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THE WITCH OF ENDOR—ROME AND WITCHCRAFT.

JEAN PAUL.

The witch of Endor was an arrant impostor. Witchcraft is the effervescence of an imagination gorged with superstition.

1. The Bible does not say (I Samuel 28.) that the so-called witch of Endor wielded any supernatural power. It is simply a narrative of the deceiver's artifice and Saul's puerile credulity.

2. The debauched king was a poor match for the professional sorceress. A man who believes that a person can divine his future and yet remain ignorant as to his identity is a fit and proper prey for human vultures.

3. Saul did not see Samuel. The woman professed to see him. She described the prophet as he had known him in life. Hearing the description, the kindly dupe instantly vociferated that it was Samuel.

4. It was not difficult for the woman's assistant, hid by a curtain or other partition, to simulate the prophet's voice. The king's mind was by this time sufficiently perturbed not to distinguish between the familiar voice of the prophet and that of a stranger.

5. The improvised "prophet" said no more than what Samuel had remarked years ago, and what was well known throughout Jewry, namely—that because of Saul's disobedience, God would wrest the sceptre from his hands.

6. The pretended prophecy, that Saul and his sons would be slain ere another day would elapse, was not a prophecy, but a well-grounded presumption. The enemy's proximity and eagerness for the battle were known; equally well known was the manifest cowardice of Saul. His certain discomfiture could be clearly foreseen.

1. Witchcraft was in vogue in all ages and among all nations. Among the Buddhists, who believe in a duality of deities, it was highly developed. The wizards and witches were their physicians and priests. Though the Satan of the Bible is a vastly different being from the god of evil of Buddhism, the witchcraft of that system of religion found genial soil in degenerate Christendom. Among the Buddhists wizards and witches were not deemed criminals; but among Christians they were looked upon as being in league with Satan, having bargained their souls to him for the gift of witchcraft.

2. In the fourth century Constantine the Great ordained capital punishment for all who should be found guilty of practicing witchcraft, though he distinguished between white and black witchcraft, only the latter being put under the ban.

3. In the dark ages witchcraft was rampant in all Christian countries. To make matters worse, in 1484 Pope Innocent VII gave full sanction to the prevailing notion of witchcraft, in an elaborate bull denouncing it as criminal demony. At the same time he appointed two special inquisitors, with authority to burn all who practiced witchcraft. Three subsequent Popes indorsed these measures.

4. The Papal special inquisitors devised a fixed program for trial of parties suspected of witchcraft, called *Malleus Maleficarum*—i. e., Hammer for Witches. Now social havoc everywhere. All misfortune, pecuniary loss, sickness, etc., were attributed to witchcraft; and parties hated were speedily charged with inflicting the harm. According to the "Hammer" every wizard and witch had a certain devil spot. Parties charged with witchcraft were denuded and shaven. An insignificant mole, wart or scar was at once declared to be that spot. Another mode of detecting the guilty was, according to the "Hammer," by tying the suspected parties in huge winding sheets and thus casting them into deep water. If they would instantly sink, they were deemed innocent and rescued; if they would float, though but for a few seconds, and owing to the large sheet this was usually the case, it was declared that the "baptismal element" refused to receive the parties, proving their guilt. Death at the stake was the invariable punishment of all declared guilty of witchcraft.

5. In a small bishopric, Wurzburg, in Germany, 600 persons were burned within the period of four years. In Lindheim the inquisitors burned one-fifth of the population. Everywhere the destructive fires were burning. Dr. Spengler, in his "Life of Mohammed," computes that from the fourth to the eighteenth century 9,000,000 Christians had been burned for alleged witchcraft.

6. Not until the Great Reformation had asserted itself could writers be found with sufficient courage to lay bare the manifold folly of the prevailing notion in regard to witchcraft, declaring it to be mere superstition. So firmly established in Christendom was the Papal belief in witchcraft that even among Protestants it could not be readily eradicated. I blush at the thought that our Puritan forefathers soiled the lustrous page of American history by burning "witches."

AN OPEN LETTER TO THE CLERGY OF TEXAS.

REVEREND BRETHREN: It may seem presumptuous in one lacking both the maturity of age and the prominence of position to address a body possessing the culture, far-sightedness and fearless integrity of the clergy of Texas, on issues so grave as those I am about to discuss. But these are stirring times, and the loud voice of duty lays the necessity of youthful activity and zeal upon the old and the obligations and candor of age upon the young.

In our free country the clergy enjoy the double honor of suffragans and religious teachers. The priestly office does not make its incumbent less a citizen, nor does his investment with the elective franchise make him less a priest. If possible, his sacerdotal vows increase the unassumed obligations of citizenship.

For months past our great State has been stirred from the rivers to the gulf with the discussion of a question whose importance is denied by none, and whose settlement every philanthropic mind contends must affect the peace, happiness and well-being of the whole people. This question—the prohibition, by legislative enactments, of the liquor traffic—is, as you well understand, not confined to our own commonwealth, but its discussion is shared in by the people of every State of the American Union. Indeed, a movement that is with us in its tender infancy has in other sections of our common country passed through the incipient stages of its growth, and is now rejoicing in the strength of a vigorous manhood.

Strenuously though the statement be received by the imperious leaders of partisan organizations, yet it is true that the successful and right settlement of this matter rests chiefly with the clergy, and to accomplish this settlement we need not step beyond the bounds of priestly propriety established by the carplings and objections of even the most ultra opponents of prohibition agitation. The exercise of the ballot and of those social influences growing out of every man's social relations is accorded us as an inalienable right, and for the conscientious use of these we must account to that high tribunal to which all human actions are at last referred.

A Democrat, with all the predilections and prejudices of that political faith, I am loath to throw off the allegiance of a party possessing such venerable traditions and such a record of material progress. Nor am I quite certain that events shall prove so untoward as to make this a necessity. I still hope against hope, that the grandest social question of this or any other age will yet become the central issue of the historic party of Jefferson and Jackson. But I shall hold myself ready for any emergency that may arise, though it require the utter abjuration of every sense of fealty to the party of my fathers. We can afford to confess no creed, social, political or religious, that does not embody truth and a pledge to secure the largest well-being of humanity.

Craving your indulgence, I shall ask some questions, more easily asked, I ween, than answered. Their answer, however, must constitute our most solemn and sacred private duty in the weeks to come. If some one will only resolve my difficulty so as to leave me where I now am—in the Democratic party—I am his debtor.

Party organizations, as such, do not progress beyond certain tenets that constitute the basis of their organization. This is history. Both the old parties are forewarned against so-called sumptuary legislation, and, although the fallacy of the application of this theory to prohibition as a legislative measure has been repeatedly shown by the highest judicial authority in the land, the opposition has reiterated with ever-increasing acrimony and opposition, and the climax has been reached when one party taboos and savagely howls down the mere mention of prohibition in its State convention, and when many of the leaders of the other party clamor for a party measure no less severe. New issues—new questions—touching the life of the nation and the progress of the race, are ever arising. Will either of the now nearly equally matched parties reverse the flat of history, abandon their antiquated prejudices, and incorporate these burning questions in their platforms? It must be confessed that the indications are more than unfavorable to such a result.

Again, should the Democratic party remain silent on the subject of prohibition, should the platform contain no allusion whatever to the regulation of a liquor traffic, must that not be received as a tacit admission that the party is done with the issue now and perhaps for all time? Are our consciences at ease? Are we satisfied? Shall we fold our hands, or leaving them free, shall they be tamely employed in casting ballots to augment the folly of our own political leaders? A brave and conscientious editor of the State has said: "A Prohibition Democratic ticket cannot be elected; an Anti-Prohibition Democratic ticket cannot be elected." Now, if this be true at this time, (and true it seems,) is it not likely to remain so for all time? What, then, have we to hope? Or if

something were promised in the indefinite future, could we afford to wait, provided an adequate expedient be offered elsewhere?

Let us take a step further, and suppose that the question of constitutional prohibition will be submitted to a vote of the people again in the next ten or twelve years, (it could not be sooner, as the portentous words) what promise is there of success? It is not the Democracy that we must deal with, but every party and every political creed, together with the dishonesty and corruptible consciences of the lower classes, constituting an ever-increasing element in our society.

Every great American idea has formulated itself into a distinct movement before it has achieved success. On the field of battle, contending amongst poised forces, success has come, seldom with great popular majorities, but through the finely weighed balance of power, and the intelligence and purer sentiments of the people, and always with the allegiance of the lower classes, to whom cling vice and peridy as the mists and scum to the reeking surface of the stagnant lagoon.

Prohibition has for fifty years, with more or less earnestness, been knocking at the doors of the political parties. Hitherto it has been denied entrance or recognition. Must it now go into habitations of its own building? If so, it will be through the force of stern necessity and the law of self-protection.

As your humble co-laborer, I would suggest that we abide the action of our party, give it the opportunity afforded in its coming convocation, and then weigh its utterances in the spirit of fealty and candor, and let God and our consciences determine our course. Can we be expected always to obey the behests of a party that disregards our cries? But must we forestall its action? Should any member, however, of the ministry of Texas, or all, if our several consciences so direct, feel constrained to cast our ballots for other than the tickets nominated by the respective parties with which we have heretofore affiliated, who shall say us nay? Shall we be charged with political impertinence and chicanery any more than if we did so much for Democracy or Republicanism, as, indeed, we have ever done without a breath of civil or the impugning of our motives by any?

I am as far as any living man from carrying the name and issues of a political party into my pulpit—let it not for once be thought of by any—but the ballot and our social privileges are a princely heritage left us by our fathers and are inviolable in the hands of the humblest as well as in the hands of the greatest.

Very faithfully and fraternally,
H. M. DeBOE.

TYLER, TEXAS.

NORTHERN GENERAL CONFERENCE.

Bishop Taylor's report of his work in Africa was of great interest. When the Bishop stepped to the front of the stage, which was packed with people, fairly arose to their feet and applauded for several minutes. It was as much as the chairman could do to suppress the enthusiasm.

Bishop Taylor, in opening his report, said when he went to Africa he was well received by the Liberia Conference. He said his success in Liberia was wonderful. The people live comfortably and dress well on Sunday. The Bishop read a statement, comparing the state of affairs in Liberia in 1844 and 1884. The schools, scholars, teachers and ministers have increased in numbers. The liquor traffic has grown less and is now confined entirely to Dutch settlers. The suppression of vice is due to the work of Miss Amistadey. The next year a history of his experience for the past thirty years. Bishop Taylor took a long time to explain his position toward the General Conference, it being claimed that he was not entitled to a seat among the Bishops, the gist of his remarks were to the effect that he had not been guilty of any disloyalty, and, therefore, is entitled to a voice in the body. "In the language of Dr. Curry," said Bishop Taylor, "to anybody who accuses me of disloyalty, I deny the allegation and defy the accuser." Bishop Taylor furnished an exhibit of statistics showing the growth of matters connected with his mission in Liberia from 1844 to 1884. The work is the progress of 1884 and 1885 will show the progress of 1884.

Number of full members... 2,182 2,411
Number of probationists... 1,880 2,101
Number of local preachers... 50 60
Number of Sunday schools... 26 26
Number of scholars... 2,312 2,542
Number of churches... 28 28
Probable value... \$13,767 \$13,044
Missionary support... 1,780 1,780
Bishop Taylor remarked also the small amount of ministerial support reported, and the \$260 added to it yearly from the ministerial treasury for twenty-six ministers, besides pensions to widows. The work is carried on mainly by the productive industries carried on by these men and the corps of local preachers in charge of circuits and stations.

ANNUAL MEETING OF OUR MISSION BOARD.

The regular meeting of the Board of Missions of the Methodist Episcopal Church, South, met at Nashville, May 3. Present: Bishops McTyre, Keener, Wilson, Granberry, Harrow, Duncaun, Galloway, Hendrix and Keys; Rev. A. G. Haygood, P. A. Peterson, R. B. Crawford, Chas. Taylor, W. H. Potter, J. S. Martin, C. G. Andrews, V. B. Harlan, J. M. Pugh, H. S. Thrall, R. K. Brown, T. M. Finney, W. D. Kirkland, I. G. John, D. C. Kelley, and O. P. Fitzgerald, and E. W. Cole, B. W. Macrae, T. Col. E. Thos. S. Weaver, J. D. Hamilton, Col. E. W. Cole, President, in the chair; Dr. I. G. John, Secretary.

opened to our Church, and the providential significance of current events that point to the rapid evangelization of the world. Every member of the Agency during the past year and patiently canvassed. Below will be found these appropriations and assessments. Resolutions were passed in memoriam of Dr. S. Burkhead and Dr. A. R. Winfield, members of the Board who had died since the last annual meeting of the Board, bearing testimony to their faithfulness and usefulness of these servants of the church, and expressing the honor and affection in which their memories are held by their surviving brethren. The resolutions were adopted by a vote of Drs. Burkhead and Winfield were filled by the election of Rev. F. D. Swindell, of the North Carolina Conference, and Rev. Z. T. Bennett, of the White River Conference.

The extensive travels of the Bishops throughout the church during the past year were beneficial in a marked degree in the representation of the needs and possibilities of our several mission fields, and furnished fresh proof of the value to our economy of our general superintendent. The Colleges of Bishops thus constitute a bureau of information for all Connectional Boards, of which they are the members. These general itineraries were all present, wide awake to the wants of the whole church, and specially well informed concerning the particular districts respectively visited.

Dr. Young J. Allen, of our China Mission, and Rev. George Nredham, of the Denver Conference, by invitation, addressed the Board with reference to their fields, and were listened to with profound interest.

ASSESSMENTS FOR THE YEAR.

Alabama Conference	2,000
Arkansas Conference	15,900
Delaware Conference	13,600
Columbia Conference	1,150
East Texas Conference	3,500
Florida Conference	2,900
German Mission Conference	2,000
Holston Conference	11,000
Illinois Conference	900
Indiana Conference	2,400
Kentucky Conference	8,500
Little Rock Conference	9,800
Los Angeles Conference	1,816
Louisiana Conference	1,400
Louisville Conference	11,000
Memphis Conference	11,500
Methodist Episcopal Conference	2,000
Missouri Conference	11,100
Montana Conference	252
North Alabama Conference	10,400
North Carolina Conference	7,800
North Georgia Conference	21,400
North Mississippi Conference	9,450
North Texas Conference	7,500
Northwestern Texas Conference	7,300
Pacific Conference	2,816
South Carolina Conference	13,600
South Georgia Conference	2,400
Southwest Missouri Conference	6,800
St. Louis Conference	5,300
Tennessee Conference	19,400
Texas Conference	20,800
Virginia Conference	20,600
West Virginia Conference	2,500
Western Conference	15,700
West Texas Conference	12,100
White River Conference	3,300
China Mission Conference	700
Central Mexican Mission Conference	1,000
Mexican Border Mission Conference	1,000
Total	\$208,919 82

APPROPRIATIONS, 1888.

Indian Mission Conference	\$17,874 60
Brazil Mission Conference	33,246 25
China Mission Conference	29,512 00
Japan Mission	13,750 00
Mexican Border Mission Conf.	25,000 00
Mexican Mission Conference	21,945 00
German Mission Conference	2,500 00
Tacile Conference	4,000 00
American Conference	3,200 00
Columbia Conference	6,675 00
Denver Conference	11,600 00
Florida Conference	4,200 00
Northwestern Texas Conference	1,250 00
West Texas Conference	3,722 40
Montana Conference	3,000 00
Texas Conference	2,400 00
Salary of Secretary	2,500 00
Salary of Treasurer	2,500 00
Office expenses	2,500 00
Mrs. K. and children	200 00
Mrs. Freeman	200 00
Traveling expenses to Brazil	600 00
Travel to China and Japan	1,300 00
Travel to London Conf.	2,000 00
Travel Bishop to West.	500 00
Travel Bishop to Mexico	250 00
Total	\$208,919 82

CONTINGENT APPROPRIATIONS.

China Mission Conference	\$2,500 00
Japan Mission	1,500 00
Brazil Mission Conference	1,500 00
Central Mexican Mission Conf.	3,500 00
American Mission Conf.	2,500 00
Pacific Conference	2,000 00
Los Angeles Conference	3,250 00
Columbia Conference	1,000 00
Western Conference	600 00
Total	\$25,650 00

The Rev. Dr. D. C. Kelley presented his resignation as Missionary Treasurer, to take effect Oct. 17, 1888.

The Book Agent was elected Treasurer of the Board of Missions, to enter upon his duties at the above date, without salary, with authority to employ such clerical services as may be necessary to meet this responsibility. The following resolution was passed by the Board:

Resolved, That in accepting Dr. Kelley's resignation of the office of Treasurer of the Board of Missions, we express our high appreciation of his long services, and our efficient labors in the missionary cause, and assure him of our prayers for yet greater usefulness and happiness in the work of our Lord.

The work of the Board was conducted with the utmost harmony, and the body adjourned in hopeful mood. —Nashville, Tenn.

The committee went through the entire building, inspecting all the machinery, offices, and noting all the repairs and improvements made by the Agents during the past year.

The repairs and improvements which had been made during the year were found to have cost \$1,501.40.

The financial exhibit for the fiscal year ending April 1, 1888, was as follows:
Total merchandise sales... \$114,590.96
Total amount Advocate subscriptions... 63,213.88
Total amount Advocate advertising... 4,833.13
Total amount S. S. periodical subscriptions... 89,196.54
Total amount S. S. periodical advertising... 966.72
Total amount subscriptions to Review... 2,707.08
Total amount job and contract work... 40,983.56

Making increase over last year... \$399,561.57
Net results for the year... \$409,509.30
April, 1887, there were of outstanding bonds, \$98,400. During the past year the House paid and canceled of this amount, \$52,700, leaving outstanding, April 1, 1888, \$15,700, against which there is a sinking fund in hand (invested in interest-bearing securities) of \$14,665, and \$10,556.90 cash in bank.—Nashville, Tenn.

THE HOME CONFERENCES.

Personal.
—J. S. Tunnell, May 8: Willis J. Kinz, for a long time a sufferer from cancer, was buried Saturday.

—A note from Rev. J. T. Browning, dated Marshall, May 5, says: "Bro. Campbell's whole family are sick, but convalescent now."
—Mrs. Lucretia Cooper, Sunset, May 9: I would ask through the ADVOCATE the whereabouts of Rev. W. H. Uley. The last heard from he was in Smith county, Texas. Write me (his aunt) at Bowie, Texas.

Marshall.
—J. T. Browning, May 10: Our North Side Church, in Marshall, is up and we are having a meeting in it now. Three joined last night.

Lavonia.
—C. E. Statham, May 6: We commenced a meeting at Sutherland Springs Friday night before the fifth Sunday in April, and closed last night. Twenty accessions and sixteen children baptized. To God be all the praise.

Aubrey Circuit.
—W. S. May, May 9: We have just completed another room to the parsonage, and have-to-day moved in. A few more additions and what is finished we would have a tolerably good parsonage. May it come soon.

Book Found.
—W. T. Melugin, May 10: I want to say I have found the Brownwood District Conference Record. Bro. W. Hooper gave the book to Rev. T. C. Ragdale, of Brownwood, for safe keeping. Thanks, brethren, for kindness.

Bonham Circuit.
—R. R. Nelson, May 11: Our people on the Bonham circuit are moving up on church work. We have a good parsonage, built last year, and will complete a neat church during this summer on a lot adjoining the parsonage lot, in Ector, Fann county. We are working for a general revival this year. We are looking to this end.

Kennedale.
—J. M. Bond, May 11: Meeting closed here last night; number of conversions 105; additions 71. We were assisted by Revs. W. A. Derrick, of Round Rock circuit; W. A. Williamson, of Cumberland Presbyterian Church; J. W. Shobe, of Methodist; and Protestant churches; also Bros. Walters and McCall, local preachers, did good service. One hundred and seventy-five conversions since conference on this circuit.

Rockdale.
—H. T. Hart, May 8: Our second quarterly conference for Lexington circuit was held at Park's Prairie, May 5 and 6. Dr. Phillipott, our presiding elder, was with us, looking after the interests of the church. He preached three excellent sermons which will not be forgotten by our people. He received one member by letter. Finances not up. We think that all the assessments will be paid during the year. We are glad our lines have fallen in pleasant places.

Mount Vernon Circuit.
—T. J. Hallmark, May 6: Our prayer-meeting and Sunday-school are still alive and doing good. We have some glorious times in Mt. Vernon church. Our preacher is at his post, and we trust, doing good. I want to say, too, that some of the preachers of this circuit, also Bros. Walters and McCall, local preachers, did good service. One hundred and seventy-five conversions since conference on this circuit.

Centreville.
—J. L. Lemons: Our second quarterly conference ended last Saturday and Sunday, at Leona. Very large congregations at every service. The best attendance of official members I ever had. Financial report splendid. Sunday-schools at every appointment moving up with large and increasing interest, everything indicating a live work. Our predecessor, the indefatigable Vaughan, left it in good condition, and when our presiding elder comes around he gives us "a lift," the impetus of which is felt to the next quarterly conference. Although the youngest presiding elder in the Texas Conference, the preachers and people of the Calvert district think J. B. Sears not a whit behind the most experienced.

Weimar.
—T. B. Graves, May 11: Tangible evidences of appreciation strengthen the golden chain that binds together the pastor and his flock. We have had additional experience in these matters, and know well whereof we speak. Yesterday evening a storm of good Methodist work struck the Weimar parsonage at both doors, front and rear, upon which when we had fastened our eyes we beheld a great assortment of almost everything in the Weimar market, both in dry goods and groceries, with a small amount of very cash with which to purchase such things as are not found in this market. Our ladies are filled with good things, and our hearts are filled with love to God and his church. We have but one desire ungratified: that is a baptism in the Holy Ghost on all our people. May that come soon.

Bivens Circuit.
—J. W. Bewley, May 7: Second quarterly meeting over. The attendance small. Our presiding elder, C. B. Fladger, was present, moving the church interests with zeal. Also Bro. F. A. Rosser, of Jefferson, was with us. He preached a good sermon. Our presiding elder was master of the situation. Sunday morning he preached a sermon from the text: "Jesus said take ye away the stone, it is evident that when man prevails with God he can prevail with man." The evidence is, when he can get men to put their hand into their pockets and get out their money for the cause of Christ. Finances sufficient for present necessities. The brethren did well, Trinity class paying \$38.50. The writer is not discouraged, nor sorry he was sent among the people of old Trinity Church. May the Lord bless the people of this charge, and may they be benefited by our ministry. We are trying to get the ADVOCATE in every family.

Bonham District Conference.
—J. A. Stafford, Chairman, Lem Ramsey, W. H. Robertson, May 7: The Bonham District Conference just closed its session at Commerce, by resolution requests us to forward our report on temperance to the ADVOCATE for publication. The following is the text of the report: We, your committee on temperance, beg leave to submit the following report: The temperance sentiment of Bonham District is gratifying. Not only the absence of alcoholic stimulants, but their use also, except in cases of dire necessity, is rapidly receiving the ban of public condemnation. Intemperance, drunkenness, saloons and the manufacture and sale of alcoholic stimulants, in any form, are becoming more and more hateful and disgusting to the people called Methodists, and a stench in the nostrils of all real lovers of humanity. The manufacture, sale and unnecessary use of alcohol in any form are at war with every principle of truth, righteousness and humanity, and we hereby go to record with our phatic protest against it, as we have always done. In conclusion, we offer the following resolutions, to wit:
1. That the extension of the liquor traffic is a sad and humiliating commentary on the civilization, virtue and intelligence of the civilized world.
2. That the saloon system is a standing menace to the peace and dignity of both church and State.
3. That as we Christians, and as loyal citizens of the State of Texas, will do all in our righteous power to create public sentiment against the liquor traffic, and to secure its final overthrow by some means, as God in his wise providence may open the way.

Leeville Circuit.
—W. H. Killough, May 7: We have been on this (Leeville) circuit over two months, having taken Bro. Passmore's place, who gave up his work on account of bad health. We are in the new parsonage, which has been made quite comfortable and convenient. Our people are very good and kind to us. We are getting acquainted and becoming attached to our people, and feel encouraged to hope that we will be appreciated by them. I would like to know you better. I want to commend the brethren for sustaining me in some plain, strong denunciations against the liquor traffic, and for their good of the church, but very disagreeable to many. Failure to recognize the obligation to support the institutions of the church, and to convene for the house of God for its services, are the crying evils of this section; the latter resulting, I fear, from making public halls, school houses, play-houses, etc., of churches, all of which are good, but may wish to know what I mean by play-houses. I am impressed that the gospel of persuasion is preached to our people in the neglect of the gospel of "ought." The members of our church are too much disposed to do their duty because somebody else like persuades them, and not because they ought to do it. The Sunday school of Leeville appointment, Leeville circuit, West Texas Conference, had its annual year celebration last Saturday and Sunday. It was a day consisting of a procession, music, recitations, dialogues, essays, orations, and last, but not least, a very enjoyable, a good dinner. I think this was much better than the ordinary picnic. After dinner we had addresses on the subject of education, principally by Prof. Barret, principal of our school here.

The Advocate.
—N. G. Barnes, Oklahoma: I am a reader of the ADVOCATE and not only a reader, but a lover of it. With me it has become a household necessity; but how can one appreciate it unless he reads it? I would like to read arguments for and against the Prohibition. As for myself, I have no argument on either side of that question. If I understand the object of a church paper, it is to educate its members, but how can they do this unless they will take it and then read it? One brother suggests that the advertising be left out and put the paper at one dollar per year. I do so see a necessity for putting the paper down to one dollar per year—not that I think the price is not worth the money, but in order to increase its circulation among our people. Now, Mr. Editor, pardon me for asking you, but I know whereof I speak. I have been working in the capacity of a teacher in Texas for twenty years, the greater part of my time, and I find where a member reads the ADVOCATE he is almost as a rule willing to support the institutions of the church. We see that the secular papers are using every means in their power to increase their circulation. Truly the members of this world are wiser in their generation than the children of light. Now I suggest that the ADVOCATE be put to one dollar per year, and that every reasonable effort be made to place it in the hands of every member of the church. This done, and its power will be seen and felt in our land. Hurrah for the ADVOCATE.

—S. G. Shaw, Blanco, May 3: Bro. Chapman hits the nail on the head in his recent communication on missions. It is astonishing how little light has been emitted on that topic, considering the volumes written on the subject. Let us have more information, if less eloquence. We have men capable of doing a much needed work in this line; will they not undertake it without delay? I beg leave to suggest that some of our foreign missionaries could aid the cause by the preparation of a pronouncing vocabulary of proper names. Some one will probably smile at this suggestion, but if he could know how the writer has had to tussle with words in this Chinese, Japanese, and other outlandish names till the perspiration was set upon his forehead to the time his missionary fever or fervor, he would never smile again. We have not bathed my head, rubbed my eyes and knit my brow in vain endeavor to pronounce the name of some possessor of a queue and then throw down the book with a feeling of regret that ever the gates of the Celestial Empire were opened to the inhabitants of this hemisphere. Many a time I have contemplated reading in public a communication containing valuable information concerning a particular mission field, when lo! I was suddenly confronted with a couple of columns of letters, representing no sound ever uttered by terrestrial being, whether man, beast or bird. Bewildered and exasperated, I would turn to such vocabularies as my only resort, and "darkness there and nothing more." In this predicament I would lay the communication aside and resolve to preach a sermon on the natural depravity of man, with special reference to Chinese, etc. Do please, somebody, give us this much needed "vocabulary," and make us your debtors for all time. In the case of a cognomen writer with six consonants preceded by another consonant, contrive, if possible, to give us some idea of the pronunciation, if that cannot be done, then omit the string of consonants and write anonymously, which is at least pronounceable, and in such syllables as show, tell us whether it is hard or soft, and whether it is long or short, and so on. All this may be taught in the colleges now-a-days, but that does not help these fellows who completed our college course before China and Japan were discovered. This is written in the hope of doing good, laugh at it who may.

Texas Christian Advocate.

Old and Young.

HELP ONE ANOTHER.

"Help one another," the snow flakes said As they cuddled down in their decayed bed!

"Help one another," the maple spray Said to its fellow leaves one day!

"Help one another," the dewdrop cried, Seeking another drop close to his side!

"Help one another," a grain of sand Said to another grain just at hand!

"Help one another," the snow flakes said As they cuddled down in their decayed bed!

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afternoon are just as good, just as religious as my aunt, Mrs. Patton. I will brook such restraint no longer. You care nothing for such things; you would not give up one hour of your reading for a whole week of excursions; and Pearl is too lazy for anything.

"Oh, Ruby!" replied her sisters, how can you talk about Auntie in that way, when you know she gives all her time to us, and never gets displeased with anything we do or say.

"Hush, Alline, hush," retorted Ruby, stamping her little foot, as if to render her words more imperative. "You are getting as puritanical as auntie. People have been going out on that boat every Sunday since I was born, and nobody been hurt yet.

They had been so deeply engrossed in their conversation they had not seen the white face gleaming through the green leaves of the vine bower nor heard the soft rocking of the chair on the polished floor.

Before he had finished speaking his daughters were around him sobbing most piteously. Ruby had flung herself in the arms of her aunt, and was weeping her heart out there, and imploring her forgiveness for what she had thought and said a few minutes before, and thanking her for not granting the request she had made to go out that day on the river.

HOW CLOTHES-PINS ARE MADE.

Clothes-pins are made in the lumber regions. They are usually made of white ash, sometimes of beech, black and white birch and maple. The wood is taken to the factory in logs and cut into lengths of thirty-one inches by circular saws.

polishing cylinder, and then to the packer. Each pin passes through eight hands. A single plant consists of board saw, gang splitter, gang chucker, turning lathe, drying house and polisher and costs from \$7,000 to \$12,000.

BRINGING UP CHILDREN RATIONALLY.

It is as natural to a child to be happy as it is to a fish to swim. But for this they need a certain amount of "letting alone." It is a great mistake for parents to hamper their children with foolish restrictions.

Don't fancy your boy is made of glass. Grant a reasonable request, and let him feel that when you refuse, it is for his own good.

PUT YOUR CAKES LOW.

I came across a nice little anecdote the other day. A child was asked if she would like to stay with her Aunt Mary or her Aunt Jane.

THE MISSING FIVE CENTS.

Holding out his hand for the change, John's employer said: "Well, my boy, did you get what I sent you for?"

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think I ought to tell you that I wanted the place so badly that I almost made up my mind to say nothing about the change if you didn't ask me."

HIS BEST GIRL.

He hurried up to the office as soon as he entered the hotel, says the Detroit Free Press, and without waiting to register inquired eagerly:

"Any letter for me?" The clerk sorted out a package with the negligent attention that comes of practice, then flipped one—a very small one—on the counter.

"Now, look here, old fellow," said a loud voice, "that won't do, you know. Too spoony for anything. Confess now, your wife didn't write that letter?"

"No, she didn't," said the traveling man with an amazed look, as if he would like to change the subject.

"That letter is from my best girl." The admission was so unexpected that the trio of friends who had caught him said no more until after they had eaten a good dinner and were seated together in a chum's room.

"It's no use, you've got to read it to us, Dick," said one of them, "we want to know all about your best girl."

"So you shall," said Dick with great coolness; "I will give you the letter and you can read it yourselves. There it is," and he laid it open on the table.

"Pshaw," he said, "if I had a love letter like that"—and then was silent.

"Fair play!" cried one of the others with an uneasy laugh.

"I'll read it to you, boys," said their friend, seeing they made no move to take it, "and I think you'll agree with me, that it's a model love letter."

"And this was what he read: My own dear Pa! I am pining every night and when I try to picture I ask God to bless you and to Pa your best girl, DOLLY.

For a moment or two the company remained silent, while the little letter was passed from hand to hand, and you would have said that each and every one had hay fever by the snuffing that was heard.

"Three cheers for Dolly, and three cheers more for Dick's best girl!" They were given with a will.

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Correspondence.

TO THE STEWARDS OF THE METHODIST CHURCH, SOUTH-WESTERN DISTRICT, TEXAS.

DEAR BRETHREN: Let one who has been for a number of years in the itinerant ministry and associated with stewards of various qualifications and dispositions, call your attention to some important things and give such advice as experience and observation may forcibly suggest.

Your office, however unthankfully its ministrations may be received by some, is, nevertheless, second in importance only to that of the divinely commissioned ministry of the Word. You sustain a relation to the gospel ministry of the most sacred and responsible character. If the minister is called of God to warn sinners to repentance and to minister spiritual food to the church, the stewards are called of God, through the church, to provide for his temporal wants and for the comfort of his household. If the duty of one is imperative, I see not how the other can be less so. When God commanded the Prophet Elijah to go eastward to the brook Cherith and hide himself there, he also commanded the ravens to feed him. The one duty was as imperative as the other. The ravens could not be unfaithful to their duty without involving not only the comfort, but even the life of God's prophet. So faithfulness on the part of each steward means comfort, happiness and greater success to the minister of to-day; while carelessness and neglect on your part necessarily brings to him embarrassment, depression of spirits and comparative failure. Don't half starve the preacher and then expect him to feed the church as from a full hand and a glowing heart. He cannot do it.

Your position is yet more responsible and your duty more sacred because the minister surrenders all his opportunities and abilities to provide temporal comforts for himself and family that he may minister spiritual good to others, including yourself and family. He confides his temporal comforts and necessities to your guardianship. Shall his table be supplied to-morrow? Elijah could trust God, that through the ravens he would be fed. Can your minister trust God through you as a steward that his table will not be wanting? My dear brother, do you attend to the financial interests of your pastor with as much system, regularity and earnestness as you do to your own? If not, why not? Would you be willing to surrender all your temporal interests to the management of a man who would not attend to them with the care he bestows on his own business? Do not wait until the last week of the quarter to begin your collections. If you do, you are sure to bring up a poor report. Do not merely consider yourself a treasurer to receive what is handed in. The preacher could do that just as well without you. But few will come voluntarily and give you their quartermaster, though ready to pay it when called upon in a proper way. They expect you to call upon them for it, and if you fail to do it you are not only a poor steward, but you are four times worse than none at all; because if there was no steward the people would understand that they must pay directly to the pastor, and many of them would do it; whereas they now wait for a call from the steward. I do not say they are right in waiting to be called upon for their dues—I think they are not. But we have to deal with facts as they are, not with theories as to how things ought to be.

Again, are you liberal—rather, are you honest toward God, dealing out liberally to his cause that which he has entrusted to your hands? Did you ever know a church to advance in spirituality much beyond the status of its pastor? Never, I suppose. So you will find that a liberal (or Godwardly honest) board of stewards will generally develop a liberal society, and vice versa. Do you ever tell a brother or a sister that he is giving too much, or that his assessment is too high? Do you? I am not charging you with it, I am only asking the question. I hope you never did such a thing. I have known stewards who did such things to keep others from doing more than themselves were doing, because of the bad light in which it would present them before the church and the world. God pity such men, and especially pity the pastors who have to be starved through their stinginess. But all honor to the good, faithful, liberal steward. He is the preacher's right hand supporter. He is as a lighted candle to the pastor's home—no more welcome guest enters the itinerant's dwelling.

With competent and liberal, large-hearted stewards to lead, almost any charge will provide for the ministry, while with incompetent or close-fisted stewards, even a wealthy congregation may almost starve out the ministry.

Finally, brethren, each of you get that unique little book, Post Oak Circuit, read it attentively, examine your own official life, and if you discover that you have been following in the steps of Bro. Jerry Larkum, get right down on your knees and ask God in mercy by his ministers to either take away your meanness or your life. But if, on the other hand you are doing like Brother Goodside and others, give praise to God that He has opened your eyes, your heart, and your pocket, so that you can be a blessing to the church and to its ministry, and be entitled to lasting respect and love from both, and to the approval of Him who said, "Do my prophets no

harm," (by your carelessness or stinginess.) For "the liberal soul shall be made fat." Do not leave one dollar of the pastor's salary unpaid unless you can lay your hand upon your heart and say, "We have done all within our power to make our reports full. God is our witness." Finis coronat opus.

MISSPENT LIFE.

What is a misspent life? It is one that has been wasted. And it is a lamentable fact that thousands of intelligent beings have squandered their lives. Just think of it! Men with all their intellectual endowments, with hundreds, and some with thousands of dollars at their command, with widows and orphans all around them, thousands of poor children that would be a blessing to the world if they were educated, the great demands of the various church enterprises before them, and yet they spend a whole lifetime so as to do no good. The biography of all such can be told in these words: They were born, they lived, they died. Their history will be far worse than a blank; for life has two sides, a good one and a bad one, and to live on the bad side of life is to spend it amiss. You may have a fine education, but unless you use it in the accomplishment of good, it will be a failure. You may, as others have done, hoard up your thousands of dollars and claim that you are having a prosperous life, but if you do not spend what you do spend on the good side of life, it will be a failure. The good side of life is, first, to glorify God; secondly, to benefit man, and thirdly, to have a clear conscience.

The bad side of life is the opposite of the good. A misspent life is a journey in the wrong direction. It is like traveling over mountains and through swamps all day to learn the sad lesson at night—that you were on the wrong road.

Many have been in search of happiness for years, and to-day they are further from it than ever before. They are getting further from God, doing less for man, and suffering under the galling pressure of a guilty conscience. If you wish to be happy, or live on the good side of life, you must learn how to appropriate the means that God has provided for that purpose. You must learn how to think, speak and act right. Think of God as your Creator, Preserver, Redeemer, and kind Benefactor. Think of man as your brother in distress; of the wicked as being poor and blind; of the good as toiling and suffering to elevate their fallen race; of yourself as one that God loves. Speak in praise of God, his Word and his work. Speak words of kindness to your fellow-man, for he has some of the same sore trials that you have, and he is hunting for warm-hearted friendship; yes, speak to him kindly, for you may need him some day. Act right toward God, for he respects you, and gives you all the good things you have. He makes no hard request of you, nothing more than the poorest can do, and nothing more than the rich should do, for if you are poor you can give him your heart; if you are rich your heart is your best gift.

It is a sad thought, to think of a life misspent, but much worse to know that there is no remedy when the work is done. No doubt many are going through life who think they will reform to-morrow, but as to-morrow never comes, they drag out a useless, worthless, miserable life, and enter eternity to realize the awful consequences of a life misspent.

Who'll bail the fallen one? A word may start him right. Some mother's darling son? Who'll lead him home to-night? A. K. MILLER.

ANNONA, TEXAS.

LACK OF PROGRESSIVENESS IN THE CHURCH.

The Methodist Church is a huge organization. Starting in London in 1739, with eight or ten persons earnestly groaning for redemption, and guided by Rev. John Wesley, A. M., it has surmounted every obstacle, and has now found its way into America, Mexico, China, Brazil, Japan, and the Islands of the Sea.

Methodism, from the commencement up till almost this date, has been a wide-awake, progressive institution. It was this progressive spirit that has brought the church where it is. From eight or ten persons it has advanced throughout all of its ages, and its communicants are now counted by the millions—all due to a progressive spirit.

The statistics of the church speak forth in thunder tones, and convince us that this chosen people, called Methodist, have come up through difficulties and persecutions, and have progressed to a prodigious extent. The following statistics are adduced from McTyeire's History of Methodism: Itinerant preachers, 33,666; local preachers, 77,931; lay members, 5,216,186; organizations, 27,538; edifices, 22,915; value of property, \$73,975,581.

The church has made marvelous progress since the days of its birth. Mr. Wesley, looking far ahead into the future, and realizing the progressive spirit of its probable leaders, exclaimed: "The world is my parish;" and from the time these words were uttered up till the present, the church and its leaders have been striving to push the battle against Satan into all parts of the earth and claim the world for Christ.

The history of the good old days of yore, when every member of the church was aroused to a full extent of duty, and when old and young marched out in one grand phalanx to battle for the Lord, is enough to thrill the heart of every

modern church member, and give him better motives and higher aspirations.

But where are the church members of this generation that stands where their fathers stood? Where can you find a disciple of the Lord that possesses a progressive spirit equal to his ancestors? Where is the church that possesses a spirit of aggressiveness half so great as the churches of a quarter of a century ago? I fear that the church of this generation is fearfully deficient in this matter.

The church lacks this spirit of progress. For instance: The church has several enterprises in hand. Here is the grand itinerant system. Thousands of ministers are assiduously working in stations, circuits or missions, for the cause of their risen Lord. They must be supported; and how few are amply supported! The average salary of preachers is not more than \$400, if that. It matters not how many additions to the church, the salary of the preacher must remain the same. I have in mind a circuit that has over 500 members. The salary of the preacher last year was \$500. Over fifty additions to the church were reported at the annual conference. The church is much stronger, numerically and financially, this year than it was last. Yet the stewards continued to assess the salary of the preacher at \$500. This is wrong, and shows a lack of a progressive spirit. The stewards should have increased the salary instead of letting it remain the same.

Moreover, we have other enterprises that suffer by the management of slothful and non-progressive leaders. We have domestic missions, foreign missions, conference claimants, church extension, and education—all under the management of the church. The assessment for each is made; each circuit must help bear the burden; each member of the church must consider himself duty-bound to pay his share of the debt. But how few are awake to their duty in regard to this great matter! How hard the pastor has to work to raise the assessment; and if it is met, is it not merely perfunctory with those who contribute to these noble enterprises?

We need the spirit of progress that characterized the church of old. We cannot prosper as a church till this spirit is possessed by all who professed to be members of the church. We want a spirit that will drive us forward in our calculations and in our motives. When this spirit of progress is possessed, the preachers will not suffer from meagre salaries, and all the church enterprises will be upheld and supported by glad hearts and willing hands. May the Lord hasten the time when the church will get back into the spirit of the fathers!

"Awake, awake, put on thy strength, O Zion; awake on thy beautiful garments, O Jerusalem."

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

THE SERPENT IN THE WILDERNESS.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on Him might not perish, but have eternal life."

Moses preached deliverance to the Israelites in bondage to the Egyptians. Christ preaches deliverance to us who are in bondage to sin. They believe in and trust Moses to lead them out of bondage, and to the Promised Land. We believe in and trust Christ to lead us out of bondage to sin and to heaven. They found the Red Sea an impassable barrier to their escape. We find the law so holy, just and good that we can not get over its requirements or avoid falling under its curse. There they stood still to see the salvation of God, as Moses parts the water. Here we stand still and see the salvation of God as Christ takes away the law and the curse. They went forward and were baptized unto Moses in the cloud and in the sea. We go forward and in obedience to Christ's command are baptized into the name of the Father, Son and Holy Spirit. The Lord destroyed the Egyptians so that the Israelites saw their pursuers "no more forever." So the Lord removes our sins, and calls them to remembrance no more forever. They sang the song of deliverance when they crossed the sea. So we can sing the song of deliverance when the waters of baptism roll between us and our sins. God saved from their enemies every Israelite whose faith led him to obey Moses. So God will save every sinner whose faith leads him to obey Christ. But the Israelites after this sinned against God, with whom they were in covenant relationship, and they had to repent and look to the serpent or die. We, too, who have entered into covenant with the Father, Son and Holy Spirit, have often sinned, and we must repent and look to Christ or perish. As they were no more baptized unto Moses, we are no more baptized unto Christ. But as they looked to the brazen serpent and were healed, so we look to Christ and are healed. It now seems clear that it is sheer nonsense to tell the sinner, in the enemy's country, under the curse of the law, out of covenant relationship with the Father, Son and Holy Spirit and unbaptized, that there is nothing for him to do but to look to Christ. But "whoever believeth on Him might not perish, but have eternal life." What, then, is the living faith that God accepts in lieu of a sinless life? It is not a single act, but a process; it comprises belief, love, trust, repentance, confession, (calling on the name of the Lord,) and baptism. It is a living principle that externalizes in

a surrender of body, soul and spirit to Christ, by which we may attain to a Christ-likeness and finally admission into heaven. J. J. WILLIAMSON.

LOCKHART, TEXAS.

CHRIST AND MELCHISEDEC.

Of these we will speak in this article: Melchisedec means justifier. One writer says: "A thousand idle stories have been told about this man Melchisedec, and a thousand idle conjectures have been spent on the subject of the short history of this man." Here in Genesis, xiv:8, he is styled priest of God, and in Heb. vii:3-10, he is called priest of the Most High God. We think only a few statements upon the Bible history of Melchisedec to be necessary. He was a real personage, as much so as Abraham, Isaac or Jacob, or any other man. He was "priest of the Most High God." He had in his family and among his subjects the worship of the true God. He had the patriarchal institution in which the father was king and priest, so Melchisedec was, as before stated, a worshiper of the true God—a priest among his people, and a king over them.

From Psalms cx., Heb. vii:1-10, we learn there was something very mysterious, and yet typical, in the person, name, office, residence, and government of this Canaanitish prince. In his person he was a representative, and a type of Jesus as Christ. His name signifies King of Righteousness. This name he probably had from the purity of his government; hence from the admiration of his subjects, as well as devotion to him, they styled him, "My Righteous King."

Heb. vii:3: "Without father and without mother." This sort of phraseology was not uncommon in the days of Melchisedec, and applies to persons whose genealogy is unknown or whose parentage is very obscure. Melchisedec was not absolutely without "father and mother," but his father and mother were not known upon the public records; therefore his beginning as a man, and possibly as a priest was unknown in the records of the country. Or, as St. Paul says, Heb. vii:6: "His descent is not counted."

That is, there is no record of his birth or death; but he was certainly born, and he did certainly die. Melchisedec had no predecessor in his family as priest, and had no successor, according to the public records, as priest in his family. Yet he was priest of the Most High God. Psalms cx:1: "Thou art a priest, for ever after the order of Melchisedec the Jews applied this to Messiah." Paul, Heb. 7:17: "He abideth a priest continually." We learn from St. Paul that he considered Melchisedec's priesthood greater than Aaron's, and that Christ's priesthood was similar to Melchisedec's priesthood, but far greater. St. Paul declares, Rom. xv:8, Christ was minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers. Heb. vii:17: "It is declared thou art a priest forever, after the order of Melchisedec," more than after the order of Aaron.

Heb. vii:28: "The word of the oath, which was since the law, maketh the Son who is consecrated forever."

1. He was circumcised the eighth day after his birth—Luke ii:21. When eight days were accomplished for circumcision.

2. He was purified in the temple at forty days old, according to the law of Moses.—Luke ii:22.

Christ was made under the law, and was a loyal subject of the law.—Matt. iv:17. Said Jesus: "I come not to destroy the law, but to fulfill."

Paul, Heb. vii:20: "Jesus was made a High Priest forever after the order of Melchisedec."

Rom. xv:8: Paul says Jesus was a minister of the circumcision, to confirm the promises made unto the fathers. At the age of thirty years, as before stated, Jesus was consecrated a priest and minister of the gospel. The law of Moses did not permit her ministers to minister in the congregation under thirty years old. See Num. iv:3: "From thirty years up to fifty years all that enter into the heart to do the work in the tabernacle of the congregation." See next page: From twelve years to thirty he attended upon the temple service.

3. Christ attended upon the temple service at twelve years old and ever after.

4. Christ was baptized at thirty years old, attended the Jewish feasts as long as he lived, and St. John says he was "buried according to the manner of the Jews" when he died. It is not reasonable to suppose that his baptism was not a part of the ceremony or formula by which he fulfilled the law of the priesthood, and as a "minister of the circumcision." Three things are used in consecrating a priest:

1. A baptism or washing. Matt. iii:13, says: "Christ was baptized."

2. Luke, iv:18, says: "Christ was anointed with the Holy Ghost, and with power."

3. He, that is, Christ, was days in private retirement, or consecration. See the law governing the priesthood, Ex. xxix. Here is "washing and anointing, and Jesus was made under the law," etc. Lev. viii. Jesus, in Matt. vi:17, said: "I come not to destroy the law, but to fulfill." This law he fulfilled, here, now or never.

Let us see the points of similarity between Christ's priesthood, and the priesthood of Melchisedec:

- 1. "Melchisedec was Priest of the Most High God. So was Christ."
- 2. Melchisedec was a king. So was Christ.
- 3. Melchisedec was king of peace. So was Christ.

DYSPEPSIA BRINGS DESPONDENCY

IN MANY CASES THEY ARE ALMOST SYNONYMOUS TERMS.

It does not pay to be despondent. How'll you help it? Get rid of your Dyspepsia. You can do it by using



Dyspepsia.

A masquerade for ailment. To the invalid it means any one of forty diseases. To the physician, almost nothing. It is nearly synonymous with indigestion. In reality it is difficult digestion. The trouble is a general one, and does not depend upon an organic disorder of the digestive function.

The stomach is the commissary of the human body. Anatomically, it is a muscular pouch or sack. The walls of this pouch are made of three layers of muscles, the fibres of which are arranged by wonderful interlacings, gyrations and circumvolutions, into forms of the most stupendous forces and actions. This wonderful arrangement, which defies description and transcends the highest imagination, is essential to the performance of its function or use.

This function is more or less interfered with from various causes. Any one of a hundred circumstances may occur to depress the vitality of the body, of course the stomach sympathizes with the general condition, and when called upon to perform its accustomed labor, the task is a painful one, and it cries out for indulgence. Lack of nourishment diminishes its power, further indulgence is then imperative, and thus had becomes continually worse.

There are very few cases of Dyspepsia, no matter how confirmed, which may not be cured or greatly relieved by our Treatment by Inhalation, if, with the use of this agent, our special directions in dyspeptic cases be carefully followed.

To show how promptly the Oxygen Treatment acts on the digestive organs, and how quickly it improves the appetite and general health, we submit the following brief extracts from patients' letters:

BEAUMONT, TEXAS, June 6, 1887. "I cannot go into a detailed account of my ailments; I will say, however, that in the summer and fall of 1887 I was living in Mississippi, and was suffering with the dyspepsia and chronic diarrhoea. I was induced by the Rev. W. H. Hines, of the Mississippi Conference, to use your Compound Oxygen, and I now say, as I said then, that I was so far restored that I now give all the credit to Compound Oxygen, and if it had not been for your treatment, I also recognize, in addition to the means employed, the power, that has enabled me to enlarge the most severe strain of the lungs in emphysematic work with no sign of exhaustion, and it gave me a volume of voice that I have retained to this day. My general health is now good. I don't give all the credit to Compound Oxygen, however. I say, to the praise of the Lord, that He, in answer to prayer, used the remedy for my restoration, in blessing the means employed."

George Boynton, Esq., 34 West Twenty-fourth street N. Y., in a letter dated 3d mo. 12, 1886, thus expresses his estimate of Compound Oxygen: "I gladly testify to the beneficial effects of the Compound Oxygen, on myself, having used it for the past three years (the last two years of which, occasionally, as the case might require, at the time of commencing the Compound Oxygen, I had been an invalid for a long time, unable to perform any kind of labor from ailments induced by chronic dyspepsia, like nervous debility of the heart and nervous prostration generally. "At present my general health is excellent; dyspepsia an affliction from childhood is entirely cured, and on the faithful use of Compound Oxygen I have brought this about. With care and a few extra inhalations a bad cold can be entirely broken up within a few hours. As a child it seems to me so to improve the condition of the blood as to make one less susceptible to the extremes of both heat and cold, at least such was the result to me. I have the fullest confidence in its efficacy; an always pleased to recommend it to any one, and would not be without it."

Mrs. C. M. Mills, of Bangor, Me., writes under date of March 24, 1887: "Life-long dyspepsia with its attendant evils, physical and mental, want of good circulation of the blood; these, with other troubles, have been obliged to succumb to the potent magical influence of Compound Oxygen. And, as my friends affirm, I have returned to my first year, almost twenty years deducted from my true age. "It is strange that I add my earnest and heartfelt gratitude to my heavenly Father and Dr. Starkey & Palen, as his mediums, to the long list of those who have been and still are receiving a like blessing. I advise all afflicted ones, and especially those whose troubles are of long standing, to apply to the same source whence so much benefit has accrued."

W. H. WOODRINGTON, Editor New South, Columbia, Miss.

"October 31, 1885. It will be interesting to the afflicted to peruse the new brochure, a book of 200 pages, full of the account of Dr. Starkey & Palen's Compound Oxygen, and the testimony of wonderful cases in Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Hay Fever, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders cured or helped by this treatment. It will be sent free by mail to all who will address Dr. STARKEY & PALEN, No. 122 Arch street, Philadelphia, Penna., 331 Montgomery Street, San Francisco, Cal., 25 Church Street, Toronto, Canada.

General Agents for LIDDELL CO.'S MANUFACTURES for the States of TEXAS AND ARKANSAS. LIDDELL'S "BOSS" COTTON PRESS, KORTING DOUBLE TUBE INJECTOR (operated entirely by one hand), IMPROVED EGG ROLLERS, SHAPING, COUPLING, HANGERS, STEAM PUMPS, COTTON AND RUBBER BELTING, PACKING, ETC. Warehouse and Salesrooms, Texas Cotton Press Co.'s Building, EAST DALLAS, TEXAS. Correspondence solicited.

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The Largest Stock and the Oldest Music House in North Texas. Pianos and Organs sold on easy payments. Bargains in second-hand Pianos. 733 and 735 Main Street, DALLAS, TEXAS.

4. Melchisedec was king of righteousness. So was Christ.

5. Melchisedec was king and priest. So was Christ.

6. Melchisedec did not come to the priesthood by circumcision. Neither did Christ.

7. Melchisedec had no successor to the priesthood in his family. Neither did Christ.

Melchisedec was of a Canaanitish family. Christ was of the family of Juda, of whom none was priest except Christ.

Now, let us see the points of similarity between Christ's priesthood and the Levitical priesthood:

1. Jewish priests were consecrated to this office. So was Christ.

2. Jewish priests blessed the people. So did Christ.

3. Jewish priests offered sacrifices for sin. So did Christ.

4. Jewish priests came to the office at thirty years of age. So did Christ.

5. Jewish priests were consecrated to the office by three circumstances. So was Christ. (1) By washing, or baptism. (2) By anointing. (3) By days of retirement. This law of consecration Christ fulfilled here and now, or never. He said all must be fulfilled.

Now let us point out the differences between Christ as priest and Jewish priests:

1. Jewish priests were of the family of Levi. Christ was of the family of Juda.

2. Jewish priests were priests only, and of Levi. Christ was king and priest.

3. Jewish priests blessed the people in the name of another. Christ blessed in his own name.

4. Jewish priests offered the lambs of the flock for sin. Christ offered himself for the sins of the people.

5. Jewish priests' office ended with the death of the man, or end of natural

life, but Christ ever liveth as priest to intercede for his people.

6. Jewish priests, as priests, are of this world only, but Christ is a priest in heaven forever.

THE LIGHT OF THE WORLD.

We live in an age of boasted intelligence. We have the light of science, philosophy and reason. The sun, moon and stars are noted in their varied movements. The integral composition of the earth's substance is analyzed and names given to its various parts. The tiny petaled flower, whose color and fragrance gladdens the heart of man, and the majestic and placid river and the awe-inspiring lightning's flash, all these things furnish food for the insatiable hunger of the mind. But there is another kind of intelligence that does subsist and grow within man's organic and complex nature which all these beautiful and pleasing objects cannot satisfy. The spiritual part of man, the soul, cannot be fed on material food, and whose longing eye is not satisfied with nature's beauties. But, oh, what a glorious thought, that upon the dark background of man's moral darkness, blinded by sin, ignorance and superstition, the "Son of Righteousness rose with healing in his wings," and the transcendent light of his countenance is dispelling the awful darkness of despair that hung over a lost world. This is the light that illumines and cheers the lost and benighted mariners of earth. The longing, hungering, thirsting soul is satisfied when beholding him. His smiling face drives away the dismal gloom of the sorrowing sinner, and he is made to rejoice in the glorious sunlight of God's redeeming grace while traversing the dark by-paths of sorrow until guided at last to the bright and blissful home around the everlasting throne, where there is no night, for "He is the light thereof." P. D. J.

DALLAS, TEXAS.

Texas Christian Advocate

ASSOCIATE EDITORS. E. S. FINLEY, D. D., East Texas Conference... H. S. THORNTON, D. D., North Texas Conference...

SHAW & BLAYLOCK, PUBLISHERS. Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—H. V. Philpott, D. D., N. F. Law, J. F. Follin. WEST TEXAS CONFERENCE.—J. G. Walker, B. Harris, J. B. Diblell.

OFFICERS OF THE BOARD. J. H. McLean, D. D., President. S. J. Hawkins, Secretary.

TO CORRESPONDENTS. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas.

REV. W. W. PINSON DECLINES.

AUSTIN, TEXAS, MAY 7, 1888.

Rev. J. H. McLean, President, and S. J. Hawkins, Secretary Board of Publication:

DEAR BRETHREN: Scarcely anything could have been more surprising to me than the fact announced in your communication...

While it is flattering to my vanity to be the recipient of so great an honor, I must confess I have never had editorial aspirations...

Still, holding in high esteem the men composing the Board, and appreciating the importance of the work to which they had called me, I saw but one way open to me...

I thank the Board of Publication for the compliment paid me, and fully appreciate the confidence expressed and the honor conferred by their votes.

Praying God's blessing on the ADVOCATE, and trusting that He will guide you in the selection of a fitter man, I am, most respectfully, your brother, W. W. PINSON.

TO THE MEMBERS OF THE BOARD OF PUBLICATION. You are hereby called to meet in Georgetown, Saturday, June 2, at 3 o'clock, p. m.

Under this caption the Dallas News accomplishes a rare feat of journalistic finesse. This it achieves by the ruse de guerre of quoting with editorial endorsement an unnamed writer in "a leading magazine."

The lowest view which any respectable writer takes of the ministry—that they are professional men—is represented by the News as the acme of ministerial assumption boldly made.

A leader in the Nashville Advocate, said to be written by the assistant editor, contains the following defense:

(1) In so far as the House has a surplus in bank it is being applied to paying off the bonds or going back into the business to enlarge its operations and cheapen its publications.

(2) The Hymn-book and Discipline have been at bottom prices for four years and more. The stock on hand of the old Hymn-book is being sold at less than cost, and it is proposed to put the new Hymn-book at the lowest possible figures.

(3) Bishop Doggett's "Sermons" are masterpieces, but not many books of sermons sell well. The House has printed 1,250 copies of these charming discourses, and we understand there are now four copies unsold.

(4) As to the insignificant publisher in Richmond, who has sold 10,000 copies of a high-priced subscription book—more than our House has of McTyeire's "History of Methodism," though the other book was doubly as dear—the case explains itself.

of intoxicants." Without favoring its readers with these statistics, the News would have them accept the statement as true. It does not deign to institute any inquiry, which is certainly pertinent, as to whether the church is responsible for such religious excitement as ends in mental alienations; but in its blind perversity urges its readers to leap to the conclusion that the church is guilty in the premises.

Let it be known to all Christian people that the News, under the benign light of the Christian civilization of the nineteenth century perpetrates the enormity of placing the Caristian churches of God's own planting, and for which his own Son hath died, in one and the same category, only with a discrimination against the church and in favor of the saloon.

Be it known that the News is equally greedy for the wages of iniquity and for the patronage of an enlightened Christian public, whose most sacred sentiments it deliberately outrages by catering to the perverted tastes of profane and infidel saloonists.

Let all Christian people maintain their own self-respect by turning away with loathing and disgust from that which is most execrable—the patron of the saloon and apologist of vice.

THE RICHMOND AND NASHVILLE ADVOCATES IN CONTROVERSY.

In a recent number of the Richmond Advocate, Dr. Lafferty takes the Publishing House to task. His bill of complaints is as follows:

(1) It is now running over with revenue, and has a "surplus." Every day's business adds to this pile and piled-up money. What are you going to do with it? A surplus in the national treasury is a national infamy—robbing the people by taxation to heap up a huge corruption fund.

(2) It will occur to the average mind that a publishing house subsidized with half a million of dollars, furnished with thousands of choice canvassers in the preachers, holding a monopoly of the necessary books of Methodist Church life—the Discipline, Hymn-book, Catechism, McTyeire's History, etc., and with a million of patrons, ought to be able to distance all private concerns hamstrung with thronging competitors and confined to narrow fields.

(3) Look at it. Doggett was the Southern Methodist Clero. We believe the House issued a thousand copies of his sermons. Some were given to editors and to others, yet there is left unsold a lot of these superior discourses.

(4) We cannot honestly call a church printing factory a successful publishing house when it fails to push the discourse of its most eloquent Bishop beyond some hundreds. A few months ago an insignificant publishing house in some loft on a street of this city issued a religious book and has sold ten thousand already—more than our House has of McTyeire's History of Methodism.

Again: Do not some of Dr. Lafferty's remarks savor of fish market talk? Are they a sort of pious Billingsgate—extracts from the revised vocabulary of modern Curian journalism? Again, if Candier erred by a lack of reverence for a veteran editor, has not the veteran editor equally erred by the mountain of abuse which he heaps upon him? Let a discerning public judge.

WOMAN SUFFRAGE IN THE M. E. CHURCH.

FORTUNATE DEAFNESS—A HAIR-PIN THROWN AT THE GENERAL CONFERENCE. THREAT AGAINST DR. BUCKLEY AND HAMILTON—SNOBIDY "SKERKID."

The following anonymous note was received by Dr. Buckley, who began his "anti" speech before the Northern General Conference by reading it:

"How low you attack the holy cause of woman. Do you not know that obstacles to progress can be removed?"

The doctor said he could not discover from the handwriting whether the unknown writer was man or woman, but it was signed, "A Lover of Your Soul and of woman."

Dr. Buckley was not frightened—neither was Dr. Hamilton—but their saying so reminds us of Bledsoe's remark on Wesley and Luther: "Luther said, I will go to Worms if there are as many devils there as tiles on the house tops. Had that been John Wesley, he would quietly have gone to Worms."

What do Drs. Buckley and Hamilton see in an anonymous letter to scare any body? We have had lots of 'em, but never answered one in our life.

The General Conference must have been awfully scared when Dr. Buckley read that anonymous note. Nothing so revolutionary has been heard of since the Haymarket riots.

Dr. Potts, one of the advocates of the women's side of the question in the Northern General Conference, had a very great advantage of those of the other side who answered him. Dr. Potts is totally deaf.

high-priced subscription book—more than our House has of McTyeire's "History of Methodism," though the other book was doubly as dear—the case explains itself. The subscription-book was sold at a high price, and there-by agents were given a large commission to sell it, and they swindled the public industriously. The House put McTyeire's "History" at a figure so low that no such large commissions were possible; and yet, denominational book as it is, seven thousand five hundred have been sold.

That any persons connected with the House have speculated on their position, or used their places to put their books upon the market in preference to others, is without foundation in fact. Most of them have given their work of this sort to the House. Such is the case with the book prepared by the late business manager. He did not cut a page from another book, but invited contributions for the compilation from leading men in every part of the church. When he had in this way collected the matter, he carefully arranged and published it, guaranteeing its sale to the House. It met a demand. About seventeen thousand copies have been sold, but he has not received one cent for this work.

THE LEADER MENTIONED ABOVE CALLS DR. LAFFERTY THE "SPLENETIC EDITOR." It characterizes one of the Doctor's remarks "as pure cant." Again it says: Whenever our unhappy brother of the Richmond Christian Advocate is short of editorial matter (which is rather often) he proceeds to belabor the Publishing House and all connected with it, from the book agent to the porter, filling his space with satire—the easiest species of composition known among men.

Again: But we submit that it is equally our duty to defend the management from unfair attacks in which facts are misstated and motives impugned. We have set down nothing in malice, but we have intended to be understood.

Dr. Lafferty retorts by calling the assistant editor "some runt 'high mightiness.'" He charges him with a self-sufficiency that would "bray in the face of a choir of archangels, and challenge superiority for its own music." He reproaches the assistant editor with ingratitude:

When Candier sprang forward for the new place at Nashville, and asked us to solicit the Bishops' vote for him as assistant editor, it was done right then and there in the conference room. When there was hesitation, delay and doubt, by request we pressed the question in this Advocate.

The Richmond editor has the following "cartoon of him forced upon the mind's eye:"

The delectant roaching of the scant hair along the back, the lifting aloft of the slim tail with each cocklebur quivering with rage, the hunched like the handles of pegging awls, the short, stiff and snaky legs akin to the underpins of an animated fax hackle.

A question or two: If it was wrong for Candier to spring forward and seek the new position, was it not equally wrong for Dr. Lafferty to be "aid and abet" him in the seeking? What is the difference between trying to climb to the dizzy pinnacles and boos ing those who aspire to such?

As will be seen by the Plan of Episcopal Visitation, in another column, Texas will this year rejoice in the presence of four Bishops. Bishop Hendrix will hold the Northwest Texas Conference, at Weatherford, Nov. 7. Bishop Duncan will hold the Mexican Border Mission Conference, at Del Rio, Oct. 31; the West Texas, at Victoria, Nov. 7; the Texas, at Huntsville, Nov. 21; the East Texas, at Crockett, Dec. 15. Bishop Key will hold the North Texas, at Denton, Nov. 14. Bishop Galloway will hold the German Mission, at Houston, Nov. 21. It will be observed that the Northwest Texas and the West Texas meet on the same date—Nov. 7. The Texas and the German, Nov. 21. The "heads of departments" in Texas will, in railroad parlance, be compelled to "double back" in order to make connection. They will find it a difficult task to spread themselves over the territory lying between Weatherford and Victoria in time to get in a speech at both points. But we will not borrow trouble for them. The Bishops may yet show mercy and change the dates.

THE PRO TEM. EDITOR OF THE TEXAS ADVOCATE, with the simplicity of a man who did not live in the nineteenth century, and in the land of books and newspapers, calls the Christian Messenger the Campbellite Messenger, and speaks of that "sect raised up in the nineteenth century of the Christian era under the leadership of Alexander Campbell! It would be astonishing to the friends and associates of Alexander Campbell to know that a sect was raised up under his leadership in the nineteenth century, when he spent his whole life in labor for the destruction of all sects.—Christian Messenger.

We have found at last the clue to the whole matter. The name "Campbellite." Whenever its application to a man is taken as a compliment you may know he is a Christian; but if it rolls him you may know he is a Campbellite. The test is infallible.—Texas Baptist and Herald.

THE Wesleyan, the Richmond and the Southern Christian Advocates are engaged in a three-cornered fight over a threat by Mrs. Elizabeth Cady Stanton that the women will join the anarchists and go to throwing bombs. Keep cool, brethren; you are in no danger—no woman was ever known to throw and hit anything. At least there is no danger, if two of you will get behind trees while Mrs. Lizzie throws at the third.

HON. JOHN L. PENDLETON, in a "welcome address" to a temperance convention at Atlanta, Ga. made a good point when he said: "Reformed drunkards should not make themselves too conspicuous as leaders."

THE following is the tenor of a dispatch from St. Louis, May 6: "The Supreme Court to-day rendered a decision, declaring that the ordinance of 1857, under which saloons of this city were permitted to sell beer and wine on Sunday was not legally adopted when people voted on it, and therefore null and void. Under this ordinance saloons keepers got to selling liquors as well as wine and beer, and out of this state of affairs grew the temperance agitation which kept the city in an almost constant ferment. This is now ended, and the Sunday liquor law question is finally settled. Under the decision the Downing liquor law applies to St. Louis as well as to other parts of the State and the police authorities will at once take measures to enforce the law. It may, therefore, be stated that there will be no more open saloons or beer gardens in St. Louis on Sunday."

SENIOR WM. ALLEN, well-known to ADVOCATE readers, put himself on record against granting permission to admit the lascivious pastime known as dancing as part of the dedicatory ceremonies of the new capitol. One or two Senators, with brains of the mustard-seed order, "poked fun" at him—but Senator Allen fully understands the philosophy of the fable in which figure a goat and an ox.

WHEN ST. JOHN addressed a letter to "The Elect Lady" he did not dream how "descriptive" would be used in a Methodist General Conference in the United States of America in the year of our Lord, one thousand eight hundred and eighty-eight.

THE Dallas News thinks "heart of oak," as applied by extreme antis to the Democratic platform, means "an unyielding opposition to any infringement of individual rights or curtailment of individual liberties." One of which rights or liberties, no doubt, is for a live newspaper to receive money to advocate the cause of whiskey and immorality.

THE new political alliance—Blackburn and Ingalls. Platform: When you want to make political enemies kiss and make up. The judges' stand at a horse race or the jockey club saloon, is both the place and the how. Messrs. Voorhees and Ingalls will please "make a note on it."

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REV. CHARLES J. CLARKE, assistant secretary of the M. E. General Conference, died at the Sturtevant House, New York, May 6. He had been in close attendance on the conference, and on Friday was taken ill. His sickness developed into diphtheria, which caused his death. His home was in Portland, Me. He was presiding elder of his district.

AN eye witness of the debate in the Northern General Conference, on the woman question, writes as follows: "The Bishops are understood to be a unit against the subject. Some of the strongest speeches in favor of the admission of women have been delivered by laymen lawyers. Pending this debate the boxes and galleries are crowded with women who manifest the greatest interest. So far as I am able to observe, the majority of the ladies are most pleased when the speakers assert a queenhood for their sex, whose dignity is far above the so-called rights claimed for them. Maternity puts them next to God the creator. While one of the speakers for admission was in the midst of his peroration, the cry of a baby was heard, which had the effect of an argument—as much as to say, motherly women belong at home—and another woman know not to what sex they belong."

A SPLINTER entered the sound eye of a one-eyed person. "I wish you good night," said he.—Arabian Proverb.

Hundreds of maxims similar to the above are common among the Arabs. This one is used to show the folly of judging by appearances, or of making one's own experience the infallible test of that of every other person. The proverb is about as painful a conception as it is possible to form, and the pitiable state which it points out is equally as painful. Col. Ingersoll has a saying: "The clergy know, that I know, that they know, that they do not know." Speaking of the wilfully blind, Christ says: "Having eyes, they see not." Thousands there are who, having pierced to destruction their optic power, conceive that it is only night, when in fact to all but themselves it is the meridian of a glorious day, while it is the blackness of blindness which enshrouds them.

IN the Austin Statesman, Rev. W. W. Pinson publishes the following card: "Please allow me space in your paper to make the pleasing statement that my editorial bubble is punctured. I have this day, by the advice of Bishop Duncan and the unqualified approval of my own conscience, declined the honor conferred by the Board of Publication in electing me to the position of editor of the TEXAS CHRISTIAN ADVOCATE. To the many friends who have given me kind words since my election, in and out of my own congregation, I offer sincere thanks. To those who regretted the prospect of my leaving, I express my appreciation, and to those who hoped I would go, I extend sympathy. To one and all I offer my heart and hand in an honest effort to do good." The Statesman, in referring to the card, gracefully says: "Mr. Pinson is an earnest and zealous laborer in the Lord's vineyard and his many friends and admirers will be glad to know he will continue his good work in our midst."

THE Woman's Missionary Board has had a year of marvelous success. This is only the tenth year of their existence, yet they report that they have collected for missionary purposes during the year over \$70,000. This is an increase over the collections of last year of \$30,000. They have a balance now in bank of \$36,752.91.

THE Bishops were all present at Nashville. The venerable Senior loomed up with a clean-shaven face, but "stout and rugged as ever." Bishop Keener was heavier, but radiant with life and health. Bishop Wilson was in fine fettle, ready to put a giraffe around the globe. Bishop Granbery has gained in vigor, and still preserving his serene and thoughtful look. Bishop Hargrave's peach-bloom complexion and robust physique continue to resist the touch of time. Bishop Duncan was stronger than at the close of the last campaign. Bishop Hendrix is reported buoyant and strong. Bishop Galloway is girded for his western tour. Bishop Key, though at first a little indisposed, is fully recovered and ready for every good word and work. We trust that the "divinity which hedges in a king" will still preserve and bless the chief pastors of the church.

SOME members of the Northern General Conference read newspapers during prayers, and were severely criticised by Rev. Dr. Danté and Bishop Bowman. The report did not say whether the Bishop and Dr. Danté discovered the offense by "peeping," or whether it was reported to them by outsiders. It is not a natural supposition that Dr. Edwards of the Northwestern Advocate permits anything to escape his observation—during prayers or otherwise. Perhaps he detected the newspapers perusers and "peached."

TO Dr. Cranfill, of the Waco Advance, has been imputed the statement that San Antonio is an outside precinct of Satan's dominions attached to Texas for judicial purposes. It is a suggestive commentary, when you come to think about it.

IN one of our exchanges we find the following in regard to a certain delegate to the Northern General Conference: "Mr. Hamilton is intensely radical. He believes in miscegenation, prohibition, compulsory education and woman suffrage. He speaks as if firing a

rite gun, and while it is being charged for another shot, throwing hand grenades into the besiegers struggling in the ditches. He has a winning way in social life and draws men by some subtle attraction, which is irresistible." His advocacy of prohibition is the only saving clause in the above catalogue of folly. From all such, good Lord, deliver us.

THE Rev. Dr. D. C. Kelley presented his resignation as Missionary Treasurer, to take effect October 17, 1888. The Book Agent was elected Treasurer of the Board of Missions, to enter upon his duties at the above date, without salary, with authority to employ such clerical service as may be necessary to meet this responsibility. As Hamlet said: Oh, my prophetic soul!

CHAS. CHURCHILL, in the Candidate, has this line: "Self, that dallying luscious theme."

Many excellent people are unaware of how extravagantly well they think of themselves. They can sit and talk by the hour of their exploits, and their opinions, and of whatever is theirs. Let the conversation for once turn to another subject and all has lost its lusciousness to them. It is well to think well of one's self, and it is the veriest cant to deny this, but to show by the whole conversation that the thought cannot get above the "dallying, luscious theme" is to make apparent a coarse idleness which adores a very inferior deity.

SENATORS INGALLS and Voorhees were quarrelling about which was the best Union soldier, an Indiana Democratic or a Kansas judge advocate of militia. While they were flinging words at each other the Grand Army of the Republic informed the peerless Southern soldier, Jos E. Johnston, that he had been elected a member of their organization. Peace reigns.

SOME live questions for our Northern Methodist brethren to answer during this month: How many bishops will be elected? Will episcopal residences be fixed abroad? What names are most prominent: for the episcopal office? Who are the candidates for the secretarial and editorial positions? What will be done with Bishop Taylor? What attitude will be taken on the temperance question? Will the pastoral term be extended? Will the benevolent societies be consolidated? Will the color line be discussed? Will the conference transfer some of its editorial and secretarial elections to boards? What will be done with Bishop Taylor's missionary work?

THE following letter, which explains itself, is sent to the ADVOCATE by Bro. Samuel P. Wright with the request that if it be published, as he thinks nothing short of an explanation in the Bishop's own words will satisfy the many who will be disappointed beyond expression when they learn its contents: NASHVILLE, TENN., May 5, 1888. My dear Bro. Wright:—I am sorry to say, that after all my planning and preparation, I must disappoint you and the rest of the brethren in Texas. The Bishops have designated me to visit China and Japan, and the Board of Missions has appointed me a delegate to meet in London, June 9th. To reach this last, I must sail the latter part of this month, and must return to Baltimore as soon as possible to make the necessary arrangements for my long absence. I am sorry to fail you, but am constrained to obey these calls. I hope you will not suffer on account of my absence in any interest of the church. I believe you will not. Regards to Sister Wright. Truly and fraternally yours, A. W. WILSON.

WE regret to chronicle the death of Mrs. B. M. Palmer, wife of Mr. L. D. Palmer, late Business Manager of the Publishing House of the M. E. Church, South. The good lady died in Florida and was buried in Dalton, Georgia, in the soil she loved.

THE brethren will hail with joy the following item of good news: "The Book Committee for the first time in the history of the church, perhaps, find an unappropriated balance in their hands, and have actually appropriated five thousand dollars to be distributed among the different annual conferences and ordained the support of the widows and orphans of deceased preachers." We are glad to learn that the Southern Methodist version has been changed from a bi-monthly to a quarterly periodical. Give us less of it and a better quality. We trust the authorities will publish a Review worth reading and worth paying for.

A MEMBER of the Texas Legislature revives the ancient story about General Sheridan's hatred of Texas, based upon the remark "that if he owned both hades and Texas, he would rent out Texas and live in the other place." In a conversation with the writer of this paragraph, Gen. Sheridan once jocularly alluded to the raspings he had received for making the remark quoted. He at the same time said Texas was one of the grandest of States, and indulged in many other compliments. He explained the ill-natured remark by saying he had just arrived at Galveston, worn out by a long trip, traveled-stained and cross, and had hardly registered at a hotel when the irrepressible reporter caught him for an interview. He did not want it. "How do you like Texas, General?" said the reporter. And then came the historic answer, made as general S. said, in the hope of getting rid of a Texas reporter—a hope which it is scarcely necessary to say was not ended in fruition until a long interview had been secured from him. In view of these facts, is it not about time to quit quoting that remark of General Sheridan as an evidence that the jolly old gentleman despises Texas?

PERSONALS. —Bishop Wilson, not long since, subsided the McKendree congregation, plowing a straight furrow and going deep. —Dr. Buttz, President of Drew Theological Seminary, is said to look like an East Tennessee farmer with his Sunday clothes on. —Dr. Fitzgerald has been recently in Philadelphia, attending a meeting of the National Reform Conference. He spoke on the Sabbath question.

Mrs. Virginia Lawson Kirkland, mother of W. D. Kirkland, editor of the Southern Christian Advocate, died April 18, 1888, at the home of her son in Nashville.

George W. Cable, the brilliant novelist, well known to the readers of the standard magazines, is writing for the Sunday-school Times under the heading, "A Layman's Hints."

—Rev. Wesley Browning, of Missouri, is nearly ninety-three years old, and has been an itinerant preacher for sixty-three years. He is in good health. His mind is clear and his faith calm, confident and cloudless.

—Bishop Taylor (Northern Methodist), of Africa, who arrived by the Umbria recently, is in good health. One of the daily papers, speaking of him, said: "There were fitted persons on board, but none had a title to a broader domain than that of a tall, quiet man, with a beard reaching nearly to his waist, and a face tanned a deep brown, who, by authority of his church, had

spiritual jurisdiction over a territory larger than that of Queen Victoria. Taylor was born in Rockbridge county, Va.
-Rev. John W. Steele, of the Baltimore Conference, Methodist Episcopal Church, South, has withdrawn from that church and identified himself with the M. E. Church.

Bishop Wilson has been appointed by the Board of Missions, a delegate to the World's Missionary Conference, which meets in London, June 9th. He has also been designated by the Bishops to visit China and Japan. He is thus compelled to cancel all his Texas engagements.

Dr. A. S. Andrews, President of the Southern University, was recently present at a meeting of the Birmingham Methodist preachers, and stated that there had been two hundred and thirty matriculates, all of whom are members of the church except about one dozen.

The fortieth anniversary of the settlement of Dr. Armitage as pastor of the Fifth Avenue Baptist Church, M. Y., was celebrated with much interest recently. The other leading Baptist pastors of the city assisted. Dr. Armitage is an Englishman by birth, and is sixty-nine years old.

Rev. Charles F. Deems, D. D., of New York, has accepted an invitation to deliver the commencement oration at the close of the Livingston College for the colored people, of which Rev. Joseph C. Price is President, on the 16th of May. The governor and superintendent of Public Instruction have also been invited.

Rev. Dr. Guilford Jones, of the Memphis Conference, has been compelled by failing health to desist from ministerial labor. He is at his home in Memphis, waiting upon the will of God. The tender sympathy of his flock will be extended to his honored servant of the church in his affliction.

Rev. O. P. Sensbath has undertaken to collect the data for a thorough history of Southern Methodism in the West, which will appear in a series of articles in the Colorado Methodistian, and will be carefully revised and published in book form. We shall follow our namesake with much interest in this labor of love.

SOUTHERN METHODIST NEWS. The Houston brethren propose to celebrate the hundredth anniversary of Methodism west of the Alleghenies, near Saltville, Va., May 13th, 14th, 15th. We wish them a pleasant and profitable meeting.

Dr. Potter, speaking of a little Georgia town, says: "Austell is a dry town—very dry, and Mayor Morse and his strong backers propose to keep it dry. This is where Rev. F. P. Pierce, and his wife, live. He is a Georgia native, and he spurs the black horse round the LaGrange district. We were informed to-day that the building is always well filled. Sometimes Dr. Kelley preaches, and sometimes he gets other ministers to take the leading part. The meetings are principally for the students at the church-going classes. Questions of interest to the working men especially are discussed."

Dr. Kelley, the Missionary Treasurer, has inaugurated a series of Sunday-afternoon meetings. The meetings are conducted in the Grand Opera House, under the auspices of the Ladies' Society. The building is always well filled. Sometimes Dr. Kelley preaches, and sometimes he gets other ministers to take the leading part. The meetings are principally for the students at the church-going classes. Questions of interest to the working men especially are discussed.

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WEEK OF PRAYER AND SELF-DENIAL. Hutchins Mission. H. M. GLASS: Amount collected for self-denial fund \$8.50. Ray. N. A. KEEN: Have collected on Reagor circuit \$10 for self-denial fund.

OUR SCHOOLS. Central College Commencement, 1887. Examination of classes, May 28 to June 1. Calhoun Review—June 1, 8:30 p. m. Annual meeting of Board—June 2, 3 p. m. Commencement Sermon—June 3, 11 a. m. Rev. M. H. Neely, Galveston, Texas. Anniversary of Primary Department—June 4, 10 a. m. University of Preparatory Department—June 4, 8:30 p. m. Anniversary of Kappa Tau Society—June 4, 8:30 p. m.—Hon. J. W. Cranford, Sulphur Springs, Texas.

Southwestern University and Ladies' Annex. To the Trustees, Trustees and other friends of the Southwestern University who may contemplate the attendance upon the Commencement Exercises: Please send your names that homes may be assigned you; and arrange to stay over until after Tuesday commencement day. The graduating class will be the largest in the history of the school, and they will deserve your presence and encouragement on the day of their graduation.

Commencement Exercises, 1888. Final examinations begin Monday, May 28. May 31—Declaration Preparatory Department, 8:30 p. m. June 1—Annual meeting Board of Trustees, 9 a. m. Address before the Aethian and Clio Societies by Rev. M. H. DeLoos, 8:30 p. m. June 2—Public Debate of Alamo and San Jacinto Societies, 8:30 p. m. Question: Was Hamlet's Madness Feigned? Sam. Jackson, Alamo, Negative—E. P. Newsum, Sam Barbo, Alamo, Affirmative.

McGregor Circuit. J. P. MYERS: Our self-denial fund on the McGregor circuit amounted to \$28.05. I held service at one appointment, which resulted in renewing some backsliders and a new Sunday school. God bless the missionary work.

Aubrey Circuit. W. S. MAY: We observed the week of prayer and self-denial, but I took a month to take up the collections. We were rained out at one appointment, but some of the brethren handed in their amount next day. Some may come in yet. All told, we have now \$15.50.

McGregor Circuit. G. C. HARDY: I have delayed my report for self-denial to give my people all a chance to avail themselves of that means of grace. I report self-denial fund \$17.50, with foreign missionary assessment up in money or good subscriptions. Preacher dried and bundled. All happy.

LEGAL PROHIBITION. THE ADVOCATE of April 5 contains a letter from Dr. Mackey, in which he opposes "The Voice," the organ of the Prohibition party in the United States. But in opposing "The Voice" and the Prohibition party, it is clear to my mind that the Doctor opposes legal prohibition. Hear him: "The sentiment that is favorable to everything that is good, has been produced by the preaching of the gospel, Sunday-schools, and Christian education, and I believe the pure gospel will correct all the evils that are found among men."

MISSIONARY INTELLIGENCE. The number of baptized converts connected with the American Baptist mission at Danza Manteca, on the Sonora, is now 200, many of whom have been received as church members. Others are asking for baptism. Converts are being received at Palmbala, also.

THE WEST TEXAS CONFERENCE. DEAR BROTHERS.—Missions, education and church extension. These great and grand enterprises of the church are being pressed upon the heart and conscience of the people of this region, and we are being urged to do our part. We are not driving for these causes the half we should. Our annual assessments ought to be doubled, and every cent raised, but I fear we are neglecting a more noble and worthy cause than any of the above-sounding ones mentioned—our worn-out preachers.

NOTICE. It will be impossible for me to meet my appointments in New Mexico this year, as I have had a very hard spell of sickness, and am forced to take some rest. I am, however, as usual, your affectionate friend. A. J. POTTER, P. E. JENICION CITY, TEXAS.

SELF-DENIAL FUND, TEXAS CONFERENCE. Please publish the following list of those who have reported self-denial collections to me as results of the week of prayer. Have forwarded same to Dr. Kelley for the Reporters. Myself, \$1.00. J. M. Wesson, Montgomery, 6.05. Geo. C. Elliott, Columbia, 26.00. J. M. Wesson, Montgomery, 6.05. Geo. C. Elliott, Columbia, 26.00. J. M. Wesson, Montgomery, 6.05. Geo. C. Elliott, Columbia, 26.00.

Scrofula. Probably no form of disease is so generally distributed among our whole population as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofula are caused by the impurities of the blood, and their gratification is a remedy which cures them, and restores a well person. The wonderful power of Hood's Sarsaparilla in eradicating every form of scrofula has been so clearly and fully demonstrated that it leaves no doubt that it is the greatest medical discovery of this generation. It is made by C. I. HOOD & CO., Lowell, Mass., and is sold by all druggists.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight adulterated powders. Sold only in cans. ROYAL BAKING POWDER CO., 166 Wall St., New York.

NORTH TEXAS FEMALE COLLEGE. SHERMAN, TEX. SESSION 1888—OPENS SEPTEMBER 4. Location unsurpassed for health. Buildings thoroughly repaired and newly furnished. The Faculty is carefully selected, and is prepared to give the best of instruction by distinguished professors of 20 years experience.

Waxabach District. The Waxabach District Conference will convene on Friday, June 20 to 23. Rev. John Davis will preside the opening service. All recording stewards are required to bring up their quarterly conference records for examination. E. L. ANDERSON, P. E.

Tyler District. The Tyler District Conference will be held in Menola, July 5 to 7. JOHN ADAMS, P. E. Change of Time. In view of the fact that there is a slight conflict with the commencement exercises of the Waco Female College, the Waco District Conference will convene on Wednesday, June 13, instead of Tuesday, as heretofore announced. SAM. P. WRIGHT, P. E.

San Angelo District. District Conference for San Angelo District will convene at Junction City, on Thursday before the first Sunday in June. Conference sermon, Wednesday before, by Bro. F. A. Knox. Brethren from the different works will please send their quarterly conference records on hand. We especially invite Dr. Ditzler to be with us at our district meeting for Boswellville is changed to 9th and 10th. SAM. P. WRIGHT, P. E.

GRANBURY DISTRICT—THIRD ROUND. Report, at Address Chapel, June 7, 8 a. m. Address at Porter's School-house, June 7, 8 a. m. Address at Morgan's Mill, June 16, 12 p. m. Address at Lupton, June 16, 12 p. m. Address at Granbury, June 16, 12 p. m. Address at Acton, at Bethany, June 17, 12 p. m. Address at Santa, at Perkin's Chapel, June 17, 12 p. m. Address at Eastland, at Guntersville, June 17, 12 p. m. Address at Meigs, at Guntersville, June 17, 12 p. m. Address at Breckenridge, at Guntersville, June 17, 12 p. m. Address at Guntersville, at Guntersville, June 17, 12 p. m.

UNANSWERED LETTERS. May 9.—E. Nicholson, subs. D. W. Towns, subs. G. S. Brown, change made. R. V. Galloway, subs. W. W. Henderson, subs. B. T. James, subs. W. M. Robbins, subs. W. A. Searcy, subs. T. J. Jassetter, subs. H. J. Thompson, subs. H. P. Shrader, subs. L. P. Smith, subs. W. H. Moss, subs. A. F. Cox, subs. B. W. West, subs. F. M. Winburn, subs. J. W. Bowden, change made. C. C. Williams, subs. May 10.—O. T. Hotchkiss, subs. Fred L. Allen, subs. Geo. C. Stovall, subs. J. L. Lemons, subs. K. Miller, subs. Sam. C. Vaughn, subs. J. E. Walker, subs. A. E. Reiter, subs. F. O. Miller, subs. G. C. Hardy, subs. H. M. Haynes, subs. Jas. G. Walker, subs. Jas. W. Hill, subs. D. W. Wadley, subs. W. W. Wadley, subs. May 11.—J. P. Caldwell, subs. J. T. Stanley, subs. J. W. Beasley, subs. W. H. LeFevre, subs. J. T. Smith, subs. H. C. Rogers, subs. R. M. Morris, subs. R. F. Dunn, subs. J. T. Horn, subs. F. J. Jones, subs. W. W. Horner, subs. J. S. Tunnell, subs. H. T. Hart, subs. F. S. Jackson, change made. Ben H. Bounds, subs. W. Wadley, subs. May 12.—M. Carter, subs. S. M. Thompson, subs. J. D. Burke, subs. S. W. Thomas, subs. J. M. Bond, subs. J. C. Williams, subs. J. M. Adams, subs. J. C. H. Knight, subs. J. W. Montgomery, subs. C. N. Ferguson, subs. A. E. Reiter, change made. W. J. Lemons, subs. J. W. Bond, subs. R. F. Dunn, subs. J. T. Horn, subs. F. J. Jones, subs. W. W. Horner, subs. J. S. Tunnell, subs. H. T. Hart, subs. F. S. Jackson, change made. Ben H. Bounds, subs. W. Wadley, subs. May 13.—H. K. Ager, subs. Sam. J. Franks, subs. E. T. Bates, subs. Jno. S. Davis, subs. J. C. Calhoun, subs. W. Wadley, subs.

POD'S EXTRACT VEGETABLE PAN DESTROYER. Hemorrhages. Bleeding from the lungs, stomach, or from any cause is speedily controlled and stopped. Sores, Sprains, Bruises. It is soothing, cleansing and Healing. Catarrh. It is most efficacious for this disease. Pod's Extract Catarrh Cure, (See directions) is especially prepared to meet serious cases. Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing diseases. Lumbago, Pains in Back or Side, &c. Diphtheria, Sore Throat. The Extract promptly relieves the danger. Piles. Blind, Bleeding or Itching. It is the greatest remedy ever used, rapidly curing when other medicines have failed. Pod's Extract Ointment, is especially prepared to meet serious cases. Prepared only by POD'S EXTRACT CO., NEW YORK AND LONDON.

REMINGTON Standard Typewriter. A Standard written machine of the world. Buy it with the Privilege of Returning. It is BROKEN, within thirty days. C. O. D. ISAFURY in every respect. The finest grades of Linen Paper and Typewriter Supplies of every kind. Illustrated Pamphlet upon application. GEO. W. MERCHANT, Exclusive State Dealer, 723 Main Street, DALLAS, TEXAS.

WEST TEXAS CONFERENCE. DEAR BROTHERS.—Certain great causes demand special emphasis by having days and weeks set apart for their study and special prayer. Have we any cause of interest that more nearly the better than our worn-out preachers and families? In view of the awful necessities of the Joint Board of Finance, I suggest and earnestly insist, that we set apart the first Sunday in September, to observe as a worn-out preacher's day, and on circuits as many Sundays as will be needed to go around. I will try to get Dr. Harbo to prepare a suitable program, setting forth the facts and obligations to look after our conference claimants. F. S. JACKSON, Chairman Joint Board of Finance, GOLIAD, TEXAS.

ROYAL BAKING POWDER. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight adulterated powders. Sold only in cans. ROYAL BAKING POWDER CO., 166 Wall St., New York.

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Texas Christian Advocate Church Notices.

Calendar table for 1888 showing months from Jan to Dec with days of the week and numbers.

GEORGETOWN DISTRICT—SECOND ROUND. Sunday at Salado May 19, 20. Monday at Elm Grove May 20, 21.

WEATHERFORD DISTRICT—SECOND ROUND. Moberly miss JEROME HARALSON, P. E.

GRANDBURY DISTRICT—SECOND ROUND. Breckenridge at May 19, 20. Brockton at B. M. STEPHENS, P. E.

SULPHUR SPRINGS DIST—SECOND ROUND. Cooper county June 30 Sat and Sun in May. Itabaco at Pleasant Grove June 1, 2.

GATESVILLE DISTRICT—SECOND ROUND. Hagan Creek at Salado June 30 Sun in May. Hagan Creek at Harris City June 31 Sun in May.

CALVERT DISTRICT—SECOND ROUND. Buffalo and Oakdale May 19, 20. Hockley at Walnut May 20, 21.

DALLAS DISTRICT—SECOND ROUND. Caruth at Cochran June 30 Sun in May. Bethel at Lewisville June 31 Sun in June.

WAXAHACHE DISTRICT—SECOND ROUND. Avaron at Rankin's Chapel May 19, 20. Hutchins at Rankin's Chapel May 21, 22.

BONHAM DISTRICT—SECOND ROUND. Bonham at Bonham May 19, 20. Bonham at Lake Creek May 20, 21.

PALESTINE DISTRICT—SECOND ROUND. Quindlen and Augusta, Crockett May 19, 20. Jacksonville miss, Palestine May 20, 21.

HENTERSVILLE DISTRICT—SECOND ROUND. Hentersville at Hays Chapel May 19, 20. Montgomery at Collins May 20, 21.

CHAPPELL HILL DISTRICT—SECOND ROUND. Hockley and Pleasant Hill May 17, 18. Davilla May 19, 20.

SAN AUGUSTINE DISTRICT—SECOND ROUND. Station at Thursday May 17. Center and Tenaha, at Sand Hill May 19, 20.

TERRELL DISTRICT—SECOND ROUND. Allen at May 19, 20. Floyd at May 20, 21.

FORT WORTH DISTRICT—THIRD ROUND. Abbott at Bethel June 30 Sun in May. Abbott at Cedar Island June 31 Sun in June.

PARIS DISTRICT—SECOND ROUND. Abilene at May 19, 20. Anna at May 20, 21.

WACO DISTRICT—SECOND ROUND. Thornton at Bethel May 19, 20. Cedar Island at Cedar Island May 20, 21.

GAINESVILLE DISTRICT—SECOND ROUND. Boston at Boston May 19, 20. Decatur at Walnut Creek May 20, 21.

AUSTIN DISTRICT—SECOND ROUND. Winchester at Alum Creek May 21, 22. West Point at Smithville May 22, 23.

TYLER DISTRICT—SECOND ROUND. New York at Hawkins May 20, 21. Tyler at May 21, 22.

JEFFERSON DISTRICT—SECOND ROUND. Gilmer at May 30 Sun in May. C. B. FLADGER, P. E.

MAIRSHALL DISTRICT—SECOND ROUND. Henderson at May 19, 20. Marshall at May 20, 21.

BEAUMONT DISTRICT—SECOND ROUND. Beaumont at May 15, 16. R. M. SPOULE, P. E.

MONTAGUE DISTRICT—SECOND ROUND. Burlington at May 19, 20. Houston at May 16, 17.

GALVESTON DISTRICT—SECOND ROUND. What-n, at Hunnerford May 19, 20. Matagorda, at Cayce May 20, 21.

SAN ANGELO DISTRICT—SECOND ROUND. Pecos City miss, at Midland June 30 Sun in May. Roswell miss, at Roswell June 31 Sun in June.

BROWNWOOD DISTRICT—SECOND ROUND. Brown Mountain at Big Valley May 19, 20. Comanche and DeLeon sta, at DeLeon May 20, 21.

SHERMAN DISTRICT—SECOND ROUND. Van Alstyne at May 19, 20. Willard at May 20, 21.

WEATHERFORD DISTRICT—THIRD ROUND. Jacksonboro at May 20, 21. Moberly at May 21, 22.

CORPUS CHRISTI DISTRICT—THIRD ROUND. Laveria at at Shiloh May 20, 21. Rancho at Union Valley May 21, 22.

JEFFERSON DISTRICT—THIRD ROUND. Texasiana at May 19, 20. Danbury at May 20, 21.

ABILENE DISTRICT—THIRD ROUND. Abilene at May 20, 21. Buffalo Gap at at Hill Creek May 21, 22.

MARSHALL DISTRICT—THIRD ROUND. Centennial at Mt. Pleasant June 9, 10. Bellery at Bethel June 11, 12.

SAN SABA DISTRICT—THIRD ROUND. Mason at May 19, 20. Oxford at May 20, 21.

SAN ANTONIO DISTRICT—THIRD ROUND. Mason at May 19, 20. Cotulla at May 20, 21.

TERRELL DISTRICT—THIRD ROUND. Duck Creek at May 16, 17. Kaufman at May 17, 18.

SAN MARCOS DISTRICT—THIRD ROUND. Harwood at Denton's May 30 Sun in May. Dripping Springs, at Wimberly 1st Sun in June.

VICTORIA DISTRICT—THIRD ROUND. Edna at Edna June 4. Victoria at Victoria May 30, 31.

Victoria District. Preachers who intend bringing their wives or daughters with them to the district conference at Edna, May 30th, will confer a favor by notifying me on time.

Waco, Fort Worth and Waxahatcha. Waco District Conference, at Corsicana, June 12-15.

Granbury District. Granbury district will embrace the first Sunday in July at Granbury. We will commence Wednesday morning at 9 o'clock, June 29th.

Georgetown District. The Georgetown District Conference will convene at Liberty Hill, Tuesday, May 29, at 9 o'clock a. m.

Victoria District. This conference will convene at Edna on Wednesday before the first Sabbath in June at 7 p. m.

Abilene District. The Abilene District Conference will convene at Abilene, Thursday, June 11, at 9 o'clock a. m.

Jefferson District. Two sons of a famous novelist are engaged in the lucrative business of "stock and station agents" in Victoria.

Chronic Coughs and Colds. And all diseases of the Throat and Lungs, can be cured by the use of Dr. J. C. Beaubien's...

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THE ADVANTAGES OF REST.

There is no better preventive of nervous exhaustion than regular, unburdened muscular exercise. If we could moderate our hurry, lessen our worry, and increase our open-air exercise, a large proportion of nervous diseases would be abolished.

Waco, Fort Worth and Waxahatcha. Waco District Conference, at Corsicana, June 12-15.

Granbury District. Granbury district will embrace the first Sunday in July at Granbury. We will commence Wednesday morning at 9 o'clock, June 29th.

Georgetown District. The Georgetown District Conference will convene at Liberty Hill, Tuesday, May 29, at 9 o'clock a. m.

Victoria District. This conference will convene at Edna on Wednesday before the first Sabbath in June at 7 p. m.

Abilene District. The Abilene District Conference will convene at Abilene, Thursday, June 11, at 9 o'clock a. m.

Jefferson District. Two sons of a famous novelist are engaged in the lucrative business of "stock and station agents" in Victoria.

Chronic Coughs and Colds. And all diseases of the Throat and Lungs, can be cured by the use of Dr. J. C. Beaubien's...

Why the Brute Laughed: Wife (reading a letter)—Well, this is very funny. Mother says that owing to sickness in the family she will have to give up her work.

Prickly Ash Bitters is an unfailing cure for all diseases originating in Biliary derangement, indigestion, or the use of...

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Indignant Physician—Man, what have you done? You sent my patient the wrong prescription, and it killed him. Druggist (a calm man accustomed to abuse)—Vheli, what was the matter with your patient?

MORLEY'S BUCHULIN is designed for a special class of diseases and is not a "cure all." Nor is it considered a "quack" medicine, for it is prescribed by the most eminent physicians and Midwives after confinement and Labor Pains, and for Enfeebled and Delicate Constitutions of both sexes and all ages.

A Landlady's Mistake: Dumley (who has been asked to carve the duck, and is meeting with poor success)—Whew! Land Lady—Isn't the knife sharp, Mr. Dumley? I had one day a week in bed, if we cannot avoid frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks.

An Imperative Necessity. What pure air is to an unhealthy locality, what spring cleaning is to the neat house-keeper, so is Hood's Sarsaparilla to everybody, at this season.

Mr. L. Whitaker says that while practicing medicine at San Gabriel, Burnet Co., Texas, he cured a very severe and long-standing case of Gravel with MORLEY'S BUCHULIN.

Guest in reading-room of hotel, to stranger—Excuse me, sir, but will you kindly tell me how to spell embarrassment? Stranger (a Chicago drummer)—It is—embarrassment. I can't know the word, sir. French, isn't it?

Quality of live stock on the farm, quite as much as variety of cropping, is a source of wealth and accumulation in the holding. Variety greater numbers can be kept, and the best use can be made of all food by giving the president to each description of animal.

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DR. G. BEAUBIEN treats special diseases of the EYE, EAR, THROAT AND NOSE. ALSO DISEASES OF FEMALES.

J. C. GEBHART, M. D., Formerly of Hot Springs, Ark. Office, 732 Elm St., Dallas, Texas.

DALLAS DENTAL PARLORS. P. CHANEY, D. D. S., Prop'r. 215, 711 Elm St., DALLAS, TEXAS.

Do Not Buy a Piano or Organ. We have written to C. H. Edwards, at Dallas, for prices.

Elegant Display. FROM THE ART CENTERS OF THE WORLD! BEAUTY, QUALITY AND QUANTITY COMBINED.

The Chickering Piano. At C. H. Edwards', 732 & 735 Main St., Dallas, Texas.

The Wheelock Pianos. Are universally admired. For sale by C. H. Edwards', 732 & 735 Main St., Dallas.

A PURELY VEGETABLE COMPOUND. Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases. A Complete Family Medicine. Perfect Substitute for Calomel.

PERFECT SAFETY. To children or adults of any age in all cases where there is a derangement of the system.

MORLEY'S BUCHULIN. It has been used with most wonderful effect in Colds, Bilious Colic, Cholera, Bilious Fever, Malaria, Fevers, Diarrhea, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

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Convalscence (to physician)—I see your bill, doctor, calls for \$10. How much do you charge for a visit? Physician—Two dollars, convalescent—But you only called three times. Physician—Five times, my friend, three times for treatment and twice for my money. Convalescent—I guess I had better hurry and pay up.

Have treated Dropsy and its complications with most wonderful success: use vegetable remedies, entirely harmless. Remove all symptoms of Dropsy in 3 to 20 days. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in 1 to 3 days at least two-thirds of all symptoms are removed—some may cry bumping without knowing anything about it. Remember, it costs you nothing to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been called a number of times and the patient declared unable to live a week, until full history of case, name, age, sex, local long ailments, etc. Sent for free pamphlet of vitalizing testimonials. Ten days treatment furnished free by mail. If you order trial, you must return this advertisement to us with 10 cents in stamps to pay postage. EPISEPI (this) provided cured.

H. H. GREEN & SONS M. D. 215 Marietta Street, Atlanta, Ga.

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