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AMENDE HONORABLE.

"I do remember my faults this day." Bro. E. W. Alderson, in this *ADVOCATE*, of May 12, complains of me for two things: First, for discounting in this, that I received from him a complimentary copy of his book on Baptism, exchanged some arguments with him on the subject, and then in two or three years had entirely forgotten him; and, secondly, that I have not answered his argument touching the origin of the church as taught in the seventeenth chapter of Genesis.

To the former I plead guilty and offer my apology. It has been a rule of my life—very poorly observed of times—to allow no man to stand ahead of me in personal courtesy. And here is one of these breaches of a good rule. It was not intended. I am sorry it occurred. I am aware that to forget a man is almost an unpardonable sin. Some one said you had better knock a man down with a club than forget him. But these are the facts, awkward as their explanation may be:

Bro. Alderson sent me his book, attempting, as many others have done, to prove by the translation of Greek the non-necessity of immersion. I presume I acknowledged the compliment, and in a tolerably fair way stated my objections to the argument. My "Baptismal Demonstrations," the property of the church—I never did own it—takes the very opposite ground. And then, several years after, viz: in March last, Bro. Alderson makes reply to a short article of mine in which I objected to the organization of the Christian church by Abraham, as advocated by an anonymous writer, "J. C. W.," in which reply, it will perhaps be conceded, rather unusual episcopal prerogatives and so forth are attributed to me. Now, the simple truth is, I could not recall to mind that I had ever known a person of that name; and with dim recollection of the name, I hunted him up as stated by me. Embarrassing as it is, it is true.

Now, whether persons a little advanced in years are likely to forget recent events, as I have heard stated, I do not know. I have but little experience and less skill in growling. Moreover, it is a matter of frequent occurrence with me to receive books for review and criticism. I have five or six on hand now, that I have not had time to examine.

As to the latter charge, I plead not guilty. He says he replied to me, "taking squarely the position that the seventeenth of Genesis contains both the character and the account of the organization of the historic church of the Bible." So he did. And I made against it the best argument I know how to make in the very article he complains of. And as this is a matter of great public importance, I reiterate:

To organize a church is to fix and distribute the powers and functions of its government. On this entire subject there is not a word, nor so far as I can see, an allusion in the seventeenth chapter of Genesis. The nearest I can see to an allusion to church government is the very far-fetched inference that would make Abraham a pope, or universal governor, whatever the name might be.

Secondly, if in that chapter or any other, could be found a full account of the organization of a church, it could not possibly be "the organization of the historic church of the Bible." All it could be by possibility would be such a thing as is often seen, viz: the organization of a local church. This has been done forty times in Texas and everywhere.

Now, is it asked why "the historic church of the Bible" could not be possibly be organized *de novo* in the time of Abraham?

I answer, because Christian people lived and associated before that time. To suppose there is not a church among religious people is to suppose a contradiction. To suppose religious people, with possibility of association, is to suppose a church. If religious, they do necessarily associate religiously; and such association is what we call church. You look in vain in Scripture for "the charter" of the church of the Bible. This supposed charter, or prescribed government, is the fundamental, and the only fundamental principle of popery. High churchmen rest solely and exclusively upon this one sole pedestal. Romanists differ with others as to the name of the first president; but the decision of the question whether it was Abraham or Peter would certainly but poorly pay for the candle. There was never any such ruling officer.

The Bible prescribes the religion, not the government; the church supplies its own government, and not its religion.

This argument, in a variety of forms, has been before the church more than thirty years, in several books and pamphlets and several hundred newspaper articles and review essays, in nearly all, or at least many, Methodist prints North and South, and among the hundreds of criticisms I have seen I do not remember an attempt to meet the argument and refute it except by the *Vicksburg Church Herald*, a High Church paper, about thirty years ago.

My answer to Bro. Alderson's theory of a church originally formed in the time

of Abraham is, There were religious people before that time. That is the best argument I can make. An attempt to refute it would necessarily, it seems to me, be an attempt to support high churchism.

R. ABBEY.

TOLEME, MISS.

RETROSPECTIVE

NUMBER THIRTY-EIGHT.

At the close of the conference held at Bastrop, the writer hurried home to make arrangements to enter upon his first pastoral charge in Texas.

The Nashville circuit embraced territory large enough for a presiding elder's district. Within its boundary were the three Yeguas, Brushy creek, the San Gabriel and Little river, with many other streams, all tributaries of the Brazos river. There were appointments in Washington, Burlington, Milam and Williamson counties. To preach in the different towns and neighborhoods, where the people desired it, required a good many week-day appointments; considering the sparse population, these were usually well attended.

Nashville circuit was on the Springfield district. Wm. C. Lewis was our presiding elder; pleasant in his intercourse with his preachers and the people. He made a good presiding elder. At his quarterly meetings he never failed to give us a well prepared sermon. He was not of the boisterous and exciting type; more of the calm and instructive. We loved and highly respected him. As he had been an itinerant preacher in Texas since 1842, he was qualified to give both information and advice. He was altogether in favor of adaptability. I remember to have asked him why a certain preacher (not necessary to name here) was so unpopular with the people generally, and with those of his charge especially, when it was conceded that he had more than ordinary preaching ability? "Ah!" said Mr. Lewis, "he preaches well enough, but he has no get-alongableness about him." I was pleased with this new-coined word, as full of meaning as of letters and syllables. Also there have been too many preachers belonging to this class to enter the itinerancy; they trouble the friends where they stop—either oversqueamish with regard to fare, or boorish with regard to manners. Such might possibly make good neighbors and citizens, while not adapted to Methodist itinerancy.

It is well for a minister of the gospel to have all the advantages the best institutions of the country afford, and be able to master the entire curriculum, but unless he has a stock of good "mother wit" and common sense, with untiring perseverance and consecration to his work, he will prove a failure. In the place of strengthening the fortifications erected by his predecessors, he will allow the enemy to destroy them.

After making my first round I called on Bro. DeVilbiss, who had previously traveled this circuit. He was then living at Caldwell. He was left without an appointment, as he said, to stitch himself out of debt. (He was a good saddle and harness maker, as well as a good preacher.) He inquired if I had preached in a certain neighborhood on Little river? Then he gave me the following amusing incident, which occurred during his pastorate: He said the people of that neighborhood wanted him to preach there; that they had no church or school house, but he was invited to preach at a private residence. The day before, he rode through the neighborhood and gave notice of the appointment. All seemed anxious to attend. At one place where he called, the man of the house was absent; his good wife was pleased with having an opportunity of hearing a sermon, and promised attendance on the part of herself and husband. At the time appointed, the neighbors collected and services commenced. The lady alluded to, with her husband, came rather late for the introductory services. On entering the room, she approached the table at which the preacher stood, shook hands with him, and then said: "Let me introduce you to my husband" (without calling his name.) Said the preacher: "What name, Sister?" She replied: "The same name I have got." As he had forgotten the name given the day previous, it had to be repeated. This unexpected episode amused the congregation, and as he said: "Broke the thread of my discourse." Although not well versed in conventionalities, she was doubtless a kind hearted, good meaning woman. For

"It is not the fairest form that holds the mildest, purest soul within."

At Cameron we preached in the court-house and had large congregations. A few days before my regular appointment there, I received a letter from Bro. T. requesting me to come prepared to preach on the subject of baptism. Said a discourse on the subject was greatly needed there. The people should be indoctrinated, and he knew I could do the subject justice, etc. (He knew more than I did.) I paid no attention to the request, as I had no quarrel with my good Baptist brethren.

When the time came I preached a missionary sermon, called on an influential Baptist brother to take the collection. He collected a liberal amount, in-

cluded me to preach at his house that night, which I did to an attentive audience.

I afterwards learned that Bro. T. and a member of the Baptist Church had quarreled over the subject of baptism on the public street, and that T. proposed to go outside the limits of the town and settle the dispute. This mooted question will not be settled this side of the millennium, try it who will. I preached at Port Sullivan, on the Brazos, perhaps the first sermon preached there. Services were held in a carpenter's shop, the work bench and boxes furnishing seats for the congregation. The neighbors were respectful and sang well. Above there, on the east side of the Brazos river, a house was erected for school purposes and preaching. I remember while preaching, I was under the influence of an overdose of quinine. I could not keep the thread of my discourse, paused and called on Bro. Joseph Sneed to sing the hymn commencing "A charge to keep I have," etc., which he did, aided by the congregation. When the hymn was sung I was enabled to finish my sermon. Bro. Joseph Sneed was one of the Texas veterans, a useful preacher in his day, and had seen much hard service in the itinerancy. He joined the conference in 1838 and died but a few years since. We had a good many pious, staunch members of our church, on the Nashville circuit. I call to mind Bros. Gilliland and Horatio Chrisman, who were among the first three hundred who came to Texas. One of them remarked in a love-feast, where both were present: "We were sinners together, but through the infinite mercy of God we were converted about the same time." Both have entered into rest.

DANIEL MORSE.

MARSHALL, TEXAS.

A CRITICISM CRITICISED.

REV. SAM'L E. WRIGHT.

What is it in the writings of Bro. M. H. Wells that always puts my pen to itching? Some may think I do not like him because we are always on opposite sides of the question. The reverse is true. Four years the pastor of my family, he turned all his many sides toward me, and taught me to esteem his talents and love the man. He is not always right, and who is in this world of wrong? Whether right or wrong, it is easy enough to find where he is, for he speaks his mind, and speaks it without fear.

In the last "Notes from Texas," in Nashville Christian Advocate, he says: "For two years I hesitated to buy the much advertised book entitled 'The Christian's Secret of a Happy Life.' Friend after friend urging its claims, I bought and read with disappointment. I am anxious to be useful, and thenceforth happy; but the theory of this book would sidetrack me. Most of it is, however, a very pleasing presentation of the second blessing view of Christian perfection. Sister Smith meant well when she wrote and published."

These "Notes from Texas" are curious things, anyway. They remind one of Taine's criticism of Burton's *Anatomy of Melancholy*. "Twenty lines of a poet, a dozen lines of a treatise on agriculture, a folio page of heraldry, a description of rare fishes, a paragraph of a sermon on patience, the record of the fever fits of hypochondria, the history of the particle 'that,' a scrap of metaphysics—that is what passes through his brain in a quarter of an hour: it is a carnival of ideas and phrases, Greek, Latin, German, French, Italian, philosophical, geometrical, medical, poetical, astrological, musical, pedagogic—heaped one on the other; an enormous medley, a prodigious mass of jumbled quotations, jostling thoughts, with the vivacity and the transport of a feast of unreason. He is never-ending; words, phrases, overflow, are heaped up, overlap on each other, and flow on, carrying the reader along, deafened, stunned, half-drowned, unable to touch ground in the deluge." Burton is inexhaustible, and so is Wells. Whenever this Wells' pumped dry this writer will fly to a moister country.

The criticism of Mrs. Smith's book is unjust, and calculated to prevent its purchase and perusal by people that need to read just such writing.

In the first place, it is not "a very pleasing presentation of the second blessing view of Christian perfection," for it does not present the second blessing view, or what is so called, in a single chapter. The writer, in company with several preachers, one of whom has a very keen perception for anything like heresy in the numbering of blessings, read several chapters aloud. A ballot, taken at the close of each chapter, gave unanimous voice that the book had no second blessing view in it.

Mr. Wells read the book with "disappointment." "The theory of this book would sidetrack" him in his anxiety to be useful and thence happy. "Sidetrack" is quite a common expression concerning Christian experience. It is a railroad contrivance and is used for various purposes, but mainly, for (1) cars to load; (2) for them to unload; (3) for trains to pass, meeting each other; and (4) for those going in the same direction. With these

very simple uses before the mind, it might, it appears, be well for something occasionally to sidetrack us. Suppose we have a cargo, or suppose we need one. Suppose we are in somebody's way, or suppose we are going so slow in the way that a faster train forces us into a sidetrack to let it pass. This is an every-hour occurrence on all railroads. Here comes a train of forty cars loaded down with "earthy" things: coal, and lumber, and iron, drawn by one poor, toiling, pulling, coughing engine. It must be sidetracked by that thing of life, bearing life, leaping along at double the speed of its earthy friend. In this sense this writer has been sidetracked by several books, and the lesson did him good. As the free and bright and beautiful thing glided by him, he whispered to his soul: "Too heavily-loaded, poor toiler! lighten up!"

There need be no surprise at Bro. Wells' disappointment. Many years ago Fenelon was read. With what eager delight and with what manifest profit was "Christian Counsel" devoured! Some years subsequently, overwhelmed with cares and depressed with spiritual dryness, the writer went again to Fenelon expecting, of course, to find the same delight and profit. It was a sealed book to him! What Christian has not felt an exquisite sense of the Divine presence in reading John xiii:31 to xv:11? And who has not read the same precious truth, with little or no spiritual impression?

"The Christian's Secret of a Happy Life" is a translation of a beautiful Christian experience into language so thoroughly scriptural that not a sentence, at this writing, is recalled which is in any way objectionable. Chapter twelve alone is worth many times the price of the book.

N. B.—Those who think the allusion to Burton is uncomplimentary to Bro. W., are reminded that Dr. Johnson said: "'The Anatomy of Melancholy' is the only book that ever took me out of bed two hours earlier than I wanted to rise," and Sterne was constantly borrowing from it. Besides, nothing this writer may say can detract from the popularity which "Notes from Texas" are meriting and receiving.

WACO, TEX.

COL. MILLS' DALLAS SPEECH.

REV. H. V. PHILPOTT, D. D.

The honorable gentleman indicated that the rights to be yielded up to the demand of prohibitionists were of the class of inalienable rights, as these were understood by the fathers—the founders of the government. Let us see:

1. The right to license the sale of whiskey, which learned judicial officers declare produces seven-tenths of the crime of the country.
2. The right to produce and propagate half of the pauperism and orphanage of the land.
3. The right to compel the peace-loving, law-abiding part of the community to pay enormous taxes for the maintenance of police regulations, made necessary by the liquor traffic—such as penitentiaries, houses of correction, jails, lunatic asylums, etc.
4. The right to cause property owners in all cities and towns to pay annually an excess of fire insurance amounting to many millions, made necessary by the presence of saloons.
5. The right to convert a father into a brute, and a husband into a demon, to beat and bruise the half-starved, almost naked wife and children. Shades of the mighty!

Jefferson's definition of personal liberty to the extent that it does not infringe upon the rights of others, is all right, but the right to sell whiskey does infringe upon all and sundry the rights of the good people of the country.

1. The wife has the right to participate in the results of her husband's labors.
2. She has the right to go unbeaten and uncursed to her couch after a day of toil.
3. She has the right to see her children grow up decent, respected members of society, and not to be as they commonly are, where the husband and father frequent saloons, the despised spawn of the disgusting drunkard, their very blood, by heredity, tainted and surcharged with the thirst for strong drink, and a readiness to shed blood.

N. B.—In this discussion of liberty the anti wholly fail to recognize the liberties of women, as too unimportant in any way to be considered. And the rights and liberties of children, with those of their mothers, are counted and treated as of no importance whatever. In fact, nobody has any rights except liquor men and their friends.

Mr. Mills, as was to be expected, speaks of that classic (?) term, "paternalism." It seems to mean, if it means anything, that somebody is governing the people and would be pleased to be their father (the word "paternalism" having come somehow from the Latin word *pater*, which means father). This is an insult to the intelligence of the people. The father idea enters into the monarchical and despotic forms of government, but where the government

idea, so to speak, is that the people are the government, and that the individual men who administer the government are but their agents, carrying out their wishes, it being impossible in the nature of things that the people can administer the government otherwise than by an agency set up in the form of presidentialism. The government in this country is "of the people and for the people." This being so, where does the "paternalism" come in? You see at once that the thought is preposterous and the thing absurd. A people are their own father, and then the silly children are to be made afraid of their father—themselves, forsooth. Well, men have good reasons for being afraid of themselves, lest they should let their baser passions and bodily appetites govern them. And that is just what has been done by a very great many of the less contained, less self-restrained, and the more easily influenced by bad counsel and evil example. And now the people, who are the government, think they ought to do better by themselves and by their neighbors and by posterity; and so they propose to put their heel on the head of the deadliest monster of the ages—the saloon—which threatens the destruction of whatever society holds dear—home, Sabbath and religion. And now we propose, as we govern ourselves, and for ourselves, to do somewhat differently from what we have done in the past. Instead of appointing agents who buy their commissions from us with a part of their blood money and crime to propagate murder, and arson, and rape, and other evils of the fearful brotherhood of these, we will hereafter appoint no such agents. And instead of propagating crimes, by means of which we have heretofore increased sums which are needed for the running of our said agency, the government, but have done so by a tax upon that which represents no legitimately taxable value—for crime and misery are not such—and by causing the poorest and most pathetic and dependent classes of community to pay the taxes not due from them, and which they were in nowise able to pay, we now propose to run the government in an honorable way. By the former methods, wives have gone almost unclad, and have never known the use of a luxury; and little children too young to toil have been made to toil, and have been made to commit crime in their menage, by the very severity of the exactions of this old tax gatherer of ours. We see also, and have seen for a long time, that the country abounds with widows and orphans, and that god men, in no way (except by bad governing) responsible for this state of things are, heavily taxed to support these widows and orphans, and to build penitentiaries for such of the worse and more dangerous class of our criminals as must be shut up. Hereafter property and manhood shall bear the burdens of governments; and the work of creating crime, widowhood and misery under the sanction of law shall no longer disgrace our commonwealth.

The people are rising in their majesty and propose to say by their ballot that an engine, a gin, a trap, shall no longer tax them hundreds of millions of dollars yearly for the benefit of an exclusive class of makers and vendors of poisons. So much for personal liberty and "paternalism."

SOUTHWESTERN UNIVERSITY—AMONG THE RECORDS.

PROF. S. G. SANDELS.

The following statistics which I collected in preparing for the publication of our annual catalogue, are presented in the hope that they will prove interesting to many readers of the *ADVOCATE*. It will be seen that what has been the rule since the opening of the university in 1873, has no exception this year. Each year has been marked by an increase of patronage over the one preceding. The increase this year is quite large, and is all the more gratifying as it is chiefly in the literary departments, the number of special students being smaller than last session. Last year we matriculated 363 students, this year 416. Of this number 267 are in the male department and 149 in the ladies annex. One hundred and fifty-six young men are of collegiate grade, and 111 are in the preparatory school. In the annex there are 78 collegiate students, 55 preparatory and 16 special students in music, art and elocution. To summarize: Of the 416 matriculates, 234 are collegiate, 166 preparatory and 16 special students.

They came from 78 counties of Texas and from other states as follows:

Louisiana, 4; Alabama, 1; Arkansas, 3; Indian Territory, 1; Mexico, 3.

Williamson, the home county excepted; Bell is the banner county of the State, sending 18 students.

Other counties are represented as follows:

Grimes, 8; Falls, 8; Collin, 8; Dallas, 7; Bastrop, 6; Anderson, 6; Fayette, 6; Grayson, 6; Navarro, 5; Harris, 4; Taylor, 4; Travis, 4; McLennan, 4; Denton, 4; Austin, 4; Washington, 4.

The following send three each: Young,

Robertson, Ellis, Brazos, Tarrant, Milam, Colorado, Fort Bend.

The following have two representatives each:

Cherokee, Cass, Leon, Limestone, Hunt, Brazoria, Lamar, Bosque, Johnson, Mitchell, Somerville, Titus, Cooke, Liberty, Llano, Smith, Fannin, Presidio. The conferences are represented as follows:

Northwest Texas, outside of Georgetown, 76; Texas, 59; North Texas, 49; East Texas, 29; West Texas, 17; Mexican Border Mission, 3; German Mission, 1.

Some 45 young ladies and 180 young men do not reside in Georgetown, giving 225 students from abroad.

SOUTHWESTERN UNIVERSITY.

"COME OVER AND HELP US."

Two women with qualifications and experience as teachers and a spirit of consecration to the mission work are needed for Japan. The appeal of Dr. W. R. Lambuth to the Board was urgent. He called for four, but the Board made an appropriation for only two. Who will respond to this appeal? Write to the Secretary of the Board of Missions or to Bishop Wilson.

WEEK OF PRAYER AND SELF-DENIAL. The suggestion of Bishop Galloway made through the press that a week of prayer and self-denial be set apart by the church was endorsed by the Mission Board in the following action:

Resolved, That in view of the pressing need of our missionary work growing out of the expansion of our missionary operations in the several fields occupied by us; and believing that the blessings of the Head of the Church will not be withheld when properly sought by His people, we recommend that the week beginning August 8 and ending August 14, 1887, be observed throughout the church as a week of prayer and self-denial. The money obtained by such denial and by such thank-offerings as may be made in view of the abundant mercies of God in the large increase of membership in the church during the past year shall be applied to meet the existing exigencies.

Pressing exigencies rest upon the church which arrest the enlargement of our mission-work at a time when the hand of God is evidently opening, "great doors and effectual" in every part of the field. The call for help, deep and earnest, comes to us from Japan, Mexico, Brazil, the Indian Reservations, and our great field in the West. Barriers to the work are giving way in every direction, fresh fields are inviting us to enter and occupy, our missionaries are overwhelmed by the demand made on their time and strength. They call for more laborers to enable them to proclaim Christ to the nations who are now, as never before, eager to hear. The Holy Spirit is moving on the hearts of many of the best men in the church, who are ready to consecrate their lives to the spread of the gospel. Like Saul and Barnabas, they are ready to go. Is the church ready to obey the command: "Set these men apart unto the work whereunto I have called them?" There is need of prayer. Christ shrank from no pain and withheld no gift when opening the way of salvation for man. Is the church willing to give one week of self-denial and prayer for missions? God has done great things for us. Our land is prosperous. We have the gospel. Last year seventy-five thousand souls were added to our membership. Have we no thank-offering to lay on the altar?

The Sunday-schools are invited to unite in this week of self-denial and prayer. Let each pastor, superintendent and teacher, press the matter on the hearts of their scholars. A gift from each of our seven hundred thousand Sunday-school children, if given with a prayerful, self-denying and grateful heart, will be as acceptable to God as the widow's mite.

MISSIONARY INFORMATION. In the revised By-laws, under the duties of secretary, is the following:

In order to secure the greatest possible efficiency in the secretary's office as a Bureau of Missions, the secretary shall not be called from his office to attend the annual conferences, except for special reasons. He shall, in co-operation with the presiding elders and pastors, enterprise missionary mass meetings at such times and places as may be deemed most expedient.

One design of this regulation is to secure greater efficiency in the dissemination of missionary intelligence among our people. The growing demand for information respecting the operations of our church in the mission fields is one of the cheering signs of the times. The Board not only relieved the secretary of other duties, but placed at his command increased facilities for the publication of missionary literature. The monthly paper will be continued under the name of the *Missionary Reporter*. Leaflets will be placed at the command of each preacher who will send his address with the postage. For three cents in postage stamps we will send from fifty to one hundred leaflets for gratuitous circulation. We have some on hand, and shall issue them every month.

The secretary would be glad to correspond with the presiding elders and pastors relative to missionary mass-meetings. We hope to enlist our ablest men in this work.

I. G. JOHN, Secretary.

Texas Christian Advocate.

PROHIBITION—CLEAR AWAY THE FOG—JEFFERSONIAN DEMOCRACY.

Certain principles of freedom from the foundation of the American govern- have been regarded axiomatic. The logic of their truthfulness is written on their faces and continues unquestioned. They are not propped up by political oracles, nor are they based upon any conclusions from precedent demonstrations. They stand in the richness and beauty of inalienable natural rights. They cover the whole ground of that residue of liberty that is left to man after he has formed himself into good government. It will prove an unhappy day for any people to infringe principles of liberty that should not be alienated.

The prohibition movement does not propose to infringe on rights and liberty that should be reserved to the citizens. Its advocates behold the effects of intoxicants on society. This is where they plant their batteries. Touching the question in Texas it is the same as in other states. The movement in all places has its foundation in the damage intoxicants are doing to society. Its advocates have caution, prudence and wisdom. They have long been waiting for public sentiment to ripen into that scholarship which devises plans and law that will abate criminality and add largely to the stock of human happiness.

Men honestly differ in their judgment and debate questions of personal liberty. Honest men seek for light, and when they find it they pursue it. Their personal agrandizement, personal profit and personal appetite are discarded in this contest. They find their arguments in the good of society. Such is the cause of honest men—of men who are free men, and to whom is committed the power of making and unmaking both law and government. May it not be asked in the present contest, are not too many considering personal profit and personal appetite as arguments; or if not, are these things influences which give shape to their course. Will any freeman estimate liberty and cast his ballot on so low a plane of conduct? Is that the political culture upon which the State of Texas and our great America build their hope of happiness and security? If so, it is time such citizens were waking out of their dreams—time they were waking to that honor, morality and purity that rise above selfishness and prejudice.

The question of prohibition as proposed, may be resolved into the following question: Are intoxicating liquors a sufficient evil in the State of Texas to take away a citizen's natural liberty to use them as a beverage? This question marks the line and leaves every freeman the choice of sides. Let them hesitate as they look. Let them consider before they decide. Let them discard all motives of personal interest, profit or prejudice. As wise freemen let them decide with a bold regard to the good of society. If society ought to be oppressed and suffer, and for the pleasure there is in drinking, let voters so decide. If society ought to be liberated from the curse with which intoxicants sedit it, then let every freeman rise up and say men shall quit the beverage use of intoxicants.

A citizen incapable of self-government lacks qualification for the incoming civilization and the laws and government that will be induced. Government is a way with a people who are victims of their prejudices, passions and selfishness. When they conquer these they can turn their eyes toward the good of society. In fairness and right judgment they can give their decisions. Passion and selfishness are the relics of a barbarous age. It is impossible that such an age can look qualifiedly on the good of society. The intelligence of the present age has risen through such heavy expenditure it does appear that there should arise a beautiful corresponding fruit. Surely America and Texas should have some virtues besides intelligence in the way of virtuous abstract principle of which to boast. If learning and intelligence do not give a corresponding morality, they have failed to accomplish what the old arguments said they would. If they have failed to make men govern themselves, in which event the proposed constitutional amendment would have been superfluous, there yet remains all necessary protection to society. The incoming civilization will not suffer if the citizen's appetite to true liberty is any more than other disturbing elements. It will give no more heed to the cry "personal liberty!" and "Democracy," than to "sound brass or a tinkling cymbal." Society means to protect itself and to make a beginning at least for the comfort of women and children.

But partyism is in the way. Let the voters of Texas remember they have wives, children and a country as well as party dispositions. Some of us belong to a party that is now studying the good and looking to the welfare of women, children and the general country. If this is Democracy it is well. If not, we shall see to it hereafter. The men who today are laboring to separate Democracy from the prohibition movement, are stabbing and bleeding the thing they so much desire to live. Their fruitful prejudices are doing more than all things else to organize a permanent political prohibition party. The foundation of prohibition is already in the constitution of Texas, in her statute and in the late Galveston platform of Democracy. How came it to cover all this area? By the authority and acts of the Democracy of Texas. Surely Democracy will not blab a way, which when made is undemocratic, will not lay the foundation for a structure which when built is undemocratic, will not provide for a thing which when done is undemocratic. The Freshman boys of the State University can discern the sophistry.

Jeffersonian Democracy! How euphonious! And yet the sound is all there is of it touching the question of state prohibition. Such a battle cry is excusable only in the ignorant stump orator. The recognized statesman can render no apology for its use. An old Roman would despise it in the present issue. There is not a man in America who knows or can give a reasonable conjecture how Jefferson would vote in the present issue were he now living in Texas and knew the effects of intoxicants on Texas society.

There is no sensible man that is not not hold with Jefferson that it is good for a people to be too much governed. Everyone knows that such government would be an infringement of rights that should be reserved to the citizen; that such government would breed restlessness and revolution. But Jefferson and the fathers with him believed in good government. They regarded women and children as factors in representation and protection; that they have equal right with voters in all the virtues growing out of government; that their claims are to be considered in legislation. To disregard their rights and enjoyment, and virtually assume that government is instituted only for men is not Jeffersonian Democracy. It is not the principle that stirred the fathers to battle. If it had been simply a contest for men, the battle would never have been fought. But they loved their hearthstones; they thought of their wives and little ones. They fought the battle for them. It is Jeffersonian Democracy to continue the protection. These are clamoring all over the land and cheering the brave on to battle. They are showing their poverty and broken hearts. If it is not Democracy to look after their interests, we will see to it hereafter.

Wm. Allen. Rock Hill, Texas.

MORE BRUSH TO BE REMOVED.

The fear that some may consider me skeptical concerning "the homely doctrine of human depravity, as the Bible teaches it," calls forth another stroke of my pen. I accept the doctrine of universal depravity as true. I am at a loss to know what was in my previous letter that caused Bro. Hawkins to brand me as a "shrewd polemic." I abhor a polemic spirit in anyone. I wrote for information. I am a seeker after truth. I don't profess to be a linguist. I have nothing at all to boast of. I am a mere boy preacher, but thank God I find in Christ a dear Savior; in God a loving, tender, compassionate Father, and in the Holy Ghost a blessed comforter. In all the scriptural expositions to which I have access, I endeavor to forget the expositor, and become absorbed in the idea advanced; and after the reception of the argument I generally act upon the conviction produced. Bro. Hawkins will doubtless object to this, as it was under a deep conviction of truth, and a desire for light that caused me to write the article so unpleasant to him. The Bible is my guide, and the comments of Mr. Wesley, Dr. Clarke, Bro. (would God I could mean it) Hawkins and others are inestimable helps. When I go to Mr. Wesley I get the deep convictions of his soul; when I inquire of Dr. Clarke I get his learned expositions; but alas! when I seek light from Bro. Hawkins, like an Ethiopian lion, he rises from his lair of extensive research, stamps his foot and raises his great paw of intellectual ability to crush a "son in the gospel" into countless atoms. Should I ever set myself up as a theological fence builder, I will try to drive my stakes deep enough to prevent me from venting myself in unwarranted sarcasm because a poor laborer leans against my fence that may have rest while beholding the "man in the moon." No, Bro. Hawkins has not yet removed the brush. Why does he not refer me to some plain passage of scripture, explaining what I could not understand, instead of quoting from Mr. Wesley and Dr. Clarke? I know what they say, but still I am seeking more light. I do not doubt Dr. Clarke when he says that Adam, with the rudiments of his nature, propagated those of his moral likeness; but that does not prove to my mind that every one is born into the world spiritually dead. Bro. Hawkins does not doubt that "all human beings dying in an infant state" are saved; but he does not tell when they are spiritually resurrected. Do I hear him say at death? If so, from what does he draw his conclusion?

Would it not be just as reasonable to conclude that the first ray of light that welcomes the child into his world is accompanied with the saving grace of God? Or, why not conclude that this grace is bestowed as soon as the child becomes a "living soul"? Now, if Bro. Hawkins can give me any light on this subject it will be thankfully received; and I do trust that he will not be offended and again brand me as a "shrewd polemic" because I refuse to swallow every floating dogma that crosses my path.

J. C. H. MCKNIGHT.

PRAYER

To abstract philosophy there can be no answer to prayer except in regard to spiritual things, upon the hypothesis that an answer in regard to temporal things would imply a miracle which would be a contradiction to the theory of an established order of things. Blind unbelief on the part of many Christian philosophers(?) involves their faith in an absurdity which confounds philosophy itself. For an answer to any prayer, whether in regard to spiritual or temporal things, requires the same stretch of executive clemency outside (to human understanding) of the established order of things, and therefore, if our faith embraces the one (spiritual) side Christian philosophy requires that it should be the other.

With the deistical philosopher blind law controls all physical things, especially with regard to the earth, and therefore, every phenomenon, however strange, must be accounted for by some rule of physics. But he stands aghast as he witnesses the eccentric comet's mad rush at the sun, wheel around it, and then its flight from it with the same velocity with which it came, and thus contradict the laws of attraction and repulsion; and yet he will contend that there can be no miracle, for it would be a contradiction of the established order of things.

Fee! "O consistency thou art a jewel!" God's government is universal over his two realms of spirit and matter, and he is the sole arbiter of the laws by which each is governed, and it is impossible for any sage theist or atheist to prove that a miracle is a contradiction of the established order of things. I am inclined to the contrary opinion—that a miracle is only wonderful and awe-inspiring as evidence of an active, divine administration.

An answer to prayer with regard to spiritual things is a miracle no less than an answer to prayer in regard to temporal things. An answer to prayer at all is a miracle. We have had a good rain. It ceased

raining an hour ago, and the ground is wet six inches deep, which will moisten the earth nearly as many inches more, and give sure relief to the present distress; that such government would breed restlessness and revolution. But Jefferson and the fathers with him believed in good government. They regarded women and children as factors in representation and protection; that they have equal right with voters in all the virtues growing out of government; that their claims are to be considered in legislation. To disregard their rights and enjoyment, and virtually assume that government is instituted only for men is not Jeffersonian Democracy. It is not the principle that stirred the fathers to battle. If it had been simply a contest for men, the battle would never have been fought. But they loved their hearthstones; they thought of their wives and little ones. They fought the battle for them. It is Jeffersonian Democracy to continue the protection. These are clamoring all over the land and cheering the brave on to battle. They are showing their poverty and broken hearts. If it is not Democracy to look after their interests, we will see to it hereafter.

Wm. Allen. Rock Hill, Texas.

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CONSISTENCY SO CALLED.

We must go on to perfection, but never reach it in this life, nor expect to; and if you should realize a pure heart by the grace of God in this life, deny it. Though the Lord should speak to you and say by his spirit, "Now you are clean through the word which was spoken unto you," to be modest, deny it, for fear of being called a fanatic or an enthusiast. The Lord said, concerning Job: "Behold, a perfect man; one that feareth God and escheweth evil." Job should have confessed himself a great sinner instead of maintaining his integrity; then his noble comforters would have agreed with him. We must compromise a part of the truth to avoid criticism, that the doctrine of perfection be not blamed by some one falling from his steadfastness after having publicly confessed the blessing of a pure heart.

LOOKING TO THE FUTURE.

A Circular Letter from Mary M. Cady to her Sister Officers of the State Women's Christian Temperance Union, and to the Presidents and Members of each local W. C. T. U. in Texas. Beloved Sisters: It was my privilege to return to Texas, Feb. 1, and I rejoiced in all the good news of work achieved by our home forces, and was also glad to learn of the instructive convention held by Mrs. Annie M. Palmer, at Denton, and of Mrs. Emma Pow Smith's good service. As Mr. Chapin, of South Carolina, was hindered from visiting us last year, her assistance for three months, this spring, will be of the utmost importance, not only for the instruction of our local societies, and for counsel at the State convention, but also as a mighty force under God, to win the public vote for prohibition.

My sisters, let us aim to do ten times as much next year for temperance as we have ever done in the past. There is need for such energy. If 100,000 men die of drunkenness annually, then a Texas has one twenty-fifth of the people in our country, her share of the loss is four thousand human lives. Will you work to save the lives of 4,000 Texans every year? We have at least one hundred thousand men, whose tipping habits have ruined their business capacities as farmers, railroad men, mechanics, doctors, lawyers, teachers and manufacturers. Such idleness leads to pauperism, which we must prevent. It is estimated that they cost the State a year for every individual is the yearly cost of our people for tobacco and intoxicants. At this rate, Texas loses for these poisonous sixty millions of dollars every year. This sixty millions of yearly loss must be checked.

More than three thousand criminals are now confined in our jails and penitentiaries. Four fifths of them have lost their freedom from strong drink. Texas must cease to receive revenue from the degradation of her people. In view of these appalling facts, let us work diligently to secure constitutional prohibition.

Our Woman's Christian Temperance Union must be more earnest and more skilled in educating the sentiment of the people's own communities and better drilled in securing votes for prohibition than ever they have been in the past. In order that we may work to better advantage during the coming year, I present the following suggestions with the wish that my sisters will as frankly express themselves concerning our mutual interest.

1. Prepare for a very thorough discussion of every branch of our work at the coming annual convention. The program of its business must be so made as to give every delegate a fair opportunity to express her views as well as to hear the opinions of her sisters, on each department of work.

2. Information must be sought by each local society concerning the work of the past year. Most especially should all financial receipts and expenditures be fully and accurately reported. As the treasurer's report for last year, closing May 1, 1886, did not reach Austin in time to be presented to that body, it ought to be printed and with this year's report reach every Texas W. C. T. U. by April 7. Every state superintendent and vice-president should also be informed of our financial status by such a printed report. The delegates must be informed on this question so that their Unions can properly instruct them. Let each member of a local Union seek knowledge concerning the proper management of a local treasury and also to the responsibility of societies concerning contracts made in their name by State officers and State committees. Bring knowledge with you to our yearly council.

3. Every organizer and each local Woman's Christian Temperance Union has felt the need of a printed report of last year's advance, and of the decisions of the Austin convention. No money! no minutes! no light! and we have all walked in darkness. We were ignorant

of our own business. I will cost about \$120 to print 1,200 copies of our annual proceedings. We need 1,200 copies for two millions of people. Will not each of our seventy auxiliaries send up their delegates with their proportion of the cost of the minutes? Our God owns all the money in Texas. He will furnish all that is needed for his cause.

4. In what way can we, as a State Union, best manifest our appreciation of all the work done by our prohibition brothers in Texas? It is not only needful that in our souls we should respect their bravery and self-sacrifice, but also that in some way we should make before the world an undeniable proof of our esteem for them. Sisters, pray over this, for it is a question of Christian Union.

5. I inquire, in the interest of "educating public sentiment," if the Union Signal is read in ten, twenty or thirty families in your community? In every reader of our paper you will find a valiant defense of our cause, and a supporter of our work. Its weekly news cheers and encourages every reader. My observation is that no Union lives long without a club of at least ten subscribers amongst its members and friends. Mrs. Sallie F. Chapin, our superintendent of Southern works, makes the same assertion. Send to the Union Signal, 161 LaSalle street, Chicago, Ill., for a specimen copy, and with prayer and faith canvass your entire community for subscribers.

6. Start a children's temperance society. Have no classes. Besides the president, secretary and treasurer, have an organist, a leader of singing, an elocutionist, and a lady who will give short scientific lectures occupying only ten minutes of the hour. You will need a committee on banners, mottoes, badges and all needful decorations. These officers should be the most cultivated and refined young ladies in your village. They can thus make a noble use of their elegant accomplishments. Sunday afternoon is the best time to hold this meeting and should command the attendance of all your people. Miss Anna Gordon's Prohibition Program (10 cents) and her marching songs for Young Crusaders (10 cents) will instruct you for beginning this work. They are sold at the Union Signal office. Order at once.

7. On the first Thursday in August our people vote for or against the dram shop. In your morning worship with your children remember the cause. Have a weekly or a daily prayer meeting in the home of some pious woman in your town, and like Moses, Aaron and Hur (Ex. xviii 16) pray while our Joshua fight the Amalekites. Gently and courteously beg the vote of every workman for prohibition.

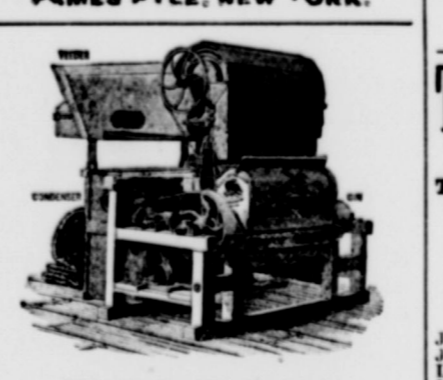
Cheerfully lend your assistance for the music, decorations and even essays and addresses for our campaign meetings. Expect victory for the amendment.

8. Our next State convention is to be held "God willing," in Waco, May 5, 6, and 7. It is in your power, my sisters, to make it the wisest convention that we have ever yet held. Keep a strict account of every branch of your service and report to Miss Annie Homer, corresponding secretary at Denton, during the last week in April. By promptness in this matter you will be fairly reported in the next yearly minutes.

Once more, allow me to repeat that the object of this circular is to awaken interest and investigation, and prepare the way for a most sisterly and judicious annual council.

MARY M. CADY, Vice-Pres. Texas W. C. T. U., SAN ANTONIO, TEX.

JAMES PYLE'S PEARLINE The Great Invention, For Easy Washing, For Hard or Soft, Hot or Cold Water. Without Harm to FABRIC or HANDS, and particularly adapted to Warm Climates. No fading, red or poor results without it. Sold by all Grocers, but beware of imitations. PEARLINE is manufactured only by JAMES PYLE, NEW YORK.



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"EAGLE GIN" Has stood the test for 30 years and gets better every year. Absolutely stands steady. We give away the following prizes: First ginning; never breaks the roll; made entirely of hard wood; good gangler; satisfaction guaranteed.

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American National Bank, Dallas, Texas. Capital, \$200,000. Surplus, \$50,000. W. H. THOMAS, Pres. C. U. SLAUGHTER, V. P.

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The Canadian Government Places Dr. Price's at the head of the entire list. (See report to the COMMISSIONER OF INLAND REVENUE, DEPARTMENT, OTTAWA (seat of government, Canada, April 3rd, 1883))

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- Persons doubting the truthfulness of this can write any of the Chemists named: Prof. R. G. DENIGER, M. D., L. D., Bellevue Medical College, New York; Prof. H. C. WHITE, State Chemist, University Georgia, Athens, Ga.; Prof. R. C. KEIDIE, Late President State Board of Health, Lansing, Mich.; Prof. H. J. SCHLEIFER, Chemical Chemist, St. Louis, Mo.; Now Orleans, La.; Prof. CHARLES E. DWIGHT, Analytical Chemist, Wheeling, W. Va.; Prof. JAMES F. BABCOCK, State Assayer, Boston, Mass.; Dr. ELIAS H. BAILEY, B. S., Chemist to the Dept of Health, Brooklyn, N. Y.; Prof. CURTIS C. HOWARD, M. D., Staring Medical College, Columbus, Ohio; Prof. M. DELFONTE, Analytical Chemist, Chicago, Ill.; Prof. R. S. G. PATON, Late Chemist Health Department, Chicago, Ill.; Prof. JOHN M. O'DOWDY, Mass. Institute of Technology, Boston; Prof. R. A. WITTIKUS, A. M., M. D., University of Buffalo, N. Y.; Prof. A. H. SABIN, State Chemist, Burlington, Vt.; Prof. JOHN BOHLANDER, Jr., A. M., M. D., Prof. Chemistry and Toxicology, College Medicine and Surgery, Cincinnati, O.; Prof. ALFRED WILBER, Prof. Chemistry, Rutgers College, New Brunswick, N. J.; Prof. GEORGE E. BARKER, Prof. Chemistry University of Pennsylvania, Philadelphia, Pa.; Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.; Prof. HEYS & RICE, Prof. Chemistry, Ontario School Pharmacy, Toronto, Canada; Dr. JAMES ALBERT, Chemist at the United States Mint, New Orleans, La.; Prof. EDWARD EVERHART, Prof. Chemistry, University of Texas, Austin, Texas; Prof. E. W. HULL, Prof. Chemistry, University of Colorado, Boulder, Colo.

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Three Years Residence in Dallas. DR. WASSERZUG having had practice and experience for the last 18 years, will undertake no case except he can guarantee a Cure. On all NERVOUS and CHRONIC DISEASES, Catarrh in all its stages, Scruvy Batches of the Skin, Ulcerated Legs, Cancers, Tumors, Skin Diseases of every form, Rheumatism, Sciatica, Gout, Liver Complaint, Asthma, Dysentery, Piles, Fits, all Urinary and Kidney Troubles, Dropsy, Contracted Muscles, Paralysis, Hystreria in Women or Men, Kidney and Liver Complaints. Equally adapted to the relief of similar diseases in stock.

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What Kills Americans.

Fast Living--Reckless Eating--Hard Drinking--Poor Sleeping--Social Jealousy--Political Ambition--Violent Passions--The Race for Money.

The alarming disease of this country is nervous debility and prostration. It goes under many names, but it is essentially the same complaint. Hospitals and private institutions for nervous patients are crowded. The average of life in the United States is decreasing every year. Sudden deaths from nervous collapse among our business, professional and public men are so frequent as scarcely to excite remark. The majority of suicides, committed without apparent reason, or under so-called "depression of spirits," are really prompted by nervous prostration, which is a fruitful source of insanity and crime with all their grief and horror.

These facts are startling. They threaten the very life of the nation. They assail the springs of its power and prosperity. They wreck manhood's strength and woman's usefulness and beauty.

Every one should know the causes. What are they? The answer is easy and terribly plain: Our vicious personal habits; our careless and lawless eating and drinking; the intense mental and physical strain arising from our mad race after money, position and influence; the fears and struggles of poverty; the use of narcotics and stimulants; our fashion of turning day into night and night into day; and, briefly, our desperate willingness to pay any price for an hour's pleasure or success. So we burn life's candle at both ends and fill the lunatic asylums and the graveyards.

The disease from which we suffer and die is, in plain English, Nervous Dyspepsia, as it is seated in the Nerves and in the organs of Digestion, Assimilation and Nutrition. Healthy digestion being impeded or destroyed, the whole body, nerves included, is literally starved; even when there is no emaciation to tell the sad story.

Nervous prostration sends out its warnings:—headache in the morning; a persistent dull heaviness or aching at the base of the brain; wakefulness; loss of appetite and disgust with food; loss of mental energy and interest in ordinary duties and business; restlessness and anxiety without any assignable reason; eruptions; bad breath; foul mucous on the teeth; occasional giddiness; palpitation of the heart; sallowness of the skin; coated tongue and gradual failure of strength and ambition.

The remedy is a total abandonment of the habits and customs which cause the disease in each individual case, and the use of Shaker Extract of Roots (Seigel's Syrup) to cure the mischief already done. This great remedy, prepared by the Shaker Community of Mt. Lebanon, N. Y., is especially adapted to eradicate Nervous Dyspepsia. To do this it acts directly and gently but powerfully upon the disordered stomach, liver and kidneys, restoring their tone and vigor, promoting the secretion of bile, expelling waste matters from the system, and purifying the blood.

Upon the nervous system Shaker Extract (Seigel's Syrup) acts as a safe and wholesome anodyne without the slightest narcotic effect, and then leaves the nerves to regain their natural tone and strength through its wonderful influence upon the function of nutrition.

It is safe to say more nervous dyspepsias have been restored by it from the depths of misery to a fresh enjoyment of life and labor than by any or all other forms of treatment combined.

HIREBROOK BEER
 IMPROVED
 BREWERY
 MADE FROM THE BEST OF THE PUREST MALT AND HOPPING.
 MASON'S FIVE GALLONS OF A DELICIOUS, sparkling beverage, containing strength and purity in its blood. Its purity and wholesomeness is its merit. Sold by druggists and storekeepers everywhere.

\$1000 REWARD For any case of Kidney Troubles, Nervous Debility, Mental and Physical Weakness, that **BOTANIC NERVE BATTERERS** fails to cure. Sold by DRUGGISTS. HANS M.D. CO. IS N. 15th St. (Circulars free).

TEXAS CORRESPONDENCE.

From Six Conferences.

—E. G. Duval, Riverside, Walker county, May 16: We had a good meeting and a good rain here on yesterday. We received three persons into the church, and quite a number new members for the progress of the church. The good Lord is reviving his work all over Dodge circuit. To him be all the glory.

—L. M. Leaton, Johnson City, Blanco county, May 12: Had a good time at Mt. Sharp last Sunday; preached, administered the Lord's supper, and organized the church conference. Our long protracted meeting ended on a Sabbath. The good Lord sent us rain for six hours; now every thing is very much refreshed. Thanks be to his holy name.

—W. M. Shockey, Hallettsville, May 19: We have had good rains in Lavaca county. Crops are looking quite promising, and farmers are in good spirits. But each is scarce indeed. Some, however, say that the money which they got out of the crop will not wake up much of the ready cash. It's cheap.

—J. S. McCarver, Temple, May 18: Everything is prospering here. Fine rains, and God is graciously blessing his people and approving their efforts to honor him. Much to be grateful for. As soon as you get everything working again, only effort is needed to largely increase your circulation.

—R. M. Leaton, Johnson City, May 17: Our second quarterly meeting is just over. Our presiding elder, Bro. Black, was present and did good work for us. The congregation on Sunday was good. Had a refreshing communion service. Hope some good was done in the name of Jesus. On Monday we had another very refreshing rain, and now the crops and grass are growing. Thank God!

—A. H. Brewer, Elmo, May 19: Our section rained in crops and gardens. Last night at dark it began to rain from some irregular clouds; in a short time it began to hail in a light, scattering hail, increasing gradually till it fell in torrents. Stones from the size of an ounce ball to a large marble—say from one-half to three-fourths of an inch in diameter. It fell for half an hour, and then ceased and beat into the ground; gardens destroyed and fruits and grapes beat into jelly. The leaves and tender twigs are all stripped off, and a lot long being severed by a minute hail. I have not seen wheat and oats, but they are ruined.

—T. G. Russell, Bear Hollow: I have been helping Bro. A. G. Nolan in a meeting at this place. Had a glorious time; hardened sinners were mightily wrought on by the Holy Ghost, and some joined the church, and are taking up the cross at once; and how blessed are they who are a power in the land for good. I know not how many were converted. There were seven accessions to the church, and the church was put in working order. Bro. C. W. Elkins also assisted in the meeting; did valuable work. Bro. Nolan is the right man in the right place. He goes out after the old veterans in sin and brings them into the fold of Christ.

—R. A. Jackson, Center, May 3: Last Sunday was a good time for Center Church. Saturday night a goodly number met for prayer-meeting and the writer called in to make an exhortation, and at the close all responded in prayer. Sunday morning—Sunday school with exhortation to study God's word. At 11 o'clock Bro. Palmer, local preacher, preached a telling sermon from Job xli:15. Sunday night the writer was requested to hold the services—a crowded house and the church revived.

—F. M. Sherwood, Marysville, Tex., May 17: We are moving on very well on the Marysville circuit. Second quarterly conference embraced the first Sunday in this month. Bro. M. C. Blackburn, presiding elder, at his post, preached two excellent sermons. Had a most excellent love-feast Sunday evening. The joy of God's salvation was restored unto his people. Number of members received during conference, 13; paid for the support of the ministry, \$215; collected for foreign missions, \$53, and sent to Dr. Kelley, Ladies' Aid Society here, collected \$19 for improvement at the parsonage. We are having plenty of rain. We are working, praying and expecting a revival.

—L. N. Reeves, Thornton, May 2: Last year the farmers made a failure in crops—both corn and oats—throughout the bounds of my circuit, which made it hard on them this year financially. When I came back from conference I confess that I felt a little discouraged, but my wife and I went to work trusting in God and the cause of Christ Jesus. My Lord has prospered his work, which has been greatly revived. Several conversions and several accessions to the church. The missionary work is prospering. My wife has 20 names enrolled who agree to pay 50 cents each. Last night and to-day God has sent us a fine rain, and now I hope we will be able to double our assessment for this year. We have painted our church and called it overhauled. I made an organ and put it in our church. The Sunday-school is in fine condition and improving. The rain has come and we shall look for great things from the hands of God this year.

—B. H. Kiper, Long Prairie: There are no doubt a few readers of the Advocate who would like to hear from this part of Kemp mission. Our preachers have never had any time to give the people of Long Prairie, so that it is a place that has been badly neglected. Our two nearest appointments to Long Prairie are five miles distant. Our time is divided at those places. However, on last Sunday, after preaching at Pyles Prairie in the morning and at Baker Prairie in the evening, at three we went to Long Prairie and preached at night to a large and attentive congregation. We had a good meeting. The Lord was with us in convicting power. At the conclusion of the sermon fifteen came forward to be prayed for; some of which were middle-aged. Oh, how we did want to stay longer with this people, but could not. Bro. E. F. Curtis, one of our local preachers, lives in this neighborhood and is doing great good preaching to this people. May the Lord bless you, Bro. Curtis, in your work. We found the people of Long Prairie a church-going people.

—Geo. R. Hughes, Carthage, May 13: Our second quarterly conference over. Bro. Walter B. Patterson, our new and wide-awake presiding elder, on hand. In the spirit of the work, he preaches with power and is a soul-stirrer. He presides with dignity. Bro. P. is a young man, but in the right places. He suits this preacher and people. We are all well pleased with him. We had a good turnout of officials. Our people care for their preachers. About 1500 reported this quarter. Liberal assessments made also. We are getting along well spiritually. Have some good meetings, good conversions, and the best of all; the Lord is with us. This time is not far distant when Carthage circuit will be one of the best, and we expect for it to show up this fall. I don't know how this people are pleased with their preacher, but this I do know, this preacher is well pleased with his people. We are working and praying for the glory of the Lord. Good luck to the Advocate.

—D. C. Robinson, Japonica, Kerr county: Bro. W. H. Lowery was appointed to burgam mission. His health failed and he left. We do not know what has been his fate. He started for his father's home in Florida in December, and we have not heard from him since. His place being vacant at the first

quarterly meeting, the presiding elder employed me to take this work and make the best of it could; so leaving my plow in the field, as will and a desire to do good. It was my fortune the first appointment I preached to a man and his wife who had not heard a sermon before in five years, and making my acquaintance constrained me to go home with them and break bread. Another who claimed to be a Methodist, but had not heard a Methodist preacher before in about four years, seemed glad that "the poor had the gospel preached unto them." My work extends over a territory of about forty miles, and I preach twice every Sabbath to congregations which, though small, are very attentive and appreciative. On this work we have no church house and only one organized society of about twelve members. At four other appointments I have found at each three members, whom I sign to organize into societies under the promised presence of our Savior, who says: "Where two or three are gathered together in my name, there I am." I found a good many who were Methodists, and have waited so long for a pastor that they have taken refuge under the wings of other denominations, and are in the habit of attending their churches, and one which any city might be proud of.

The opening service of the reunion was conducted by Rev. Dr. James Mackey, presiding elder of the day-town district, at 9:30 a. m. At 11 a. m. the church was crowded to its utmost capacity, and Rev. Thos. Stanford preached a sermon which was intended for the old members of the congregation. His text was from the Psalms lxxi:9: "Cast me not off in the time of old age, for sake me not when my strength faileth." His sermon was a powerful one, and it struck his hearers like coming from one inspired for the occasion. At noon a large number of people spread the dining-tables in the church, and everyone was invited to partake. The dinner was greatly enjoyed by all.

At 5 o'clock this afternoon communion was administered by H. W. Wells, presiding elder. G. Connor, D. D., will preach to-night. The following visiting ministers are in attendance: Revs. J. Fred Cox, Abilene; James Mackey, Georgetown; M. H. Wells, Galveston; W. G. Connor, Georgetown; C. W. Daniel, Cisco; J. E. Nelson, Burnet; Thos. Wright, presiding elder, Fort Worth district; John Carpenter, Belton; John S. McCarver, Georgetown; S. A. Cravens, Thos. Stanford, C. C. McElroy, presiding elder, E. L. Armstrong, Waco.—Waco Daily.

THE DIRTY ROPE.
 Sometime about the year 1870, a goodly congregation assembled at a church in L. in Eastern Pennsylvania. They had gathered from the region around to listen to an able minister, Isaac P. —, who, though devoted to the work of the gospel, was also a man of business, and kept a country store, by which he supplied the varied wants of the surrounding population.

On this occasion, when the congregation had assembled, a sister of the preacher, Mrs. L., a person of much intelligence, but subject to occasional attacks of mental disorder, came into the meeting-house, with a long dirty rope. Walking down in front of the pulpit where her brother was, she laid the rope on the table before him, and turning to the congregation, said: "Friends, this is a very dirty rope, but it is to hang a very dirty man. It is to hang Isaac P. —. He preaches the gospel, but he sells tobacco. Now he has got so stop selling tobacco, or he does not preach here to-day." We need not say that this address produced a sensation. The speaker had often expostulated with her brother on the tobacco question, but had never been able to persuade him to abandon the traffic; but this testimony did the work. Isaac P. — left the house. He did not preach that day. He was sorely grieved at the publicity of the incident, but he stopped selling tobacco; and to the day of his death would not deal in the dirty stuff. Which is the worst, to sell tobacco or to use it? Are the good ministers who profess to be hung—just a little—with a dirty rope?—The Signifier.

METHODIST REUNION AT WACO.

A reunion of the ex-presiding elders, ex-pastors and members of the Fifth Street Methodist Church was held to-day. The day dawned bright and beautiful, and early in the morning a large number of members of the church, ladies, gentlemen and children were seen wending their way toward the church with baskets which contained their dinners, as they intended to remain on the grounds all day. A large tent was pitched in the yard in front of the church, and this made shade for several hundred persons who ate their dinners there.

The reunion was gotten up for the purpose of calling all the old members together, and joining in praising God and enjoying a love-feast. It was attended by a number of ex-presiding elders, pastors and members from different parts of the State, and was a real joyful occasion for them to meet old friends whom they had not seen before in years, and talk with them about old times and the early days of pioneer life.

The oldest ministers in attendance were Father N. A. Cravens and Father Thomas Stanford. Father Cravens has never been a pastor of the Waco church, but he joined in the festivities of the day. He was licensed to preach by the Kentucky Conference M. E. Church, in 1825, and preached his first sermon at a camp-meeting of the Haystack, Va. Father Cravens is now an old and feeble man, but his faith has grown stronger with the length of his years.

Father Stanford preached his first sermon at Crowley's Ridge, Green county, Arkansas, in 1829. Father Stanford is a hale, hearty looking old man, and one of the most worthy citizens of McLennan county. He was one of the pioneer preachers of Texas, and can look back over his past life and see the result of the good seed sown years ago. The Day hopes to see the grand old man live many years, and that each declining year may bring to him golden memories of the past.

The oldest living member of the church is Capt. N. T. Sneed, whose name appears first on the roll; his mother's name, Mrs. Mary D. Sneed, appears next; both of them joined the church in 1821. We were glad to see them at the reunion to-day. Mrs. Mary Linkenauer appears next on the roll, and Mrs. Harriet V. Talley next; the former joined the church in 1827 and the latter in 1831.

The first Methodist Church was organized in Waco in 1829 with fifteen members. Waco was then in the Springfield district, and Rev. Joseph P. Sneed was the circuit rider. He preached in a log cabin which stood down near the bank of the Brazos river at the foot of Jackson street. After he preached the sermon he slept on his saddle blanket under a tree, and he said when he awoke during the night he could hear wolves howling all around him. Uncle Joseph Sneed, as he was then called, has gone home many years ago. The first Methodist elder of the Waco district was Rev. Mordecai Yell; he is now living in the southern part of the State, but was unable to be present at the reunion to-day. The names of the former pastors who were in charge of the Waco church are in the following rotation: George Thibeau, 1829-34; Pleasant

Yell, 1835; Lewis Whipple, 1836; F. C. Whipple, 1837-39; C. Littlejohn, 1840; Robert Alexander, 1841; Wm. McK. Lambdin, 1842-45; A. Mizell, 1846-49; Wm. McK. Lambdin, 1850-53; Jno. Carpenter, 1854; Thos. Stanford, 1855-71; W. R. Sloan, 1872-74; Thos. Stanford, 1875-78; M. H. Wells, 1879-83; J. D. Shaw, 1884-85; James Mackey, 1886-88; Horace Bishop, 1889, and who is the present pastor. Some of the pastors named above have also been presiding elders of the Waco district.

The growth of the church has been steady from the day of its organization, and Rev. Horace Bishop in his last report makes the following showing:

There are at present 477 members—181 males, 296 females, of whom 121 are under 21 years of age. Of these 238 joined this church by letter, 219 by profession of faith; 2 have been members 35 years; 1, 34 years; 3, 32 years; 2, 31 years; 1, 30 years; 4, 29 years; 3, 28 years; 4, 27 years; 4, 26 years; 1, 25 years; 2, 23 years; 6, 20 years; 5, 19 years; 2, 18 years; 5, 17 years; 6, 16 years; 9, 15 years; 15, 14 years; 6, 13 years; 5, 12 years; 14, 11 years; 21, 10 years; and 33, 5 years or more.

Besides the structure at the corner of Jackson and Fifth streets, the church owns a tract of chapel and two lots of ground at the corner of Morrow and Eleventh streets. The corner stone of the Fifth Street Church, was laid in 1829 by W. H. Wells, presiding elder, building committee and W. C. Dodson was the architect. The church is one of the most commodious and substantial in Texas, and one which any city might be proud of.

The opening service of the reunion was conducted by Rev. Dr. James Mackey, presiding elder of the day-town district, at 9:30 a. m. At 11 a. m. the church was crowded to its utmost capacity, and Rev. Thos. Stanford preached a sermon which was intended for the old members of the congregation. His text was from the Psalms lxxi:9: "Cast me not off in the time of old age, for sake me not when my strength faileth." His sermon was a powerful one, and it struck his hearers like coming from one inspired for the occasion. At noon a large number of people spread the dining-tables in the church, and everyone was invited to partake. The dinner was greatly enjoyed by all.

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ITINERARY.

April 21, about 9 o'clock p. m., I said goodbye to loved ones (wife and father-in-law), and left our quiet little home on the east bank of the Guadalupe, seven miles below Cuero, westward bound. Stayed that night with Bro. Martindale, in Cuero. He is one of the stiffs of the church here; found him confined to his bed, having been seriously hurt in a momentary, desperate effort to save a man from trouble in the future, but the loss was greater than the gain could have been. Well, so it is, because we can't see the future as we can the past we make mistakes and suffer for them. Here I learned that Bro. S. G. Shaw, pastor of the church at Cuero, was at San Antonio's rest; he is still there unable to come home. At Kennedy, junction of the S. A. & P. railroad, I met Bro. Deets, presiding elder of Victoria district. He had been to San Antonio to see Bro. Shaw. He looks after his preachers; the work is prospering in his hands; all the power of his vigorous physical and mental manhood are consecrated to the ministry of the glorious gospel of Christ. Bro. C. E. Statham, preacher in charge of Lagarto circuit, met me at Pettus and carried me to his home at Oakville. There I met Bro. Alanson Brown, presiding elder of Corpus Christi district. Bro. Brown is in feeble health, but is meeting all his appointments and is very active over his district. Friday morning we—Statham and family, Bro. Newberry, steward and his wife, Bro. Robinson, local preacher, Bro. Brown and I—rolled out for Tilden, thirty miles west, the seat of the second quarterly meeting on Lagarto circuit. I was honored with a seat in the buggy with the presiding elder, Bro. Brown was all the way on a sharp lookout, not for Indians, as he suggested would have been some years ago, but for cats-tails, or he does not preach here to-day. We need not say that this address produced a sensation. The speaker had often expostulated with her brother on the tobacco question, but had never been able to persuade him to abandon the traffic; but this testimony did the work. Isaac P. — left the house. He did not preach that day. He was sorely grieved at the publicity of the incident, but he stopped selling tobacco; and to the day of his death would not deal in the dirty stuff. Which is the worst, to sell tobacco or to use it? Are the good ministers who profess to be hung—just a little—with a dirty rope?—The Signifier.

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many other evils. The vice of the church has often been heard in condemnation of the saloon. In view of these facts, it cannot be that the church is an uninterested spectator of the contest now progressing in which the issue is, constitutional and state prohibition of the liquor traffic.

CHILDREN'S DAY

Cedar Creek Church, Belton Circuit. Marshall McIlhenny, in answer to an invitation from the pastor, Rev. Samuel Morris, the writer spent "children's day" at Cedar Creek Church, Belton Circuit.

tor's smiling salutations and approbations of children should not be feigned, smiling from the teeth out, but warm, genuine, from the depths of a pure, loving heart.

Children's Day at Lorena was observed in connection with the Waco District Conference in session at that place. The day began with a service at 10 o'clock in the morning.

W. H. LeFevre: We observed Children's Day; had a delightful time, good singing, good speaking by the school.

B. H. Kiper: Kemp mission has only one Sunday-school where our church literature is used. There are four Sunday-schools on the work, three of which are union schools.

What you need is a medicine which is pure, efficient, reliable. Such is Hood's Sarsaparilla. It possesses peculiar curative powers.

UNANSWERED LETTERS. May 25.—B. R. Bolton, sub; Lacy Boone, sub; Albert Little, sub; E. H. Goodwin, sub; J. Woodson, sub; D. C. Cullen, sub; W. H. Ards, sub; J. J. Davis, sub; J. Harris, sub; W. Murphy, sub; Geo. S. Wyatt, sub; W. G. Nelms, sub; Fred L. Allen, sub; W. M. Walmsley, sub; J. N. S. Davis, sub; R. A. Hill, sub; J. Minnis, sub; W. E. Reeder, sub; G. W. Swafford, sub; F. M. Whitburn, sub; J. D. Whitehead, sub; R. Lane, sub; B. H. Kiper, sub; W. D. Davis, sub; J. H. H. Bolton, sub; E. R. Lorge, sub; R. L. Averill, sub; J. E. Green, sub; J. W. Kizzier, sub; J. H. Reynolds, sub; C. D. Davis, sub; J. K. Lane, sub; J. A. Smith, sub; J. S. Murray, Jr., change made; J. W. Murphy, sub; Wm. A. Edwards, sub; J. F. Sherwood, sub.

Southwestern University - Commencement Calendar, 1887. May 30-Closing examination begins. May 31-3 p. m., prize contest in elocution by preparatory school of Ladies' Annex; 8 p. m., prize declamation, preparatory school of University.

Do Not Fail to read, in another column of the ADVOCATE, the advertisement of the Summer Normal and Preparatory School, at Centenary College, Lumberton, Texas, and send for a circular.

CHURCH NOTICES. Abilene District Conference. The Abilene District Conference will open Friday, July 1, and hold four days. Annual sermon by Rev. John A. Walker, of Albany station Friday, at 8 o'clock. Brethren are urged to attend by Rev. J. A. Hyder, Abilene, Texas, for information of committee of arrangements.

WOODLAND, May 21. The regular annual camp-meeting for Woodland circuit will begin at Woodland on August 5, 1887. Ministerial brethren, etc., are cordially invited.

Waco District Conference. The Waco District Conference Missionary Association will be held on Thursday and Friday, July 1 and 2, at Cedar Creek Church, Belton Circuit.

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VEGETABLE PAIN DESTROYER. FOR Sick Headache, Biliousness, Constipation. The sore Dyspeptic people feel, however light may be their meal.

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REWARD! For Mental and Physical Weakness, Nervous Debility, NERVOUS DEBILITY, HEADACHE, BRUISES, SORES, HERB MED. CO., 15 N. 11th St., Phila., Pa. Circulars free.

REV. HENRY WARD BEECHER'S. 7040 Acres \$7000 Cash FOR SALE. Leon Springs Ranch ten miles west of Fort Stockton, in Pecos county, Texas.

SUMMER NORMAL. Preparatory School. Centenary College. Lumberton, Texas.

Dallas City Property. We are offering the following bargains for a few days.

MURPHY & BOLANZ. REAL ESTATE Collecting Agents. No. 751 Main St., Head of Martin St., DALLAS, TEXAS.

HENRY LINDENMEYER. PAPER WARE HOUSE. Nos. 15 and 17 Beekman St., NEW YORK.

J. K. HAWES. BABY CARRIAGES. Ever shown in the State. Also Full Line Bed-Room Sets, Parlor and Dining-Room Sets.

DITSON & CO'S. Sunday School Music. ranks with the very best, and no Sunday School management should adopt a new singing book without carefully examining ours.

SONGS OF PROMISE. 35 cts., \$1.00 per doz. Singing on the Way (per doz.) by Mrs. Jewett, ably assisted by Dr. Holbrook.

SONG WORSHIP. O. Emerson and W. F. Sherwin, both celebrated composers, composers and authors of the latter well-known as having had charge of the music at many Chautauque meetings.

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"I am almost dead from house-hunting," wearily sighed Mrs. Gossip. "What do you want with a house?"

Testimonials from persons who have been cured by a medicine...

An heiress of Oakland, Cal., believing that she would be more interesting to the world at large if she became a widow...

FROM OKLAHOMA. COOKE CO., TEXAS, Sept. 25, 1886. Messrs. Morley Bros., St. Louis, Mo.

"My dear, if you don't quit annoying me I shall really have to move to Mexico, to know a Washington man to his acquaintance."

Hall's Vegetable Sulfur Hair Renewer is becoming a universal favorite for restoring gray hair to its original color...

The clergy in and around Boston have generally promised their support to the movement for a Saturday half-holiday...

A MARVEL OF successful combination is Morley's Oriental Scented Toilet Soap...

"Dearest," said a fond but practical lover, after the wedding has been set, "can you—or do you know how to sweep?"

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff.

If the Czar wishes to prolong his life he should introduce rowing to his favorites in the Russian colleges...

Mr. F. E. Hush, Adrian, N. Y., says: "My father was very lame with rheumatism. Now after using St. Jacobs Oil he is no longer so lame."

Omaha Man—"I don't think you ought to sit on the same sofa with Mr. De Lome when he calls to see you for the night."

For Piles, blind, itching or itching, Piso's Extract is the best remedy known.

Mrs. Cleveland has succeeded in establishing one custom in Washington which is rightly appreciated...

Doctor, what is good for Spring Fever? Take a bottle of Morley's T-X-S Cordial.

So it is, but the ingredients of Morley's T-X-S Cordial are printed on the wrapper. I know it to be good, for I have tried it myself.

Mr. Joseph Jefferson says he has visited but one place where the people did not seem to appreciate his acting. That place was Reading, Pa.

Often need some safe cathartic and tonic to avert approaching cholera, or to relieve colic, headache, sick stomach, indigestion, dyspepsia and the complaints incident to childhood.

Consumption Surely Cured. Please inform your readers that I have a positive remedy for the above named disease.

Kentucky Doctor—"I have examined that guest of yours carefully, and can see no signs of insanity in him."

The astronomical congress, at its sitting in Paris, adopted the inclusion of its committee relative to the methods to be employed to obtain a photographic chart of the heavens.

England is doubtless the centre of civilization—at least, according to English ideas...

Florida, "The Land of Flowers," is a paradise for the invalid, and the "Fountain of Youth" was once thought to be hid in one of its forest glades.

The Pickett monument will, therefore, be erected in Holyrod Park, Richmond. Of the refusal to allow the monument to be placed on Cemetery Hill...

I had been troubled with an "all broke up" or "don't-care-if-I-live-or-die" feeling. Had but little appetite, and what I did eat distressed me, or did me little good.

At Hieber, Lassen county, Cal., resides Mr. Thomas P. Ford, who writes: "I can truthfully say I have used St. Jacobs Oil in my remedy for years, and find it a never failing remedy for all painful complaints."

There are not a few remarkable baptismal names among the members of the Fifth Congress; such, for instance, as Adoniram, Jehu, Hillary, Kante, Beriah, Welty, and Cherubino.

Whips. Coach, buggy and riding from \$10 to \$150.00. Eggs' Cocoa, Baker's Bromo Chocolates, etc.

Dr. B. A. Pope, formerly of New Orleans, late of Galveston. Practice confined to diseases of the eye, ear, nose and throat.

The Chickering Piano. At C. H. Edwards', 735 & 735 Main St., Dallas, Texas.

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Cameron, Mo., is said to be the only place in the United States where the ceremony of baptism is performed in the open air.

Who Knows Its Value? This is a fair question in regard to anything, and as to "Oxygenated" it may have the complete sort of an answer...

Omaha Man—"See here, why don't you sprinkle in front of my house?" Street Sprinkler—"Because you refused to pay your water bill."

Daughters, Wives and Mothers. Sold for Pamphlet on Female Diseases; mailed free, securely sealed, Dr. J. B. Marsh, Utica, N. Y.

A plebiscite on the question of the liquor traffic was recently taken in Glasgow and its suburbs. There were 72,246 householders in favor of the people having complete control of the liquor traffic...

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Plan of Episcopal Visitations for 1887-8. 1st DISTRICT—BISHOP BENDIS. July 2-Deer Creek Conf., Las Vegas, N. Mex.

2nd DISTRICT—BISHOP HARGROVE. Aug 10-Columbia Conf., Corvallis, Or. Sept 28-Seattle Conf., San Francisco, Cal.

3rd DISTRICT—BISHOP GRANSBERRY. July -Brazil Miss Conf., Rio, Brazil. Sept -West Miss Conf., Vancouver, W. Va.

4th DISTRICT—BISHOP GALLOWAY. Oct. 5-Western Co. Conf., Council Grove, Kas. Oct. 12-Houston Miss., Houston, Tex.

5th DISTRICT—BISHOP McVAY. Oct. 5-North Ala. Conf., Tusca, Ala. Nov. 2-Nor Miss., W. Ohio, Miss.

6th DISTRICT—BISHOP KEY. Nov. 16-Virginia Conf., Fairfax, Va. Dec. 14-Florida Conf., Ft. Worth, N. C.

SAN AUGUSTINE DISTRICT—THIRD ROUND. Nacogdoches and Timpan at Timpan June 15, 20. August 5-At Union, June 25, 29.

BROWNWOOD DISTRICT—THIRD ROUND. Thirty miles at Brownwood, June 2. Brownwood District Conference will be held on July 9, 9 o'clock a. m. in Hamilton, Brownwood, and will be continued for two days on the second day of June.

GALVESTON DISTRICT—THIRD ROUND. Richmond, at Cleveland, June 2. Houston, McKee St., June 4, 5. Galveston, at Cleveland, June 2, 3.

SAN ANGELO DISTRICT—THIRD ROUND. San Angelo, June 1st Sun in June. Sherman, June 2nd Sun in June. Sherman, June 2nd Sun in June.

SULPHUR SPRINGS DIST—THIRD ROUND. Greysville, June 11, 12. Black Jack, at Twin Oaks, June 15, 16. Black Jack, at Oak Hill, June 25, 26.

GRANDBURY DISTRICT—THIRD ROUND. Grandbury, June 11, 12. Thorpe Springs, June 11, 12. Aton and Aton, June 1st Sun in June.

STEPHENVILLE DISTRICT—THIRD ROUND. Crawford, at Valley Mills, June 1st Sun in June. Crawford, at Valley Mills, June 1st Sun in June.

WAXAHACHIE DISTRICT—THIRD ROUND. Rice Oak, at Heath, at Session's school, June 4, 5. Rice Oak, at Heath, at Session's school, June 4, 5.

ABILENE DISTRICT—THIRD ROUND. Big Springs, June 1st Sun in June. Big Springs, June 1st Sun in June.

SHERMAN DISTRICT—THIRD ROUND. Sherman, June 1st Sun in June. Sherman, June 1st Sun in June.

VICTORIA DISTRICT—THIRD ROUND. Victoria, June 1st Sun in June. Victoria, June 1st Sun in June.

CHURCH NOTICES. Grace Episcopal Church, Dallas, Tex. Communion on Sunday, June 6, 9 o'clock a. m.

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GAINESVILLE DISTRICT—SECOND ROUND. Denton, June 4, 5. Denton, June 4, 5.

WACO DISTRICT—SECOND ROUND. Corsicana, June 4, 5. Corsicana, June 4, 5.

ABILENE DISTRICT—SECOND ROUND. Dickens, June 1st Sun in June. Dickens, June 1st Sun in June.

ATLANTA DISTRICT—SECOND ROUND. West Point, June 4, 5. West Point, June 4, 5.

CALVERT DISTRICT—SECOND ROUND. Buffalo, at E. g. Lake, June 11, 12. Buffalo, at E. g. Lake, June 11, 12.

PALES DISTRICT—SECOND ROUND. Rusk, at Atty, June 4, 5. Palestine, at Parker's Chapel, June 11, 12.

SULPHUR SPRINGS DIST—SECOND ROUND. Palestine, at Parker's Chapel, June 11, 12. Sulphur Springs, June 11, 12.

TYLER DISTRICT—SECOND ROUND. Tyler, at Tyler, June 11-12. Tyler, at Tyler, June 11-12.

BEAUMONT DISTRICT—SECOND ROUND. Liberty, June 4, 5. Liberty, June 4, 5.

PARIS DISTRICT—THIRD ROUND. Blossom Prairie, June 1st Sun in June. Blossom Prairie, June 1st Sun in June.

TERRILL DISTRICT—THIRD ROUND. Farmersville, June 4, 5. Farmersville, June 4, 5.

WEATHERFORD DISTRICT—THIRD ROUND. Mobeetie, June 4, 5. Mobeetie, June 4, 5.

HUNTSVILLE DISTRICT—SECOND ROUND. Spring Creek, at Rockley, June 11, 12. Spring Creek, at Rockley, June 11, 12.

PALESTINE DISTRICT—THIRD ROUND. Palestine, at Parker's Chapel, June 11, 12. Palestine, at Parker's Chapel, June 11, 12.

MARSHALL DISTRICT—THIRD ROUND. Harrison, June 11, 12. Harrison, June 11, 12.

STEPHENVILLE DISTRICT—THIRD ROUND. Crawford, at Valley Mills, June 1st Sun in June. Crawford, at Valley Mills, June 1st Sun in June.

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CHURCH NOTICES. Grace Episcopal Church, Dallas, Tex. Communion on Sunday, June 6, 9 o'clock a. m.

MASON & HAMLIN ORGANS. Highest Honors at All Great World's Exhibitions since 1867.

MASON & HAMLIN ORGAN & PIANO CO., BOSTON, NEW YORK, CHICAGO. 5000 Book Agents Wanted to Sell THE LIFE OF BEECHER.

Man Wanted. Agents Wanted to Sell SAM JONES' SERMONS. Agents Wanted to Sell SAM JONES' SERMONS.

OPPIUM MORPHINE HABIT. REMEDY CO., LAFAYETTE, IND. Agents Wanted to Sell SAM JONES' SERMONS.

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Texas Christian Advocate

GENERAL NEWS

Over the State. Quite an excitement prevails in Plano over minerals.

Twenty-two passenger trains arrive and depart daily at Denton.

Mculloch county flockmasters say sheep will average nine pounds this season.

Mexia has a new weekly paper, the Democrat, making three for the town. Mexia ought to boom.

Fort Worth has organized a bureau to encourage manufacturing in the city, and to promote the interests of agriculture in the county.

Corsicana public schools lose and the Dallas gain the services of Prof. J. T. Hand as superintendent. Dallas is certainly to be congratulated.

The convocation of the missionary jurisdiction of the Episcopal Church for this, the northern diocese of Texas, commenced in Dallas the past week.

DENTON, May 26.—The Sunday School convention of this county, which has been in session in this city for the last week, adjourned last night. It was well attended.

Telephone connection has been completed from the exchange in Marshall with Henson's Springs, giving connection with Shreveport, Jefferson, Longview and other places.

SAN ANGELO.—Wool market very active. Sales past week 900 bales, which sold at from 16 to 17 1/2 cents. Seven hundred and sixty thousand pounds of wool received up to date.

The old telegraph line between Baird, Coleman and Brownwood, formerly used to transmit government messages, has been purchased by the Bell Telephone Company, which has put the line in operation as a telephone line.

The Waxahachie District Sunday-school Convention closed May 25 after an interesting and profitable session of two days. More than twenty schools were represented in the convention with a scholarship of over 1,000.

Texas has made a good record at the national encampment. The Belknap Rifles in the competitive drill May 27, did the State credit.

In the competition for first, second and third prize to the best drilled soldier, Herman Staacke, of the San Antonio Rifles, drew the first prize.

Sherman special to Dallas News: "Charles Davis, a well known and generally liked farmer, who lives just north of this city, while standing on the court plaza about 2 o'clock, was suddenly stricken blind and has not yet recovered his eyesight. This is the first attack of the kind and was totally unexpected."

The barbers of Dallas are not pleased with the law permitting barber shops to remain open until 10 a. m., on Sunday. They have organized a union with a view to united effort to induce all shops to close. Hurrah for the barbers. It is a natural protest against a barbarous law.

The millers of North Texas assembled in Dallas and formed an association May 27. The meeting was held at Todd mills, and W. C. Howard, of this city, was elected president.

Mr. Lewis, of Weatherford, vice-president, and Frank M. Coker, of this city, secretary. The question of forming a Mutual Insurance Company was discussed at some length. The present outlook for what was decided the best for years past.

HOUSTON, Texas, May 26.—Advices have been received from Gen. D. S. Stanley, United States Army, commanding the department of Texas, to the effect that the following officers had been appointed to act as judges of the competitive drills at the encampment in this city next month: Lieut. J. B. Hickey, Eighth Cavalry; Lieut. Eugene Cushman, Sixteenth Infantry; Lieut. D. J. Rumbaugh, Third Artillery.

The Color Line. WASHINGTON, May 25.—The color line trouble cropped out as an incident in today's parade. After the ambulance of the Red Cross Society, which brought up the rear of the parade, had passed the reviewing stand the crowd thought that the procession was over, as no other organizations were in sight, and closed in upon the ambulance after the fashion of crowds at street parades.

A minute later the Crooksburg Southerners and the Memphis Zouaves passed the stand like a separate contingent. They had deliberately fallen out of line. They were reviled by the president, and after marching to the corner of Fourteenth street and the avenue, they turned down Fourteenth and marched around the reservation opposite the old pension office and back to Willard's Hotel and then to camp.

Capt. Searies, of the Southerners, when asked why his company had dropped out of the parade, said: "It is all on account of the company of 'niggers' which marched in front of us. When the question was raised as to allowing colored companies in the drill I wrote to Secretary DeLeon and asked him if we were expected to parade or do guard duty or associate in any way with those we considered to be below us in the social scale. Mr. DeLeon wrote back that we would not be associated in any way with the colored troops, and it was on this assurance that we came to the drill. Before we left home the people reminded us that we were Southerners and represented Vicksburg, and of course we must not let ourselves be placed on an equal with a negro. Yesterday a colored company drilled before us. We did not mind that, but when it comes to placing them right before us, then we objected. We spoke to Major Sheffield, commanding our division, about it, and he went to Gen. Auger, but as nothing was done about it we decided to drop out, and the Memphis Zouaves followed us. We could not let the President of the United States see us placed on an equality with negroes." Capt. Jeffrey, of the Memphis Zouaves, corroborated Capt. Searies. The objectionable colored troops immediately ahead of the Southerners when the line first advanced were the two colored companies of the Virginia State troops.

The Missouri Pacific the Friend to Shippers. The Missouri Pacific transported a trainload of cattle from Grandview, Texas, to Chicago in fifty-four hours and five minutes, of which fourteen hours and thirty minutes were consumed in feeding and resting. The actual running time was therefore thirty-nine hours and thirty-five minutes, for 750 miles, or nineteen miles per hour. The cattle were shipped Friday, May 29.

IMPORTANT. When visiting New York City, save Baggage Express and Carriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot.

1,000 Handsomely Furnished Rooms at \$1 and upwards per day. European Plan. Elevators, and all Modern Conveniences. Restaurants supplied with the best. Horse cars, stages and elevated railroad to all depots. You can live better for less money at the Grand Union Hotel than at any other first-class hotel in the City.

A Volunteer Census of the Churches.

The census of religious denominations in 1880 is not yet out. The New York Independent has made up a census from the reports of various churches. In the subjoined exhibit the Roman Catholic figures for communicants are estimated on the basis of 7,000,000 Catholic population, on the ratio found to obtain in other denominations of communicants to population of 1 to 177:

Churches.	Min. isters.	Commu- nants.
1. Methodists.....	47,362	29,493
2. Roman Catholics.....	3,919	7,000,000
3. Baptists.....	49,854	27,889
4. Presbyterians.....	12,808	9,429
5. Lutherans.....	7,255	3,599
6. Congregationalists.....	4,227	4,000
7. Episcopalians.....	4,224	3,865

All branches of Baptists, Presbyterians and Lutherans are included under those names. With Episcopalians are counted Reformed Episcopalians. A classification of the denominations according to polity or form of church government is given separately. There are three classes into which all denominations may be distributed—the Episcopal, Congregational and Presbyterian. But there is some difficulty here. The Lutherans, it has been observed by the New York Times, claim to be Congregationalists; but they give their synods functions which make them really Presbyterian in government. The Methodists have bishops, and claimed originally to be independent in church government, but the acts and decisions of their conferences are binding upon their churches, and their bishops are simply pastors. They are therefore classed as Presbyterian. The Methodists are represented in each of the classes, though the great bulk of them are under the Episcopal form of government. Under the Congregational form of government are the Adventists, Baptists, Congregationalists, Friends and others; under the Episcopal, Methodists, Roman Catholics, Episcopalians and Moravians. The results are as follows:

MEMBERS.	MINISTERS.
Episcopal polity.....	8,787,783
Congregational polity.....	4,229,412
Presbyterian polity.....	2,710,622

MEMBERS.	MINISTERS.
Episcopal polity.....	38,985
Congregational polity.....	34,911
Presbyterian polity.....	18,111

The total of communicants, deducting the 7,000,000 Catholic population, is 12,018,977, which is given as representing the Protestantism of the United States.

Earthquakes.

CITY OF MEXICO, May 25.—A heavy earthquake shock took place throughout the valley and city of Mexico at ten minutes to 3 o'clock this morning. Saturday afternoon had been exceedingly warm, and in fact the weather for the last four days has been extraordinarily warm for this region, which generally enjoys a very mild temperature even in summer. Late Saturday afternoon there were several whirlwinds in the valley, and some in the city, carrying clouds of dust and gravel high in the air. Old citizens with the memory of previous earthquakes in mind have been predicting a shake to take place here, and to-day they are regarded as prophets. At exactly 3:10 o'clock there was felt not only in this city but in the suburban towns a violent trepidation of the earth, or a sort of lifting motion, which lasted five seconds. Next there came, prefaced by a low roar as from the bowels of the earth and accompanied by a stiff breeze, violent oscillations of the earth from east to west, which woke nearly every one, lasting as it did, 39 seconds. Houses swayed as if they were ships at sea and people arising from their beds were in many cases thrown with force to the floor. Bells were rung in the churches and hotels, and doors everywhere forced open. Then came still another oscillation of much violence, proceeding from north to south, and during this shake crockery was thrown down and pictures demolished in some houses. This was followed by a scene of general confusion with dogs barking, horses neighing and stamping in their stables. Thousands of people hastily dressed themselves and did not go to bed again. Reports received to-day by Gov. Cabell, of the Federal District, do not show any fatalities as the result of the earthquake. Suburban towns report about the same sensations as were felt by the inhabitants of the metropolis.

Fremontion

The little two-year-old boy of Judge E. G. Bower, of Dallas, was severely burned last Sunday. His clothing was set a fire presumably by a lighted match. Attracted by his screams the father rushed up stairs and succeeded in tearing his clothing off, the little fellow being badly burned however on the legs and stomach. In tearing away the clothing Judge Bower's hands were badly burned. In connection with the incident the Dallas News publishes the following remarkable and suggestive fact:

"Were it not a circumstance bordering on supernatural, the little victim of the lighted match would in all probability have been roasted to death. Yesterday was the first Sunday within a year that found Judge Bower at home at the hour of the accident, and on yesterday above all the Sundays in the year he felt anxious to leave the house, acting under a sense of duty, to be present at the memorial services. Thrice he started off with that object, but on each occasion an unaccountable feeling that something was going to happen and that he must remain at home came over him and held him back. He finally concluded not to go, and a few minutes later he saved his boy's life."

"And thus it is, or doth appear,
An angel, bending from the sky
With guardian care, is always near
Its charge whenever danger's nigh."

A Big Thing.

Messrs. A. Sanger, O. P. Bower and S. D. Blake are making an effort to get the people of Dallas interested in building a cotton and woolen mill with an authorized capital of \$500,000. They promise, if the people will take stock sufficient to build the mill, that they will give it their personal attention for a number of years until its success is assured. They have thoroughly investigated the matter and find such a mill will pay, and will be a good investment in a pecuniary point of view, as well as of inestimable value in building up our city. It is the missing link that is necessary to carry Dallas forward to future greatness. It will carry Dallas forward more than the building of several railroads, and will be the nucleus for manufacturing establishments to concentrate around.

The committee raised \$54,000 stock in only a short time. Almost every one approached took stock. The full amount will easily be raised.

Distance Shortened.

Mr. C. C. Gibbs, of the Southern Pacific System, says the Ferro Carril International is to be pushed to connection with the Mexican Central at Laredo or Terranna by Oct. 1. This will shorten the run to the City of Mexico via El Paso several hundred miles.

It outrivals all—Dr. Sage's Catarrh Remedy.

Analyzing the Baking Powders.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well-known United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed, and found to contain lime and other impurities; in some samples to the extent of 63 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes which totally remove the tartaric lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analysis of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of the "Royal":

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and it did not contain any alum or phosphate or any injurious substance."

E. G. LOVE, Ph. D.

The Texas Press Association.

This association met in Fort Worth last week. The attendance was good. Election of officers resulted as follows: President, William Ferguson, of the San Antonio Times; W. L. Malone, Fort Worth Gazette, first vice-president; J. P. Bridges, of the Luling Sentinel, second vice-president; C. E. Gilbert, third vice-president; Cranfill, of the Waco Advance, secretary; Thomas B. Johnson, of the San Antonio Light, treasurer.

Dallas was chosen as the next place of meeting of the association.

The report of the secretary was read, showing that during the past year great progress had been made by the association. It is said that owing to the interstate commerce bill it was thought that some difficulty would be experienced in securing transportation for the members, but that every road called upon for passes had readily responded, except the Central.

After the adjournment of the association, quite a number of its members made an excursion to Dallas, where they were entertained in a most hospitable manner.

Versus Professional Fat.

The Kansas City Fat Stock Show made a new departure in offering premiums for 1 and 2-year olds. This is the inauguration of a scheme to set down upon the patriarchal bullocks, the professional fat steers, which make an annual tour of the States and Territories, posing at the fairs and shows as prodigies of flesh. It is not to be expected that amateur talent can make any showing against these professionals. Hence the move to sidetrack the latter.

Loss of Life in a Theater.

PARIS, (France) May 26.—A fire in the Opera Comique originated in one of the wings and was caused by a gas jet coming into contact with some of the scenery which was being shifted into position for the second act of Mignon, the first act being then in progress. The flames burst forth like a flash of powder and the whole interior of the theater was almost immediately ablaze. Within thirty minutes a fearful sixty bodies have already been recovered—but the casualties exceed this number—one estimate being two hundred lives.

Seven Millions Lost by Forest Fires.

MAQUETTE, Mich., May 25.—The fires which have devastated the northern peninsula of Michigan during the past fortnight caused a total loss of \$7,000,000, including \$2,500,000 caused by the destruction of the town of Lake Linden. Only eight lives are positively known to have been lost. Great destruction prevails throughout the burned district.

IF YOU HAVE

MALARIA OR PILES, SICK HEADACHE, DUMB AGUE, CONSTIPATION, SORE THROAT, AND BILIOUSNESS; if your food does not assimilate and you have no appetite,

Tutt's Pills

will cure these troubles. Try them; you will find nothing to lose, but will gain a vigorous body. Price, 25c. per box. Sold everywhere.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO., No. 204 and 206 West Baltimore Street, Baltimore. No. 712 Fifth Avenue, N. Y.

A Skin of Beauty is a Joy Forever!

DR. P. FELIX GOREAU'S Oriental Cream, or Magical Beautifier, makes the skin soft, white, and beautiful. It is the only preparation that does not irritate the skin, and is the only one that is guaranteed to give satisfaction. It is the only one that is guaranteed to give satisfaction. It is the only one that is guaranteed to give satisfaction.

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Presbyterian Fraternity.

ST. LOUIS, May 27.—The Presbyterian Assembly has finally, after four days' heated debate, disposed of the question of union with the Northern Church by the adoption of the substitute introduced by Rev. Mr. Hoze, of North Carolina, for the minority report, and which provides for the appointment of a committee of the Northern Church to ascertain the sentiment of the latter in connection with co-ecial last matters, the color of church and other subjects in regard to the two churches as might be deemed necessary. This was adopted by a vote of eighty-one to fifty-nine, and was afterward made to cover both minority and majority report, and then telegraphed to the assembly in session at Omaha.

Ex-Confederate Reunion

The reunion of ex-Confederates at Dallas, Aug. 17 to 19, promises to be an immense turnout. At least 40,000 old soldiers will be present. At a meeting in Dallas Saturday permanent organization was effected by electing Col. H. E. F. Ewing, president; G. G. Cabell, vice president; Judge John A. Harrington, secretary; and W. H. Prather, treasurer.

On motion of Gen. Cabell an executive committee of five was appointed to organize and arrange all matters pertaining to the reunion, including the selection of grounds, etc. The following named gentlemen were selected as the committee: Gen. Cabell, Capt. W. H. Gaston, Maj. M. D. Garlington, Col. J. M. Stemmons, William J. J. Miller.

A Cattle Syndicate.

ST. LOUIS, May 25.—A local paper gives an account of a gigantic scheme to consolidate all the cattle interests of the Northwest and form a company which shall control \$150,000,000 worth of cattle and grazing lands. It seems to have originated with the Wyoming Stock Association, of Cheyenne, and is the outgrowth of a combination of smaller cattle-men into companies which has been going on for several years. This scheme has been formed for organizing the largest cattle company ever known, controlling hundreds of thousands of cattle and ranges larger than many States.

A Great Newspaper.

The Dallas News gave its numerous agents along the Central a reception at Dallas last Saturday night. The News' special train took them aboard all along the line from Denton to Dallas, and at this end the boys who furnish ray specials witnessed just the manner in which the great daily is rolled off by the thousands for its patrons. The force then took the return train, and each agent, with his bundles of papers, and each correspondent, with his reporters pads and pencils, was delivered at the respective stations along the route. The great daily in fact lacks but one element of newspaper perfection:

St. Jacobs Oil

ST. JACOBS OIL. TRADE MARK. THE GREAT REMEDY FOR PAIN. CURES Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Swelling, Frost Bites, Sprains, Bruises, Burns, Scalds.

IT CONQUERS PAIN. Every application relieves. Every trial should have it. Every bottle is a cure. Every testimonial is true. Every bottle is tested. Every day see demands. Every genuine bottle bears. Every patient is cured. No 2c. Cigarettes. Every pain is conquered. Every home will have it. Every druggist prices it. Every language speaks it. Every chemist finds it pure. Every journal commends it.

AWARDS FOR BEST PAIN-CURE. NEW ORLEANS EXHIBITION—1892—Gold Medal. CHICAGO EXHIBITION—1893—Gold Medal. PHOENIX EXHIBITION—1894—Gold Medal. CALIFORNIA STATE FAIR—1894—Gold Medal. LOUISVILLE EXHIBITION—1894—Gold Medal.

AT DRUGGISTS AND DEALERS. PRICE 50 CENTS. THE CHARLES A. VOGELER CO., Baltimore, Md.

When Italy was sick, we gave her Castoreo.

When she was a child, she used our Castoreo. When she became a woman, she used our Castoreo. When she was married, she used our Castoreo. When she was a mother, she used our Castoreo. When she was old, she used our Castoreo. When she was sick, she used our Castoreo. When she was in pain, she used our Castoreo. When she was in trouble, she used our Castoreo. When she was in need, she used our Castoreo. When she was in want, she used our Castoreo. When she was in distress, she used our Castoreo. When she was in sorrow, she used our Castoreo. When she was in grief, she used our Castoreo. When she was in pain, she used our Castoreo. When she was in trouble, she used our Castoreo. When she was in need, she used our Castoreo. When she was in want, she used our Castoreo. When she was in distress, she used our Castoreo. When she was in sorrow, she used our Castoreo. When she was in grief, she used our Castoreo.

Rome's Oliver Twist.

ROME, May 25.—The pope is opposed to allowing Catholics to enter the Italian parliament until the Italian government offers more tangible concession to the church.

Death of a Noted Journalist.

WASHINGTON, May 25.—Major Ben Perley Parker, the veteran journalist, died at 1:15 o'clock this morning.

Prohibition.

Luther Benson did good work in East Texas the past week. Dr. Carroll and his prohibition sledge-hammer were at Marlin May 18.

Hon. J. O. Terrell, of Kaufman, is putting in heavy work for the amendment.

Capt. B. B. Cain, of Tyler, is making it lively in his searching criticisms of the anti-s.

The colored people of Gilmer are being fully canvassed pro and anti by speakers of their own color.

J. C. Ackers, a colored man of Gainesville, is canvassing different localities for the amendment.

Bro. "Buck" Hughes, presiding elder of Terrell district, preached on prohibition at Mesquite, May 29.

Hon. P. C. Thurmond, of Bonham, is devoting his oratorical talents to the prohibition cause, and they are telling in effect.

Dr. W. R. Robinson, of Waco, met John D. Lee, of Corsicana, at the latter point May 27. Dr. R. for prohibition; Mr. Lee anti.

Dr. F. T. Mitchell has done some of the best prohibition work of the campaign. He scored a big success at Bryan last Saturday.

Hons. Tom Bonner and W. S. Hendon, of Tyler, are still doing strong work in the cause. They spoke last Saturday night to large audiences at Neacdoch.

Travis county need not be ashamed of its prohibition record when such men as the Hon. E. T. Moore and Dr. Swearingen enter the lists on the pro side of the issue.

Dallas is doing good work for the amendment. Many meetings are being held in different parts of the city, while speakers are furnished to various gatherings in surrounding vicinities.

Judge W. R. Robinson, of Waco, made a stirring prohibition speech at Dodd City, May 25, and at Bonham, May 30. He is "swinging around the circle," and doing noble work for the great cause.

At a prohibition barbecue near Palestine May 28, Hon. W. Q. Reeves and Bedford Parks delivered addresses—the first pro and later anti. Anderson county is organizing many prohibition clubs.

Among the strongest men, mentally, in Texas, is certainly numbered Judge J. D. Thomas, of Bryan. And the manner in which he preaches prohibition doctrine makes the anti-s stand afar off and sigh.

The National Brewers' Association, in session at Philadelphia, gave \$5000 to the Texas brewers to help against prohibition, to say nothing of individual contributions. Yet they don't think "prohibition will prohibit."

Quite a number of Dallas attorneys organized a Dallas Bar Prohibition Club, of which Judge John L. Henry is president and Mr. R. C. Porter, secretary. Several committees were appointed. The lawyers who accepted membership are expected to put in some work on legal and constitutional grounds.

The revised version of Hon. Roger Q. Mills' speech has been printed in the Dallas News at cents a line. If he had delivered this published document at Dallas instead of the one he really got off, the rift-raft of that celebrated convention, who greeted him with deafening shouts, would have given him but few hand-claps. But the respectable element in the Dallas convention would not, perhaps, have hung their heads in quite so great shame. However, the last delivery is scarcely within the pale of decency.

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