, 1892.

GERMAN MISSIONS IN TEXAS.

My good brother, Rev. E. S. Smith, says the Texas Conference has the right to occupy every inch of ground in the territory not occupied by the German Conference, but the Discipline gives the German Conference all the German Churches in the State of Texas. He further intimates that no complaint has been made against the German brethren. Suppose we turn the tables, and a German brother in his conference gets up and says in effect: the old Texas Conference is neglecting its duty, we have men who can speak their language well. Let us establish a mission in the "big thickets." But suppose the right is admitted, may not the policy be questioned?

Bro. Smith asks if it is not as proper to send missionaries to the Germans as to the Chinese? I answer unhesitatingly and emphatically, no! The first idea underlying the whole missionary movement looks to the conversion of the heathen. I boldly take this position, that while there are heathen in the world there is no justification in spending missionary money in Christian countries except to reach the poor and neglected classes. Are the Germans in the bounds of the Texas Conference either poverty-stricken, or destitute of religious institutions? As Bro. Smith did not appreciate the historical reminiscences, I will furnish him some figures. In 1890 the population of the twenty-odd counties included in the Texas Conference amounted to a little over six hundred thousand. Of this number a little over eighteen thousand, according to the official census reports, were natives of some province of the German Empire. About one in twenty were of German birth. That is a very small percentage taking the whole population, though it is confessed that in certain counties the Germans are quite numerous. Our German missions have been in existence in this territory since 1829. It is not the fault of the missionaries that they have not been more successful.

Now the question recurs, is this population poor, or ignorant, or destitute of religious institutions? Bro. Smith totally ignores, or lightly estimates, all efforts for the evangelization of this population not carried on by the M. E. Church, South. Well, first, as to the poverty of the Germans. They are the most industrious, economical, sober and thrifty people we have. This fact is conceded by all; then there is no claim on the ground of poverty. Now as to the religious institutions of our German population. In 1880 the census reports give to Texas 35,347 natives of the German Empire. That number may have increased, say 25 per cent in ten years. I will say nothing of the missions of the Methodists North and South in our State, albeit there are two annual conferences, four presiding elders, and a large number of pastors devoting their entire time to the pastoral work and hunting up places where any neglected Germans may be found; but there are others establishing Churches with congregations speaking this language. The Evangelical Association—Methodist—Mr. Lockhart recently held an annual conference. I have no statistics. They have a prosperous Church in the city of San Antonio and in many other places. The report of religious denominations for the year 1890 gives us twenty Lutheran synods in Texas with seventy organizations, sixty church buildings and 9,638 communicants, and besides these are some Independent Lutheran Churches. Then there are a number of German Baptist Churches in the territory of the Texas Conference. The census reports for 1890 give the Roman Catholics more than 100,000 communicants in Texas. Of this number 8,250 are in the city of Galveston and 36,406 in the Galveston diocese, a territory about the same as Bro. Smith's conference. I still verily believe that our Germans are abundantly supplied with the means of Christian culture as any other class of our people, and that it would be an act of stupendous folly for the Texas Conference to send one of its ministers to preach to them.

H. S. THIRALL.

NASHVILLE LETTER.

The inimitable Sam Jones is in the city, stirring it, of course, from circumference to center and back again. God is blessing his labors in the country of thousands. On the morning of June 19, he came out "to have a family chat with the boys of Vanderbilt," as he expressed it. His address was a fitting conclusion to the valuable lecture on practical theology which the senior class has listened to this year. It is so full of good things for young preachers that I have undertaken this morning to reproduce much of it for the benefit of the young men of our own Texas.

He first read I Kings 22: "David charged Solomon, his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man. Using this as a starting point he said in substance: "These are words of a father to his son. He did not say, be thou a great prince, or a great warrior, but 'be thou a man.' A man is the biggest thing in the world. A man bigger than a doctor, a lawyer, or a preacher—he is even bigger than a theologian. There are too many preachers in the pulpit to-day who are divines—too divine. I have seldom been called a divine; mostly it's just Sam Jones. A man is what is aimed at by the coming and death of Jesus Christ. He who is first of all a man is good anywhere you put him.

"First I would say, be strong in your character. Your character is the immortal part of your nature. Reputation is a man's coat and vest—what people think of him. Character is what's in the vest. The one may be compared to a glove, the other is the hand. Scar your hand and it stays forever. A preacher that is vulnerable is a hand case. Give me a preacher that is pure as an angel. Some are goody-goody—so good that they are good for nothing. Train your guns and load them so they can do effective work. Some sportsmen's guns are always out for sport, others for game. A great deal depends on the load. Did you ever see a man load up with mustard seed to hunt bear? The test of your load is the execution it does. I once came to an inefficient preacher and examined his gun; it explained all. I said to him: Don't you tackle large game; no, not with such an outfit.

"Do not try to be strong in character, but strong also in your decision. There are too many men who come here and say they are going to preach, and in a year or so they decide they won't preach. I like a fellow who goes in to stay, to die or to win. First decide it right, and then say, that thing forever I'm going to do. There is not one preacher in a thousand who preaches just as he thinks. Mark me, courtiers do not in their hearts, they'll come out of their holes. They may say they were not in there, but nevertheless they'll come out. I want every theologian in my presence to win 100,000 souls for Christ. You may leave here and preach the first Sunday on depravity, total abstinence, and the next Sunday you may hold forth on justification by faith, and on and on, and in the end you will have a back-slidden circuit and a preacher as cold as an iceberg. The gospel kills or cures; it is a savor of life unto life, or of death unto death. It is not in your choice. Say to yourself, whether I'm ever considered a preacher or not, I'm going to do the very best I can to save souls. The world's going to say something about the man that's doing his duty. How sorry I feel for the little number that will be left in the end. Some of you will never hear anything of one another until twenty years to come, when you will meet at some alumni gathering. One will say: 'Hello, Jim, I haven't heard a word from you. Why, what have you been doing?' Oh, God Almighty, you're in the pulpit, you can't tell a hog out of a corn field. You must set the dogs on him. You've got to preach for yourself and against something. A man may be converted from the wrong, but he is just half converted. He may be converted to the right, but he is but half converted. Converted from the wrong and to the right means wholly converted. You can't overdraw the horrors of hell or the beauties of heaven. There's no such thing as hyperbole in the Bible.

"In the third place, you must have God as your common sense. The trouble with most men is just above the eyes. Your mind can be improved just like your muscle. Good hard sense is given and acquired. Start with it and put culture upon it; you've learned how to learn something. A fellow that knows one thing, don't let him brag to know many things—well. We may know things, a few things, as well as anybody in the world. A preacher may know his sins forgiven, and he must. Suppose a gentleman was to ask my little boy, 'Are you Sam Jones' son?' Suppose he was to say, 'No, I believe so.' It would be a reflection on the whole family. Your hesitation to say 'Abba father' is a reflection on the whole family of heaven. Have a somewhere and a somewhere that God converted your soul.

In conclusion, court the acquaintance of the Lord Jesus Christ, and carry him about with you. I am often misrepresented and defamed, but I at all times have an abiding consciousness of Christ's presence with me—

"Happy if with my latest breath, Preach Him to all, and cry in death, Behold, he hold the Lamb."

"I'd rather a man pull a pistol on me than a manuscript. There never was a reader of the Advocate until I saw the issue of February 18. On the fourth page I find an editorial and two communications which, when all taken together, present to my mind the correct idea of a gospel Church. The closing paragraph of H. G. H.'s letter, making a quarterly conference a cold, calculating, business meeting; the opening paragraph of Geo. T. Nichols' letter, making the pastor a man whose idea of the ministry and whose soul's thirst for the recovery of the lost is not filled or satisfied with full collections and the praises of brethren, and then turning back to the first column to read that the editor has to say about 'more laborers'—altogether show that Episcopal Methodism not only has zeal for God, but a zeal which is according to knowledge; not only a mind to work, but a high regard for an intelligent distribution of that work, not so much that a few should work very hard, but all work together. And right here I will say I am unalterably opposed to a surrender of the word 'South' as a part of our Church name. I want it retained, not for its sound simply, but for its significance, both as to a high prerogative episcopacy and an unalterable opposition to ecclesiastical interference in State affairs.

J. R. MOOD.

VANDERBILT UNIVERSITY.

OUR CHURCH.

For some time past I have been impressed with what seems to me the peculiar and distinctive mission of the M. E. Church, South, but had not thought of offering my views to the readers of the Advocate until I saw the issue of February 18. On the fourth page I find an editorial and two communications which, when all taken together, present to my mind the correct idea of a gospel Church. The closing paragraph of H. G. H.'s letter, making a quarterly conference a cold, calculating, business meeting; the opening paragraph of Geo. T. Nichols' letter, making the pastor a man whose idea of the ministry and whose soul's thirst for the recovery of the lost is not filled or satisfied with full collections and the praises of brethren, and then turning back to the first column to read that the editor has to say about "more laborers"—altogether show that Episcopal Methodism not only has zeal for God, but a zeal which is according to knowledge; not only a mind to work, but a high regard for an intelligent distribution of that work, not so much that a few should work very hard, but all work together. And right here I will say I am unalterably opposed to a surrender of the word "South" as a part of our Church name. I want it retained, not for its sound simply, but for its significance, both as to a high prerogative episcopacy and an unalterable opposition to ecclesiastical interference in State affairs.

The Church is the product of the pulpit, not of the pastorate necessarily, but of the pulpit. "It pleased God by the foolishness of preaching to save them that believe." A pastor must of necessity be a preacher, but a preacher need not be a pastor. Among the preachers are to be found men in every way fitted for the pastorate, but the preacher moves out under a divine call; the pastor fills an office in the Church. The Methodist pastorate is well supplied, while that Methodist ministry offers abundant labor to all who feel called of God to that work. The pastor has no time to pursue any secular vocation, but the local preacher, no matter what may be his occupation, can always find time to preach, and will always have an opportunity to preach, if he has the disposition. I have been a preacher nearly twenty-four years; thirteen years of that time I have been local; a few times I have had congregations waiting for me, but I never knew what it was to "stand all day idle in the market because no man would employ me." I have left the plow, the wagon, the store, the newspaper office, the hustings and the legislative hall, to go to the pulpit, but I never knew what it was to want to preach when I could not get the chance. One Saturday evening I drove into a village where I knew but few people. I left there the following Monday morning at 10 o'clock. During my stay I made a political speech, preached two sermons, and delivered a lecture

on education before the public school. I have frequently had to refuse to go where I was sent for on account of previous promises to other places, but I never lack for opportunity to preach. I tell this, not to glorify myself, but to prove that there is no occasion for this rush to the annual conferences and this clamor for admission into the itinerancy. If a man really wants to preach, he can get a chance, and then if he does preach he will get two more chances.

The Advocate is right. Our pastors and local preachers are not doing enough, and our conferences are crowded, while scores of applicants are of necessity turned away disappointed, all because of a false notion that Methodist pastors constitute the entire working force of the Methodist Church.

We have the apostolic doctrine and government—the best system, the best methods. In a word, the best appliances for the dissemination of gospel light and truth. Let us not mend our rules, but keep them.

JOHN C. S. BAIRD.

MISREPRESENTATIONS, ETC.

I see in the Texas Baptist and Herald, June 2, the following misrepresentation from Elder James S. Daugherty, pastor of the Baptist Church at Hico, Texas.

In giving the details of his protracted meeting at Hico, he says: "Bro. J. F. Lockhart, who continued with us eleven days, preaching the gospel in its purity." After noting the success of the meeting, he says: "I have never witnessed such opposition to a meeting as we had here. Especially were Universalists and the Methodists on the 'war path.'"

"Baptist pretensions" and heresies are considered by some Baptist preachers "the gospel in its purity." The Baptist Church is not a unit with respect to the doctrine of Christ. On their principles each claims to be an independent body. This being true, it is impossible for anyone to be heterodox in its faith and practice. Any one of their Churches, with their assumed independence, can interpret God's word to suit itself. By a majority vote of the Church rules, right or wrong. It is true, Baptists generally pretend to take the scriptures to sustain their faith and practice; but if the interpretations of God's word are heretical, no other Church or combination of Churches can remove the difficulty. If a Baptist pastor can keep a majority of his members on his side, he can hold his charge and preach what he pleases. In proof of this fact, Elder Daugherty boldly asserted that a converted man "cannot sin," and further said that one "born of God" might "steal a horse or get drunk," but the crime would not be a sin in his spotless soul. He acknowledged the sins if the flesh, but argued that they could not bring condemnation upon a saved soul. In my judgment this is one of the doctrines of devils. Without considering the origin and consequences of this unscriptural dogma, Elder Daugherty fully endorsed it; hence, as I suppose, this abominable doctrine is what he considers the "doctrine in its purity."

Mr. Lockhart labored hard to establish his position by palpable perversions of the truth. I charge no man with a wilful perversion, for I cannot tell what allowance to make for an ecclesiastical fumbler. His views were so damnable in their tendency that one or more Methodists would not hear him again. I take the position, from a Bible standpoint, that no enlightened Christian can bid him God-speed in his doctrine. Hear the word of God: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is a partaker of his evil deeds." II John 9:10, 11. This downright heresy, as preached by Elder Lockhart, and indorsed by the pastor, contradicts philosophy, Christian experience, and the word of God. Viewing this heresy in its proper light, we pity the preachers and people who believe it. We bid them Godspeed in every good word and work, but will never say amen to falsehoods. After hearing Mr. Lockhart, I treated him with silent contempt, but prayed for the success of the truth, so badly mixed up with error.

No enlightened gentleman would construe my absence and that of others as being in "opposition" to the meeting. Elder Daugherty speaks of himself as being an eye-witness to Methodists' and Universalists' "opposition." Having so many scales in his eyes, perhaps he thinks that because we did not go down into the water we were in opposition to his meeting. We are in principle opposed to "Baptist pretensions," but recognize them as Christian people. This kind of opposition is found in all Pedobaptist Churches. He makes the Methodists at Hico a specialty; shoots at them, and none others are implicated. The gentleman knows that the Methodists of Hico attended his meeting, more or less, all the time; offered no opposition, but gave them a helping hand when we were invited to do so. Regardless of our innocence and labor of love, he says: "I have never witnessed such opposition to a meeting." In the outset of the meeting this scribe intended to help, and did so for awhile, but was soon ignored as a gospel minister and was then horned off by their false doctrine and "Baptist principles." Just as soon as I heard Elder Lockhart's liberty sermon I determined to stay at home, but never thought of "opposition." The Methodist lady who joined the Church was not a member at Hico. I have known her for years, but in order to be with her husband she joined the Baptists. More than a month before the meeting she told me she expected to join the Baptists, but I offered no "opposition." If there was any "opposition" by Methodists I fall to see or hear of it. Some of us prayed in their Church and around our home altars that God might bless the meeting, and would have done more had it not been for their implications and

selfishness. The heavens will fall before any enlightened Methodist will believe the Lockhart doctrine. I do not believe that he is orthodox in the faith of his Church. I find no such heresy in any Calvinistic creed and can not call to mind any Baptist author who tries to prove the doctrine of final perseverance by saying, that "a converted man can not sin." The Old School Presbyterian Confession of Faith teaches that a regenerated person may commit "grievous sins," but argues the ultimate salvation of the saints on different ground to that occupied by Messrs. Lockhart and Daugherty. Their doctrine, as they preach it, indicates partnership between God and the devil. They divide the true penitent; God converts the soul and takes it into his own bosom, and the devil takes his body. If the theory is correct, the soul is eternally saved, and the body has liberty while serving the devil to commit all manner of sins, of the deepest dye and greatest magnitude. Horrible doctrine!

If Elder Daugherty saw the "opposition" which he complains of, he ought to have mentioned the parties. But instead of doing that, in his eyes, according to his testimony, all the Methodists in Hico are guilty. In conducting his meeting on "old land mark" principles, he built the fence so high that no true-hearted Methodist could afford to climb over it. He may consider that our refusal to "swallow the camel," climb over the fence, and go down into the "liquid grave" "opposition." If so, we plead guilty. I was in favor of the meeting, and my people were also, but we could not pray for God to bless the doctrine we heard. Elder Daugherty can not sustain his allegation. If he thinks he can, in behalf of the Methodists I demand his proof. If he knows that his assertion is false, he will certainly keep silent. His silence will induce all thinking men to believe that his slanderous statement originated in his own heart. If he cannot meet the issue in a truthful way, he ought to acknowledge that his flesh has done much damage by barefaced misrepresentations. They, in the judgment of thinking men, point to him as being the leader of those on the "war-path." My conviction is that he is a shepherd without a flock, in his unprovoked attack to slay the Methodists.

Does Elder Daugherty consider the import of his quotation? The pioneers of Texas understand it. When they speak of murderous tribes of Indians they say that they are on the "war-path." Speaking thus, they intend to convey the idea that they are scalping and murdering the citizens. This Texas definition shows that Bro. Daugherty believes that Methodists are bad people. The whole history of Methodism proves that as a Church she has never been on the "war-path" with any Christian denomination. She loves all God's people, regardless of denominational names; but, like Paul, many of her ministers have defended the gospel against the aspersions of her enemies. The Methodist Church is a furnishing-store for other Churches. She takes the lead in the purity of her doctrine, members, wealth and charity. (I allude to orthodox Churches.) There is not one on earth but what is a recipient of Methodist influence. Remove all the Methodist converts from the Baptist Church and she would be shorn of much strength.

The Universalist Church can defend herself with regard to Mr. Daugherty's allegation against her. So far as we know they are peaceable and upright; and as for their doctrine, while I do not endorse the whole system, I will say that I would rather embrace its worst feature than Mr. Lockhart's doctrine on "final perseverance," because, if God teaches that a regenerated soul "cannot sin" in any place, he contradicts himself. Paul says: "Yea, let God be true, but every man a liar." Romans 3:4. "What I have written," WM. PRICE.

HICO, TEXAS.

WHAT IS THE METHODIST CHURCH?

The readers of the Advocate will remember that I wrote an article under the above caption for the paper sometime ago, in reply to the gross misrepresentation of one W. H. Kuykendall, a Baptist preacher of Graham, Texas, and showed that he had made nine distinct statements about our Church, that were utterly false. I quoted his exact language, and then referred to the Discipline and to Wesley's writings, and proved that Mr. K. had said things that were wholly untrue. Now instead of correcting his mistakes and acknowledging his errors like a Christian gentleman ought to do, he writes another article on the same subject, which appears in the Texas Baptist and Herald of May 26, accusing me of misrepresenting him and calling my article a slanderous one. Let us see the facts in the case.

Mr. K. says: "In said article Mr. H. successfully betrays his ignorance of his own historians. Charity forbids us charging all his misrepresentations to anything else." Now what does Mr. K. mean? Why does he not show by incontestable evidence that I betrayed ignorance of our own historians? He knows he cannot do so; and knows also that I proved his own statements to be wholly contrary to the facts in the case. He speaks of my misrepresentations. What on earth can he mean by such a charge? I did not misrepresent him, nor did I misrepresent our Church. What then can he mean? He must explain, or stand guilty of the things which he unjustly alleges against me.

Speaking of trying to get space in the Advocate to reply, and failing to do so, he then says, "I also wrote to Mr. H. requesting him to discuss Methodism with me, hoping to set myself right before his readers. I will give a few extracts from his reply: "If the Methodist preachers were to publish, either in the pulpit or press, the falsehoods that are sometimes taught by others, they would be promptly arrested by the Church and dealt with as they deserve. The man who undertakes to break down Methodism by abuse, bitter vituperation and falsehood, will very soon break himself down. This has been tried

thousands of times by little men of Lilliputian intellects and selfish hearts. Methodism is here to stay, and a man makes a simpton of himself who thinks he can destroy it."

After quoting the above language, Mr. K. says: "Now the man who stoops so far beneath the dignity of a gentleman as to answer a courteous notice in this way is unworthy of notice."

Now, gentle reader, prepare to open your eyes with astonishment. Here are the facts. The language quoted by Mr. K. was taken from two short editorials published in my paper, the Pastorial Visitor of April the 15th, and was written with direct reference to the little pugacious men in this special locality, who are trying to break down Methodism in Franklin and in this section of country, and was in no sense a reply to Mr. K.'s so-called "courteous letter." I now give you the exact words of Mr. K.'s wonderful letter to me with the spelling, punctuation and grammar, just as it is from his own hand. Here it is; read it and wonder:

"GRAHAM, TEXAS, April 15, 1892.

"MR. W. W. HORNER: "DEAR SIR—Your favor received, Will say, I have made inquiry of The Advocate to find on what terms I can get space to reply. If there is no terms by which I can get admittance to its columns, I would love a sociable in your paper, till you, learned something very needful to me, concerning Methodism. What say you "respectfully," "W. H. KUYKENDALL."

To that letter I wrote the following reply on April 19: "REV. W. H. KUYKENDALL: "DEAR BROTHER—Your favor received yesterday. Will say in reply that if you have any information concerning Methodism that would be needful for me to know, I would be very happy indeed to come into possession of it, as I want to know all about it that can be known of it. I would suggest, however, that you be very careful and know that your information is absolutely correct, and that all the statements you may make about our Church be absolutely true. In your article you make nine distinct assertions that are positively untrue, and in your letter to me of only eight lines, you have five misspelled words, and you fearfully butcher up the English language.

"If you write a reply to my article, please be careful about these matters and let us know all you can concerning Methodism. Neither you nor I can be benefited by being ignorant of the truth, and we should know all that we can, for the truth only can make us free.

"Praying the blessings of the Lord to rest upon you, and that you may enjoy sweet fellowship with our blessed Savior, I subscribe myself your true friend and brother in Christ. "W. W. HORNER."

The above is an exact copy of my reply to Mr. K., and he knows it, and yet he tells us in his wonderful article that the garbled extracts which he takes from my editorials in the Visitor was a "reply" to his courteous "letter." What can the man mean by such gross misrepresentations? How a man who calls himself a minister of the gospel, a follower of the pure, truth-loving Savior, can come before the reading public with such stuff as he has in the article referred to, is a matter of absolute amazement and wonder. How can such a man have a serene conscience and be guilty of such palpable injustice as this? He says he wants to set himself right before my readers. Dear Bro. K., you can set yourself right by coming up like a man and acknowledging that my statements in reply to your scurrilous article were true, and that you have done the Methodist Church gross injustice by your false allegations. And this is the only way he can do this. Common honesty and true Christianity demand that he make the "amende honorable." Will he do it? We will see. I have written this article, not through spite or personal feeling, but because the interests of truth demanded it. Will our readers take notice of these things and pre-serve these facts? We hope so. W. W. HORNER.

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Sunday School Lesson.

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

THIRD QUARTER, LESSON I—JULY 3.

STUDIES IN THE ACTS.

THE ASCENSION OF CHRIST.—Acts 1:1-12.

GOLDEN TEXT: When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts 1:9.

TIME: A. D. 30. PLACE: Mount of Olives.

OUTLINE.

- I. Forty Days.—Verses 1-3. II. The Promise.—Verses 4-8. III. The Ascension.—Verses 9-12.

INTRODUCTION.

After spending six months in the Old Testament, we come to the Acts of the Apostles, in which our studies shall be for the second half of the year. After his resurrection our Savior remained on the earth forty days. The objects of his stay were: 1. To have witnesses to his resurrection. There are ten or eleven recorded appearances, one of them being to "above five hundred brethren at once." 2. To give the disciples additional instruction. Beginning at Moses he expounded unto them in all the Scriptures the things concerning himself, and spake also "of the things pertaining to the kingdom of God." 3. To renew and enlarge the commission of the apostles. He had once confined them to the lost sheep of the house of Israel. Now he makes their circuit extensive as the race of man. "Go ye into all the world, and preach the gospel to every creature." If Christ had ascended the morning of the resurrection, the fact that he had left the tomb could scarcely have been proven, and it is doubtful if the apostles would have ever preached again. The period of forty days was long enough, and when his objects were accomplished, Jesus "was parted from them and carried up into heaven."

I. FORTY DAYS.—Verses 1-3.

1. The former treatise—referring to the gospel of Luke; this indicates that the Acts of the Apostles was written by Luke, the beloved physician. Theophilus—nothing is known of this person, to whom Luke addresses both his books. The word means "lover of God," and hence it has been supposed that no person, but any believer is intended. The general belief is that Theophilus was a well-known friend of Luke, probably a Roman officer. Begun both to do and teach—in his gospel Luke gives Christ's history before the ascension; in the Acts he continues the story.

2. Through the Holy Ghost—the Third Person in the Holy Trinity was the promised inspirer and teacher. Unto the apostles—in the gospels, the twelve are generally called disciples, "learners;" now apostles, "those sent forth."

3. Showed himself alive—thus demonstrating the resurrection. By many infallible proofs—"infallible" is not in the original; the proofs were demonstrative of the fact. Forty days—he did not associate with men continuously, but from time to time during the forty days. The kingdom of God—meaning here the entire Christian dispensation.

II. THE PROMISE.—Verses 4-8.

4. They should not depart—parallel to the "tarry ye," (Luke 24:49). Wait for the promise of the Father—which was the baptism of the Holy Spirit, which had been promised in the Old Testament (Joel 2:28; Isaiah 44:3), and reiterated by our Savior, "I will pray the Father, and he will give you another Comforter, that he may abide with you forever." 5. John baptized with water—he could use only the symbol, but ye shall be baptized with the Holy Ghost—one was external, the other spiritual; one cleansed the body, the other purified the soul. Not many days hence—Pentecost was ten days after the ascension. 6. Restore again the kingdom to Israel—they still halt in the letter and think that Christ's kingdom is to be temporal. They were not thoroughly enlightened until after the descent of the Holy Spirit.

7. It is not for you to know the times or the seasons—God holds the future in his own power, and disposes of times and seasons at his own will. Therefore all human prophecies as to the exact date of the second coming or the end of the world are purely speculation. 8. Ye shall receive power—Spiritual power was better than discussions about dates of coming events. After that the Holy Ghost is come upon you—His coming makes a giant out of a dwarf, a man of courage out of a coward, a saint out of a sinner. Witnesses unto me—Commencing at Jerusalem, as the place of Christ's death and resurrection, the centre of Jewish thought, they and their successors were to testify to Christ unto the uttermost parts of the earth.

III. THE ASCENSION.—Verses 9-12.

9. When he had spoken—At his last words he "lifted up his hands and blessed them (Luke 24:50), and, hands still uplifted as if he would drop blessings upon them, he rose from the earth until a cloud received him out of their sight." 10. Two men—in the Scriptures angels, when appearing to human beings, are represented as men. They must have shape and size to be cognizable to our senses. 11. Ye men of Galilee—the apostles were chiefly, if not entirely, Galileans, and the Galilean dialect was a marked peculiarity of their speech (Matt. 26:73). Why stand ye gazing—they were recalled to the duties of the hour and day, from gazing upward to work on earth. This same Jesus... shall so come in like manner—really, bodily visibly. His first coming was as a helpless babe, in poverty and obscurity; he shall come the second time with power and great glory.

12. Then returned they unto Jerusalem—"with great joy" (Luke 24:52), because the angels said that he would come again. Olivet—the Mount of Olives, east of Jerusalem, the valley of Jehoshaphat separating it from the city. Sabbath day's journey—about a mile;

the rabbinical limit for walking on the Sabbath.

PRACTICAL.

Why did not our Savior remain upon the earth as the visible head of his spiritual kingdom? This leads us to consider the purposes of the ascension.

1. The first relates to Christ himself. He ascended that he might resume that glory which he had with the Father before the world was. He took back this glory as a conqueror of death and hell. David expresses his triumphant ascent as king of glory in Psalm 24.

Not only did he resume his glory as a conqueror, but as one deserving of reward for having finished the work which his Father gave him to do. Paul states that God highly exalted him because he became obedient unto the death of the cross (Phil. 2:9-11). Christ shall never more lay this glory aside. "He must reign till he hath put all enemies under his feet."

2. Another purpose is taught in these words: "I go to prepare a place for you." The ascension opened up the way to heaven. We enter into the holiest by the blood of Jesus, by a new and living way (Heb. 10:20). His ascension is the proof, pattern and pledge of ours. We shall travel the upward way he went, and possess one of those mansions which he has gone before to prepare.

3. Another purpose is taught in these words, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." The descent of the Holy Spirit depended on the ascension of Jesus. The departure of one was necessary for the coming of the other. Pentecost is built on the Ascension. That little upper-room of the prayer-meeting would never have been filled with the Holy Ghost had not Olivet with its disciples waved adieu to the ascending Lord.

Thus there was a great advantage to the world in Christ's leaving it. If he had not ascended, his ministry would have been personal and local. His immediate influence would have been confined to those places where he personally might go and preach; his congregations would be measured by those who could crowd within the compass of his voice. We would have a sense of loss that poverty or sickness kept us from seeing and hearing him.

If he had not left them, the disciples would have been like children afraid to leave him. When he departs he sends them power. Dating from Pentecost, they have ideas; they are independent of kings and councils; they are courageous; they are men.

Not only the disciples, but all the world, get the benefits of the Spirit's coming which depended upon the ascension. Christ could have appeared only to a few, but now, through the Spirit, grace which "bringeth salvation, hath appeared to all men."

Now, every place may be a mount of ascension; every heart an upper room awaiting the Pentecostal shower. The Holy Spirit, so to speak, multiplies the Savior's person, takes him to every man's conscience and sets up the cross in every man's heart.

4. We must not think that because Christ ascended he has lost interest in us. This suggests the fourth purpose of the ascension: That he might become our High Priest. As such he intercedes for us before the Father. Although he has left the earth:

He ever lives above.

For me to intercede.

His all-redeeming love.

His precious blood to plead.

We now see why the disciples returned to Jerusalem with great joy. Seemingly there would have been more appropriate. Have they not lost their best friend? Why joy instead of grief? These words tell the secret: I will not leave you comfortless. . . . I send the promise of my Father upon you. . . . Ye shall receive power, after that the Holy Ghost is come upon you.

Should we not also rejoice that the Savior does not live upon the earth? Personally absent, he is, through the Spirit, ever present, as he said, "Lo, I am with you always."

Now we realize the full meaning of his parting gesture. He lifted up his hands, and blessed them.

Old and Young.

DUTY AND INCLINATION.

"Stay at home," said Inclination. "Let the errand wait." "Go at once," said Duty, sternly. "For you'll be too late." "But it snows," said Inclination. "And the wind is keen." "Never mind all that," said Duty. "Go and brave it, Jean." Jean stepped out into the garden. Looked up at the sky: Clouded, starved, dreary, sunless. Snow unceasingly. "Stay," again said Inclination. "Go," said Duty, "go." Forth went Jean with no more waiting. Forth into the snow. You will smile if now I tell you That this quiet strife, Duty conquering Inclination, Strengthened all her life.

THE DRAGON OF THE CHINA SEA.

Scarcely a Chinese junk ever sails the sea without more or less of a dragon for its figure-head. Sometimes it is only a block of wood representing an exceedingly economical dragon; but it is a dragon, all the same. And every dragon has at least one eye. It takes a rogue to catch a rogue, and the cause of these figure-head dragons is a firm belief in a real live dragon that lurks deep down in the China Sea.

The greater part of Chinese theology and philosophy is made up of dragons. There are dragons in everything, and a Chinaman's life is chiefly spent either in conciliating or frightening dragons, or in guarding against them.

I was crossing the China Sea with my native servant, pig-tailed Taosen. The name means "Run-for-Life," and Taosen lived up to it.

He was much opposed to the vessel I selected, because it had no dragon at the prow, and no eye.

"No got eye, how can see? No can see, how go sailer? Me no likeer!" he muttered.

Then, as ill-luck would have it, a roaring storm set in. Taosen knew all about it—he was certain that it would be the end of us;

and aside from all dragons and philosophy, it did seem more than probable that he was correct.

If he had been out of my reach and beyond the danger of interruption, he would have beat gongs, rattled gongs, fired crackers—anything to make noise. He would have wailed and howled to try to frighten the dragon who was rolling about beneath us. If that did not work, he would have killed a white rooster, if he could get one, sprinkled its blood on the water, and nailed its head and some of its feathers to the mast. Many a storm-beaten junk comes into port with that talisman conspicuously displayed. Then he would have thrown rice into the sea, thinking the dragon might be hungry. Then he would have tried to frighten him again and kept it up till the junk went down under him—when, if he lived, he would have said that the dragon was too angry to be appeased—or until the storm abated, when he would have had stronger faith than ever in the grand Chinese system of philosophy and theology.

Taosen knew very well that for any such antics he would have his pigtail smartly pulled, be shaken out of his thick-soled shoes, or be dumped into a tub of water by some of the English sailors, and his fear of the angry dragon was not so intense as his desire to keep himself and his cue out of the tub.

Something must be done, however; for, though he was Taosen, he could not run for his life when there was no place to run to, and he proceeded to do the most inoffensive thing possible to appease the dragon, that is, to burn "joss-papers."

Joss means "a god" or dragon—any god and every god that the Chinese recognize; and joss-papers are little sheets of paper so prepared as to ignite easily and burn quickly. Sometimes they are plain prepared tissue paper. Sometimes they are gilt and silver sheets covered with a wash of powder to help them burn. Some have pictures of special dragons for which they are intended, and some are all covered with printed prayers.

Taosen had no very fine joss-papers, for he was a poor boy and could not afford them. Such as he had, however, he burned; but the cranky dragon down below was apparently not satisfied, for the wind roared and the sea rolled more fiercely than ever.

My dog Tag was with me. Tag was always with me. He was not a handsome dog, but I loved him and he loved me. He was never with Taosen, for he and Taosen never got on very well together; so when I missed Tag the last place I thought of looking for him was where Taosen and a celestial friend were burning joss-papers out upon the deck. Tag must be found, however, and at last I found him. Taosen was on one side, burning joss-papers, his friend was on the other burning joss-papers, and in the middle was Tag, howling in shrillest falsetto as if to sing down the storm.

He was a real Chinese dog, that Tag of mine, and though he hated Taosen and Taosen hated him, the storm had reached a point where something must be done, and they had joined forces. They proved too much for the dragon of the China Sea. He subsided as quickly as possible, but the exigencies of that hour left Tag and Taosen ever the very best of friends.—Wide Awake.

A LITTLE STOREKEEPER.

A little storekeeper only four inches high, and the happiest, friskiest little fellow you ever saw! He lives very near my house, and I see him every morning, dressed in a warm brown coat striped with black—so natty a little squirrel as ever frisked through the woods. In the summer and fall he goes out to gather seeds and nuts, and packs them away in his two little leather bags. These two tiny bags are in his mouth just back of those sharp teeth that crack the nuts. It is very funny to see him sit up straight and crowd the nuts into the little bags with his fore-feet. When the bag is full he shuts his mouth tight, which closes the bag, and away he scampers.

His home is hidden away under the roots of a tree, and the door is very tiny. First there is a long slanting hall, and then comes the coziest room imaginable. It is lined with moss, and has a soft warm carpet of leaves. His store-room is just out of the parlor. It has a sort of earthen shelf, where he packs away the seeds and nuts for winter.

When he gets into this little store-room he sits up, puts his little fore-feet behind the bags where his nuts are tucked away, and just crowds all the good things out while he holds his mouth open. Beech-nuts are the little fellow's favorite food, and he likes to store away a good quantity of these toothsome three-sided nuts. When the long, cold days come he shuts himself up in his cozy home and spends a quiet winter, with plenty to eat.

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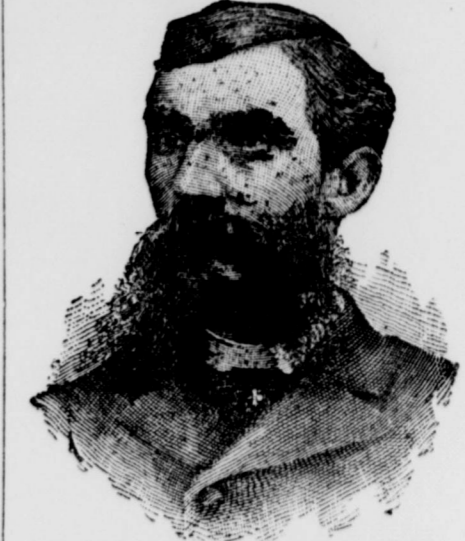
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FOUNDING THE WEAK CONSCIENCE.

Conscience—what is it? To undertake a scientific definition is not our purpose. The utility of such a definition is hardly necessary in the discussion of practical questions. What is touch? You know you have got it, even though you cannot define it, you understand what it is practically and its uses better than the wisest philosophers can explain it. You know what conscience does; that is, if you have one, and in knowing that you know what it is.

It tells you when you do wrong and when you do right. It tells you that you ought to do this and that you must not do that. That is, it tells you these things according to its own standard or rule of right and wrong. This standard may be very erroneous in itself. It is simply what you have been educated to believe right and wrong. It may be the voice of God speaking in you, or it may be the voice of the devil, accordingly as you have been educated. It is the voice of God when it speaks the truth, as all the truth is the voice of God, and it is the voice of the devil when it speaks falsely, as he is the father of lies, and all falsehoods are his offspring.

The conscience, then, is neither the sun nor the sunlight, but is the eye which sees by the light. The eye may make many unavoidable mistakes on account of some defect in the organ itself, or on account of defective light. There are weak and strong eyes.

Now, the only true light, or correct rule for the conscience, is the will of God. When one is well educated in the knowledge of God's will, the standard of his conscience is correct, and it will not mislead him. Yet one may assume to take God's will as the standard of his conscience, and may be so defective in the knowledge of that will that it is but a feeble light to him.

Some men take the Bible as the standard, to some the conduct of professedly good men is the standard, and to some public sentiment is the light. Their rule of right and wrong is the vox populi. What everybody does, they do, esteeming it to be right; and what the public sentiment condemns, they condemn, esteeming it to be wrong. These have weak consciences because they see by a false and dim light. Those who walk by the light of professedly good men's conduct may have a better rule, but by no means a perfect one, as it is human to err. But some men have weak eyes and cannot see well even by the strongest light. The defect is in the want of power to discriminate, to grasp the full light. Their weakness is rendered more weak when to the defect in the eye the light also is dim.

One of these brethren with a weak conscience may take your conduct as the rule of his conscience and what he sees you do he thinks right. He has confidence in you and thinks you never do a wrong thing. If, then, you by your example lead him to do wrong, he, thinking that the deed is right when it is wrong, you have wounded his weak conscience, and so have sinned against Christ. But again you may do that which is morally indifferent, so far as you are concerned: you may when hungry walk into the idol's temple and eat meat offered to idols. You care nothing for the idol. You do not worship the idol when you eat, but thank the true God for meat to satisfy your hunger, but the weak brother sees you in the temple eating, he thinks you eat in worship of the idol and concludes that idol worship is right. He makes your conduct the rule of his conscience and it leads him into idolatry. You did no wrong by eating if the matter had stopped there, but by eating before the weak brother who took you for his moral guide you have caused him to fall into idolatry. You have wounded an eye already weak, and in that you have sinned against Christ.

Many do not wisely discriminate at

this point. They say that it is no sin to use tobacco, but they abstain from it because they do not wish to set a bad example. But if there is no sin in the use, then there is no bad example in it. If by doing that which is not wrong you only influence others to do the same thing, you have given no offense, you have not caused them by your example to do wrong. It is only when your example causes them to do wrong that you wound their consciences. If dram-drinking is no sin you give no offense when you influence others to drink drams, provided they stop there, but if by your self-control you persuade them that they can do as you do, when in fact they can not stop, but go on to be drunkards, you have committed a sin by your example. It is only when your example by reason of the brother's weak conscience goes beyond your own act, granting it to be no sin, and leads him into something that is sin, that you wound the brother's conscience and sin against Christ. If eating meat, which is no sin, influences another to eat meat, there can be no offense. But if eating meat, which is no sin, causes others to eat meat to idols, which is sin—if it causes them to offend, to stumble or fall into sin, then you must not eat meat. If my conduct only leads others to do what I do, neither they nor I have done wrong unless the conduct itself is wrong; but if by that which is no sin to me, per se, I cause others by reason of their weak consciences to do that which is sinful, then my conduct becomes sinful, even though when separated from its influence it be no sin.

Shall a man always follow the dictates of his conscience? Yes, if he does what he believes to be wrong, it is wrong to him, even though it be right in itself, for "whatsoever is not of faith is sin." If his conscience misleads him his conscience is the thing to be corrected. He may be entirely responsible for the errors of conscience, however, on account of neglecting the plain duty of informing his conscience by using all diligence to find out the truth. He who neglects to search for the truth is responsible for the errors from which the truth if known would have saved him.

UNITY, NOT UNIFORMITY.

Some people mistake doctrinal uniformity for Christian unity. They can not understand how anybody can be one in the Spirit with them, or one in Christ without agreeing with them in all their opinions, any more than they can see that it is possible that some of their opinions may be erroneous. When Christ prayed that his disciples might be one, he did not pray that they should exactly agree in their opinions in all matters touching Church and methods for work. That could not be unless God should make the whole human race over again, recasting each individual in the same mold. Such uniformity would mean a lot of machinery instead of free thinking men. All men do not have the same strength physically, nor the same form, nor the same color of hair and eyes, but there is a oneness of general form and structure which differentiates the human species from other animals, and which denominates them men.

So there is a unity of spirit and oneness of character which belongs to all Christians. Love is the great unifier. It makes one in Christ. Christ said: "All men shall know that ye are my disciples if ye have love one to another." This was the oneness, the unity for which he prayed. He did not say, if ye have been baptized in the same mode, belong to the same congregation, converted by the same apostle, but "if ye have love one to another." Baptist and Methodist Doctors of Divinity may quarrel over the mode of baptism until they hate each other, but there are members in their Churches who sincerely love one another in Christ notwithstanding their differences of Church names and opinions on interpretations of Scripture, and all the world, except the quarreling doctors who have become so blinded by their anger that they cannot see a true Christian when they meet him at Church, knows that these are the disciples of Christ and one in him. Most people are rather doubtful whether they be the disciples of Christ or not. The apostles had their differences of opinion, but their love for the Master and for one another showed that the Lord's prayer for unity in their case was answered.

Denominational differences is one of the severest tests of Christian unity in existence. Baptist and Presbyterian doctrines may be a severe strain on your love, but if you have the genuine article it will stand the strain. "Love beareth all things." For two Churches of different denomination to live in the same village with no effort to proselyte one from the other, and without suspicion one of the other at that point, is the surest evidence possible of that oneness in the Lord for which the Master prayed while yet on earth. Such unity in Christian love is more powerful to convince the world of the genuineness of Christianity than any uniformity of ritual and opinion could

possibly be. That members of the same denomination should love each other is nothing strange, but when Baptists and Presbyterians and Methodists love each other, there is evidence to all men of a love not born in this world and of a religion not human in its origin.

ANOTHER MOB.

Another horrible murder has been committed in Dallas. The second officer has been shot down in an attempt to discharge his duty. This time the murderer is a white man. The same indignation seized the people as when the murderer was a negro. A crowd, it seems a little more determined than before, gathered at the jail for the purpose of lynching the murderer, and this time as before were persuaded by conservative citizens to disband and go home without accomplishing their purpose. The New York Independent undertook to show that the lynching in Port Jervis, N. Y., did not represent as much barbarism as lynchings in the South do—because some of the cooler headed citizens up there tried to persuade the mob to let the law take its course. The lynchers up there, the Independent says, were the roughs, unwittingly admitting that the greater part of citizens were roughs, as the lynchers outnumbered those who tried to prevent them by about 200 to 1. But as the Independent has introduced the method of arguing by comparison, the difference is this: the lynchers in Port Jervis heard the good citizens of that place (only two or three in number), then proceeded to murder their prisoner. In Dallas they heard the conservatives and disbanded, leaving the murderer in jail. We admit, however, that the want of a cannon and the presence of about fifty Winchester rifles with men behind them on the inside of the jail had a very eloquent and persuasive influence upon the mob without. What we said of the other mob in this city will apply to this, and we hope this will be the last attempt of the kind in this country. But should there be other attempts we hope they will end as did this.

THAT CONFEDERATION.

At the late Ecumenical Conference at Washington a paper was almost unanimously adopted recommending confederation of the different Methodist Churches in the same countries. The object of the confederation was to be to bring about closer union between these Churches and to promote the work of soul-saving. It was left for the Churches, through their proper authorities, to arrange the plans and terms of the confederation. We watched with anxiety to see how the General Conference of the M. E. Church would treat the recommendation of the second Ecumenical Conference, and were grieved that they treated it with silent contempt, or at least said never a word about it. Instead, they appointed a commission to propose organic union with other Methodist Churches. They say organic union or nothing.

Once upon a time two merchants of the same line of goods did business in different ends of the same town. They were the only two merchants in the town carrying that line of goods. Mr. A conceived the idea that there might be a co-operation between himself and his brother merchant which might be to the mutual benefit of both, so he proposed to Mr. B that they act towards each other in the most friendly and brotherly manner. He said their places of business were separated by several blocks, and as they had the whole trade in their line there was business enough for both, and there was no need of any but the fairest and most friendly competition. He said they might assist each other by each recommending customers to the other for anything he might not have in his own store at the time. Also in buying and shipping they might be of mutual benefit. Mr. B responded to this friendly proposition by proposing a partnership in business. He said he could see no other way for mutual assistance and to avoid the very sharpest competition. Mr. A could not see that a partnership would be best, and thought it much better for each to continue as he was, in a separate business. Whereupon Mr. B insisted on partnership, and said he could be brotherly on no other terms, and as for his part, unless a partnership were formed, he proposed to pay no attention to the other's business whatever, but would get the whole trade if possible. He must be a partner in the whole or else he would strive to get the whole himself.

We of the South long for fraternity. We are tired of the competition of Church with Church; we are tired of sectional quarrels. We have a common faith and a common origin with our sister of the North. We love all Christians, but we feel a little nearer to Methodists than to others, and nearest of all to the Methodist Episcopal Church. We rejoice with them in all their victories and prosperity, and are grieved whenever we see them taking any erroneous step. We want brotherly love of that strong type which can distinguish between a true Christian co-operation

in the work of the Lord and a mere ecclesiastical partnership. We want a confederation which will not only bring us nearer together, but which will enable us to avoid all competition and mutually assist each other; that will prevent the needless waste of building altar against altar where only one is needed; that will enable us to transfer preachers and members from one Church to the other without friction or hindrance of any kind, and that will enable us to distribute the forces of the two great Churches in the way to do the most good. We long for a welcome for our members going North and to welcome those of the other Church coming South. But in response to our yearning anxiety for that Christian love which will make us one in two Churches as we are, we get nothing but a proposition for ecclesiastical partnership—a proposition for organic union. We upon our part can not agree that partnership is best. We think we can do more for our common Lord as two strongly allied sister Churches. We can not see why our separate ecclesiasticalism should lessen our love or prevent co-operation. Let our generals come together and plan the campaign and we will vie with each other in fighting the common enemy and for the common cause. Is it possible that our sister will contend for organic union or nothing? Will they contend that a partnership is the only ground of friendship and co-operation? After manifesting so much eagerness in securing from the Ecumenical Conference the recommendation for confederation have they forgotten it altogether? or do they now treat it with silent contempt? We contend for confederative co-operation and a genuine Methodist Christian fraternity. Can we have it? God grant that we may. Amen.

REVOLUTIONARY ACTION.

The admission of women as delegates into the General Conference of the M. E. Church was declared to be unconstitutional by the General Conference of 1888, and by the Judiciary Committee of the General Conference of 1892. The question, as is well known, was during the last quadrennium submitted to the annual conferences and failed to get the required vote necessary to admit them. The last General Conference has submitted the question to the annual conferences again in a form which will require a three-fourths majority of the annual conferences to keep the women out. Dr. Moore, editor of Western Advocate, himself one of the most radical and revolutionary men in that Church, admitted that when lay delegates were admitted the Church only intended to admit male delegates and that the admission of women was so far from the thoughts of the Church that it was an unforeseen case. In harmony with the constitution an attempt was made to get a three-fourths majority to admit women, but now the majority reverses the question and sends it down to the conferences in such form that it will require a three-fourths majority to keep them out. One-fourth may change the restrictive rule and admit them. Nothing could be more revolutionary and subversive of the constitution of the Church, and these are the men clamoring for organic union with the M. E. Church, South.

The New York Christian Advocate, the great Gibraltar rock of defense against radical innovations, speaks of this action of the late General Conference as follows:

This, then, is the action of the General Conference. It is an attempt to rob those who voted against the change of the constitution of the effect of their vote. Perceiving that the conference could not declare that the constitution admitted women; that it would not of the face of the vote of the last quadrennium affirm that they are eligible, this crafty scheme was devised to prepare a platform for a majority in the General Conference to admit women.

To change constitutions is made difficult that institutions may not be hastily promoted or recessions and revolutions promoted by such action.

The provision requiring three-fourths to alter the constitution was made to protect the Church in constitutional matters from the action of a mere majority. This evil scheme proposes to give one quarter and one power of upsetting the constitution. They were defeated in endeavoring to alter the constitution, and, having a majority, now endeavor to wrest from those who exercised their constitutional rights the result of doing so.

Political parties in this country have done many things which even those who did them had not the hardihood to defend, but they have never done anything so utterly indefensible and ruinous to public confidence as this.

If the Church accepts this as a proper action, it has no constitution; nor has it any discipline. A flat declaration that women are in by the constitution, though it would be in opposition to all the facts and the decision of the General Conference of 1888, would have been less demoralizing than this artifice.

A rope of sand. A mere majority, if it can hold together through two General Conferences, can read into it or out of it what meanings they please.

The conference had both the moral and legal right to send down the question in good faith again to the Churches, and had such a motion before it. It was led to prefer this "nimble and sinister trick and shift" which is the sowing of dragons' teeth in the Church.

It is indeed a gross and grievous blunder, which, if not repudiated, will poison the fountain of discipline, destroy confidence in the constitution of the Church, and respect for its laws.

THE COLLECTION.

We have received the catalogue of North Texas Female College, which shows a well equipped and prosperous institution under the presidency of Mrs. L. A. Kidd.

We have received the Registers of Southwestern University and Ladies' Annex. They show an attendance of 486 in all departments, and manifest the continued growth and prosperity of the institution.

Dr. J. J. LAFFERTY, of the Richmond Advocate has been circulating around among the people delivering lectures, romping with parsonage children, and telling their mothers odd ghost stories. He had attentive audiences no doubt, and he writes a breezy letter with some mellow spots in it.

JULY 9 will be set apart as young people's day at the Texas Chautauque. An interesting program has been provided for the occasion, and it promises to be a feast of good things. The management say:

It is designed to benefit and encourage young people who are trying to make life profitable. We especially invite the attention of Sunday-schools, Y. M. C. A.'s, societies of Christian Endeavor, Epworth Leagues, and all young people's societies to the program for this day, and urge that they assist us in making the day memorable for the gathering of enthusiastic young people in happy and helpful fellowship.

BY-THE-BYE, Christians as they ripen into rich graces sweeten from center to sunshine on the surface. A sanctified snarl is the smile of a skunk and suggests "scat," you scoundrel!—Richmond Advocate.

EPWORTH LEAGUE.

Topics for Prayer Meetings.

JULY.

- 3. Growing in Grace.—II. Peter 1:1-11.
10. Elijah at Horeb.—I. Kings 19:1-9.
17. Naaman the Syrian.—II. Kings 5: 1-14.
24. Jesus and Nicodemus.—John 3:1-8.
31. Jesus at Jacob's Well.—John 4:5-26.

TOPIC FOR JULY 3.

Growing in Grace.—II. Peter 1:1-11.

In verses 1-4, the apostle addresses us as those who have been converted; who have obtained "like precious faith;" who have "grace and peace" which he prays to "be multiplied;" who have received all things which "pertain to life and godliness," and have been "called to glory and virtue;" unto whom have been given "great and precious promises" that we "might be partakers of the divine nature," having escaped the corruption that is in the world through lust.

All this is true of every one born of God. But the apostle is not satisfied that we should rest in the gifts of our conversion. These are given us by God to be used that we may grow thereby. Babies may have all the elements of human nature which men have, but they are not men. They are to be developed into men by growth. It is a glorious thing to be a baby, but there is something more glorious than infancy and childhood. It is manhood. What is a baby? It is very interesting but also very helpless and entirely dependent. Manhood is the goal to be reached as the consummation of development. There are some who are always dwelling in their conversion. It is the *summum bonum* of their religious experience. They never talk of anything else. They are perfectly content to be babies and seem to have no aspiration to be men.

sufficient to have faith only without works. The Revised Version says in your faith supply virtue, and in your virtue knowledge, etc. That is, faith is the tree out of which are to come all the other graces as fruit. Some one will have a "pet virtue" and rest wholly in that. He must not stop there, but have them all. Then the apostle reminds us that if we have these things, the fruits of faith, we shall be fruitful, and shall never fall, but by an abundant entrance shall enter into the everlasting kingdom of the Lord. No one can continue in Christian babyhood. To live means to grow, and not to grow means to die. We have been elected and called into the grace of being children of God. We are to make the calling and election sure by going on to manhood, by cultivating and developing all the fruits of faith mentioned in the fifth, sixth and seventh verses.

GROWTH in grace doth not always consist in doing of other works for the kind, but in doing the same works over and over again better than before. As now, when one learns to write, when a man hath attained to a great perfection in writing, he doth not make other letters than he made at first; he makes the same letters that he did only he makes them better and sets them closer.—Bridge.

We must increase our talents, enlarge our graces, shoot up in tallness, grow up to this stature. For God's family admits no dwarfs; stunted profession was never sound.—Adams.

The growth of grace is the best evidence of the truth of it; things that have no life will not grow, a picture will not grow, a stake in the hedge will not grow; but a plant that hath a vegetative life grows.—Watson.

WHERE there is life, real, spiritual life, there is also progress in that life. A plant which makes no shoots or growth, is dead or sickly. Even the tree which has reached its full height does not remain as it is, but constantly renews and varies its outward appearance. Thus it is with the kingdom of nature, and so it is with the kingdom of grace. "Be ye therefore renewed in the spirit of your minds." "Though our outward man perish, yet our inward man is renewed day by day."—Salter.

It is a permanent improvement of Christ. A man that takes a step or two forward, and then sits down again, can not be said to walk; so, some take a start of devotion, a fit of zeal and concern for religion, perhaps about a communion, but it dies out. These cannot be said to walk in Christ; for walking in him is a constant, permanent, persevering and continued improvement of him.—Eskine.

SAYS the apostle, "Add to your faith, or in your faith, virtue; in other words, develop out of your faith virtue—that is practical godliness; and in your virtue, or from out of your virtue, develop knowledge. By this is not meant evidently that knowledge which we gather by our senses—scientific knowledge, ideas, facts; but a higher knowledge, that subtle intuition of truth which men have who live high and noble lives. A man of great conscience has a sense, a knowledge, of principle which is higher than any law of custom can point out. A man who cultivates his taste has a finer sense and knowledge of beauty than a man who does not. A man who dwells largely in figures and mathematics has a sense of numbers and proportions which does not belong to other men. The knowledge which is spoken of here is that knowledge which is in the nature of moral intuition.—Becher.

You must grow into a higher esteem of truth. All this you have to do besides your growing in the number of truths. And I must tell you, that as it were the essentials of Christianity that were the instruments of your first conversion, and more needful and useful to you than ten thousand others, so it is the very same points that you must always live upon, and the confirmation and growth of your souls in these, will be more useful to you than the adding of ten thousand more truths which you are to receive in the future, take this advice, as you love your peace and growth, neglect not to know more, but bestow many and many hours in laboring to know better the great truths which you have received, for one hour that you bestow in seeking to know more truths which you know not; believe it, this is the safe and thriving way.—Baxter.

In every case of real conversion there will be a progress from a sinner to a penitent; from a penitent to a believer; from a believer to a saint; from a saint to a seraph. He shall "add to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The first dawn of spiritual knowledge is in the understanding; it is the kindling of a lamp of light, when all the sources of sensual gratification shall have perished forever. In the train of even weak grace, if it be real, shall follow all the more mature virtues of Christianity; all that the Father hath prepared for them that love him; all that the Son hath procured by the agonies of the cross; all the mercies of the covenant of redemption; all the riches of grace; all the exceeding and eternal weight of glory; in short, blessings, infinite and eternal. Let not the commencement of religion, therefore, be treated with neglect.—James.

NOTES.

REV. H. M. HAYNE, of Weimar, reports that he has the strongest Epworth League in his district.

BRO. R. P. GOODMAN, Superintendent of the Sunday-school at Corsicana, writes:

We have a splendid Epworth League. The young people take much interest. The programs are entertaining and very interesting. The Sunday-school is the right arm of the Church and the Epworth League is the safety-bridge between the Sunday-school and the Church. These both should be encouraged and with tender care fostered by our membership.

The Epworth Leagues of our Church in California have held their first State Conference at San Francisco. A permanent State Conference was organized and officers were elected as follows: President, Prof. J. H. Scarborough, of



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.]

MY PRAYER.

O lead me, Lord, that I may lead The wandering and the wavering feet; O lead me, Lord, that I may feed Thy hungering ones with manna sweet!

ANNUAL MEETING.

The Woman's Parsonage and Home Mission Society of the West Texas Conference of the M. E. Church, South, met in Kerrville, May 25, 1892.

The opening song, "Nearer, My God, to Thee," was followed by the reading of the fourteenth chapter First Corinthians, by Bro. Godwin, of Del Rio, concluding with a prayer, asking God's help in this work yet in its infancy, but which we hope to make a strong hold in this land.

Reports from auxiliaries were now called for. Delegates from two juveniles and two adults being present. After the reading of the reports Mrs. Davis addressed the society in few, well chosen, instructive and earnest words.

The Kerrville Rosebuds, under Miss Starkey's able training, made the evening pass quite delightfully. A beautiful address of welcome, full of love and zeal, bidding the visiting ladies a most hearty welcome to the hearts and homes of Kerrville, was extended by Miss Reese.

Mrs. Moore, of Seguin, gave the response to this welcome, touching a tender chord in every heart, making us one and all feel that we are working together for the glory of God.

An especially good recitation was delivered with earnest grace by one of the "Rosebuds." The selection was entitled "The Church and the World." The wee "Rosebuds" won all hearts with their sweet little verses and songs. Many beautiful songs and recitations were listened to with rapt attention and great appreciation.

Mrs. Ireland addressed the audience for a few minutes in her own sweet way, giving us encouragement and hearty sympathy. She also returned many thanks to the "Rosebuds" for the pleasant evening spent with them.

The next business session met at the church at 10 a. m., May 26. The following resolutions were adopted: Resolved, That we return many thanks to the kind people of Kerrville for their generous hospitality to the officers and delegates of the Woman's Parsonage and Home Mission Society.

Resolved, That we thank the pastor of the town and also the visiting ministers for their words of encouragement and the assistance rendered us during our session.

Resolved, That we thank Miss Starkey for the effort in training the "Rosebuds" for their entertainment, and also to them for the pleasing manner in which they entertained us.

Resolved, That we have the proceedings of this meeting published in TEXAS CHRISTIAN ADVOCATE, and also that we thank the local papers for their kind offer to publish the same.

The following officers were duly elected for the ensuing year: OFFICERS. President, Mrs. R. T. Davis; Vice President, Mrs. A. M. Ireland; Secretary, Mrs. A. M. Ireland; Treasurer, Mrs. L. E. Campbell; Recording Secretary, Mrs. Maggie Moore; Seguin.

DISTRICT SECRETARIES. San Antonio, Mrs. A. E. Rector; San Antonio San Antonio, Mrs. J. G. Burney; Center Point, Mrs. G. W. L. Fly; Victoria, Mrs. Victoria Liano; Mrs. Medie Duggan; San Saba, Mrs. Sussie Wood; Goliad, Mrs. J. A. Garrett; San Marcos, Mrs. Bro. Elliott, of Lander, was present to address the society the evening of the 26th, but on account of heavy rain we had to forego that pleasure, but we hope to have him meet with us and deliver his address at some future meeting.

Seguin was selected as the place for holding the next annual meeting. The Treasurer's report from May 25, 1891 to May, 1892, is as follows:

By dues \$119.90 By memorial fund (Mary Ireland Graves) 10.00 \$129.90 Sent General Treasurer 56.05 Exchange and postage 1.12 Amount still due General Treas. 4.45 80.62

To balance on hand 89.28 Mrs. MAGGIE E. MOORE, Cont. Treas. W. P. H. M.

The sum of \$89.28 was appropriated to the Montel mission.

MRS. L. E. CAMPBELL, Recording Secretary, SEGIN, TEXAS.

NOTICE.

The Central railroad will sell from all stations round-trip tickets to Houston and return at four cents per mile to all who attend the annual meeting of the Texas Conference Woman's Missionary Society, which meets in Houston on the 25th inst.

A notice of the annual meeting of the W. M. S. of East Texas Conference has been received from Mrs. Laura L. Phillips, of Palestine, but it came too late for publication, as the meeting is fixed for the 23-26 of the month. We are sorry it came too late for publication, but hope, however, to get a glow-

ing account of a successful and happy annual meeting. We request that Sister Phillips send us an account of the meeting for our column.

MISSIONARY DOTS—NO. 2.

In the last communication I sent bearing the above heading I gave some good reasons, as I deemed them, for absenting myself from the woman's prayer-meeting for a time, but I did not give my chief, my very foundation reason because I deemed it best not to do so. But as "a member" has "called me to task" for said Missionary Dots, and has done so in a different paper from the one in which I published my dots, I will now give my chief, my most potent reason for not attending for some time, and I hope the reason will be a lesson for all future time to all members of every woman's prayer meeting everywhere, and I wish the TEXAS ADVOCATE containing Missionary Dots No. 1 and No. 2 could be read by every individual that graces this green earth. I was appointed to lead the prayer-meeting last Thanksgiving Day, and did so, but was late owing to unavoidable detention at home. I supposed my alternate would lead in my absence, but when I arrived they were still waiting for me, so I at once opened the meeting, conducted it as best I could, closed it and came home. Now for the sequel. I found out one night at church, while the conference was in session at Henderson, and found out without any asking on my part whatever, and through this same member, that while I was unavoidably detained at home, instead of going on with the prayer-meeting, as was met to have done, "A Member," if no one else, turned the woman's prayer meeting into "a gossip school." I am glad of the piece this week published in the TEXAS, signed George W. Riley. It will do good. It requires nerve to "cry aloud and spare not; tell my people of their sins and Israel of their transgressions"—much more nervethan it does to prophesy "smooth things." But to the point—I stayed away because I found the prayer-meeting had been turned into a "gossip school," and I thought that God's word taught, "from such withdraw thyself." I tell people of their faults to their faces, and they sometimes become offended, but afterward become my good friends.

Mrs. J. D. BURKE.

"Oh, that must be too lovely for anything," said Hortensia, when she read an account of a stage robbery in the far West. "Lovely to be robbed?" asked Uncle John. "Lovely to be held up," said Hortensia with a rosyate blush.

Have You Read

How Mr. W. H. West of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

Little Willie—Papa, what is a tailor? Is it a man who makes tails? Papa—Yes, my son. Coat-tails.

Take Saxe for Rheumatism. "You know, all these Italian emigrants expect eventually to return to Italy." "Really? Poor Italy!"

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility. "Is Bronson timid?" "Timid? Why, that man shrinks like a flannel shirt in a hot bath."

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

The editor's waste basket shows us what a tremendous difference there is between mind and matter.

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

There is always a sort of freemasonry among college graduates. They know better than other people do how much there is that they don't know.

An Old and Well Tried Remedy. Mrs. Winslow's SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

True to the nature of the beast, many a man who in his line has cast sheep's eyes at a pretty girl has afterwards had the wool pulled over them.

All who desire to avoid imposition and be cured, should insist on having POND'S EXTRACT put up only in bottles, with our landscape trade-mark, on surrounding blue wrapper.

Said Franklin: "He who takes a wife takes care." Therefore, my son, take care and do not take a wife.

Saxe cures all serofulous diseases.

Church Notices.

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A notice of the annual meeting of the W. M. S. of East Texas Conference has been received from Mrs. Laura L. Phillips, of Palestine, but it came too late for publication, as the meeting is fixed for the 23-26 of the month. We are sorry it came too late for publication, but hope, however, to get a glow-

ing account of a successful and happy annual meeting. We request that Sister Phillips send us an account of the meeting for our column.

MISSIONARY DOTS—NO. 2. In the last communication I sent bearing the above heading I gave some good reasons, as I deemed them, for absenting myself from the woman's prayer-meeting for a time, but I did not give my chief, my very foundation reason because I deemed it best not to do so. But as "a member" has "called me to task" for said Missionary Dots, and has done so in a different paper from the one in which I published my dots, I will now give my chief, my most potent reason for not attending for some time, and I hope the reason will be a lesson for all future time to all members of every woman's prayer meeting everywhere, and I wish the TEXAS ADVOCATE containing Missionary Dots No. 1 and No. 2 could be read by every individual that graces this green earth. I was appointed to lead the prayer-meeting last Thanksgiving Day, and did so, but was late owing to unavoidable detention at home. I supposed my alternate would lead in my absence, but when I arrived they were still waiting for me, so I at once opened the meeting, conducted it as best I could, closed it and came home. Now for the sequel. I found out one night at church, while the conference was in session at Henderson, and found out without any asking on my part whatever, and through this same member, that while I was unavoidably detained at home, instead of going on with the prayer-meeting, as was met to have done, "A Member," if no one else, turned the woman's prayer meeting into "a gossip school." I am glad of the piece this week published in the TEXAS, signed George W. Riley. It will do good. It requires nerve to "cry aloud and spare not; tell my people of their sins and Israel of their transgressions"—much more nervethan it does to prophesy "smooth things." But to the point—I stayed away because I found the prayer-meeting had been turned into a "gossip school," and I thought that God's word taught, "from such withdraw thyself." I tell people of their faults to their faces, and they sometimes become offended, but afterward become my good friends.

Mrs. J. D. BURKE.

"Oh, that must be too lovely for anything," said Hortensia, when she read an account of a stage robbery in the far West. "Lovely to be robbed?" asked Uncle John. "Lovely to be held up," said Hortensia with a rosyate blush.

Have You Read How Mr. W. H. West of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

Little Willie—Papa, what is a tailor? Is it a man who makes tails? Papa—Yes, my son. Coat-tails.

Take Saxe for Rheumatism. "You know, all these Italian emigrants expect eventually to return to Italy." "Really? Poor Italy!"

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility. "Is Bronson timid?" "Timid? Why, that man shrinks like a flannel shirt in a hot bath."

Table of church districts and meetings: LLANO DISTRICT—THIRD ROUND. Round Mountain cir. June 25, 26; San Saba sta. June 30; Richardson Springs cir. July 2, 3; Fredonia cir. July 16, 17; Hallow cir. July 23, 24; Willow City cir. Aug 6, 7; Mibura cir. Aug 20, 21; I. T. MORRIS, P. E.

Table of church districts and meetings: SAN ANTONIO DISTRICT—THIRD ROUND. Travis Park sta. June 26; Devine, at Moore. July 3; Broun, at Oak Island. July 17; Pleasanton, at Fair View. July 17; Amphion, at San Miguel. July 31; West End, at Alazan. Aug 3; Boerne, at Salado. Aug 7; ALANSON BROWN, P. E.

Table of church districts and meetings: BEVILL DISTRICT—THIRD ROUND. Corpus Christi. June 25, 26; Rockport, at Stockdale. July 2, 3; Laverna, at Laverna. July 9, 10; Shiloh. July 16, 17; Oakley and Tilden, at Lebanon. July 23, 24; Honey Creek. July 30, 31; Helena cir. Aug 6, 7; Pleasant Grove mis. Aug 13, 14; R. J. DEETS, P. E.

Table of church districts and meetings: SAN ANGELO DISTRICT—THIRD ROUND. Bandura, at Loyal Valley. 4th Sun in June; London, at London. 2d Sun in July; Eastman, at Eastman. 4th Sun in July; Junction City, at Copperas. 5th Sun in July; Kerrville and Center Point. 1st Sun in Aug; M. A. BLACK, P. E.

Table of church districts and meetings: CUEBO DISTRICT—THIRD ROUND. Clear Creek cir, at Belvin. 1st Sun in July; Leeville cir, at Union Hill. 2d Sun in July; Broun, at Broun. 4th Sun in July; Westgate cir, at Ferriday. 4th Sun in July; Williamsburg cir, at Boaxville. 1st Sun in Aug; Yoakum cir, at Joazeul. 1st Sun in Aug; J. O. S. GILLET, P. E.

Table of church districts and meetings: GALVESTON DISTRICT—THIRD ROUND. Houston Tabernacle, Houston, at 11 a. m. June 26; McKee Church, Houston, at 8 p. m. June 26; Shearn Church, Houston, at 11 a. m. July 2; Washington Street, Houston, at 8 p. m. July 3; Richmond and Brazoria, at Columbia. July 9, 10; Velasco and Quintana, at Velasco. July 16, 17; Cedar Bayou cir, at Alexander Chapel. July 19, 20; Oyster Creek cir, at Liverpool. July 25, 26; Eagle Lake cir, at Eagle Lake. July 27, 28; Wharton and Hungerford, at Wharton. July 30, 31; Matagorda cir, at Paton's Creek. July 30, 31; Alvin cir, at Sandy Point. Aug 6, 7; Patterson cir. Aug 10, 11; JOS. B. SEARS, P. E.

Table of church districts and meetings: AUSTIN DISTRICT—THIRD ROUND. Manchaca cir, at Moor's. June 25, 26; Webbville, at Hornsby's. July 2, 3; Elgin and Manor, at Elgin. July 9, 10; Redvale cir, at Redvale. July 16, 17; Cedar Creek cir, at Haynie's Chapel. July 23, 24; Bastrop sta. July 30, 31; Winchester, West Point and Smithville, at Smithville. Aug 13, 14; Madison and Center, at Madison. Aug 13, 14; Flatonia sta. Aug 27, 28; Weimar cir, at Fairfield. Sept 3, 4; Leavitt cir, at Leavitt. Sept 17, 18; Lorange sta. Sept 17, 18; E. S. SMITH, P. E.

Table of church districts and meetings: CALVERT DISTRICT—THIRD ROUND. Centerville cir, at Red Land. June 25, 26; Jewett and Buffalo, at Oakwood. July 2, 3; FRED L. ALLEN, P. E.

Table of church districts and meetings: CALVERT DISTRICT—THIRD ROUND. Hearne and Wheelock, at Wheelock. July 9, 10; Marlin sta. July 9, 10; Bryan and Broun, at Broun. July 16, 17; Bremond and Reagan, at Reagan. July 16, 17; Lead Prairie cir, at Cross Roads. July 16, 17; Knickerbocker, at Knickerbocker. July 23, 24; Elliott cir, at Elliott. July 23, 24; Franklin cir, at Owenville. July 30, 31; Durand and Pleasant Valley. Aug 6, 7; Calvert sta. Aug 6, 7; Wilderville cir, at Powers Chapel. Aug 6, 7; Center Point, at Center Point. Aug 13, 14; Fairfield cir, at Fairfield. Aug 20, 21; Jewett and Buffalo, at Jewett. Aug 27, 28; Rogers Prairie cir. Aug 27, 28; F. L. ALLEN, P. E.

Table of church districts and meetings: HUNTSVILLE DISTRICT—THIRD ROUND. Zion cir, at Zion. June 25, 26; Madisonville cir, at Midway. June 25, 26; J. C. MICKLE, P. E.

Table of church districts and meetings: NORTH TEXAS. JEFFERSON DISTRICT—THIRD ROUND. Starbuck sta. 2d Sab in June; Hauge Springs cir. 4th Sab in June; Queen City, at Lane's Chapel. 1st Sab in July; Dufferin cir, at Bradfield Chapel. 1st Sab in July; Coffeyville cir, at Smyrna. 2d Sab in July; Three Springs mis, at Three Springs. 5th Sab in July; Linden cir, at Linden. 2d Sab in Aug; Texarkana mis. 2d Sab in Aug; Dalby cir, at Dalby. 2d Sab in Aug; New London, at Leland. 1st Sab in Sept; Bowie mis, at Elyaw. 1st Sab in Sept; Kildare cir. 2d Sab in Sept; G. F. THOMAS, P. E.

Table of church districts and meetings: GAINESVILLE DISTRICT—THIRD ROUND. Era cir, at Era. June 25, 26; Aubrey cir, at Oak Grove. July 9, 10; Denton mis, at Denton. July 23, 24; Aurora mis, at Droop. July 23, 24; Greenwood mis, at Stony. July 30, 31; Denton cir. Aug 13, 14; Denton sta. Aug 13, 14; Denton cir. Aug 20, 21; Winsboro cir. Sept 17, 18; Marysville cir. Sept 24, 25; C. L. BALLARD, P. E.

Table of church districts and meetings: SULPHUR SPRINGS DISTRICT—THIRD ROUND. Commerce cir, at Commerce. June 25, 26; Campbell cir, at Jones. July 2, 3; Black Oak, at Mt. Zion. July 9, 10; Sulphur Springs sta. July 16, 17; Pleasanton, at Pleasanton. July 23, 24; Farlie cir, at County Line. July 30, 31; Sulphur Bluff cir, at Lane Store. Aug 6, 7; Pleasanton, at Pleasanton. Aug 13, 14; Barrett cir, at New Hope. Aug 20, 21; Mt. Vernon cir, at Pleasant Hill. Aug 27, 28; Pittsburg cir. Aug 27, 28; Leavitt cir, at Pleasant Grove. Sept 3, 4; Winsboro cir. Sept 17, 18; Quitman cir. Sept 24, 25; W. L. CLIF, P. E.

Table of church districts and meetings: SHERMAN DISTRICT—THIRD ROUND. Collinsville cir, at Sherman. June 25, 26; Sherman sta. July 2, 3; Gordonville cir, at Gordonville. July 9, 10; White Oak, at White Oak. July 16, 17; Belts and Savoy, at Virginia Point. July 23, 24; Sherman cir, at Pleasant Valley. July 30, 31; Pilot Point sta. Aug 6, 7; Portboro and Preston, at Oak Grove. Aug 13, 14; Denton sta. Aug 20, 21; Howe cir, at Howe. Aug 27, 28; East Sherman mis. Sept 3, 4; Pilot Grove cir. Sept 17, 18; W. D. MOUNTCASTLE, P. E.

Table of church districts and meetings: MONTAGE DISTRICT—THIRD ROUND. Bellevue cir, at Westey Chapel. June 25, 26; Post Oak cir, at Post Oak. July 2, 3; Henrietta sta. July 9, 10; Sunset cir, at Sunset. July 16, 17; Bonita and Ill, at Ill Bend. July 16, 17; Burlington and Neocoma, at Prairie Mount. July 23, 24; Bonaville mis, at Riverland. July 30, 31; Iowa Park, at Iowa Park. Aug 6, 7; Cambridge and Doss, at Cambridge. Aug 13, 14; Arroyo cir, at Arroyo. Aug 20, 21; Chaco cir, at Chaco. Aug 27, 28; Clio cir, at Clio. Sept 3, 4; W. S. MAY, P. E.

Table of church districts and meetings: GREENVILLE DISTRICT—THIRD ROUND. Merit cir, at Merit. 4th Sun in June; Nevada cir, at Josephine. 1st Sun in July; Greenville sta. 2d Sun in July; Rehoboth mis, at Stringtown. 3d Sun in July; Wylie cir, at Pleasant Valley. 4th Sun in July; Denton cir, at Honey Creek. 4th Sun in July; Orange mis, at Orange. 1st Sun in Aug; Celeste cir, at Orange Grove. 2d Sun in Aug; Farmer'sville sta. 4th Sun in Aug; Anna mis, at Hill's Chapel. 1st Sun in Sept; Emory mis, at Concord. 3d Sun in Sept; J. A. STAFFORD, P. E.

Table of church districts and meetings: CISCO DISTRICT—THIRD ROUND. Eastland cir, at Eastland. 4th Sun in June; Carbon cir, at Jewell. 1st Sun in July; Gordon and Strawn, at Gordon. July 6; DeLeon cir, at Moss Chapel. 2d Sun in July; Rising Star and Piqua, at Ring Star. July 13; Sipe Springs cir, at Round Mt. 3d Sun in July; Green's Creek cir, at Lingville. July 19; Armstrong mis, at Howard. Aug 20; Brockenridge cir. 4th Sun in July; Hillsville cir. 5th Sun in July; Hickory cir. 2d Sun in Aug; Shenephville cir. 4th Sun in Aug; DuBois cir. 3d Sun in Aug; Proctor mis. Aug 27, 28; Carlton cir. 4th Sun in Aug; E. A. BAILEY, P. E.

Table of church districts and meetings: CORICANA DISTRICT—THIRD ROUND. Dechen cir, at Cryer Creek. June 25, 26; Corsicana sta. July 2, 3; Mexia sta. July 9, 10; Kenna cir, at Midway. July 16, 17; Corsicana cir, at Harrison Chapel. July 23, 24; Mt. Carmel cir, at Prairie Hill. Aug 6, 7; Hubbard mis, at Hubbard. Aug 13, 14; Mexia cir, at Shiloh. Aug 20, 21; Rice and Chestfield, at Sessions' Chap. Aug 27, 28; Thornton cir. Aug 27, 28; Bethel mis. Aug 27, 28; Dawson cir. Aug 27, 28; Drane mis. Aug 27, 28; Wortham cir. Aug 27, 28; G. S. WYATT, P. E.

Table of church districts and meetings: BONHAM DISTRICT—THIRD ROUND. Petty and White Rock, at Petty. June 25, 26; Ladonia sta. July 2, 3; Ben Franklin, at Union. July 9, 10; Gannin cir, at Lamesa. July 16, 17; Gober, at Center Point. July 23, 24; Bailey cir, at Rockwell. Aug 6, 7; Lanham cir, at Allen's Chapel. Aug 20, 21; Dodd's cir, at McCreary. Aug 27, 28; J. M. BINKLEY, P. E.

Table of church districts and meetings: DALLAS DISTRICT—THIRD ROUND. Grapevine cir. 4th Sun in June; Smithfield cir. 1st Sun in July; North Fort Worth. T. R. FIEBIGER, P. E.

Table of church districts and meetings: TERRELL DISTRICT—THIRD ROUND. Rockwall and Roysa sta. 4th Sun in June; Garland sta. 1st Sun in July; Mesquite cir. 2d Sun in July; Pleasant Mount cir. 3d Sun in July; Mt. Zion cir. 4th Sun in July; Kemp cir. 5th Sun in July; Kaufman sta. 1st Sun in Aug; Prairieville mis. 2d Sun in Aug; Willis Point sta. 4th Sun in Aug; Wills Point cir. 1st Sun in Sept; Roxy cir. 2d Sun in Sept; Chisholm cir. 3d Sun in Sept; GEO. T. NICHOLS, P. E.

Table of church districts and meetings: NORTHWEST TEXAS. FORT WORTH DISTRICT—THIRD ROUND. Marystown cir. June 25, 26; Cleburne sta. July 2, 3; Mulkey Memorial. July 9, 10; Kopper cir. July 16, 17; Mansfield cir. Sept 3, 4; Arlington cir. Aug 6, 7; Fort Worth mis. Aug 13, 14; Cresson cir. Aug 20, 21; Glen Rose mis. Aug 27, 28; Granbury sta. Sept 3, 4; Mansfield cir. Sept 10, 11; W. L. NELMS, P. E.

Table of church districts and meetings: WACO DISTRICT—THIRD ROUND. Temple sta and South Temple mis. June 25, 26; Whitney cir, at Peoria. July 2, 3; Rogers cir, at Heldenheimer. July 9, 10; McGregor cir, at Stockton. July 16, 17; Hart mis, at Hart. July 23, 24; Drilling Springs mis, at Prairie Hill. July 23, 24; Bruceville, at Bruceville. July 23, 24; West cir, at Geneva. Aug 6, 7; Bosqueville cir, at Bosqueville. Aug 13, 14; Lorena cir, at Stanford. Aug 13, 14; Crawford and Valley Mills cir, at Compton. Aug 20, 21; Oenaville cir, at Pendleton. Aug 27, 28; R. C. ARMSTRONG, P. E.

Table of church districts and meetings: GATESVILLE DISTRICT—THIRD ROUND. Gatesville sta. 2d Sun in July; Meridian sta. at 8 p. m. July 2, 3; Martin Gap and Cranfills Gap. 4th Sun in July; Harmony, at Mt. Zion. 1st Sun in Aug; Jonesboro, at Evergreen. 2d Sun in Aug; Hamilton and Shive, at Springs. Aug 13, 14; Egan, at Round Valley. 4th Sun in Aug; Muldren, at Muldren. 1st Sun in Sept; Copera Cove. 2d Sun in Sept; Kellen at 2 p. m. Aug 27, 28; Gatesville cir. 4th Sun in Sept; G. W. GRAVES, P. E.

Table of church districts and meetings: GEORGETOWN DISTRICT—THIRD ROUND. Taylor sta, at Taylor. July 2, 3; Taylor sta, at Taylor. July 9, 10; Liberty Hill and Leander, at Liberty Hill. July 16, 17; North Georgetown, at Owen's S. H. July 16, 17; North Belton cir, at Willow. July 23, 24; Bertram and Mt. Horeb, at Mt. Horeb. July 23, 24; Burnet. July 30, 31; Round Rock cir, at Robinson's Chapel. Aug 6, 7; Knickerbocker, at Knickerbocker. Aug 13, 14; Florence cir, at Florence. Aug 20, 21; Oakalla cir, at Oakalla. Aug 27, 28; Robert mis, at Robert. Sept 3, 4; HORACE BISHOP, P. E.

Table of church districts and meetings: WEATHERFORD DISTRICT—THIRD ROUND. New Hope mis. June 25, 26; Spring Street sta. July 2, 3; Kinnick mis, at Kinnick. July 9, 10; Graham sta. July 16, 17; Farmer cir. July 23, 24; Kinnick mis, at Kinnick. July 30, 31; Mineral Wells cir. Aug 6, 7; Barton's Creek mis. Aug 20, 21; Garvin cir. Aug 27, 28; Sprague cir. Sept 3, 4; Aledo. Sept 3, 4; J. T. L. ANNIS, P. E.

Table of church districts and meetings: WAXAHACHE DISTRICT—THIRD ROUND. Waxahache cir, at Bird's school-house. July 2, 3; Waxahache cir, at Barrowville. July 9, 10; Waxahache cir, at Oak Branch. July 16, 17; Reager cir, at Rutherford. July 23, 24; Knickerbocker, at Knickerbocker. Aug 6, 7; Oak Cliff sta, at Oak Cliff. Aug 6, 7; Oak Cliff sta, at Trinity. Aug 20, 21; Westland and West Dallas, at Westland. Aug 27, 28; Bristol cir, at Bristol. Sept 10, 11; Waxahache sta, at Waxahache. Sept 15, 16; JOHN S. DAVIS, P. E.

Table of church districts and meetings: ABILENE DISTRICT—THIRD ROUND. Vande cir, at Union. June 25, 26; Abilene mis, at Pecan. July 2, 3; Colorado sta. July 9, 10; Denver mis, at Brownville. July 16, 17; Buffalo Gap cir, at Bluff Creek. July 16, 17; Meador cir, at Meador. July 23, 24; Sweetwater cir, at Mulberry. July 23, 24; Haskell sta. July 30, 31; Abilene cir, at Abilene. Aug 6, 7; Noida cir. Aug 13, 14; Anson cir. Aug 20, 21; Roby mis. Sept 3, 4; E. L. ARMSTRONG, P. E.

Table of church districts and meetings: VERNON DISTRICT—THIRD ROUND. Vernon sta. June 25, 26; Benjamin cir, at White Flat. July 2, 3; Seguin cir, at Cedar Creek. July 9, 10; Guthrie mis, at Paudua. July 16, 17; Quannah and Childress. July 16, 17; Memphis mis, at Wellington. July 23, 24; Duke cir, at Griffin. July 23, 24; Panhandle cir, at Panhandle. July 30, 31; Canyon City cir, at Washburn. August 6, 7; Plainview cir, at Plainview. August 6, 7; Floyd mis, at Floyd City. August 13, 14; Harrold mis, at Harrold. August 20, 21; M. K. LITTLE, P. E.

Table of church districts and meetings: SAN MARCOS DISTRICT—THIRD ROUND. Soenen mis, at McCulloch's S. H. 4th Sun in June; San Marcos sta, at San Marcos. 1st Sun in July; Luling sta, at Prairie Lea. 3d Sun in July; Gonzales sta, at Oak Forest. 3d Sun in July; W. H. H. BIGGS, P. E.

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IMPORTANT EXPLANATIONS.

Continued from first page.

take; for whenever the Church fails to keep in line with the board, then the board must fall back into line with the Church.

There are some who find it difficult to understand why, with the large increase in receipts the last fiscal year, and working under lighter appropriations, the debt has not been reduced.

Why there has not been a greater reduction in the debt will appear from the following statement. In the Mission Conference, and the conferences containing missions under care of the board, the appropriations take effect at the commencement of their fiscal years, which date from the time of the annual meeting of the board.

It were better not to indulge great expectations in regard to the reduction of our missionary debt during the present year. The liabilities exclusive of the debt, for which provision must be made between now and April 1, 1893, are \$116,000 balance on appropriations of 1891, and say \$147,000 on such of the appropriations of 1892 as shall fall due by April, 1893, making a total of \$263,000, which is about equal to the sum of the regular collections last year.

The Texas State Fair and Dallas Exposition Association come before the people of Texas for 1892 in a better financial condition, a more entertaining program, new attractions, and a larger and more varied premium list than at any time since its organization.

The Great State Fair.

The Texas State Fair and Dallas Exposition Association come before the people of Texas for 1892 in a better financial condition, a more entertaining program, new attractions, and a larger and more varied premium list than at any time since its organization.

In addition, the State Fair agrees to pay for one-half of the display jars used by any county, not to exceed \$75. The payment to be made at the termination of the Fair when the jars are delivered to the management.

Fires.

June 15.—Hotel at Georgetown; loss \$6000.

June 17.—Residence of Wm. Edmons, at Waco; loss \$6000.



EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, swelling, raw, crusting, pimply, blotchy, with loss of hair, from pimples to the most distressing eczema, and every form of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA, consisting of CUTICURA the great skin cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. This is strong language, all true. Thousands of grateful testimonials from infirm to age attest their wonderful, healing and incomparable efficacy. Price, CUTICURA, 25c; SOAP, 25c; RESOLVENT, 50c. Prepared by POTTER DRUG and Chemical Corporation, Boston, Mass.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 25c.

THE PLATFORM.

Protective Tariff, Silver, Pensions, Rectiprocity, Temperance, Etc.

The following is the full text of the platform adopted by the National Republican Convention in session at Minneapolis:

The representatives of the Republicans of the United States, assembled in general convention on the shores of the Mississippi river, the everlasting bond of an indissoluble public, whose most glorious chapter of history is the record of the Republican party

CONGRATULATE THEIR COUNTRYMEN on the majestic march of the nation under the banners inscribed with the principles of our platform of 1856 vindicated by victory at the polls and prosperity in our fields, workshops and mines, and make the following declaration of principles:

We reaffirm the doctrine of protection. We call attention to its growth abroad. We maintain the prosperous condition of our country is largely due to wise revenue legislation of the Republican congress.

We believe all articles which can not be produced in the United States, except luxuries, should be admitted free of duty, and that on all imports coming into competition with products of American labor there should be levied duties equal to the difference between wages abroad and at home.

We assert the prices of manufactured articles of general consumption have been reduced under the operation of the tariff act of 1890.

We denounce the efforts of the Democratic majority of the House of Representatives to destroy our tariff laws by piecemeal as manifested by their attacks upon wool and lead, the chief products of a number of States, and we ask the people for their judgment thereon.

We point to the success of the Republican policy of reciprocity, under which our export trade has vastly increased and new and enlarged markets have been opened for the products of our farms and workshops.

We remind the people of the bitter opposition of the Democratic party to this practical business measure, and claim that, executed by Republican administration, our present laws will eventually give us control of the trade of the world.

The American people from tradition and interest

FAVOR BI-METALLISM,

and the Republican party demands the use of both gold and silver as standard money with such restrictions and under such provisions to be determined by legislation, as will secure the maintenance of a parity of values of the two metals, so that the purchasing and debt paying power of the dollar, whether of gold, silver or paper, shall be at all times equal. The interests of the producers of the country, its farmers and its working men, demand that every dollar, paper or coin, issued by the government shall be as good as any other.

We commend the wise and patriotic steps already taken by our government to secure an international conference to adopt such measures as will insure parity of value between gold and silver for use as money throughout the world.

FREE BALLOT.

We demand that every citizen of the United States shall be allowed to cast one free and unrestricted ballot in all public elections, and that such ballot shall be counted and returned as cast; that such laws shall be enacted and enforced as will secure to every citizen, be he rich or poor, native or foreign born, white or black, this right guaranteed by the constitution.

A free and honest popular ballot, just and equal representation of all the people as well as their just and equal protection under the laws, are the foundation of our republican institutions, and the party will never relax its efforts until the integrity of the ballot and purity of elections be fully guaranteed and protected in every State.

SOUTHERN OUTRAGES.

We denounce the continued inhuman outrages perpetrated upon American citizens for political reasons in certain Southern States of the Union.

We favor the extension of our mercantile marine by home-built ships, and the creation of a navy for protection of our national interests and the honor of our flag; the maintenance of friendly relations with all foreign powers; entangling alliance with none; protection of the rights of our fishermen.

We reaffirm our approval of the Monroe doctrine and believe in the manifest destiny of the republic in its broadest sense.

We favor enactments of more stringent laws in relation to restriction of criminal, pauper and contract immigration.

We favor efficient legislation by congress to protect life and limb of employes of transportation companies engaged in carrying interstate commerce, and recommend legislation by the respective States that will protect employes engaged in interstate commerce, in mining and manufacturing.

The Republican party has always been the champion of the oppressed, and recognizes the dignity of manhood irrespective of faith, color or nationality. It sympathizes with the cause of home rule in Ireland and protests against the persecution of the Jews in Russia.

The ultimate reliance of free popular government is the integrity of the people and the maintenance of freedom. We, therefore, declare anew our devotion to liberty of thought and conscience, of speech and press, and approve all agencies and instrumentalities which contribute to the education of the children of the land; but while insisting upon the fullest measure of religious liberty, we are opposed to any union of

CHURCH AND STATE.

We reaffirm our opposition, declared in the Republican platform of 1856, to all combinations of capital organized

Use Dr. Price's Cream Baking Powder.

IF YOU WISH TO AVOID THE TWIN DRUGS,

ALUM AND AMMONIA

Dr. H. Endemann, for twelve years chemist of the New York Board of Health, in his paper read before the American Chemical Society at Washington, in October, 1891, states that an ammonia baking powder acts on the gluten of the flour, altering its chemical properties, and cites numerous high authorities to prove its injurious effect on the stomach and kidneys.

Liebig the great chemist says: "The use of alum in bread is very injurious, and it is very apt to disorder the stomach and occasion acidity and dyspepsia."

The following powders are known to contain either ammonia or alum or both: Royal, Chicago Yeast, Calumet, Bon Bon, Taylor's One Spoon, Unricated, Forest City, Snow Ball, Pearl.

in trusts or otherwise to control arbitrarily the condition of trade among our citizens.

We heartily indorse the action already taken upon this subject and ask for such further legislation as may be required to remedy any defects in existing laws and render their enforcement more complete and effective.

We approve the policy of extending to towns, villages and rural communities the advantages of free delivery service now enjoyed by the larger cities of the country and reaffirm the declaration contained in the Republican platform of 1856, pledging the reduction of letter postage to one cent at the earliest possible moment consistent with the maintenance of the postoffice department and the highest class of postal service.

We commend the spirit and evidence of reform in

THE CIVIL SERVICE

and the wise and consistent enforcement by the Republican party of laws regulating the same.

NICARAGUA CANAL.

The construction of the Nicaragua Canal is of the highest importance to the American people as a measure of national defense, and to build up and maintain American commerce, and it should be controlled by the United States government.

NEW STATES.

We favor the admission of the remaining territories at the earliest practical date, having due regard to the interest of the people of the Territories and of the United States. All Federal officers appointed for the Territories should be selected from bona fide residents thereof, and the right of self-government should be accorded as far as practicable.

We favor the cession, subject to homestead laws, of

ARID PUBLIC LANDS

to the States and territories in which they lie, under such congressional restrictions as to disposition and occupancy by settlers as will secure maximum benefits to the people.

THE WORLD'S COLUMBIAN EXPOSITION is a national undertaking and congress should promptly enact such reasonable legislation as will insure the discharging of the expense and obligations incident thereto for results commensurate with the dignity and progress of the nation.

INTEMPERANCE.

We sympathize with all wise and legitimate efforts to lessen intemperance and promote morality.

PENSIONS.

Ever mindful of the services and sacrifices of the men who saved the life of the nation, we pledge anew to the veteran soldiers of the republic, watchful care and recognition of their just claims upon a grateful people.

We commend the able, patriotic and thoroughly American administration of President Harrison. Under it the country has enjoyed remarkable prosperity, and dignity and honor of the nation at home and abroad have been faithfully maintained and we offer the record of pledges kept as a guarantee of faithful performance in the future.

Queen and Crescent Route—Reduced Rates.

Reduced rates have been granted by the Queen and Crescent Route for the following occasions:

At Washington, D. C., Homeopathy American Institute, June 13-17.

At Washington, D. C., Plumbers (Masters) National Association, June 14-16.

At St. Louis, Mo., Electric Medical Association, June 15-17.

At Knoxville, Tenn., Students' Summer School Y. M. C. A. and Southern Secretarial Institute, June 18-20.

At Cincinnati, O., National Prohibition Convention, June 29-30.

At Atlanta, Ga., Southern Educational and Georgia Teachers Association, July 2 to 6.

At Cleveland, O., Music Teachers National Association, July 5-8.

For further information as to rates, sleeping-car berths, etc., call on ticket agents, or address D. G. Edwards, G. P. A., Cincinnati, Ohio.

To the Independent Party National Convention, which convenes at Omaha, Neb., July 4, the Missouri, Kansas and Texas railway, will, from June 29th to July 1st, inclusive, sell tickets at one fare for the round trip, good to return and including July 17. For further information, call on or address THOS. C. HAMMOND, Ticket Agent M. & K. and T. Ry, Corner Elm and Lamar streets, Dallas, Texas.

Obituary—Texas.

June 15.—Wm. Baker, at McCoy; Dr. D. S. Lemman, at San Antonio.

June 16.—The three-year old child of C. B. Hampton, at Lockhart, died with hydrophobia.

June 17.—Maj. Ed. L. Wicks, of San Antonio, at Chicago, Ill.; Mrs. R. E. Courcier, at Paris; George Clark, a veteran railroad conductor at Galveston.

Texas Casualties.

Bud Hart, a laborer, was run over by a train and killed, at Greenville, June 20.

Dennis Luke, a boy, was run over and killed by an electric car, at Galveston, June 15.

Near Fort Worth, June 17, John Evans, a farmer, was killed by a stroke of lightning.

Henry Simms, a brakeman, was perhaps fatally injured in a train wreck near Denison, June 15.

Charles Ritchie, of Sherman, was kicked by a mule and fatally injured, at Muenster, Cooke county, June 18.

Near Bryan, June 17, while out hunting, Frank Shaw was killed by the accidental discharge of his gun.

At Fort Worth, June 20, J. B. Robertson had a six-ton cast iron wheel fall on him and crush his left thigh.

At Sherman, June 16, Jesse, the little son of W. C. Eubank, was thrown from a pony and his right arm fractured.

At Fort Worth, June 17, Antonio Vitello, a boy about ten years of age, while in swimming in the Trinity river was drowned.

June 17 a corn crib on the place of Julius Hopkins, seven miles from Cold Springs, was burned and a little negro child of Ella Jones was burned in it.

At Seymour, June 17, Going Newton, a carpenter, dreamed the hotel was falling on him and he jumped out of the second story window and broke his leg.

The delicious fragrance, refreshing coolness and soft beauty imparted to the skin by POZZONI'S POWDER, commends it to all ladies.

The following is supposed to be the latest conundrum: Why is a hand-organ like the setting sun? Because the Dago's with it.

Saxet is the best blood purifier.

The National Prohibition Convention at Cincinnati.

Delegates from the South attending this convention, buying tickets over the Queen and Crescent route, will be enabled to stop over on return trip at Harriman, Tenn., the prohibition town, in order to participate in the celebration which will be held there on July 4, without extra charge.

Delegates from other sections of the country after the close of the convention, leaving Cincinnati July 1, 2, 3 or 4, can purchase tickets to Harriman and return at reduced rates.

On July 2, 3 and 4 the Cotton Belt Route, St. Louis Southwestern Railway, will sell excursion tickets at the rate of one fare for the round trip between all stations within a distance of two hundred miles. Tickets good to return up to and including July 5th. For further information, apply to any agent of the company.

R. M. CARTER, W. H. WINFIELD, T. P. A., Fort Worth. G. P. A., Tyler, Tex.

THE QUEEN and Crescent route have placed in service between Chattanooga and Shreveport via Birmingham, Meridian, Jackson, Vicksburg and Monroe, new vestibuled sleepers of the most modern improvement, being lighted with gas and upholstered in grandest style. This improvement is in accord with the improvements that are being made on the entire system, making it the most comfortable route between the North and South, which the traveling public will fully appreciate.

Saxet is the best female tonic.

Texas Incidents.

The State militia encampment at Austin opens July 12 and closes July 20.

The new Missouri, Kansas and Texas railway depot, at Hillsboro, will be completed in a short time.

The Seely Rifles, of Galveston, won second prize for infantry, and the Dallas Artillery second prize in the artillery class, at the national encampment at Omaha, Neb.

E. L. Anthony, Democratic nominee for congress in the old ninth district, was elected to fill Mills' unexpired term, June 14, by 3700 majority over Barber, the People's party candidate. In 1890 Mills received 16,000 majority over Roberts.

The following nominations for congress have been made by the People's party: H. C. Still, first district; T. A. Wilson, second district; J. M. Perdue,

third district; Pat. B. Clark, fourth district; R. V. Bell, fifth district; Jerome Kearby, sixth district; Evan Jones, eighth district; Ben Terrell, eleventh district. Nominations in the other districts have not been made.

The receivership of the San Antonio and Aransas Pass has been practically terminated, and after two years that road, including 600 miles of track, will be returned to the reorganization committee representing its bondholders, who mostly reside in New York. These bonds are mostly first mortgage and represent about \$17,000,000. The receivership was ended by the New Yorkers agreeing to pay in cash with interest all claims of local creditors. It is understood that the proposed extension of the road from San Antonio to the iron fields of Llano will be built at once.

Miscellaneous.

E. S. Lacy, comptroller of the currency, has resigned.

Jerry Simpson has been renominated for congress by the Alliance of seventh congressional district in Kansas.

A cyclone in Southern Minnesota killed and wounded many people and did great damage to property, June 16.

A bridge in course of construction over Licking river at Newport, Ky., fell June 15, and more than forty persons were killed.

H. L. Lock, of South Dakota, vice-president of the F. A. and I. U., has taken charge of the affairs of the organization, the office of president having been made vacant by the death of L. L. Polk.



Willie Tillbrook

Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

FRECKLES AND TAN

Promptly Removed. Cure Guaranteed in every case or money refunded.

NO INWARD MEDICINE. For \$1.00 the remedy with full directions will be mailed, postpaid, to any required address in the United States.

FRENCH MEDICAL INSTITUTE, Boylston Building, Suite 401, CHICAGO, ILL.

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The smallest Pill in the World! THE SECRET of recruiting health is discovered in TUTT'S Tiny Liver Pills. In liver affections, sick headache, dyspepsia, flatulence, heartburn, bilious colic, eruptions of the skin, and all troubles of the bowels, their curative effects are marvelous. They are a corrective as well as a gentle cathartic. Very small and easy to take. Price, 25c. Office, 50 & 41 Park Place, N. Y.

THE HOLMAN Self-Pronecating S. S. TEACHERS' BIBLE. The only one of the kind in the world, is NOW READY. AGENTS WANTED—Full particulars on application. A. J. HOLMAN & CO. PHILADELPHIA, PA.

SANGER BROS.

Traveling Wraps.

The season is at its height. Tourists to mountain, lake or stream will find our department crowded with necessary requisites at

REMARKABLE PRICES.

Ladies' Gray Mohair Ulster, plain back, half fitting front; also shirred back and full front. WERE \$4.00, NOW \$2.50.

Ladies' Mohair Ulsters in Black and Gray, rolling collar, double-breasted, with two rows buttons. WERE \$5.50, NOW \$3.95.