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NO. 39.

General Conference.

ADDRESS OF THE FRATERNAL MESSENGER FROM THE WESLEYAN METHODIST CHURCH.

Bishop Keener introduced the Rev. David J. Waller to the conference in a few appropriate words, as follows:

We have met here to-night to receive the message which has been sent to us by the Wesleyan Methodist Conference of Great Britain. They have sent to us their Christian greetings—not with pen and ink, but by a living epistle, in the honorable person of our beloved brother, the Reverend Mr. Waller, a man honored among themselves, the Secretary of the British Conference, one of whom you have already delighted to command. We bespeak for him your attention. The secretary will please read the reading which he brings to us of his official character.

The credentials of Mr. Waller were read as follows:

WESLEYAN CONFERENCE OFFICE,
LONDON, Feb. 11th, 1890.
To the Reverend Secretary of the College of Bishops of the American Methodist Episcopal Church, South:

REVEREND AND DEAR BROTHERS—In behalf of the Wesleyan Methodist Conference of Great Britain and Ireland, I beg to commend to you the Reverend David J. Waller, the Secretary of the Conference, as a messenger of fraternal respect and greeting to your General Conference assembling at St. Louis, Missouri, in May next.

By this appointment our conference, while it has done honor to its secretary, has desired to show all possible respect to the Methodist Episcopal Church, South. The conference trusts that this first official visit of intercourse between your church and ours may open the way to lasting relations of intercommunion in the future. The Wesleyan Methodists of England are not unaware that in various respects there is a close sympathy and correspondence between the traditions of Methodist Discipline and work cherished in your great church and those of which the British Conference regards itself as especially the depository and guardian.

I remain, reverend and dear brother, yours in the bonds of Christian affection,
CHARLES H. KELLY,
President of the Conference of the People called Methodists.

After the reading of the credentials, the Rev. Mr. Waller advanced and spoke as follows:

The British Conference has appointed me their first representative to the General Conference of the Methodist Episcopal Church, South. When I received the appointment I confess that, highly as I appreciated the honor, I felt more deeply the responsibility which it involved.

As a obedient servant of the church, I accepted the honor with the responsibility, and I am glad to be the bearer of the fraternal greetings of the mother conference.

This delegation has enabled me to fulfill a long-cherished desire to visit your great country, and to see something of American Methodism, which in point of numbers has far outgrown the original British stock. It has also afforded me the pleasure of seeing this great representative gathering of Southern Methodism and of assuring you in the name of your brethren in England that they rejoice exceedingly in the growth and prosperity of the Methodist Episcopal Church, South.

From what I have seen since I landed on your shore, and from what I now see before me, I feel that I belong to a greater Methodism.

British and American Methodism rejoice in a common ancestry.

They share alike the wealthy heritage of the apostolic labors of Wesley, Clark, Asbury and a host of others whose names are familiar on both sides of the Atlantic. Now that the English has developed into great churches in all parts of the world where the English language is spoken, it is increasingly desirable that not only the fact of our kinship should be acknowledged, but that there should be friendly interchanges.

John Wesley's letter to America, addressed to Ezekiel Cooper, contained these memorable words:

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world and that it is their full determination so to continue."

This delegation, I take it, is not only a recognition of our oneness in Christ, but that we belong to the same spiritual tribe.

Methodism has developed into great churches and its adherents are counted by many millions. It is one of the largest, if not the largest, form of Protestant Christianity in England. The English speaking races it is especially powerful, and this fact, which, in itself, has the promise of a still larger future churchmanship, but springing up as it has done in both hemispheres, and progressing with the development of national life, it is natural that there should be distinctive differences. As a living thing it has taken its own organism and it has been influenced more or less by the social and political institutions of the different nations. But Methodists throughout the world are nearer to each other, and they resemble each other more than they can possibly resemble those who belong to other churches of Christ. In my own country there is a marked tendency to recognize the oneness of Methodism—not by any forced organic union, which would probably prove a source of weakness, but by mutual recognition and fraternal intercourse.

The Ecumenical Conference in City Road Chapel, London, in 1881, was a grand exhibition in a concrete form of the oneness of the Methodist Churches throughout the world. Not only did the bishops of the Methodist Episcopal Churches in America, both white and colored, sit down side by side, but each hemisphere supplied its delegates.

Twenty-eight denominations of Methodists—the representatives of not less than five millions of church members and probably twenty million adherents—gathered in the honored sanctuary within the precincts of which rests the ashes of John Wesley, whom they all recognized as their common father.

The Ecumenical Conferen of 1881

was a grand epoch in Methodist history. The gathering which is to take place in America in 1891 will show the continued progress of our churches.

The Centennial of American Methodism shows what a remarkable progress had been made during the past century. The membership of the various Methodist Churches was stated to be nearly 4,000,000; it is now reported to be 4,500,000, whilst the adherents amount to three if not four times that number. This vine of the Lord's own planting has sent out her boughs unto the sea and her branches unto the rivers, whilst her fruitful Mission Churches are to be found at the very ends of the earth. This was not because Methodism was the first in the field, nor that numerically it was the strongest in the early history of your nation. It is found in the fact that its genius was suited to the American character and to the conditions of your national life.

In 1876 Dr. Hurst published in the New York Christian Advocate the approximate number of ministers to the congregations belonging to the different ecclesiastical professions a hundred years ago:

In 1776 the Congregationalists had 575 ministers and 700 churches; Baptists, 250 ministers and 380 churches; Episcopalians, 250 ministers and 300 churches; Lutherans, 25 ministers and 60 churches; Roman Catholics, 20 ministers and 62 churches; Methodists, 20 ministers and 11 churches.

In 1874 in the report of the meeting of the Evangelical Alliance in New York, the Methodist family of churches numbered upward of 3,000,000 communicants; Baptists, 2,000,000 communicants; Presbyterians, 1,000,000 communicants; Congregationalists, 319,000 communicants; Episcopalians, 240,000 communicants.

According to the census of 1870 the denominational preferences were given as follows: Methodists, 6,528,000; Baptists, 4,360,000; Presbyterians, 3,200,000; Roman Catholics, 1,999,000; Congregationalists, 1,177,000; Episcopalians, 991,051; Friends, 224,064.

When it is borne in mind that since 1850 there has been an immigration to your shores of more than 8,000,000—many of the imported foreign population being of a noble faith or of no faith—it is still more remarkable that whilst the population has increased 116 per cent, Methodism should have gained on the population 175 per cent.

The Methodist Episcopal Church, South, has shared in this prosperity. At the first General Conference in 1840 the number of members was 455,217, and in 1880 the numbers had increased to 749,068. Then came the terrible and heroic ordeal of war, resulting in the loss of thousands of members and of millions of property. Of that period I will say nothing, but I do venture to assert that the way in which Southern Methodism rose from the ashes is one of the most remarkable facts in modern church history. The period of depression was passed, and in seven years the gaps in the ranks of church membership were filled up and the former figures reached.

Looking upon this General Conference, representing a Methodism of more than a million church-members, with its colleges, universities and schools, we may well say, "What hath God wrought?"

The prayer of your brethren of the British Conference is that God will increase your manifold, and that he may pour out the Divine Spirit upon all your varied operations at home and abroad, so that you may contribute largely, not only in the regeneration of this great continent, but also to the salvation of the whole world.

As the representative of the British Conference you will wish me to speak of our own affairs. You will be glad to hear that the God of fathers is with us as he is with you; and the head of the church continues to seal our labors with his prospering blessing.

John Wesley taught his followers to regard the mission of Methodism as the "work of God." To some it may seem presumptuous to say anything of what we can do as God's work; nevertheless, it has been sealed in the spiritual consciousness of millions that God does accomplish his purpose in the redemption of mankind by human instrumentality. We cannot forget that Methodism was the outcome of a great spiritual revival. Its origin was neither political nor ecclesiastical.

The first societies consisted of bands of converted men and women who were anxious to bring others to the knowledge of the same saving faith.

When the ancient Athenians took the oath of citizenship, he swore that he would never rest while olive vines or wheat grew beyond Attica; by which he was understood to mean that he would never rest whilst there was a country to be won for Attica. An early Methodist was one who was pledged never to rest whilst there was a country to be won for Christ. Their recognized mission was "to spread scriptural holiness throughout the land." There is no need for me to speak in this assembly of the rise and progress of Methodism.

The marvelous story has been told by historians on both sides of the Atlantic. The last history of Methodism which I have read was from the able pen of that full-blooded man—the much to be lamented Bishop McTear. Indeed, every historian of the last century has been compelled to recognize Methodism as a most important factor. It is not merely that numerically it occupies the front rank in Protestantism.

There is also a great deal of "unconventional" Methodism. In England it has leavened to a very large extent—not only the established church, but every form of non-conformity. Lecky, the historian, says truly that the Wesleyan movement has been more or less felt by every Protestant community speaking the English tongue.

But whilst we do well to gather inspiration from the past, no church can live on its traditions, powers, glories, or inspiring. I am thankful to be able to state that modern British Methodism is not a spent force, but a living reality, and that it is still a powerful and aggressive form of evangelism. In the midst of the new and entirely changed conditions of life and thought which have taken place in English society, Methodism has shown a remarkable elasticity in adapting itself to the new and changing conditions of the times.

We have what has been called the "forward" movement. This might be inappropriately called the "backward" movement, for it is certainly a return to the first principles. The methods which we are adopting are

the normal developments of Methodism, which is instinctively aggressive."

In England, extremely difficult moral and social problems confront the churches. The greatest problem is no longer how can the churches take care of their own congregations, but how their whole strength can be rendered effective in the redemption of the teeming masses of mankind from the bondage of poverty, degradation and sin.

Methodism is addressing itself with renewed energy and devotion to the evangelization of the masses in the great centers of population.

The same problems are now confronting the American churches in the great cities of the United States. In the past America has enjoyed an exceptional position; the nation has had its period of youth and energy with plenty of elbow-room.

There were your broad savannahs,

"Where the wild globe waits a yeoman and the virgin soil is spade;
When God's angels reign no one,
Bible teacher or maid."

These vast tracks of country have welcomed not only your own surplus population, but also that of Europe. Vast possibilities of development still remain. But the "bitter cry" which has gone up from London, Liverpool, Manchester and other great cities in England, has been heard in New York, Cincinnati, Nashville, Louisville and St. Louis. I am glad to know from your "Christian Advocates" that the churches are responding. In an able article in the Nashville Christian Advocate, the writer said truly that "the battle of the world is a struggle between religion and Christian civilization. It is to be fought mainly in the cities." The question for British Methodism is, how it may best bring its power to bear upon the masses in our land.

We are endeavoring to solve this difficult problem by combining an honest evangelism with social work.

Preaching the gospel we regard as our highest and most spiritual work, and that which will be the farthest reaching in its results. But whilst the church seeks man's highest good, an obligation is imposed to care for the social and physical necessities of mankind.

Christ, who brought the kingdom of heaven "to men," went about doing good and healing all manner of sickness and disease among the people. The church of Christ cannot afford to be too otherworldly. It must embody the spirit of Christ and be a salubrious and generous religion and Christian civilization is to be brought mainly in the cities." The question for British Methodism is, how it may best bring its power to bear upon the masses in our land.

The most varied methods have been adopted—one of the most important features being the sisterhood. A number of young ladies—some of these belonging to the best families in Methodism—have consecrated themselves to the work. The expenditure has been great—last year it was \$42,000—but so far the money has been forthcoming.

The Central Mission in Clerkenwell has been the least costly, but it is at the limits of its present possibilities. St. John's Square Chapel, capable of holding 1000, has been reduced to a congregation of 100. Three years ago Edward Smith took charge of this empty sanctuary. It is now filled to the doors. The membership has reached 600. A large and flourishing Sunday-school has been developed. The desolation has given place to a busy and active church life. Better still is the fact that nearly all those who have been gathered to Christ in connection with this mission are poor people who live from hand to mouth.

At the east end of London a great market has taken place under the direction of Peter Thompson. In four years \$50,000 (£10,000) have been expended in property and social work. There again it was the work of filling "old chapels." In addition some notorious drinking hells have been acquired, and in every form of immorality took place have become centers of work under the charge of earnest evangelists.

Here in the east and southeast we have a terribly difficult problem to solve in the form of a Christian multitude. The forward movement bears unmistakably its fruits in the faster growing villages. (1) It witnesses also to the adaptation of Methodism to the changing conditions of modern life, (2) whilst it shows that the doctrines of Methodism are as much needed and as applicable to the needs of perishing sinners as ever they were.

There has been a remarkable material prosperity as evidenced in the annual expenditure on church property. For many years there has been an annual expenditure of £350,000, or \$1,750,000.

Twenty years not less than \$20,000,000 has been expended, and we have less aggregate debt on the whole than we had twenty years ago.

Village work.

Next in importance to the work among the myriads in our towns and cities is that of the villages.

When John Wesley began his apostolic mission, England was a nation of villages, but the evangelism of which he was the inspiration reached the most distant hamlets and there won some of its most signal triumphs.

The villages became the appropriate sphere for the exercise of lay-preaching by which "the system we call Methodism became possible." When Thomas Maxfield was moved by the Holy Ghost to preach, John Wesley's high-church notions were shocked. It appeared to him highly improper that a layman should exercise this function. His mother, who was as wise as she was beautiful, bid John Wesley beware and added the memorable words: "Thomas Maxfield is as much called of God to preach the gospel as you are. Examine what have been the fruits of his preaching and hear him yourself."

John Wesley took his saintly mother's counsel and being convinced that Maxfield's work bore the stamp of heaven's approval, lay-preaching became a recognized agency and a most important factor in the spread of Methodism.

England is a nation of great cities. Our area is indeed small compared with your vast expanse, but we have still a large rural population.

At the present time one-third of the population of England live in villages and rural districts and one-third of our church members are country folk. By an army of 15,000 lay-preachers 7000 village congregations are supplied with the bread of life.

The importance of this department of our work increases. (1) The villages feed all our great centers of population and the strength of many a city church is the fruit of village Methodism. (2) The village preaching is intimately connected with the maintenance of our

of more than 300. The mission has taken over three or four comparatively deserted chapels with good success.

The newest departure of the Manchester Mission has been to take the large Free Trade Hall, capable of holding 4000, for popular Sunday evening services.

THE LONDON MISSION.

This movement has attracted a great deal of attention, especially the West Central Mission.

It has been noticed in the London and provincial press. The various Christian Advocates of America have commented upon it, and a short time ago I read a most appreciative article in the Canadian Methodist Quarterly from the pen of Professor Stewart.

The need of a London mission could not be doubted by any sane man who knew anything of that great city's sins and sorrows. It is not only in the East End and south of the Thames, where evils of portentous magnitude are found and grave dangers to our social system exist; but in the West End a mission was called for. That has been appropriately called the "Sanity Fair" of the civilized world, "competing even with Paris in its elaborate, costly and artistic provisions for the lusts of the flesh."

Thus beneath the thin layer of civilization society is often honey-combed with evil, and abject poverty crouches under the shadow of fabulous wealth.

As to the broadness of London, that is truly appalling!

Cardinal Manning stated a while ago in an article in the Nineteenth Century Magazine that if all the places of worship in London were filled three times every Sunday there would remain two millions of people who had never entered a place of worship. Think of it—a city four times the size of St. Louis, and not one attending a place of worship!

The conference of 1887 appointed two of the most gifted ministers to the WEST CENTRAL MISSION,

the Rev. Hugh Price Hughes and the Rev. Mark Guy Pearse. St. James' Hall, Piccadilly, which seats 2500 persons, was engaged for Sunday services. The overflow justified the taking of other halls in the neighborhood. The congregations now number 5000, and there is a membership of 1000.

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evangelical principles. The revival in the Anglican Church is a most significant fact in the history of modern religious life in England. The zeal and devotion of that great church deserve high praise, but its doctrinal and ritualistic tendencies justly arouse suspicion and alarm. It is in rural parts where this sacerdotalism is most mischievous, and nothing offers so effective a check as the faithful proclamation of evangelical truth.

Rural England needs Methodism quite as much as when John Wesley's first followers preached on the village greens and in the cottages and farmsteads. (3) Village work supplies the training ground of those who enter our ministry. Our town precincts are small and the pulpits are occupied principally by ministers, but almost all the country circuits have a number of villages attached. Every zealous youth with gifts and graces is pressed into the work. From the early days of Methodism by far the largest number of our ministers have come from country circuits.

In 1789 the British Conference records contained the following: "We have a pressing call from New York—who is willing to go?" Ans. Richard Boardman and Joseph Pilmoor. Both of these men came from moorland villages of my native county of Yorkshire. Boardman from Gillamoor, Pilmoor from Fadmoor, Bishop Asbury, one of the first bishops of the American Methodist Episcopal Church, one of the noblest characters Methodism ever produced, whose labors were apostolic both in extent and in their results, was born in Hempstead Bridge in Staffordshire. Dr. Rigway says of Asbury that "with an instinct which was prescient of the future mission and destiny of Methodism, he struck for the country." I think this was the instinct of the country-born lad.

Samuel Leigh, who carried the gospel to South Wales; John Thomas, the apostle of Tongue; John Hunt, of Fiji; Barnabas Shaw, the pioneer missionary in Africa; Richard Watson, whose theology is studied in all our colleges; Dr. Newton, whose eloquence charmed the generation he served so well; Dr. Dixon, the English historian of American Methodism, and a host of others whose names are household words on both sides of the Atlantic, came from the villages.

The majority of the 2000 ministers in connection with British Methodism at the present time were born and reared for God in country districts. In this age of the world we cannot afford to neglect the village work.

RELIGIOUS EDUCATION OF THE YOUNG.

It is impossible to exaggerate the importance of the religious instruction of the young. We believe that no greater calamity could overtake any nation than a failure at this point. The late Emperor Frederick, of Germany, uttered words of profound wisdom when he stated in his will that he wished to be buried in a place of prayer. He was a man of God and the simplicity of his morals can possess sufficient resisting power to overcome the dangers of the times." That is equally true of England, and I believe of every other nation.

We believe, as a church, that the future of religion generally depends upon what is done with the children, and we attach the greatest possible importance to this department of our work.

The last conference in its address to the Methodist societies contained the following passage:

"Of late years great attention has been given to methods of evangelization which strike the imagination by their novelty and boldness; and we commend those who are specially engaged in such work to your spiritual and practical sympathy. * * * But you must not forget the first and abiding importance of those more unobtrusive methods of spreading holiness through the land. Nothing can pierce a dispensation from these. If more striking methods of evangelization have acquired more preponderant attention, it would be bad policy indeed to attempt to check that enthusiasm which is the special gift of God to his church; we must restore the true proportion and perspective of evangelic action by throwing into all ordinary work fresh fervor and determination. Seek to build the church from within. The promise is to you and your children." (Minutes 1880, page 343.)

This is a Sunday school in connection with nearly every Methodist society in Britain, and by means of our Sunday-school union for the whole connection we strive to render the schools as effective as possible in view of their high purpose. No part of our church work bears a deeper impress of the seal of the great Master's approval than that in connection with our Sunday-schools. In recent years these schools have greatly increased both in their number and efficiency. We have now close upon 7000 schools and nearly a million scholars. The number of our church members who have joined the work is 106,500, and the number of scholars who are church members is 72,627.

Here is our great promise for the future, for our church can live and grow and prosper only if we give our children that does not wisely and lovingly care for the young.

The prophet Isaiah, foretelling the gracious advent of the Redeemer, declared: "He shall gather the lambs with His arm, and carry them in His bosom."

St. Paul compares the church to a body of which Christ is the head. If the church is Christ's body and he gathers the lambs with his arms, I take it that religious instruction is the arm by which the little ones are gathered to Christ.

A church without its school is like the man in the gospel who had a "withered arm," and it will remain withered until at the bidding of Christ it is stretched forth to gather the little ones to his bosom.

Rescuing the perishing is glorious work. The life-boat service along your great seaboard and around the rocky shores of my island home, saves thousands of perishing souls. A noble tribute was paid to my own countrymen by the captain of a French ship, who said that he knew he was driving on the English coast by the way the life-boat came off. But whilst the life-boat saves thousands the light-houses save hundreds of thousands. There on the rocky edge, far out to sea, some miles away, the light-house lifts its massive masonry, a pillar of fire by night, of cloud by day. The men who keep the light burning know nothing of their nightly passage across the dark waters.

The sweet efforts of the church are like the life-boat service; but it is the church in her teaching capacity when she is at the light-house guiding the precious

and immortal souls across the treacherous sea of life.

DAY SCHOOLS.

In connection with our educational work, we take part in the national system of elementary schools.

The national system of elementary education in England consists of voluntary schools which belong to the several denominations and rate aided board-schools. The voluntary schools form three-fourths of the whole.

The training colleges all belong to the educational societies or the various religious denominations.

The Wesleyan Church has 847 schools of this class, containing 180,000 children, and the annual income is \$1,233,390. The conference pays \$500,000, or nearly one-half.

We have also 20 training colleges with 240 students in course of preparation. These are all Queen's scholars, and they remain two years in residence. The Westminster College for men has had the advantage for many years of having Dr. Rigg as the principal, and under his principalship the institution has achieved a very distinguished position. Dr. Rigg was one of the royal commissioners on education, and he is acknowledged to be one of the highest educational authorities in Great Britain.

The Southlands College for training schoolmistresses has for its principal Dr. Greaves, one of our ex-presidents, and acknowledged to be one of the most cultured and best beloved ministers in Methodism.

By means of these colleges about 120 godly teachers are year by year sent into the public elementary schools. An incalculable boon is thus conferred upon the nation.

The most important factor in a school is the teacher. Martin Luther said that if he had not been a preacher, he would have desired to have been a school-master. A considerable number of these trained teachers go into the board schools, where they exercise a most beneficial influence.

The English people desire that their children should receive religious instruction in the day-schools; and we hold that this can only be effected by an efficient supply of Christian teachers who are themselves trained to impart such instruction.

In my country every form of religion is being tested by its servicalness. Those churches which do the most for the children have the strongest hold upon the people, and they possess the surest guarantee for the future.

MIDDLE-CLASS SCHOOLS.

This is a part of our educational work to which we attach great importance. Provision was made for the children of the working classes, and there was a considerable number of excellent private schools. But in many parts schools with moderate fees were required for the children of Wesleyans who belonged to the lower middle-class.

This became the more imperative because the Anglican Church had set up a number of schools in selected localities with the intent of propagating high ritualistic traits. In some of these schools the confessional was set up, and the conviction took possession of the Methodist people that if their people wanted a little better education they should not be under the necessity of sending their children to schools of this class.

The Thanksgiving Fund, when British Methodism raised a million and a half of dollars, established funds to undertake this work. I was one of the general secretaries of the Thanksgiving Fund, and I can never forget the scenes of blessed consecration when the rich and poor brought their offerings to the Lord's treasury. At one meeting in Liverpool, more than \$105,000 were given. I had \$25,000 put into my hand, and the offering was a widow's mite of 10 cents.

The Thanksgiving Fund freed many of our institutions from debt and gave an impetus to every department of Methodist work and enabled them to enter upon new fields. The sum of \$50,000 was granted to start middle-class schools.

This sum has been used in the form of loans, without interest, to be repaid in a given number of years, which had the effect of stimulating local effort.

We have now ten of those schools situated in localities where they were most required. These schools are answering admirably the ends for which they were instituted.

Provision is made for the higher education in the Leys' School, Cambridge; Wesley College, Sheffield; Queen's College, Taunton, and other excellent schools.

As one evidence of the direct spiritual good, the Leysians have established a mission in a spiritually destitute part of London, and it is now contemplated to establish a university settlement in the metropolis where Wesleyan graduates may carry on evangelistic, intellectual and social work.

THEOLOGICAL INSTITUTIONS.

We have four colleges for the training of our young men for the ministry. As a church we have been long convinced that the pulpits must be filled not only with men of intellectual strength and sterling piety, but of culture and training.

All our candidates take the college course. The theological studies are quite as necessary for those who have taken a degree at one of our universities as others.

CHILDREN'S HOME.

In connection with our educational work we have our Children's Home and Orphanage. This philanthropic and Christian institution is the creation of Dr. Bowman Stephens. The Children's Home—for there are several branches of the institution—provide (1) for the destitute children of godly people; (2) for children who are in danger of falling into criminal ways; and (3) for the waifs and strays of city life. The history of each child is pathetic, and many a thrilling story could be told.

Christ has smiled upon the work. There are now five branches in England and one in Canada. Since the commencement about 2500 children have been cared for, educated and given a fair start in life. Year by year about 200 pass through the several branches and go into situations, either in England or abroad. More than 900 have gone to Canada and some are in the United States.

We cannot report success in every instance. There is not uniform success, but the majority justify the labor which has been bestowed upon them, and not a few have become genuine Christians. Some have passed through our training colleges

Texas Christian Advocate. HOME CONFERENCES.

Dallas Mission. J. W. Blackburn, May 30: Brother Vanghan, our esteemed superintendent...

Mineola. J. C. Calhoun, May 26: The Children's Day, observed yesterday at Hawkins...

Cedar Creek Circuit. B. W. Newell, May 21: Our second quarterly conference was held the 16th and 17th instant at Gentry Branch...

Livingston. J. M. Porter, May 26: Children's Day was observed here the second Sunday instead of the first, and was an occasion of much interest...

Bonham Circuit. Z. Parker, May 22: Our second quarterly meeting at Randolph was one of the best, religiously, I ever attended...

Liberty Hill. J. S. McCarver, May 21: Every interest combined in promoting the appointment of our church-home here...

Widewater. J. P. Skinner, May 24: Our second quarterly conference, over Bro. Allen failed to be present and our disappointment was great...

Archer City. Eron D. Cameron, May 26: The second quarterly conference for the Archer mission was held at Iowa Park, on the 24th of May...

Children's Day at Luling and Prairie Lea. J. T. Stanley, Was Prairie Lea Sunday had our service for the children in the morning instead of Sunday-school...

Pilot Point. W. W. Graham, May 20: Our meeting lasted twelve days and resulted in six accessions to the church. Bro. M. S. Montague and Wyatt did most of the preaching...

Franklin. T. S. Willford, May 22: The second quarterly conference for this Franklin circuit convened at Beck Prairie 7th inst. Bro. H. M. Sears was with us...

Poetry. Mrs. H. E. Smith, President: Miss Ellen Franklin, Secretary: May 23.—To the Sisters of the W. M. S.: On May 23 the Poetry Church, one of the best country churches in the Terrell district...

aggression upon the kingdoms of the world. We trust our brethren and sisters will help us in this our hour of need...

Children's Day. Visitor: At the M. E. Church South, near Tyler, a large crowd of Sunday-school workers and others assembled on Sunday to partake of influence of the holy sanctuary...

Children's Day. At 9:30 o'clock a. m. the exercises opened by prayer and song, reading of sermon, anthem, etc., by Pastor I. R. Morrison, superintendent, assisted by Rev. O. A. Pickle...

Children's Day. At 12:30 an invitation was extended to all to partake of the grand dinner in the grove prepared by the ladies. After partaking of these good things, the church was filled again to listen to the good music, recitations, and one of Bro. Pickle's grand subjects...

Children's Day. The following are those who recited: Mary Desamon, Jennie Browning, Lena, Unice, Mamie and Charlie Olive; Cliffy, Charley and William Zorn; Rosa McAllister, Canie and Moda Noland...

Children's Day. W. F. Clark, May 20: Just returned to Wolfe City from Bro. Z. Parker's second quarterly conference, held at Randolph, on Bonham circuit. We had preaching on Friday night, with good interest and a large congregation...

Children's Day. John H. Reynolds, P. E., May 24: Our meeting closed Thursday night, after four weeks' continuance. Results: Thirty-five conversions and the church greatly revived...

Children's Day. W. B. Walker, May 13: The second quarterly conference for Gibson circuit was held May 3, with Rev. C. B. Frazier, presiding elder, in the chair. Official attendance very good...

Children's Day. M. H. Moore, Secretary, Dallas: Children's day, which had been the object of our thoughts for weeks, was greeted by the bright rays of the sun, and the weather being pleasant, new life seemed to be infused into every one...

Children's Day. At an early hour the house was filled to its full seating capacity, and all seemed happy. The interior of the church was beautifully decorated. Upon the pulpit was an arch, interlaced with roses and evergreens...

Children's Day. First, the entire school arose and sang: "Song of Praise." After which an earnest and impressive prayer by Rev. D. P. Brown was offered in behalf of destitute Sunday-schools...

Children's Day. I thought a few lines from the land of flowers (Oklahoma) would be of interest to some of your readers. This is truly a land of flowers. Where'er you turn your eyes are greeted with flowers of every hue and size and color...

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dedicated before conference. Several churches are building in Oklahoma at present. A few school-houses have been built—we preach in them, but most of our preaching in the country is in private dwellings...

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CONSERVATORY OF MUSIC, (SHERMAN, TEXAS.)

Edited by Members of the Senior Class.

EDITORS FOR MAY: BIRDIE GREENHAW. MARY OGBURN.

Imagination.

Mental philosophy defines imagination as the creative faculty. Metaphysicians have divided it into active, or that which creates original pictures and characters, and passive, that which draws pictures from descriptions given by others; also into natural, logical and poetical.

As we will discuss imagination as a factor in shaping the ends and aims of mankind, and not from a psychological standpoint, we will treat it as a general term, without observing its metaphysical divisions. It is common to speak of the nineteenth century as the age of utilitarianism, and so place in it—that dreamer and fanciful poet can play no part in a practical, progressive age—indeed that they are fatal to it.

Metaphysicians contend that imagination is incompatible with practical reasoning. This idea may have originated from the fact that poetical imagination has ever given forth its best fruits in the early history of a nation. As imagination advances poetry declines. If imagination were poetical only, this idea would deserve consideration; but since it "bodies forth the forms of things unknown" without limitation; it is the creator of the steam engine as well as of Queen Mab.

Who can say the poet, the song-writer and the musical composer has no mission in this age and in this country? Have not the preacher, the lawyer and the statesman as much use for imagination now as heretofore? Robbed of this element of their power, they would be as Sanson shorn of his locks in which was hidden his strength.

of a wisely directed education, conscious of his immortality, is independent of "transient matter," and his happiness being drawn from invisible, perennial fountains, sets little store by the accidents of life.

"He liveth in the realms of thought, beyond the world of things. His eyes may open on a prison cell, but the bars walls glow with imagery. His ears may be filled with execrations, but are listening to the music of sweet thought. He may dwell in a hovel with a horse's head and canopy his poverty with peace; For mind is a kingdom to the man who gathereth his pleasure from ideas."

About the Lesson.

LESSON X, SUNDAY, JUNE 5.

TEACHING TO PRAY. Luke xii:1-13.

GOLDEN TEXT.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Verse 9.)

(MEMORY VERSES 9-13.)

QUESTIONS ON THE LESSON.

- 1. What is the subject of the lesson? Teaching to pray.
2. What is the Golden Text? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."
3. What was Jesus doing? He was praying.

HELPS TO HOME STUDY.

Jesus prayed much. Do you? Do you love him? God is our Father. Do you obey him, trust him? We are to ask for daily bread, and expect it. We need forgiveness. We must forgive. We need deliverance that only God can give. Earnest prayer is always answered.

TALK ABOUT THE LESSON.

The chapter we have been studying closes with the beautiful incident in Bethany. Jesus had gone into the house of Mary and Martha. Martha was very anxious to provide for him, but Mary was not. She sat at his feet and listened to his teaching. Martha asked Jesus to tell her to tell her sister to stop troubling her. Jesus told her she was too careful and too much troubled about many things, and Mary had acted more wisely. The good she was seeking should not be taken from her. We do not know how long it was after this that the disciples, after seeing him at prayer, asked him to teach them to pray, as John taught his disciples. Jesus then gave them that form of prayer we call the Lord's Prayer. It is very much like the same prayer given us in Matthew's gospel, but differs from it in certain small features. Then, to encourage the disciples to pray, he told of how a friend came to another for some bread, and he gave it to him at last, because he so urgently asked for it—not because he cared for his friend. God was much better than this friend, and Jesus said if we asked him he would certainly give to us. He said no father would give a child stones if he wanted an egg, nor a serpent if he wanted a fish; and God was good while we were not so, and we might be sure he would give us his Holy Spirit if we asked for it. Have you done that?

NOTES ON THE LESSON.

I. AS JESUS WAS PRAYING.—V. 1. (1) The first verse of our lesson is most suggestive. "Jesus praying in a certain place." We see, then, that our Lord and Master prayed. Many other places in the gospels inform us of this same fact. What a lesson for us! If he needed to pray, how much more we need to do the same thing. Yet some do not pray. They feel no need of it. They are strong, self-reliant, independent. O, how blind! (2) "In a certain place." This may mean that Jesus had certain places to which he went when he desired special communion with his Father. So should we have a certain place, a frequented place, in which to offer our petitions to Almighty God. He is to be petitioned who has not a closet—a certain place—for prayer. (3) "Lord, teach us to pray." If some feel no need of prayer, others feel that they do not know how. Would that such could be persuaded to do as the disciple did, spoken of in this verse, who went to Jesus with the request that he be taught how. Indeed, we should all learn from him "the divine art of prayer." (4) We must not expect to be able to pray, except we have made ourselves acquainted with God's Word.

II. THE LORD'S PRAYER.—V. 2-4. This prayer is more fully recorded by Matthew vi: 9-13. (1) Observe the opening words, "Our Father." In all our prayers, then, we are to bear in mind the Fatherhood of God. This at once suggests to us his love and tenderness for us and the confidence in and love for him that we should ever cultivate. (2) The thought that our Father is in heaven should ever remind us in our prayers that reverence is absolutely needed. With no familiarity of manner should we offer our requests to God or make our confessions. God is in heaven, not on earth! (3) "Hallowed be Thy name." The true spirit of prayer exalts God; seek to lift him up and do him honor above all that are on earth and in heaven. By our words, deeds, affections and daily influence we ought to seek to praise and magnify our divine Father. (4) "Thy kingdom come." We must pray

for the spread of the gospel, the salvation of souls, the building up of the church, and the triumph of Christ's kingdom. What is the nearest to God's heart must be to ours; hence a knowledge of prayer implies that in some appropriate words we will pray for the world's redemption and glorification. (5) "Thy will be done, as in Heaven so on earth." Willfulness belongs to man as a sinful being. Redemption from sin means deliverance from this native stubbornness of will. He who has the grace of God in the heart hates every indication of obstinacy in him. Hence the greatness of this petition and the necessary place it must hold in our prayers. If we ourselves feel the obligation resting upon us to obey God in all things, we must also feel for the whole world; hence the petition "Thy will be done, as in Heaven so on earth." It is the longing desire of every Christ-taught heart for all men to submit themselves to Almighty God. (6) "Give us day by day our daily bread"—give us this day bread sufficient for our support; give us this day the bread which is the necessary sustenance for the spirit; not to be offered for spiritual, but for temporal food. Hence we learn (a) that God is the source of all our physical wants; (b) that we should learn a child-like dependence on God for all things; (c) that we should live with God in our hearts, to-day, to-morrow, or next year—we should depend upon him day by day, a day at a time and each day as it comes. He is always the same, hence we can trust him in the ever-living present? (7) "Forgive us our sins, Mark that the first three petitions are for God's honor, kingdom, and government. The fourth is for a temporal and daily blessing from God. This one is for a spiritual. It is for the forgiveness of sin. How we all need to pray for this! It shows (a) that sin is pardoned through the grace of God; (b) that we are all sinners; (c) that in this life we never get beyond sinning. Forgive! forgive! forgive! This must be our daily cry to the loving Father in Heaven. (8) "Lead us not into temptation." Order our lives in such a way that we may be kept from causes of sin, or from circumstances that might work out our downfall.

ONE HORSE-POWER.

When visiting a large mill recently we were taken into the room where the mighty Corliss was quietly making the powerful strokes that turned all the machinery in the great building. I heard a lady standing near the engineer ask, "What is the power of the engine?" To which he replied, "Eight hundred horse-power." The lady thanked him, then turned away, and as she passed with her companion, "I don't want to display my ignorance, but really I know no more now than I did before. How much is a 'horse-power' any way?" Her friend could not tell her. This started the inquiry in our party, and at last a gentleman was found who was wisest enough to tell us that one horse-power was a force sufficient to lift 33,000 pounds at the rate of one foot each minute. "Then," said a boy who was with us and quick at figures, "this engine can send out power enough to raise 26,400,000 pounds one foot every minute." He ended his speech with a long-drawn whistle, and turned to the easy-moving machinery with a new interest.

After this some one started the question whether a horse could really raise 33,000 pounds a foot a minute for any length of time. Our boy, who has great confidence in the ability of a horse to do almost anything but talk, said, "Of course, o-a-y-y." But some of the older ones had doubts on the subject, so when we reached home we looked the matter up. For the benefit of boys and girls who may have been puzzled as to where we were I will give the general result.

In the first place we found that all authorities agreed that the horse-power as a unit is of a very poor way to measure the power of a steam-engine; as that is the way it is done, however, they have to make the best of it. Then we discovered that different men differed very widely in their ideas of what a horse could do. DeAugustine said 16,440 pounds, and Desaguliers 44,000; smeaton thought 22,000 was right, and Tredgold 27,500, while Watt and Boulton said 33,000.

Old and Young.

THE LITTLE WHITE PALACE.

Kittie and Fannie are building a palace. A neat little palace of white; I passed it and thought of its beauty. As it stood on a fashionable site; The walls of the palace were crystal and fair as the Taj of renown. And in the wonderful land of Hindustan, With its beautiful dome and crown.

They brought all the blocks from a quarry. For the arches and columns and walls; And never had palace and marble More jewels to flash in its halls. The floors were the brightest of crystal, And never had queens of the East A daintier home for the fairies, More royal for sport and for feast.

What visions have Kittie and Fannie. What thoughts of the queen of the skies, As she comes to abide in the palace. With chambers and wardrobes and shelves; What sweet little parlors to chat in. What closets for china and plate in. And servants to work and to wait.

O think of the parties to gather. In brilliant and beautiful throngs; How gay in the light of the place. With banquet and laughter and songs; What talents to flash in its halls; Have Kittie and Fannie, I say. To build such a beautiful palace. And finish it all in a day.

But long ere the May-time shall brighten With flowers, with beauty and song. The walls of the palace shall crumble. And fade from the sight of the throng. And Kittie and Fannie in mourning. Will think of the palace, no doubt. As it shone with the jewels of winter. Which the storm-kings scattered about.

THE NAME WILLIAM. This name has a curious history. It was not at first given to children, and even a man had to earn it before he could have it. When the ancient Germans fought with the Romans, the Germans had only light weapons. The Romans were well-armed, protected by armor, too, and some of them wore a gilded helmet to shield the head. Whenever a German succeeded in killing a well-armed Roman he wore one of these gilded helmets; the helmet was put upon his head, and he was ever afterward known as Gelshelm, or, as we would say, Golden Helmet. With the French this was called Guillaume, shortened to Guillaume; and with Latin-speaking nations Guillelms. Finally the French Guillaume became William; the German Wilhelm is Wilhelm, and the English William.—N. Y. Advertiser.

MARIA'S COMPOSITION. Maria came home from school in trouble. She had a composition to write on a subject quite new to her, and she didn't know what to say. "Why don't you read up about it," said her brother Tom. "I don't want to copy out of books, do I?" said Maria. "No indeed," replied Tom; "but you can fill your mind full of your subject and then write. That is the way Ben Hur was written, and that is the most popular book of the present day. I heard the author himself say that when he was writing his description of the Roman galley he visited the libraries of various cities searching for data, and at last he found just what he wanted in one of the Boston libraries. Read everything you can find on your subject, then think over all you have read; think over your subject in the light of all you have read and in the way it presents itself to your own mind, and then write. Of course, you don't know much to say now, but when you are thoroughly posted you will have plenty to say."

As Tom had taken the prize for the best English essay in his class, Maria was quite ready to follow his advice, and she did so with a degree of success that was very gratifying. After that composition writing was easier than ever before, for she knew how to go to work to accomplish the task.—N. Y. Advertiser.

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Dr. E. R. Boyle, Third and Oxford Sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

One of our friends discovered a statement in the Manufacturer's Gazette of the way 33,000 came to be established as a unit. It is stated that "was intended to be a temporary expedient to promote business, but has been the means of giving a false unit of a very important measurement to the world." This is the account the Gazette gives: "Since 33,000 pounds raised one foot per minute is called a horse-power, it is natural for people to think that the engineers who established that unit of measurement based it on the actual work performed by horses; but that was not the case. The horse-power unit was established by James Watt about a century ago, and the figures were settled in a careless manner, proceeding to find out the average work which the horses of his district could perform, and he found that the raising of 22,000 pounds one foot per minute was about an actual horse-power. At that time he was employed in the manufacture of engines, and had intended a monopoly of the engine-building trade. Customers were so hard to find that all kinds of artificial encouragements were considered necessary to induce power users to buy steam-engines. As a method of encouraging business, Watt offered to sell engines reckoning 33,000 foot pounds to a horse-power, or one-third more than the actual."—Christian Advocate.

THE PHONOGRAPHER'S ACCOUNT OF ITSELF.

"As soon as I appeared in my present form my popularity at once revived. Business and professional men found in me an ever-ready listener, who was always at their side, whether in the office or at home, early or late, ready at the touch of a spring to receive and store up their slightest word. I never became tired, did not fall ill, nor like the stenographer of the nineteenth century did I eat, for twelve days, or go out to lunch just at the particular time that my master wanted to dictate to me. I was very discreet also. I never listened a word of the many secrets confided to my care, for my wax cylinders were carefully kept in a safe to which the curious could not obtain access. I could acquire the language found in me an invaluable aid. To acquire the proper accent of a foreign language is a matter of long education of both ear and tongue. A master of any language could dictate to me cylinder after cylinder of the choicest literature of his tongue. These could be sent his various correspondents, to whom I would repeat, over and over again, the rounded sentences with all of the most delicate shades of accent, until by continued practice the learner became perfect. As an enunciation, I soon came into wide-spread public favor. I was placed in the cars of the railways, and in the various stations, and called out the succeeding stopping places and the destinations of the trains in so clear and resonant a voice, and with such a plain and distinct articulation, that the ancient institution of the brakeman, whose chief function seemed to be that of notifying passengers, at once lost his usefulness, and disappeared from railway management. On the parlor table and at the side of the invalid I became a constant object. I could talk with the voice of an absent friend, or read a selection from a favorite author. I could sing or play any piece on any instrument, could play solo from the latest prima-donna, or could give a symphony as rendered by a full orchestra. I could address myself to a single individual without disturbing others in the same room, or I could hold the attention of a large audience. Now, let me give you a specimen."—Arthur V. Abbott, in Frank Leslie's Popular Monthly for April.

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Third Session June 30 to July 29.

EXERCISES AND LECTURES FOR 1890:

- June 30—Organization Teachers' Summer Normal Institute, by Prof. C. C. Gody.
July 1—Musical Festival, 8 p. m., led by Prof. W. W. Works' Choir and Orchestra.
July 2—Lectures by Rev. T. DeWitt Talmage, of Brooklyn, N. Y., at Night, Lecture by Hon. T. K. Bonner.
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Third Session June 30 to July 29.

EXERCISES AND LECTURES FOR 1890:

- June 30—Organization Teachers' Summer Normal Institute, by Prof. C. C. Gody.
July 1—Musical Festival, 8 p. m., led by Prof. W. W. Works' Choir and Orchestra.
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Texas Christian Advocate.

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Joint Board of Publication of the Five Texas Conferences. TEXAS CONFERENCE—H. V. Philpott, D. D., N. F. Law, J. F. Pollin. WEST TEXAS CONFERENCE—J. G. Walker, B. Harris, W. J. Jones.

DISTRICT CONFERENCES. Paris district, at Paris, June 5; Fort Worth district, at Ft. Worth, June 12; Chappell Hill district, at Hempstead, June 13; Corpus Christi district, at Laveria, June 13; Austin district, at Valley Mills, June 15; Waco district, at Waco, June 19; San Marcos district, at Luling, June 22; Galveston district, at Columbia, June 24; Weatherford district, at Wells, June 25; San Antonio district, at Devine, June 25; Cuero district, at Gonzales, June 25; San Saba district, at Brady, June 26; Huntsville district, at Huntsville, June 26; Dallas district, at Weimar, June 26; Sulphur district, at Cameron, June 26; Marshall district, at Overton, June 26; Jefferson district, at Pittsburg, June 26; San Augustine district, at San Augustine, June 26; Palestine district, at Jacksonville, June 26; Brownwood district, at Brownwood, June 26; Abilene district, at Abilene, June 26; Waxahatchie district, at Oak Cliff, June 3; Tyler district, at Denton, June 3; Sherman district, at Whitesburg, June 3; Beaumont district, at Colmesneer, June 3; Montague district, at Montague, June 16; Vernon district, at Childress, June 23.

GENERAL CONFERENCE.

(Continued from first page.)

and are doing well. In the teaching profession there are thirteen. Four are now studying for the ministry, and one will complete his college course next conference.

MISSIONS. The missionary aspect of the Christian religion has never been lost sight of by us as a church. Our history is the record of missionary labor and our success the award of missionary toil.

We hold that it can never be unreasonable for those who profess the religion of Jesus Christ to consider how they may advance the interest of his kingdom. There is not a truly British Methodist who does not subscribe to the confession of faith contained in the 43d annual report of our own Board of Missions that "preaching the gospel to all nations was not designed as an occasional digression from the regular order of business of the church, but the work to which Christ committed himself and his disciples."

Missions have not lost their hold either upon the sympathies or the confidence of our people in England. Every method of Christian work is every organization and institution of the Christian church is subject to fierce criticism. Both the principles and polity of foreign missions have been recently subjected to this ordeal.

But the criticisms have been professedly by the "friends of missions" and the issues raised have not been as to whether there should be any missions, but as to whether missions are being conducted on the most economical and remunerative lines.

The conference has declared its confidence, both in the missionaries and their methods. The heart of British Methodism beats true to the great cause.

Whist the demands for home objects are increasing in number and importance year by year, the sum of \$750,000 is annually subscribed for foreign missions.

With the formation of affiliated conferences, certain interesting fields of enterprise are being opened up in British Methodism. The Methodist Church in Canada has taken all the responsibilities of the missions on the seaboard and amongst the Indian tribes. Australia has taken over Tonga, Fiji and other of the Pacific islands. The South African Conference has charge of the Colonial churches, but in the Transvaal—and more especially in the Dark Continent—where Livingston first went, as a voice crying in the wilderness, prepare ye the way of the Lord—vast and inviting fields await us. In the great East—in India, China and elsewhere, there are vast "fields white unto the harvest" where our utmost efforts are needed to the demand.

South, has given evidence of her apostolic character by the way the mission cause has been espoused. As the true sons of John Wesley you acknowledge that "the world is your parish." American Methodism has always been aggressive. The united contributions last year of Northern and Southern Methodism for foreign and domestic missions amounted to nearly a million and a half dollars. Southern Methodism has always regarded it as her special mission to preach the gospel to the colored sons of Ham. The "Ethiopia shall stretch out her hands unto God" and the African race shall be brought to the foot of the cross, it will then appear how much you have had to do in hastening this glorious consummation.

You have always had your Indian missionaries, not scattered with the spheres of toil which lie near home, you have followed the settlers as far as the Pacific coast. You have also planted your churches along the border and in Central Mexico. A mission has been commenced in Cuba; and in farther fields and in another hemisphere you have added to the ranks of your missionary soldiers in ancient China and in Japan.

I must now bring my remarks to a close. In my address, too long, I fear, it has been my aim to give you an account of our affairs. You will, I trust, have obtained a glimpse of what we are doing in our part of the great Master's vineyard.

There is before us an open door, but the adversaries are many. You can form but little idea of the peculiar difficulties with which Methodism has to contend in the highly organized society of Great Britain. But our work bears the broad seal of the Master's approval and shall this year again report an increase in our church membership and an advance along the whole line of our operations.

The M. E. Church, South, has a great work to do for God. You have to contend with difficulties which a visitor may obtain but the significance of which you may more perfectly understand. There are racial and other difficulties. Of this we may all be assured that the Christianity of Christ will afford the solution to every social and political difficulty. It will be by the spread of scriptural holiness that the noblest ends of human society can ultimately be attained.

The British Conference will follow your progress with sympathy and rejoice in your successes. It is our prayer that the God of our fathers may be your God, and that though your salvation may sound forth in the ears of millions of the human race, there is a common sympathy, and that in our separate spheres we are called to fulfill the mission which God has given us a hope that this first official visit of intercourse between the British Conference and the General Conference of the Methodist Episcopal Church, South, may open the way to lasting intercommunion in the future.

I sincerely trust that the brotherly intercourse thus begun between the two assemblies may be owned of God and always continued. Let us remember our venerable founder's last counsel: "Lose no opportunity of declaring to all men that the Methodists are one people in all the world."

One in history and tradition, one in doctrine and fellowship, and one in aim and effort, a scriptural holiness throughout the world. As I crossed the Atlantic we had a day of storm and rain, and on the receding showers there appeared a magnificent rainbow. There in one unbroken span it stretched from the utmost verge of one horizon to the other. I thought what a beautiful symbol that was of the church of the living God. The colors of that glorious arch of God are distinct, varied, beautifully blended, and yet one. The different colors all the refraction, in the rain drops of the same rays of light. As I looked upon that "covenant bow" which no earthquake can shatter or storm cloud destroy, the words of the Apocalypse came into my mind: "When thou seest the rainbow, bless him that made it very beautiful; it is to look upon, and the hands of the Almighty have benedict it."

Christianity and for Christian civilization that that bow of peace should always stretch across the American and the English nations, and nothing will tend more to secure this than a fraternal relationship between the great Methodist Churches.

At the close of the address Bishop Keener replied briefly, as follows: We are able to say of Methodism what has been so grandly and popularly said of the great empire of Great Britain—that the morning drumbeat of Methodism this instant encircles the globe. When we see our missionary work, and when we have been doing this vast continent, there is very little space that is not covered in this grand enterprise which we represent, pre-eminently the great missionary enterprise of the Holy Spirit. I may say to you, sir, that when you stand upon our soil, upon our territory, you stand very near the place where the Hand of God intended and moved toward the birth and creation of Methodism. Mr. Wesley carried the gospel to the Indians—the Creeks, the Choctaws and the Choctaws—at the same time the Holy Spirit moved the Moravians to the same great mission, only they started from distant Germany. They met upon our territory; the objective point was the headquarters of the Choctaws. John and Charles Wesley, as long as they were in this country, were among these Indians. Have you ever thought for a moment what would have been the result if Mr. Wesley had come to this country and not the Moravians, or if the Moravians had come to this country and not Mr. Wesley; if they had not met here by these converging lines of the Holy Ghost, our territory being the objective point, where would Methodism have been? We must recollect, sir, that the birth of Methodism was the first real expression of the missionary pulse of the Holy Spirit, first in the heart of Mr. Wesley, and then in the heart of the Moravians, and then perfected, cemented, developed and consecrated and organized in our own Methodism. And, sir, we have never since that time, and we never shall have thought of our ancestors; we heard of them, but a great many of us never saw them.

Now, sir, we have kept our eyes upon your doings; we have looked at your great schools at Manchester, at Leeds and Richmond, and your great training schools, normal schools, I believe, at Westminster; and then we have looked at the great work that you have been carrying on in England, the chapels you have been building, and the great day-school system you have established; and more than that, sir, we have been reading your language and we expect to talk English as long as we live. We have been reading your great theological works, produced by your great

ministers, and they will never die, sir. Your great Watson, your great Peck, Adam Clarke and other great spirits, James Bunting, a man who for sixty years, may be said to have been a Methodist politician and guide of the Wesleyan connection; and then the great, eloquent man, Robert Newton, the orator of Methodism for forty years. All these men pre-eminently held up your missionary movement, giving you the grand ambition that you have to extend the kingdom of Jesus Christ. I believe that your missions are as great as they ever were; Methodism goes forward and God raises up missions on that side of the Atlantic and on this side of the Atlantic to perpetuate and to perfect the sublime plans of the conquest of the world which the Holy Spirit puts into the hearts of our fathers.

We tell you, sir, we are glad to see you; we hope you will take back a good report of us, be thought well of, and I have no doubt you will. You seem to be a kindly man; and we indeed hope the blessings of God will be upon you and upon your great Methodistism.

Hymn No. 218—"How beautiful are their feet, Who stand on Zion's hill." was then sung, and at its conclusion the conference was dismissed with the benediction.

RESIDUE OF GENERAL CONFERENCE NOTES.

The proceedings of the morning were suspended at this point by Frank M. Hargrove, who stated that Dr. Frank M. Hargrove had been in regular attendance upon the sessions of the conference as a fraternal delegate of the M. E. Church, was about to take his departure and now wished to say a word of farewell.

Dr. Bristol said: Mr. President and brethren of the General Conference, I do not think the significance of what you which you have met me as the fraternal delegate of the M. E. Church, and to say that every day of my stay in your midst has been made delightful by the fraternal courtesies of your laymen, of the delegates, and of your honored bishops.

Nothing could be more graceful than the above. Dr. Bristol alludes to Bishop Keener's picture of the two fraternal delegates returning from the goodly Southland with rich Eschol samples of its fruits.

The following items taken from report No. 10 of Committee on Publishing Interests, show the condition of our Publishing House:

The general condition of the Publishing House as shown in the quadrennial report of the Agent and Business Manager:

1. The available assets over and above all liabilities are estimated to be worth the handsome sum of \$500,739.75, an increase for the quadrennium of \$227,172.56. The liabilities of the House are so small to wit, \$67,46.81, that we may safely consider this institution free from debt.

The volume of business for the four years ending March 31st, 1890, amounting to \$1,253,708.20, shows an increase in the sum of \$293,091.06 for the quadrennium.

The financial status and continued prosperity of our Publishing House should fill our hearts with thankfulness to Almighty God, the Supreme Author of all our blessings.

Among the available assets above referred to, we find outstanding accounts of \$164,491.45, of which sum \$25,325.10 has been cleared up, leaving a net gain. Your committee recognize the fact that it is almost, if not altogether, impossible to conduct a business of the magnitude shown by the report on a strictly cash basis, yet we do think this amount outstanding should be reduced as rapidly as possible.

PERIODICAL LITERATURE. The Christian Advocate has reached a circulation of 27,000, and has recently been enlarged and improved. We regret that the quadrennial report does not give us the fiscal exhibit of the Advocate for each year of the quadrennium just past, but for the year just closed we have the following facts:

Cash received \$42,125.20; Cash paid out \$0,296.67; Balance in favor of Advocate \$41,828.53. We further find that of the sum credited to the Advocate, to-wit: \$42,125.20, that \$2750.00 was credited to it on account of advertisements of the publications of the Publishing House.

As the Editor expended only \$3911.75 of the \$10,000 allowed him for contributions during the past quadrennium, your committee conclude that so large an appropriation is unnecessary, and therefore recommend that the Book Agent be authorized to furnish the Editors \$1500 per annum for this special purpose.

THE QUARTERLY REVIEW. We regret that this valuable publication has been issued at a loss. We find that the loss for the year ending March 31, 1890, is \$1270.64. Notwithstanding this loss we regard this as a valuable publication for the church and have in a former report recommended its continuance and the sum to be allowed for its maintenance.

ballot within one ballot of the majority, if the ballot foolishly cast for Rev. E. W. Moely, fraternal delegate from the Colored Methodist Episcopal Church in America, had been cast for Dr. F., it would have secured his election on the third ballot, saved an hour of time, and hence three hundred dollars or more in expenses. [It is more than likely that the hour would have been spent in exploding unprofitable gas and Bro. Moely would have lost a compliment. A little sentiment is sometimes worth more than tons of metal.]

I will not allow a member of this body to make a speech and then move the previous question. [Applause. Bishop Duncan in the chair.]

The pages, Winston Granberry, John Mathews, Jr., Francis Asbury Morris, James B. Austin, Jr., Clinton Boogher, Wilbur Boyle Price, Biesel Ware, P. M. Daniel, Jr., Jno. Fielding Morris, and Wm. Gamble, are as handsome and obliging a set of little fellows as ever did the bidding of a deliberative body. Notwithstanding the fact that their faces always light up when a motion to adjourn is made, near the close of a long and tedious session, if the motion be lost, they are just as ready to run to their duty as they were in the freshness of early morning.

It is said that "necessity knows no law." Why, then, does she not get into the courts? Answer: Because she is the "mother of invention" and escapes litigation through the shrewdness of her son. [Gulliver at reporter's desk.]

This picture-taking business in the conference room is funny to a fellow who is in any wise piously inclined. Every morning a dapper little fellow, with a black box which might, from its appearance, be anything from a blind peddler's organ to an infernal machine, with a small hole in one corner into which d. l. f. looks, and some other little holes elsewhere, appears in the conference room before the opening exercises. While delegates pray and sing the picture-taking goes on. The machine aforesaid will take a delegate on his knees, or in any other attitude he happens to be caught. A cloud, or an open countenance, button-holing, or being button-holed, makes no difference with this machine! But next morning, the most horrible caricatures ever seen appear in a leading daily. For an honest man to imagine that he looks like that, is enough to stimulate to suicide.

This reporter would like to know what is meant by the following in the Globe-Democrat's "chat of the conference": "The conference is dominated to a marked extent by the secretaries." The G.-D. certainly does not mean that when one of the secretaries gets louder for a speech and makes it and the other at once moves "the previous question," and since debate is cut off at this felicitous point, this is "dominating the conference?" Nor that the aptness with which one of the secretaries "moves to table" any and all things that fail to suit him, and projects his motion upon two hundred and fifty or more delegates, not fifty of whom are listening, is "dominating the conference."

Shouldn't the G.-D. have said (if it said anything) "assistant secretaries," since Dr. Harrison, the secretary, scarcely ever rises from his seat? The G.-D. should be careful how it talks about "dominating." Folks don't like to be told that they are being dominated. Our very efficient assistant secretaries are always ready to lead us out of a parliamentary tangle. They are very helpful in very many ways, and "dominated to a marked extent" are strong words.

BISHOP HAYGROVE'S sermon on Sunday, 1 a. m., at Centenary, was a great gospel feast. He found his theme in Mark's account of the palsied man, borne of four, and let down through the roof of the house, where at Jesus' feet he lay trembling, confused, exhausted with the effort, and overcome with nervous excitement, until he heard the kindly words from the super-humanly kind lips and heart, "Son, be of good cheer." The preacher wasted no words in tracing silly analogies. He portrayed Jesus, full of resources, brought in contact with an opportunity to use them in giving happiness. The sermon was full of jewels of thought and diction. And all so simple, too. Hear this: "There is but one evil in this world, and that is sin; and there is but one remedy for this evil, and that is Christ." And this: "Oh, the most pitiful use of learning is to astonish the ignorant with its profundity." And this: "What is the use of religion? My dear brother, it is the use of it!" The tender touches in tone and word while the preacher glanced at what might be God's view of opportunity and the use of it, brought tears to eyes which seldom shed them. It was a great gospel sermon.

AN observant member of this great representative body of Southern Methodism sees some funny things, many serious ones, and a few pitiable spectacles. Among the latter the most pitiable is the effort to gain the floor of a member who imagines himself sent here to make a speech. This spectacle is exceeded in its pitiableness only by said member's effort to make a speech about something concerning which he knows scarcely anything whatever. On such an occasion it is a great relief for him to "get tangled up and fall over himself." And he generally does it. [Lower!]

BISHOP FITZGERALD'S first presidency of the conference was a little amusing. He was nervous, and showed it. That members felt kindly toward him was very evident, and yet they were willing to "carry him sniping" for a bit, merely for the fun of the thing. Motion after motion and amendment after amendment followed in quick succession, until it would have puzzled a practiced parliamentarian to have put the question properly before the house. Just at this juncture Dr.

Peterson rose to a "point of order"—and somebody else "moved a substitute," and two or three asked a question. After some moments order was restored and Dr. Peterson, who had not been recognized, although he rose on a "privileged question," said: "Well, Bishop, I would like to know what has become of my point of order?" Answered the Bishop, with the merriest sort of a twinkle in his eye: "I reckon, like the river Humboldt, it has disappeared." "His ruling passion strong in death," whispered this reporter, "he expires with an illustration from Natural History on his lips."

The acoustic properties of Centenary Church, where the General Conference holds its sessions, could hardly be worse. With rough granite-paved streets on three sides, over which wagons, carriages and drays are driven the livelong time with an almost deafening rattle, and with overhanging, low galleries, underneath which many members of the body are forced to sit, the transaction of business with any satisfaction is an impossible thing. Some Centenary Church official was heard to say that the obstinacy of a Roman Catholic commissioner forced the Methodists, and the Jews also on the same street, to put down cobble-stones instead of bois d'arc blocks, which the church people begged to do to obviate the very trouble complained of in this note. Those entertaining future sessions of this great quadrennial law-making body of our church should have an especial eye to a quiet hall, capacious and acoustically perfect.

NO MORE interesting missionary meeting was ever held in this country than that which met on the evening of the 21st instant in Centenary Church. It was fitting that Bishop Wilson should preside. A. Coke Smith opened the meeting with a fervent prayer for the success of the cause of Christ in foreign fields. Bishop Wilson stated the object to hear from the workers. Dr. John, Missionary Secretary, gave a brief history of the work in China, Japan and Brazil. At once the meeting began to elicit an enthusiasm which gave portent of what interest would attach to this evening's proceedings.

Dr. Marshall, native delegate from China, directed attention to the importance of hospital work. Never before did those present so appreciate the importance of physicians in foreign lands. Christ the healer came before us with an added explanation of his power enhanced by his miraculous cures. A soul encased in a disease-distracted body, which has just been cured and now painless, ready to follow with gratitude and confidence wherever the physician leads.

Next came Japan, represented by N. P. Utley, delegate. The speaker carried his vast audience to Japan. We saw its wonderful revolutions in clearer light than ever before. Ominously Bro. Utley predicted that in ten years Japan would be lost or won for Christ. Then came a native Japanese, the first convert our mission had to Christianity from that promising field. How the happy hearts of his hearers were thrilled by the touching words of the eloquent boy. All critics pronounce him an orator of no ordinary sort. Many said that this young man would make his mark if he were spared to the church. He closed his speech with a pathetic appeal for the prayers of God's people for his aged parents, who are heathens and benighted, and sat down amid the tears and smiles and praises of the attentive throng.

Bro. Tarboux, from Brazil, presented the interests of his work in words which made our hearts burn within us. Bishop Wilson said: "And now let us sing, 'Praise God from whom all blessings flow.'" How heartily all sang.

RESOLVED, that the Northwest Texas Conference be and is hereby authorized to divide into two separate conferences at any session of that body occurring within the next quadrennium, provided two-thirds of its members express themselves as favoring such division and the bishop presiding gives his approval.

E. L. ARMSTRONG, H. BISHOP, SAM'L P. WRIGHT, J. B. THOMAS, H. A. BOEHLAND, JAS. CAMPBELL.

The resolution above, adopted by the General Conference, explains itself in so far as the power granted is concerned. It is not generally known, however, that the adoption of this resolution, offered as it was by just one-half of the delegation, and favored perhaps by every member thereof, and looking to action desired by a large number of the members of the conference, forecasts a division at an early day of that large and highly prosperous conference which covers one-third of the habitable territory of Texas. This division may take place at Abilene, the seat of the next session of that body in November next. If done then, or later, it should be after fasting and prayer and much reflection, and upon a report from a committee of the most judicious and conservative members of the Northwest Texas Conference. If done, thus it should be done. Let it be understood, however, that this action of the General Conference only empowers to action, and advises or suggests nothing. And it is a fact that many very wise men think that if a division, as provided for in the resolution, ever takes place, it should be in the distant future. The territory embraced by the conference is very large, it is true, but that its various and rapidly expanding interests have been managed with consummate skill, none can deny.

THE General Conference adjourned sine die Monday, May 26, at the close of the night session, it is hoped with a quorum present though many delegates had left on the evening trains. Bishop Keener, our Senior Bishop and "grand old man," conducted the closing exercises and pronounced the benediction.

We are under many obligations to Bro. D. P. Brown and S. P. Wright for valuable assistance during the General Con-

ference. Bro. Brown did faithful and efficient service in the office and Bro. Wright rendered efficient work as reporter of the doings of the conference.

PEN SKETCHES OF OUR BISHOPS.

Bishop Keener is not only the Senior Bishop of our College of Bishops, but is likely the oldest man of that reverend body. Though considerably advanced in years, his head is merely gray, not white. He is a wonderfully preserved man. He has a fine face of the Roman type. His naturalness, total absence of affectation, strutting or putting on airs, impresses all who know him. There is no effort to look wise or no apparent consciousness of high position and authority. He looks like a straightforward man that forms a noble purpose and goes straight to it. One would think that that solemn white face would never be lit with a smile; but the author of "Post Oak" knew him, and had a fund of irrepressible wit and humor. In the bishop's talk on the catechism question, this wit and humor overtook and were irresistible in effect. An intelligent delegate pronounced it the best thing of the season up to date. His reply to Dr. Waller, of the Wesleyan connection, like other things in it a deep meaning that did not play on the surface. He said we had not thought, read and heard much of our ancestors, but had not seen them until now—a hint as to the tardy recognition extended by the mother church.

Bishop Granberry is tall and slender. He is bald on the crown; his hair is dark, not yet perceptibly frosted with age; his beard is a little gray. He has a high forehead; his voice is semi-feminine, and his gentle nature and loving temper have stamped a settled smile on his features. He was originally a Virginia pastor, later a Vanderbilt professor, and now a faithful and useful general superintendent.

Bishop Hargrove wears snow-white locks and white beard—the flourishing of the almond tree—in his case, a premature blossoming. He is short and thick, tending to corpulence—evidently a well-kept sportsman. His voice is strong and masculine in color and expression—indicative of good nature and good conscience. He is proverbially neat in dress and personal habits. He is a good financier and a born business man. He is painstaking in preaching, as well as in everything else. He was a Tennessee preacher, first at Nashville now, and succeeded Bishop McTyeire as President of the Board of Trust of Vanderbilt University.

Bishop Wilson is almost a brunette, with a large lustrous eye. He is medium in stature or below it—a little heavy set. His beard is a little gray, his hair still black. His voice is strong and masculine. He has a cool, philosophic temperament, is thoroughly versed in ecclesiastical law, and makes a good judge and successful presiding officer. He is a great admirer of the brave, sturdy nature of St. Paul, and is as familiar with the text of Paul's epistles as a school-boy with the A. B. C's. A Corlies engine, he warms up slowly in the pulpit, but when the steam is up he rushes along the track with great speed and tremendous momentum. When in the spirit, on the Lord's day, he surpasses himself and astonishes everybody. He is thoroughly evangelical, as distinguished from the merely scientific and philosophic. Though far from being a demagogue or flatterer, he has a great, loving heart, and is in sympathy with the poor and weak everywhere. Probe him anywhere and you find a sincere charity and a charitable sincerity.

Bishop Key is partially bald, hair black, beard almost white. His ears are large, as if to take in the situation. He has an open, benevolent face. He was a South Georgia pastor. He is evidently the Episcopal advocate of Bible and Methodist holiness, but he doesn't make a hobby of Christian perfection. In the pulpit he is plain and evangelical, but surety with old-fashioned warmth and power.

Bishop Galloway is of medium size, hair black, beard a little frosted, has a good face, good head, and a masculine, musical voice adapted to public speaking. He is a polished, college-bred man, a foremost friend of education, a Mississippi pastor and editor of the New Orleans Christian Advocate, a leader of the prohibition hosts in his State, and a man that had a powerful grip on public confidence. He makes a good bishop, whether in the chair or in the pulpit. He is young and there is yet much good work in him.

Bishop Duncan had been a Virginia pastor, but was a Wofford, S. C., professor when promoted. His locks, which are abundant, are gray, not white. He has a modest look in the chair, but is manly and imposing in the pulpit. He is a very Nathaniel in whom is no guile. As a preacher he developed slowly, but surely. I have not heard him, but the people where he preaches delight to hear him. He is nature's noblesman, consecrated and sanctified by grace.

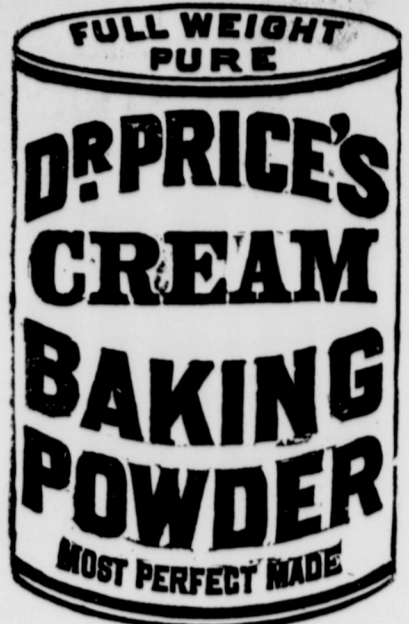
Bishop Hendrix is a little bald, hair dark, beard light, but gray. He has a round face and a keen black eye. He was a Missouri college president—a man that was reared in affluence and that enjoyed the highest educational advantages. His book of "Travels 'Round the World with Bishop Marvin," introduced him to the church at large, and his chairmanship of the Centenary Committee made him better known. He is a strong preacher and a good presiding officer.—Observer, in Daily Advocate.

GENERAL CONFERENCE DOTS.

GULLIVER.

Had you been in St. Louis at the recent session of the General Conference you would have seen, heard and felt many things, wise and otherwise. The session itself was a huge affair. It is said to be eight by fourteen miles in area, and most or quite all of this is solidly built up with brick and stone. They claim 500,000 inhabitants, though the census-taker, now at work, may possibly cut that figure down.

The big ones of the church were at the General Conference—not all of them, of course; but among that crowd of bishops and delegates stood some of our tallest men. The bishops make a good show as they sit on the platform, and I am glad to say, that Bishop Key is not discounted by any of them.



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IMPROVEMENT OF MEADOWS. Methods That Are Approved in Various Sections of the Country.

It is generally conceded that barn yard manures, either coarse or rotted, are the very best fertilizers for meadows...

The early cutting of meadows seeded to red clover and timothy insures a large amount of after growth.

Wire Worms and Cut Worms. The common species of the cut worm severs the stalks of the young corn either above or just underneath the surface of the ground...

A Talk About Manures. At one of the New York farmers' institutes W. P. Taylor made the following sensible remarks on manures:

We should use chemical manures when we have not enough home made manure on the farm. I buy city stable manure at \$1.50 per ton.

"Catherine," or Extract Mexican Cactus cures Catarrh, Hay Fever, etc. Pleasant and easy to use.

Since the improvement in cooking, mankind eat about twice as much as nature requires; to counteract the bad effect of an over-loaded stomach, use Cascarene.

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HOME CONFERENCES.

Albany. C. C. Armstrong, May 31: Rev. J. W. Hampton is helping me in a meeting with good prospects. I preach to-morrow in Abilene.

Grand Prairie. A. P. Smith, May 31: Am now having a good meeting in Grand Prairie. Six conversions last night and some fifteen penitents at the altar.

Weatherford Circuit. Charles Irvin, May 26: Our third quarterly conference just past. It was the best season of refreshing we have enjoyed on Weatherford circuit this year.

Palestine Circuit. D. C. Neal, May 28: My second quarterly meeting, embracing the fourth Sunday in May, convened at Holmes' Chapel.

Madisonville Circuit. J. A. Savage, May 22: Saturday, the 17th, was a gay day at Elwood, an appointment on the Madisonville circuit.

Dallas Preachers' Meeting. Met at the usual place Monday morning, June 2. Present: Allen, Pierce, Blackburn, Hanson, McJuster, Hay.

City Mission—Have had protracted meeting in South Dallas; good meetings; our additions and new converts in East Dallas with good indications; three additions.

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We should use chemical manures when we have not enough home made manure on the farm. I buy city stable manure at \$1.50 per ton.

First Church—Had fine congregations; solemn sacramental services; eight additions since last report. Services will protract this week.

Cochran and Caruth—Good quarterly conference; splendid services; preaching by Bro. Pierce.

Resolved, that the preachers of the Dallas Preachers' meeting heartily commend Miss Fanny L. Armstrong's book, "Children of the Bible," to our people as an excellent book.

J. P. Childers, May 26: I closed a meeting here last night that has been protracted five weeks. The Lord has owned his word and blessed his people.

in prayers that God will bless them in their labors. At the conclusion of a splendid sermon last night, preached by Bro. John Todd, who has rendered faithful services to these meetings, we administered the sacrament to a large number of communicants, and all felt that it was good to be there.

The publishers of the ADVOCATE are frequently asked by its readers as to the reliability of different firms who advertise with us. So often has this inquiry been made of us in regard to the well-known jewellers, F. Barnes & Bro., that we take this public manner of answering all once, and thereby save the time of writing so many letters.

We have known the firm of C. P. Barnes & Bro., of Louisville, Ky., by reputation for many years, and have done business with them for several years.

Obituary—Texas. Dr. Willford Lawrence, Clayton; Mrs. William Bateman, Cedar Grove; Mrs. Henry Hill, Cedar Grove; Miss Lula Allford, Hills Point; H. I. Moyer, Orange; Mrs. C. Gibbons, Sherman; Mrs. Jennie A. Bucklew, Longview; Mrs. Hendley Polk, Prairie Lea; Mrs. Dr. Carlton, Henderson; Mrs. Baldwin, Henderson; Mrs. Mary J. Decker, Palestine; Col. T. J. Ward, Palestine; Dr. Mortimer Slocum, San Antonio; Mrs. Lula Herrin, near Tyler; Mrs. Maggie King, Orange; Mrs. C. B. Long, Orange; Mrs. E. H. Sloat, Denison; Col. Thomas J. Word, Palestine; James J. Anderson, Fairfield; Mrs. Aggie Dunbar, Mesquite; T. N. Jones, Grandview; P. J. G. Royards, San Antonio; James Gray, Sherman.

Casualties. Mr. J. B. Jack dropped dead at Midlothian—heart disease. A. S. Rodgers, Dallas, died from effects of an overdose of morphine.

Louis Harmon, a deaf mute, at the asylum in Austin, was drowned June 1, in the Colorado. His parents live at Waco.

The baby of Mr. Maysfield, of Oak Grove, lost its life in a tank into which it fell during the mother's absence.

Mrs. Sarah Kauffman, of Houston, died suddenly—it is supposed of heart disease.

David W. Bowers' body was found in the river at Fort Worth. It was discovered by a fisherman who was working on a floating in the water.

Louis Hall, a boy twelve years old, was some days since pushed into the bayou at Houston and drowned. The matter was kept secret by the boy and the parents.

The Spring Palace, at Fort Worth, was burned Friday night, May 30. The cause of the fire is not known with certainty.

It is a pleasure to witness the modest, yet thorough, way the Catherine Medicine Co. is putting Catherine in the front ranks.

Floyd City is elected county site of Crosby county.

Blossom, Lamar county, has incorporated.

The Texas State Teachers' Association will meet in Galveston, June 24-27. Four days will be devoted to the discussion and consideration of various subjects of great interest to the educators of the State and to the people at large.

Miscellaneous.

Another trust: A ten million dollar syndicate has been formed to control the cracker business.

To the national convention of the railway commission in session at Washington, D. C., a statement compiled by the Interstate Commission statistician was submitted showing the number of persons killed during the year ended June 30, 1889.

The statement further says: "The railways of the United States carried 472,171,343 passengers during the year covered by this statement, from which it appears that one passenger in every 1,525,133 was killed, and that one passenger in every 220,024 was injured.

A San Francisco telegram of May 30th says at 1 o'clock this afternoon, when the local train connecting at Oakland with the ferryboats from San Francisco ran through an open bridge over the San Antonio creek at Webster.

On May 30th, at a mass-meeting held at Rio Grande City, the proposition of the Corpus Christi and Brownsville Railroad to tap that town for \$30,000 bonus was accepted.

The unveiling of the statue of General R. E. Lee at Richmond, Va., May 20th, was a most impressive ceremony, witnessed by many thousands of people.

No organizations in the United States have multiplied more rapidly in the past ten years than the sick-benefit, funeral aid, death-benefit, and other kindred societies. As they are generally confined to those who are in the humbler walks of life, the good they have done is incalculable.

Program of the Sunday-school conference to be held at Fort Worth, June 28, at 8:30 a. m., in connection with the district conference.

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PARIS DISTRICT—THIRD ROUND.

Table listing names and dates for the Paris District Third Round, including Lamar Avenue, Powderly, Emerson, Boston, Clarksville, etc.

UNANSWERED LETTERS. May 20—J. W. Cullen, sub. C. Williamson, sub. T. J. Milan, has attention. B. H. Webster, sub. Geo. H. Baker, has attention. Two cards, A. J. Frick, sub. J. M. McKee, trial subs. A. E. Butterfield, correction made. J. H. Morris, subs. C. A. Koon, sub. for two years.

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Heather Mixtures, all wool, with side bands, \$1.20 per yard, were \$1.50.

Serge suitings, in a variety of popular colors, with bal-moral side bands, \$1.00 per yard, were \$1.25.

Storm Serges, with plain side bands, \$1.25 per yard, were \$1.65.

Ben Nevis Stripes for Mountain wear, 62 1/2c per yard, were 85c.

40-inch Plain Serges, 62 1/2c per yard, were 85c.

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