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Editorial.

THE LATE GENERAL CONFERENCE—A REVIEW.

The late General Conference was one of much interest. It was equal in personnel, perhaps, to any of its predecessors. Both young and old blood were there in the picked men of the Church. The debates were of high order and the deliberations of the body were conducted according to the most advanced parliamentary science. One of the Memphis dailies complimented the conference in the highest terms on its intelligent methods of doing business, adding that the United States Senate might learn a great deal to the advantage of its constituents if it were in attendance upon the conference.

There were both radical and conservative elements on the floor which were evenly enough balanced, we trust, to prevent either hurling legislation or inaction. This conference is, therefore, noted both for what was done and for what was not done.

THE BISHOP'S ADDRESS.

This paper is regarded to be one of the strongest and most comprehensive pastoral addresses yet handed down by the College of Bishops. It was written and read by Bishop John C. Granbery. As it has already been published in our columns, it is not necessary that we should note specially its contents. We are glad to find our record in harmony with this able paper. Many of its most important positions have been advocated by this journal in editorial and correspondence. It was well received by the conference and, we trust, will be widely read by the Church.

ORGANIZATION OF COMMITTEES.

The standing committees, fifteen in number at this session, have consisted of one member from each Annual Conference, chosen by the delegations of the respective conferences. According to time honored custom, these committees have been left to organize in their own way, and according to the same time honored custom each committee devoted the whole afternoon to its work. At the opening of this conference Dr. J. J. Tigert (read a paper requiring the committees to organize) by electing their officers by ballot. The same paper required the committees to be divided into class No. 1 and class No. 2, class No. 1 comprising seven committees, which were to meet at 3 o'clock, and class No. 2, comprising eight committees, which were to meet at 5 o'clock. The object was to allow members of small conferences to meet two committees the same afternoon. While the plan gained a little advantage in that particular, it hampered the committees in thorough work by making short sessions and depriving them of a sufficiency of time for the thorough consideration of the matters referred to them. The aim of the new plan was a good one, but the evil it sought to overcome was utterly impossible. It is very proper in theory that every conference should be represented on every committee, but no man can work on fifteen committees, and no one can do the best work on more than one. The very partial advantage provided in Dr. Tigert's plan fell very far below the inconveniences entailed by it. Whether the new method is responsible or not for the election of new men as chairmen of the committees, the fact remains that such was generally the case. It is not necessary to say to those who were members of the various committees, that no one who has not been a member of at least one preceding General Conference is hardly qualified for efficient chairmanship on a committee. It is our opinion that succeeding General Conferences will return to the old plan, at least in the matter of dividing the afternoon between different committees.

THE CRY OF ECONOMY.

There are always men, both in Church and State, who lay themselves out in the obstruction of any advance movement which requires the expenditure of money. They were present in the General Conference when our Church Extension work was proposed. They raised the cry also that the Woman's Missionary Society would ruin the missionary work of the Church. Nevertheless these great enterprises, under the providence of God, were launched, and like all other advanced movements which lay under contribution the wealth of the Church for the glory of God, have succeeded grandly.

The Church is not doing one tithe of what it ought to do for the advancement of the Lord's kingdom in the consecration of material wealth to that end. It is significant that the Lord seems to bless every measure which requires the outlay of money for the advancement of his kingdom. But the economizers of this conference composed a strong element, and they fought over every inch of ground between them and any monetary demand upon the Church. They were reinforced of course by the financial stringency of the times. Unlike the wise wholesale merchant who said he always employed more drummers in hard times, they cried for retrenchment along all lines. They succeeded in cutting off one Missionary Secretary, whose work, however, we think can be amply substituted under a new arrangement by the Annual Conference Mission Boards. It is the arrangement by which they are to secure in advance speakers for their anniversaries, and may also employ traveling Missionary Secretaries for one or more Annual Conferences.

NEW BOARDS.

But notwithstanding the opposition of the economic obstructionists, the progressive wing succeeded in getting two new boards—the Epworth League Board and the Board of Education. Both of these brought with them each a consequential officer. The Epworth League Board also brought with it an organ. These advanced steps for our young people in different departments of Church work are harmonious in their aims, were much needed and, we predict, will be eminently successful. Under the one, our youth will be stimulated and trained in all good works for Church and humanity; and under the other, we trust, a new impetus and more orderly efforts will be given to that branch of Church work which seeks to thoroughly fit the young of the land for all departments of life. The new Secretaries are: Dr. S. A. Stele for the Epworth League, and Dr. W. W. Smith for Education—both of whom are eminently fitted for their new positions.

BOUNDARIES.

Quite a number of charges of greater or less importance were made in conference boundaries. The principles which seemed to have governed the committee and conference were that when other things are equal State lines should be conference lines, and when a weaker conference can be helped by a stronger one without detriment it should be done. The boundary question, of course, is always vexed one. Every conference is more or less jealous of its territory, and is generally not easily persuaded to part with what would really be to its own advantage. There are cases where weak conferences are impoverished by a continual flow of emigration, both of preachers and members, to their stronger neighbors, and yet it is hard to make the strong neighbors see the justice of evening up by the ceding of territory to the weak feeder. Then the severance of conference relations is regarded to be a serious thing. This will for a time occasion some agitation among those who are transferred. But these inconveniences and infelicities we trust will all be healed in time when new relationships and acquaintances are formed. To be quite personal, we know of one man who, when cut off once upon a time in a ceded parcel of territory, made a fool of himself, but has long since come to his senses, concluding that if he ever gets into that predicament again to behave like a Methodist should. According to a decision of Bishop Parker, presiding over the Northwest Texas Conference in the fall of 1882, and affirmed afterwards by the College of Bishops, the preachers in a ceded territory are transferred with the territory.

MAKING AND RECOMMENDING PREACHERS.

The power to license men to preach and to recommend local preachers for orders and for the traveling connection was transferred from the Quarterly to the District Conference. The opponents of this measure look upon it as revolutionary. They claim that it has always been conceded to be the right of the laity—the Quarterly Conference being the layman's conference—to make and recommend preachers. That is, that those who are to be served have the right to have the initiatory choice of the men who are to be their servants. They hold that under the new arrangement

this right is taken away, and that now the servants of the people are to be chosen by the servants. To this objection they add the inconveniences growing out of the facts that the District Conferences meet but once a year, and the distances which the applicants will have to travel to reach the seats of the licensing conferences. This is in part offset by the fact that the Quarterly Conference is not entirely composed of laymen, as the preacher in charge is a member, and so are the superannuated and supernumerary preachers living in the bounds of the Quarterly Conference. Again, every charge has at least four lay delegates in the District Conference, together with all the local preachers (numbered with the laymen) living in the bounds of the district. So that it will be seen that the laymen still have a large majority of the votes which determine whether an applicant shall be licensed to preach and whether an applicant shall be recommended for orders or for the traveling connection. Besides, the right of recommendation for license to preach is reserved either to the Church or Quarterly Conference (we are not certain which).

The friends of the change say that the object of the change is to elevate the ministerial servants of the people by a more careful discrimination in the selection of those chosen. They contend that the District Conference is better qualified to pass upon these questions, and will pass upon them with greater care for the good of the Church. While there may be some advantages at this point, we doubt whether they will be as great as the most sanguine advocates of the measure expect. The errors of administration can not always be corrected by new legislation. The operation of the new law is suspended by special act of the General Conference until the end of the present conference year for the reason that many District Conferences have been already held.

HASTY LEGISLATION.

With all that can be said in praise of this conference it cannot be acquitted of a want of thorough consideration and hasty action at some points. The most notable case of this was the summary adoption of the report of the committee of seven on the revision of chapters seven and eight. A commission of three had been appointed by the General Conference of 1891 to revise these chapters and report to this body. When their report was presented and was taken under consideration it was manifest that a great many changes would be made by the conference. The report of the commission was then referred to a committee of seven, who worked on it two or three days. Their report was printed and distributed in the conference at a night session and the next morning was taken up for action. Many members had not had time to read the document with any degree of care. When it became manifest that amendments would be offered to almost every item, it was moved to indefinitely postpone the whole matter, which was lost. It was then moved to adopt the report as a whole, notwithstanding the fact that the report had not been once read to the conference. The motion carried. Then, as a parliamentary measure to prevent future consideration, it was moved to reconsider, followed by a motion to table that, which also carried. Evidently many voted for the revision of the chapters without understanding what was in them. This hasty action resulted in the interposition of the first veto in the history of our Church by the College of Bishops.

THE VETO.

The item vetoed by the Bishops provided that Committees of Trial should be chosen by lot from the members of the conference. This clearly made laymen eligible to sit on committees to try preachers. The veto interposed declared the statute to be unconstitutional on that ground. It was quite evident that the conference was willing to insert the word "clerical" before the word "members," but they would not make the change was not open to the conference at that time and the matter passed, with the statute killed by the veto. No effort was made to overcome it by the requisite two-thirds. The manifest sense of the conference was that the veto was preferred to the proposed form of the statute. The only way of escape, which was to take from the table the motion to reconsider,

(which had been laid on the table) did not seem to occur to any one at the time. Some of the committee contend that the constitution is clear on the point and that it defines the word "members" in the statute to mean only clerical members, and that therefore the veto was unnecessary. But it must be remembered that in all such cases there are liable to be different constructions of constitutional as well as statutory law, and that therefore in the administration of this law it was liable to such different constructions. It must be remembered also that the only ground for episcopal veto is the unconstitutionality of a measure. The fact that the letter of the statute was in conflict with the constitution was the legitimate ground for the veto, and it is well that it was interposed immediately after the enactment of the statute before any case could arise under its administration, and thus make it liable to any erroneous construction. Besides all this there is nothing in our written constitution prohibiting laymen to sit on committees to try preachers. The veto was based on the custom of the Church before the introduction of lay delegation and on the action of the General Conference at the time laymen were admitted. The book of reference to sustain the veto was the General Conference Journal and not the Discipline. There is in the Discipline a statute which prohibits laymen the participation in Annual Conference business involving ministerial character, but it is by no means an article of the constitution; and without the veto we would have had in the book two conflicting statutes—the last, of course, repealing the first adopted.

THE D. C. KELLEY CASE.

It will be remembered that Dr. D. C. Kelley, of the Tennessee Conference, was nearly four years ago suspended from the ministry six months on the charge of having abandoned his work. Bishop H. K. Hargrove presided over the Tennessee Conference at the time. Dr. Kelley's case came to the General Conference on appeal. Certain members of the Tennessee Conference also made complaint against the administration of Bishop Hargrove in the case. This matter has been widely discussed in the press, both secular and religious. A great many things have been ignorantly and unwisely written and said about it. Many things were said through the prints that should never have been uttered. Just before the General Conference and during its session many sensational misrepresentative statements got into the papers. The case of Dr. Kelley went before the Committee on Appeals for a trial of the verdict of the lower court on the facts in evidence. The verdict was reversed and Dr. Kelley was exonerated. The reversal of this verdict had nothing to do with complaints against the Bishop. His administration was not on trial before the Committee on Appeals. The law points in the case had already been reviewed by the College of Bishops on the appeal of Dr. Kelley on that side of the case. The Committee on Episcopacy found Bishop Hargrove entirely blameless as to any intentional wrong or moral obliquity in his administration, refusing, at the same time, to pass on any legal questions at all as the proper thing for it to do. Bishop Hargrove is one of our most conscientious and able administrators of the law, and at the single point on which the College of Bishops differed from him he had letters from five of them written before his ruling and agreeing with the ruling he made, he making the sixth in agreement, and a clear majority of the College. Dr. Kelley has been a brave, able and useful minister of the gospel, and we hope will now be more than ever successful in the ministry of soul-saving. We stand for a full, complete, all-round reconciliation in the Old Jerusalem Conference. She has furnished the Church many grand men and in all good works is not behind any. Peace be unto her and in her. The apology for this writing is the many misstatements circulated through the press.

FRATERNITY AND FEDERATION.

The fraternal addresses were all well received and made a fine impression on the conference. With the address of Dr. Sutherland in this issue the publication of the addresses has been completed. They are before our readers. Suffice it to say that we believe more was done in these ad-

resses for fraternity than had ever been done on any similar occasion. Dr. Rogers went further than any fraternal delegate had ever gone in the acknowledgment that the division was not a secession but a necessary separation. A commission was appointed to meet similar commissions from the M. E. Church and other Methodist Churches to secure concert of action and co-operation at all points where necessary to do away with hurtful rivalries and to secure closer union and fraternity. It is to be hoped genuine fraternity and a federation fruitful of the best things for us will be the result.

CLOSING REMARKS.

We think the proper thing to do is to close this paper with the remarks of our senior Bishop to the conference just before the final benediction. According to the Daily Advocate Bishop J. C. Keener spoke thus as follows:

MY DEAR BRETHREN—We have passed through this important conference session in very great harmony, and I trust in Christian harmony, if not in manner; if not altogether in action certainly in spirit. We certainly speak and sing the same as the ministers of Christ, as representatives of this great Church to which God has called us as his ministers and servants. We presently will fall into our accustomed places. We go from this honorable legislative employment back to the still higher work of the ministry of reconciliation. There is a ministry of reconciliation, and we move together by the order of the Spirit. That God calls us from the employment of life to this high vocation, what a wonder to angels as well as men! I believe, my dear brethren, our Church stands forth as the exponent of the great work of the Holy Spirit in the reconciliation of the world—the whole universe of being, reformed, renovated, transformed and translated from its native darkness of fallen humanity into the wonderful kingdom of our blessed Lord, into the high, great and unchangeable life—the life of the Son of God. We are the exponents of this doctrine, especially of the Holy Spirit as immanent in us. We stand forth as witnesses, faithful witnesses, of the immanence of God in us, as an unshaken doctrine. This great work of our lives as ministers and men is to preach, that the Holy Spirit is all about us, here in our presence.

We therefore have no indistinct views. We have the ministry of reconciliation; that is our doctrine. Here is a fact: the world, the sinful, dying world, the world of police officers, the world of the world, in its own particulars, sinhouses, poor houses, the world of every age, and you said I must take such and bring them into a translation into the kingdom of God's dear Son. This is our doctrine. Mr. Wesley preached it. We are still preaching it. We have it in its purest. I believe we have as much dearness as at any period of our Church. Our men go forth as poor, cheerful and faithful as the men who preceded them. (Amen.) We are very happy as Bishops, Superintendents, bishops to our servants. We ask your prayers, all of us. We need greatly to be sustained in our care. We have many trials you do not know of. We want to be defended; we are children enough to be praised, children enough to be unhappy if we are blamed. We pray you that you will hold us in your consideration, in your prayers in every possible way. I mean a great deal more than I say. You understand me. I very much appreciate your personal attention as a divine of your sympathy for me. I trust we all may live and die in the faith of Christ.

THE EPWORTH LEAGUE.

The late General Conference put the Epworth League squarely on its feet. It gave it a regular constitution and put it in the Discipline. It is thoroughly integrated with the other arms of Church work. It has its place in the Quarterly Conference and is to be accounted for by the pastor. It is under a general board of control, as the Board of Missions, the Board of Church Extension and the Sunday-school Board. It has its consociational Secretary and its special organ.

Now is the time to push its claims. The General Conference has done its part; let the young people throughout the Church arise and do theirs also. Let subscriptions for the new paper pour in on Barber & Smith. Roll up the list in a hurry and do not wait. The subscription price will be one dollar, the Agent said. Send the dollar and get the first issue of the paper. Have it to say that you took the first number, and then never let your subscription lapse.

Let chapters be formed in every pastoral charge at the earliest moment, and let these be formed into District and Conference Leagues as soon as possible. Fall right into line, and it will not be long until all our young people will be in touch with each other, and the new wheel in our Methodist machinery will begin to hum in good earnest. In the meantime let all our preachers and people pray for the success of the League, for it is intended to be a means of grace, not only in conserving the spir-

itual life of our young people, but in saving the lost to the Lord Christ, and the special blessing of the Lord must be invoked and secured if the means bring about the end in view. Rise up, rise up! and let us hasten to the whitened field, for they are ripe unto the harvest and the sheaves must be gathered ere it is too late.

WORDS UNFITLY SPOKEN.

The prudish and hypercritical spirit that prevails in our Annual and General Conference deliberations would be amusing were it not so fruitful of bad results. Men who in every day life are free and easy with each other no sooner enter a deliberative body than they begin to snap at and criticize each other, often saying hard and bitter things that rankle and fester in after days to the hurt of the individual and to the general cause of Christ.

Such things ought not so to be. Men who are servants of Him who "when he was reviled reviled not again" should better illustrate the spirit of their great Master than to fight and devour each other, and all for the sake of a personal triumph for the time being.

Then it is a sign of weakness. Strong men can enter the lists of discussion and fight hard with the sword of argument without ever allowing personal feelings to enter the arena at all; but little minds take opposition to their opinions as opposition to their persons and resent every difference as a personal thrust. Some men—men who have no wit—can not retort without being insolent. When they would perpetrate a joke they rest upon character, and in attempting to be facetious they become downright insulting. Such men if they would serve the cause of true piety ought to keep their mouths shut.

ORGANIC UNION.

From the noise made in certain quarters before the late General Conference one would have thought the M. E. Church, South, ripe for organic union with the M. E. Church. The following result of the Globe Democrat's investigation of the matter during the sitting of our conference at Memphis gives that idea a black eye:

Of the eight editors interviewed, all are opposed to organic union, but every one in favor of federation. Of the seven school men who expressed an opinion, all are opposed to organic union, but in favor of a federated Methodism. Of the 129 clerical delegates who wrote out their views, 90 were positively opposed to union, 33 were hesitant or undecided, and 6 in favor of the union, some of them without qualification. Of the 137 lay delegates, alternates and visitors, 115 expressed themselves as opposed to a union, 28 were hesitant or undecided, while 14 were in favor of the union. With but few exceptions the 272 men interviewed expressed themselves as favoring a federation of Methodism.

The Colored M. E. Church in America—the Southern Methodist Colored Church—held its General Conference at the same time and place. The members of that body were also interviewed with the following result:

Of the 57 interviewed, 29 clerical delegates were opposed to union and 28 in favor of it. Of lay delegates 11 opposed and 19 favored the union, while 3 preachers were non-committal. These facts and figures are significant. They show the drift of thought among our colored Methodists.

Federation is the word. This would prevent the evils complained of by those who favor organic union and at the same time preserve the identity and integrity of each denomination.

That money, time and talent is being wasted in the foolish practice of building altar against altar none will deny and all must deplore, but there are many weighty and sufficient reasons why Southern Methodists especially should remain a separate and distinct body with full control of all its affairs without the interference of any body from anywhere.

THE WATCHTOWER.

The Commission Sustained.

The Texas Railroad Commission, which has been hung up in the United States Court for many moons, was declared last Saturday to be constitutional, the decision being rendered by Mr. Justice Brewer in an able and lengthy paper. It is held, however, that the power of the commission to fix rates and schedules is not an arbitrary one, but any railroad non-concurring in the action of the commission may carry the matter to the courts for adjudication. This decision will, in all probability, have a significant influence upon the politics

of Texas this year, as much has been said and written in political circles since Judge McCormick ruled against the constitutionality of the commission law.

The Strike Still On.

The great strike, involving nearly all the coal mines in the United States, remains unsettled. It was thought at first that there would be but little trouble in bringing the matter to a settlement. But serious troubles have arisen, and the situation seems to be growing worse daily. Nearly every day riots, in which men and property are destroyed, are reported. The State troops have been called out in many places to protect property and those who choose to work. The strikers resist and dead men is the result. It is said that at Cripple Creek, Col., for instance, the mines have been loaded with dynamite, and if the strikers should be overpowered by the militia the men entering the mines to work would be blown into atoms. Now it does seem to us that differences involving so much as these strikes do should be settled in the courts. Law, it is true, is generally expensive, but the expense in these cases would be a mere bagatelle compared to the cost of a strike. Nothing is so costly either to capital or labor as a general strike. To see property destroyed, armies called out, battles fought and men killed over differences that should be settled by legal processes in court does not speak well for any civilization.

Bank Robbery.

The most daring bank robbery that has occurred in this State took place at Longview last week. The deed was committed in broad daylight, when the town was full of people attending court. For days beforehand the robbers had been camped near by and had made no effort to hide or escape detection, notwithstanding one of them, at least, was well known in and around town—he having married the daughter of a farmer living about four miles from Longview last year. His name was Bennett, and he lost his life while his three pals escaped. A citizen of the place was also killed and two others seriously wounded. The robbers secured about \$2000 cash and made good their escape.

Uncle Sam's Money.

The total wealth of the country in the census year 1890 was \$65,037,091,197, which was equal to \$1039 for each man, woman and child. The aggregate wealth of other countries, as given by Prof. Malhall, the leading statistician of England, is as follows:

United Kingdom.....	\$1,081,000,000
France.....	41,786,200,000
Germany.....	21,742,000,000
Russia in Europe.....	15,230,000,000
Italy.....	1,400,000,000

The wealth of the United States, therefore, is nearly \$20,000,000 greater than that of the United Kingdom; it is more than double the wealth of Germany, and it is greater than the combined wealth of Germany and Russia, or of Russia, Austria and Italy. The Federal statistician classifies the true valuation of property in 1890 as follows: Real estate and improvements thereon, \$39,511,544,333; live stock on farms and ranges, farm implements and machinery, \$2,703,015,104; mines and quarries, including product on hand, \$1,291,294,579; gold and silver coin and bullion, \$1,158,774,918; machinery of mills and product on hand, raw and manufactured, \$3,058,693,112; railroads and equipments, including street railways, \$8,885,107,333; telegraphs, telephones, shipping and canal, \$701,755,712; miscellaneous, \$7,803,708,821.

CURRENT THOUGHT.

Murder by Wholesale.

A man was tried in Chicago recently for the crime of murder. He was charged with being one of the band of conspirators that slew Dr. Cronin. It was his second trial. Now that he is free he has purchased one of the fashionable saloons of Chicago. This certainly puts him in the murdering business. If his customers are numerous, and he serves them for some years, he will aid in bringing more than one to an untimely end.—*Michigan Advocate.*

A Pious I. Vandal.

Malignant enviousness does not reach the height of its effrontery until it professes to be animated solely by the desire to promote the glory of God and the welfare of the Church. When it comes to that point, it is ready for anything. We should prefer to fall into the hands of the most thoroughgoing worldling that ever lived than into the hands of a Christian who thinks himself in duty bound to spoil our reputation.—*Nashville Advocate.*

DR. SUTHERLAND'S ADDRESS

Before the General Conference as Fraternal Delegate from Canada—Response of Bishop K. E. Hendrix.

Mr. President, Fathers and Brethren: To-night I realize, in one respect, at least, the hope of many years. I can not say that it had ever been in my hope or in my desire to be sent as the official representative from my Church to your General Conference, but I had longed for many years to visit this Southern land, and I had longed for many years to see and to have intercourse with the brethren of Southern Methodism. I had heard so much and I had read so much of this land and of Southern hospitality; my brethren who had visited you in former years never tired of talking of their admiration for Southern Methodism and of the cordial and most hospitable greeting which they had received here. I was very desirous to share somewhat in those things, of which I had heard so much, and I am glad that in the good providence of God I am permitted to come and look into your faces and bring you the loving and fraternal greeting of the Northern half of this continent.

I come, as you know, from the land of the Aurora and the North Star, and I have been viewing the almost tropic beauty of this sunny land with a new and strange delight. There is a notion among some Americans that we in Canada live very near the north pole, and that our only natural productions are icebergs and toboggan slides; but this is quite a mistake. There are times in the summer months when we can run the thermometer high enough to satisfy the most ardent Southerner, and we can show you a profusion of fruits of native growth that would not be out of place, even in this sunny clime. 'Tis true, "We can not heat those skies of genial air, / South which the orange melons day by day / Where the magnolia spreads her snowy flowers, / And nature revels in perennial bowers. / There winter holds a long and solemn reign / And mildly soaks the desolated plain; / But health and vigor, and the life of life / With all the blessing of happy life / By the laughing chimney's cheerful hearth, / Smile at its rage 'mid songs and household words."

(Applause.) There is a time, indeed, when nature seems to lie dead in her winding sheet of snow; but when winter's cold fingers are lifted from her pulses they throbb full and strong, with a vigor and a glow unknown in Southern climes. But, although our winters are sometimes cold, our hearts are warm, and I venture to say that some from among you who have visited us will testify that the old Methodist fire glows as brightly in our Northern clime as in any land beneath the sun. Perhaps that is because we belong to the true North; for it is known to you, I come from no lake-warm region—from no intermediate State. When you speak of the North, you mean the northernly part of the American Union, but to find the true, genuine, sure enough North, you must cross the international boundary line. Of that land and of this you may boldly affirm: "The North and the South, thou Lord, hast created them!" Of the intermediate region lying between Canada and Dixie we do not speak so positively, but content ourselves with the wishing that it were either cold or hot.

I wish to say, further, that I come from a country of large dimensions. Any one looking at an average American map would conclude that Canada is a little "island" hardly big enough to make a New England State, so small, in fact, that Uncle Sam thinks it's a pity it should be left out in the cold (laughter), and he seems inclined to come over some fine morning and gobble us up before breakfast. If he does he will have the worst fit of indignation on record. (Laughter.) Now, if you will take an accurate map of this continent, and carefully measure the areas, you will find that the Dominion of Canada covers more territory than the whole of the United States, and Alaska thrown in. If you will pad a little bit of boasting, I'll tell you why I indulge in it. Right on the borders of my country there lives a man whom we call Brother Jonathan, and a fine fellow he is. He has a big farm and a large family, and isn't inclined to play second fiddle to anybody. Get him started and he will let you know that he has the biggest country and the tallest mountains, and the longest rivers, and can raise bigger pumpkins and more delectable chickens to the square mile than any other country on this earth. And so, as he leaves me so little to boast about, I can't resist the temptation to tell him, whenever I get the chance, that my country is bigger than his. And this brings up another point: There are some people in this country who think that Canada ought to be annexed to the United States. But that can not be, because nature has placed an insuperable barrier in the way. The laws of gravitation has decreed that always and everywhere the smaller body must gravitate toward the larger, but the larger toward the smaller—never. It would appear, therefore, that if there is to be annexation, Canada will have to annex the United States. (Laughter.) Well, come along; we have room for you and will take you in; and there, in addition to inexhaustible natural resources, you will find a type of Methodism as good as they make it, and the grandest system of popular, representative, responsible, Anglo-Saxon Government that the world has ever seen. (Applause.)

But now let me talk a little more seriously. Since the time when we first sent delegates to your General Conference, and received delegates from you in return, our interest in

Southern Methodism has been steadily growing. And this interest is due, in no small degree, to the brethren you have sent among us. To the visit and ministrations of your last delegate the address of our General Conference makes brief but fitting reference, and what is said of Dr. S. add might be said with equal cordiality of those who visited us in former years. On the other hand we sent you our fraternal greetings, from time to time, by worthy messengers. Our first delegation, as some of you may remember, consisted of that grand man and gifted orator, Dr. George Douglas, whose strong, clear intellect and imperial imagination were rendered all the more striking and impressive by those physical infirmities that invested all he said and did with a tender pathos. And with him was associated Governor Wilnot, of New Brunswick, prominent alike in Church and State. And since then you have received such men as Howard Sprague, scholarly and eloquent; and G. S. Smith, at once genial and sagacious; and William Briggs, the man of silvery speech and persuasive eloquence, whose ability in pulpit and on platform, and for years past in the management of our large connectional publishing interests, has left us in doubt to this day which sphere he adorns the most. I mention these things merely to show that our General Conference has indicated its high regard for Southern Methodism by selecting as representatives some of its very best men. And if now, for the first time, the church seems to be broken, and the greetings of Canadian Methodism have been committed to a humbler messenger, I trust you will not regard it as an indication of waning interest, or as evidence that our supply of able men is exhausted (applause), but only as an evidence of the generous spirit that animates the members of our General Conference which will not let them overlook the humbler brethren in the distribution of such honors as the Church has bestowed. (Applause.)

While referring to the brethren who have been our messengers to you, I am saddened by the recollection that some of them, with others whom we could ill afford to lose, have passed over to the great majority, leaving large space in the front ranks when they fell. Foremost among these was Dr. Geo. Douglas, the Apollo, the Caryostom of our General Methodism, or may I not say of the world's Methodism. For many years he was a pupil in the school of suffering, and fought an unceasing battle against odds that would have sent many a man into retirement discouraged and defeated. But through it all he bore up with a patience and a fortitude that excited the wonder of many and the admiration of all, and hence before he was called to face the last enemy the victory was already won, and the end was a translation rather than a death. When the angels of the departure of men like our Dr. Douglas and your own Bishop McTyeir, it recalls a scene I once witnessed on the Pacific Coast. I had been visiting our Indian missions in British Columbia, and one afternoon I climbed, in company with a few others, a mountain that commanded a near view of the Pacific Ocean. The pathway was rugged and steep, the sun had already disappeared behind the hills, and the dense evergreens involved us in gloomy shadows, but the silence was patiently in hope of what lay beyond. At length we reached the summit, and before us lay a vision that has been treasured up in memory's chambers through all succeeding years. Behind us was the gloomy forest, and the toilsome way over which we had journeyed, but before us the broad Pacific lay unrolled, so near in that transparent atmosphere that we could see the ripples on its surface stirred by the passing breeze, and yet so far that the world's solemn silences there came to us no sound of the sea, but that broken upon the distant reef. In the western sky dappled clouds were anchored in the blue through which the rays of the setting sun streamed upon the sea in ever-varying tints of purple and gold, and amidst, till every ripple flashed like a burnished jewel set in a sapphire pavement. And then, as the sun sank still lower and touched the ocean's distant rim, the glowing tints all merged into one long trail of golden splendor that stretched from the shore above which we stood all the way to what seemed like another shore just where the sun was setting, as if God's angels had bridged with beaten gold the bosom of the gently heaving sea, leaving a pathway of light over which departing souls might pass to the other side. Yet a little longer and the golden glory suffered into almost silvery whiteness, which, when the sun finally disappeared, was lost in the neutral tints of a quiet sea, leaving only a reflected splendor to sky to tell of the brightness that had been there.

And thus, I thought, it will be with the life that is lived wisely and well. There may be long and toilsome climbing up rugged steep, and dark shadows may gather around the path we tread; but there comes a day when we reach the mountain's crest, and in the quiet that gathers about life's eventide we look out into the light, and as we look "the light that never was on land or sea" breaks through the haze, and a pathway of golden splendor leads from shore to shore. So our beloved brother found it. As a traveler who, toiling up mountain sides and through gloomy forests, etches at last from some commanding height a view of his long sought home, glorified in the light of the setting sun, so he saw from afar the home where loved ones gone before were safely gathered, and having seen it he calmly laid him down and slept.

It is known to this conference that in Canada we have but one Method-

ism. This was not always so. A few years ago we had in the central and western part of the Dominion five branches of the Methodist family, while two had footing in the eastern part. But by two successive union movements all these were consolidated in one body, and now there is in Canada but one Methodism from ocean to ocean. In the Methodist Church, as thus constituted, we have one quadrennial General Conference, composed of ministers and laymen in equal numbers, to which pertain all legislative functions; also Annual Conferences in the home and one in the foreign, possessing administrative powers, and these also are composed of ministers and laymen in equal numbers. In connection with these conferences there are over 1800 ministers and preachers for the ministry; 3500 horters and local preachers; 255,000 communicants, and of communicants and adherents together some 900,000, or about 13 per cent of the entire population. There are 3200 Sunday schools, with 30,000 officers and teachers, and 245,000 scholars. In the Province of Ontario the Methodists are about one-third of the entire population, and our Sunday scholars outnumber those of all the other denominations put together. Our church property now aggregates over \$12,000,000.

Our chief connectional interests may be classed under the heads of missionary, educational and publishing. Our mission work includes home missions to the English-speaking people of the new settlements of the Dominion, and throughout New Foundland; missions to the French, Indians and Chinese in our own country; with foreign missions to Japan and West China. All these are under one board, and upon them are employed nearly 600 missionaries, not including wives of missionaries, and 150 teachers, interpreters and native assistants, or a total paid agency of about 750. In the matter of income we have almost reached the quarter-million line, which represents an average of nearly one dollar per member for the entire Church. We have also a Woman's Missionary Society, organized about twelve years ago, which has an income close upon \$6,000,000, with missionaries in Japan and China, and among the Indians and Chinese in our own country.

In our educational work we have now eight colleges and several local schools, with several colleges for women, which are under the patronage of the Church. A few years ago our principal university (we had two at that time) tried the bold experiment of suspending its university powers and confederating with the State University at Toronto. This involved the erection of new buildings at a cost of \$250,000, and the raising of a considerable sum for endowment. It remains to be seen how the experiment will succeed. Should it not be abandoned, I trust we may in the future, if enough money can be raised, resume our university powers, and therefore I do our own work in our own way.

For the past two decades or more marked attention has been turned to the education of our rising university. Education is now so widely diffused among the people, and so many avail themselves of university privileges that the university can not afford to ignore the masses of its exhorting dispensation, and as of itself fill the bill to-day. The Church needs men who can teach, build up, edify, as well as men who can argue. It also needs defenders of the faith, for infidelity is far better equipped than of yore; and it behooves the Church to send forth teachers and defenders who will not prejudice men against their message by a culpable ignorance of things which all intelligent men ought to know. Piety is indispensable, of course, and if it is genuine will always command respect; but the respect will be greatly increased if the piety is associated with ignorance. It is not an edifying spectacle to see a young preacher, who ought to be on a par with the best educated people in his congregation, exciting ridicule by perpetual blundering—reading like a school boy, tripping in pronunciation, dabbling in scientific questions only to show how little he knows about them, and even misquoting the very scriptures which are supposed to be his special study. The Church of to-day insists that her ministers be "able to teach others also," and if so they must be thoroughly taught.

Our publishing interests, under the able management of Dr. Briggs, have extended rapidly, and the book concern is now by all odds the largest publishing house in the Dominion. The assets amount to over half a million dollars, the working capital to \$350,000. During the past quadrennium the total issues of the house aggregated one million of volumes and nearly two millions of pamphlets, tracts and leaflets. Our Sunday-school publications have an aggregate circulation of 261,000 copies each issue, and a paper for our Epworth Leagues and other young people's societies has reached a weekly circulation of 36,000 copies. In this connection we may challenge the Methodism of this continent to duplicate our Sunday-school editor, Dr. Withrow, in the range and diversity of his work. In the first place he is Secretary of the Sunday-school and Epworth League Board; then he is editor of our connectional magazine, an illustrated monthly of 100 pages; he also edits a monthly magazine for Sunday-school teachers; three semi-monthly papers for the different grades in the Sunday-schools, and an eight-page weekly for the Epworth League. Besides this he finds time to write articles for other papers and magazines, and has written many books, some of them requiring great labor and research. (Applause.)

I have thus endeavored to present in brief outline some of the salient features of our work as a denomination; but were I to close with this

would consider my errand very important. I would not say that I have perfectly fulfilled it. On occasions of this kind it would be a waste of time if I spent it all in complimentary speeches, or in giving statistical details of our work. These are occasions when we may profitably take a wider survey; when, standing face to face, we may speak of those great problems which confront the Churches of the coming century, and take counsel as to how we can best aid each other in meeting the responsibilities of the times. If I refer briefly to some of these problems, I trust you will not think for one moment that I am assuming the role of a mentor, to counsel or instruct men who are wiser than I. My only object is to stir up your pure minds by way of remembrance concerning things that are of common interest to all Christians; and to promote, if possible, a more earnest consideration of what the Church's attitude ought to be toward great questions that are stirring men's souls and great social movements that are catching world nations in the sweep of their resistless currents.

In regard to the great temperance reform we in Canada get credit, for being more than we deserve, for being in advance of many other countries. It can be said, however, that in Canada the consumption of intoxicating liquors is less, in proportion to the population, than in any other country that is not under prohibition. In some of the provinces and in other places where liquor is sold are closed from 7 o'clock on Saturday evening till 7 o'clock on Monday morning. They are also closed on election days, and hence our elections pass off without disturbance. And as closed saloons give us quiet Sundays and quiet elections, many of us think it might be a good plan to keep them closed all the time. (Applause.) Prohibition is well to the front. Recently in four of the provinces a plebiscite vote gave overwhelming results in favor of the principle. In fact, as far as public opinion goes, the Dominion of Canada is ripe for prohibition; but unfortunately public opinion and political opinion do not always coincide in Canada any more than in some other countries not a thousand miles away. Public opinion is ripe; political opinion is more than ripe—it is rotten, and hither to the politicians have been only playing with this question.

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broken, not by speeches and resolutions, but by votes. In regard to the future of the two nations, who now divide this continent between them, there is another question which demands serious consideration, and toward which the attitude of all the evangelical Churches should be clearly defined. I refer to the avowed program of the Church of Rome, and which is of still greater moment, the secret power of the Jesuit behind it. In touching upon this question ever so briefly, it is necessary to define the situation, for there is much misapprehension in regard to it. In my country—I know not how it may be in yours—I know a warning voice is raised against the intrigues of the Jesuit, a chorus of indignant remonstrance bursts from the politicians and the political papers. Oh, they say, this will never do! You are raising questions of race and creed! You are kindling sectarian strife! Let all such questions be kept out of sight and let us live in peace. Let such men and such papers conveniently forget that it is their own subservience to the demands of the Jesuit that has called forth the warning against the power behind the throne. This is no mere sectarian question, but a question of public policy and of equal rights; a question whether the civil or the ecclesiastical power shall dominate in the State; a question whether the people of this continent shall enjoy the right of self-government under laws enacted by their own representatives, or be subject to laws which emanate from Rome. I am not overstating the facts. I am not exaggerating the danger. The Church of Rome boldly claims the right to dominate in every sphere—social, educational, religious, political—and for the realization of this claim the Jesuit is working night and day, year in and year out, with a faith that never falters and a patience that never tires. Let us clearly understand this matter. The Church of Rome, as a religious organization for religious ends is one thing, and as a politico-religious organization for political ends it is quite another thing. Against the Church of Rome as a spiritual institution for spiritual ends we have not a word to say, but, on the contrary, would demand for her the same civil rights and opportunities for free development that we claim for ourselves. Let her teachings and her methods be tested by the will of God in the light of history, and by this test let them stand or fall. But against the intrigues of the Jesuit to subvert the human conscience and all human institutions to the sway of Rome, we must protest with all the strength of an enduring conviction. (Applause.) And I do not hesitate to affirm that a day is coming when all the Churches of your country and of mine may be compelled to enter into a solemn league and covenant, as our Presbyterian brethren have done, not only against the Jesuit, but against the Man of Sin, and declare that by the help of God this continent, which has been so privileged for Christ and freedom, shall not be ruled by the Jesuit.

Another duty which devolves upon the Church of to-day and of the future is to infuse a purifying element into public affairs. Popular government is not yet an assured success. It is still on trial before the Supreme Court of public opinion, and the final verdict is yet to be rendered. It is as true as fact that a people who are down grade, leading to hopeless decay. And it is the duty of the Church of God to see to it that the moral sense of the nation is never allowed to sink to that level. The history of more than one nation of the past bears witness to the testimony of the disastrous effects of political chicanery and unbridled immorality on the national life, and it becomes the duty of the Church to see to it that the moral sense of the nation is never allowed to sink to that level. The history of more than one nation of the past bears witness to the testimony of the disastrous effects of political chicanery and unbridled immorality on the national life, and it becomes the duty of the Church to see to it that the moral sense of the nation is never allowed to sink to that level.

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easy or viciousness of life shall be an insuperable barrier to preferment in the State. "God give us men! A time like this demands strong minds, great hearts, true faith and ready hands. Men whom the last of office can not kill; men whose gold of office can not buy; men who possess opinions and a will. Men who can stand before a demagogue. And damn his treacherous flatteries with-out men, star-crowned, who live above the fog. In public duty and in private thinking." (Applause.)

Perhaps the most difficult task of the Church in the immediate future will be found in meeting the conditions presented by the social movements and industrial complications of the times. That there is almost universal unrest among the toiling millions is a fact too apparent to be questioned. That this unrest implies dissatisfaction with existing social conditions is equally plain; and it may also imply, as many affirm, a growing deterioration on the part of the working man to demand and secure what he conceives to be his rights, peaceably if he can, by violence if he must. All the signs of the times go to prove that the conflict between capital and labor is by no means ended. The very fact that such a conflict exists shows that something is wrong; for capital and labor being mutually dependent on each other, shall be allies and not antagonists. Now, in growing unrest, this sense of social injustice, whether well founded or not; this craving for a large share of the world's wealth and a more abundant supply of its creature comforts, whether honestly earned or not; above all, this idea so persistently drummed into the ears of the toilers that all poverty and distress is the outcome of injustice and oppression on the part of the wealthy; all this is prophetic of embittered conflicts between class and class that may involve the social fabric in utter ruin. And the chief danger lies here, that this discontent and unrest afford the professional demagogue and the professional agitator an opportunity which they eagerly seize of misleading and deluding the toiling masses by holding up distorted and exaggerated pictures of the injustice and tyranny of wealth, and darging before their eyes impossible millenniums to be ushered in when wealth is equally distributed and all men are equal in the eyes of God. (Applause.)

But for all that, you say, something is wrong. Yes, something is wrong. Human nature is wrong—just as wrong in the poor man as in the millionaire, and this is precisely the reason that is left out of the problem by those Utopian dreamers who would have us believe that millenniums can be manufactured to order by simply changing a man's environment, at though you leave his inner nature untouched and unchanged. There is only one thing stronger than the theories of the demagogue and the demagogue, and that is that so many people can be induced to put faith in them. But of this we may rest assured that a society morally wrong can never be righted by political machinery. The reform must begin from within. Make the man right and his social conditions will soon be rectified. Let us have him in his condition of moral depravity and every change in his environment only aggravates the evils you seek to cure. (Applause.)

There is no stronger proof of the craft and cunning of Satan than the ease with which he sets men to chasing shadows, while the substance lies neglected within their reach. Thus, instead of each man setting himself to improve his own conditions and amend his own morals, they start in pursuit of millenniums which they think may be reached without the subjugation of human passions, or the cure of human selfishness, or the regeneration of human nature. What do you seek, then, for a better world? There is no stronger proof of the craft and cunning of Satan than the ease with which he sets men to chasing shadows, while the substance lies neglected within their reach. Thus, instead of each man setting himself to improve his own conditions and amend his own morals, they start in pursuit of millenniums which they think may be reached without the subjugation of human passions, or the cure of human selfishness, or the regeneration of human nature. What do you seek, then, for a better world?

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any party or to champion any political or industrial corbination. The need of the hour is for Christian men and Christian ministers of courage as well as wisdom. Men who can stand unmoved amid the surging of human passion, who can breast the angry waves of popular excitements, who fear not to affirm that man can not live by bread alone, and that to teach the contrary, as is done by the demagogue and the dreamer, is to deny God and degrade man; that social problems, in their last analysis, are not questions of private wages or public finance, of government groceries or single-tax, but the far more difficult question of selfish human nature, so clamorous for what it conceives to be its own rights, and it was no thought to spare for the rights of others. Above all, we need men who can show, in "thoughts that breathe and words that burn," that there is one way of solving industrial and social problems, and that is by finding the Messiah, which is, being interpreted, the Christ. This is the answer to all questions, the solution of all problems, the paraclete for all ills, the reconciliation of all contradictions, the explanation of all anomalies, the prophecy of all the ages, the only hope of the world.

The Church's attitude toward current skepticism is also a matter of serious import. I do not mean now the skepticism of men like Rousseau or Diderot, or Bollingbroke, or Hutcheson, or Hume, or Voltaire, or Bayle, or their ashes and buried. Neither do I mean the skepticism of men like La Fontaine or Ingelsoll, that is now too scarce for care polite. But I mean the skepticism that with suspicious air patronizes Almighty God, giving qualified approval to some good things in Christianity, lamenting, meanwhile, that they are discounted if not neutralized by corresponding evils and abundant superstition; the skepticism that does its work by insidious doubt, rather than by bold denial; the skepticism so aptly described by a certain poet thus: "Man with faint praise, assent with civil leer, / And without sneering, teach the world to sneer." The well-defined and undefinable skepticism that, like an infected atmosphere, touches us on every side, neutralizing the power of gospel truth and relaxing the bonds of moral obligation. And to this must be added the skepticism of science, that has such a cheer for culture youths and half-educated men. (Applause.)

It ever needs to be said that we live in times with a marked tendency toward materialism. Science is materialistic, and much of the philosophy of the day is very little better. Once again "nature" is the source of all things, and her laws the only laws in the universe. There is no spiritual realm, and there is no spiritual revelation. God is but the unknowable force; the human soul a protoplasmic substance; thought is only molecular motion; sin is a chain of cause and effect; and half-educated men. (Applause.)

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It ever needs to be said that we live in times with a marked tendency toward materialism. Science is materialistic, and much of the philosophy of the day is very little better. Once again "nature" is the source of all things, and her laws the only laws in the universe. There is no spiritual realm, and there is no spiritual revelation. God is but the unknowable force; the human soul a protoplasmic substance; thought is only molecular motion; sin is a chain of cause and effect; and half-educated men. (Applause.)

It is a great mistake to suppose that every age needs a new revelation. Christ is the contemporary of all the ages, and human thought and progress never outrun his teaching. A recognition of this fact would save many so-called leaders of the light from per-

petual blundering, and many a minister from the fatal mistake of preaching an emasculated gospel under the delusion that he is improving upon the old truth. Instead of doubting their doubts and believing their beliefs, such teachers make the strange mistake of believing their doubts and doubting their beliefs. The world needs men of strong convictions, who, in regard to the great verities of religion, can say, I know. Goethe, floundering in a bog of habitual doubt, cries out, "Give us your convictions! as for doubts we have enough of our own." And Spurgeon quaintly remarks, "It may be a great thing to doubt, but it is a greater thing to hold your tongue till you have got rid of your doubts." One firm conviction of truth is of more service to mankind than a thousand doubts or uncertainties. When a man reaches the point of thinking that his doubts are more trustworthy than his beliefs, it will not be long before he finds himself swinging out from all the moorings of truth and duty, on a tossing sea, whose clouds shut out the stars and fogs obscure the headlands and where without compass or chart he will drift blindly toward the wreck of all religious faith. Let us not be deceived in this matter. We are not heathen philosophers, groping in the dark for truth, we do not know. We are preachers of a gospel, the truth of which is beyond dispute—a gospel that settles things, and is an authority on every question it touches. Our chief business is not so much to doubt as to preach it to the demonstration of the Spirit. As some one has quaintly said, it is the best kind of Apologetics is energetics, and the gospel we preach will usually find acceptance in proportion to the strength of our own convictions.

And now, as we look out over the world's great field of battle, what is the duty of the hour? We must not deceive ourselves with the idea that the future march of Christianity will be unopposed. By sacrifice and suffering the gospel was inaugurated; by sacrifice and suffering it must be carried to its final way. A great and effectual door is opened, but there are many adversaries. Millions upon millions of heathen still sacrifice to demons, and know not the name of the Savior of men. The Crescent is still the symbol of undying hatred to the Crucified, and Confucius has still more followers than Christ. In lands professedly Christian popery still enslaves the intellect, and putting human tradition in the place of the lively oracles shuts up the kingdom of heaven from men; while ritualism following in its wake, though not professedly under its banners, puts external ceremonies in the place of heart religion, and putting more trust in the sacraments than in the Savior, paves the way to a deeper Rome, and makes the transition to Rome an easier and not uncommon thing. A thinly-disguised atheism, not one whit kinder but only a little craftier than of yore, invokes the sacred name of liberty for its protection, that sheltered by Christian laws it may poison our literature, and thereby poison our homes. A secular press which ought to be one of the mightiest forces in the van of advancing civilization, is too often an opposing force, raising the flag of Christianity by stirring up the evils of party malice and bitterness, and poisoning the pure minds of childhood by disgusting details of current crime; a press which, with a few noble exceptions, gives scant record of Christian work, but parades and magnifies every departure from Christian orthodoxy, and rejoices over a Church scandal as if it had found great spoil. And above all on every side comes the pressure of worldliness, sending one man to his farm and another to his mercantile, while they turn a deaf ear to the cry of the perishing, and withhold from God's cause the aid so urgently demanded. Such are the foes arrayed against us, and the hour draws near when the decisive conflict will begin.

On the day of a great battle, on the issues of which hung the destinies of Europe, the troops on one side were kept for many hours on the defensive. "Stormed at with shot and shell" they lay prone behind hillocks and hedge rows, and bore with stoical fortitude the tempest of iron hail. Assailed by hordes of cavalry, they formed in solid squares that flung back the charging squadrons as the rocks flung back the sea. On a slight eminence the commander-in-chief sat upon his horse, silent, immovable, as if man and horse were cast in bronze. From various parts of the field orderlies dashed up on foaming horses with the message, "Reinforcements are urgently needed at such and such a point," but to each the same quiet answer was given, "There are no reinforcements." Till the men to stand firm." At last came one with a more urgent message still: "General, if we can't have reinforcements our whole regiment must die." "Die, if you must," said the General, "but tell the men to stand firm." So the hours passed; but before the shadows of evening fell there came a moment when the commander's watchful eye caught a gleam of helmets and a flash of spears that told him reinforcements were at hand. Then the gaudy iron rose in the stirrup, and from the compressed lines shot forth the order so impatiently awaited through all the hours of that terrible day: "Let the whole line advance!" With a mighty cheer the troops sprang to their feet, and like an avalanche rushed upon their foes, and in an hour all that was left of Napoleon's last grand army was swept from the field of Waterloo.

Today the Church of God approaches the great battlefield of the ages. Far as the eye can reach the opposing forces gather. In the center the serried ranks of heathenism; on the right a perverted Christianity; on the left the millions of the false prophet, while infidelity, through all its camps lies entrenched

in the outworks of the understanding. With such a cord of approaching, with such issues in the balance, one thing is certain, the Church of God can not afford to be divided in its councils, its methods or its aims. We must rally on the center; we must call in the scattered lines; we must form the solid squares. And when we shall hear the voice of our great Commander, for which we have so long waited, saying: "Let the whole line advance!" I covet no higher honor for myself and the Church I represent than to stand shoulder to shoulder with the Methodism of the South and of the North and of the motherland across the sea, to keep step with them in the march, to share with them in the conflict, and at last with them to celebrate the triumph when a ransomed world shall bring forth the royal diadem and crown our Jesus Lord of all. (Applause.)

RESPONSE OF BISHOP E. R. HENDRIX

"All the world admires a lover." It was in this character that we first learned to know you through your gifted delegate, Rev. Dr. George Douglas, who came to us with such loving and winning words sixteen years ago. In sending you your most eloquent son with his marvelous power of persuasive speech declaring the same sacred and time-honored usages and thrilling it with the glorious recital of a common Methodist history, we were almost ready for organic union with you had your boundary touched ours, especially as we were some five times larger than you. You came on a voyage of discovery as did your great La Salle the century before as he passed down the noble Father of Waters. Had your eloquent representative gone a little farther south he would have found the descendants of the kindred of Evangeline, who so reluctantly left their loved Arcadia for a home near the Gulf. As it was, he found nearer kindred in the sons of Wesley, who have always been most numerous in our Southern States. When he returned he literally obeyed the injunction which John Wesley gave to Ezekiel Cooper in the last letter which he ever wrote to America: "Let me no opportunity of declaring to all men that Methodists are one people in all the world, and that it is their duty to be united to us as confederates." He found the same doctrine, the same standard, the same means of grace, the same foes, the same heroes held in sacred remembrance, the same songs, the same Methodist history. It was this fact which helped to establish such a profound understanding between us from the beginning. We were like the two noble Christians who met on shipboard, but who spoke different languages, yet each saw from the other's devout bearing that he was a Christian. In vain they sought by any signs or words in common to communicate with each other, until finally one ventured to say, "Hallelujah!" when the other instantly responded, "Amen!" and they speedily clasped in a warm, oriental embrace.

You came to us with assurances of love, and that your love was genuine we could not doubt, when, a few years later, it was powerful enough to overcome the differences among the five Methodisms of Canada and unite them all in one. If we can not initiate you in the United States, we can never cease to admire you and to thank God for the abundant grace and wisdom which has made possible such a union. We will continue to study your history and methods, and above all seek to imitate your spirit. You lead all the Methodisms on the continent in your contributions to missions, in your commanding influence in the territory where the Head of the Church has cast your lot. We rejoice in the missionary spirit of our Brethren in Christ who first planted Methodism in Canada. You owe us a debt which you are already beginning to pay. You owe a debt to the Methodism of these States which you may be able to pay in a signal manner in the coming years. The great Episcopal and Protestant Methodism of this country feel the need of some closer relations, but each has that estimate of itself that would make such a union but a mere alloy at best, a union of the nobler and base metal which deteriorates from one in forming the compound; what we need is that indispensable fluid metal like mercury, which softens the harder metals as not only to combine with them, but which enables them to combine with each other, forming an amalgam which is more valuable than either by itself. It is not faith nor hope we need, but love, to inform the one and inspire the other. We need the love that believes all things, that hopes all things, that never faileth. One Methodism may represent the faith that overcomes and another the hope that saves, but you represent the love that covers a multitude of sins, and uniting men to each other and to God. Now abideth faith, hope, charity, but the greatest of these is charity. In that Federation of Methodism on this continent for which we fondly pray we doubt not that Canadian Methodism will be found to be that lost chord to make perfect the harmony of our hearts.

The marvelous success of Hood's Sarsaparilla is based upon the cornerstone of absolute merit. Take Hood's throughout the spring months.

No man can pray with much spirit for his brother as long as he realizes that he is not right with God himself.

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The man who is trusting God in earnest, never has to look into his pocketbook to see whether he ought to be happy or not.

Beware of Cheap, Worthless Imitations Ask for Simmons Liver Regulator. Beware of cheap imitations, especially those that contain opium and other dangerous ingredients.

SUNDAY SCHOOL.
(Prepared by Rev. J. W. Clark, A. M., Paris, Texas.)
SECOND QUARTER, LESSON II.—JUNE 10.
PASSAGE OF THE RED SEA.—EX. 14:1-29.

GOLDEN TEXT: By faith they passed through the Red Sea.—Heb. 11:21.

Our lesson is the passage of the Red Sea. The miracles of Moses and Aaron had culminated in the scenes of that dark night of the Passover, and all Egypt was in mourning. Pharaoh could not wait for the morning, but sent for Moses and told him to go with all Israel. These people had been in unjust slavery for many long years and had, by their labor, made Pharaoh rich, and the people had luxuriated on the income of the sufferings and toil of these afflicted and oppressed people, therefore, God told them to "ask for," not borrow, as is usually stated, jewels of silver and jewels of gold.

God had the right to judge between his people and their oppressors. He was the only righteous judge to whom they could appeal. This property was justly theirs, and God gave them favor with the Egyptians, and they acknowledged the debt and gave the jewels.

They did not obtain under false pretenses this property, but "The Lord gave the people favor in the sight of the Egyptians, so that they let them go."—Ex. 12:36.

The exhibition of God's power had driven conviction to the hearts of the oppressor, so that they saw the justice of giving something in payment for life-long service.

"God ordered Moses to encamp Israel before Pharaoh, between Migdol and the sea" (Ex. 14:2), so that Pharaoh shall say "they are entangled in the land, the wilderness hath shut them in."

Israel was untrilled and feared to follow God in the face of so much uncertainty.

The Lord intended to give them such a manifestation of his power and glory that they could always remember him from the Red Sea, but would they march into the sea at his command? Pharaoh comes with his chariots and Israel trembles and complains that Moses has brought them out into the wilderness to die. The appearance of the army and the noise of the chariots drive terror to the hearts of the people. Now comes the crucial test, they must venture upon God by naked faith; just like the sinner, fleeing from the hosts of hell, ventures to trust in the saving power of Christ. God has compassed Israel on all sides, and the only consolation or hope given is the language of Moses, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day."

Many a sinner has seen the hosts of sin delayed by the glance of the Almighty, while the Red Sea of despondency lay before him, and the voice of the preacher sounded in his ear, "Stand still and see the salvation of the Lord."

19. Israel had followed the angel of the Lord in the form of a cloud, and at this critical moment the cloud moved from in front to rear, for the Egyptians were now near to the camp of Israel.

20. But this cloud now stood in the rear of Israel, and it was between Israel and the Egyptians, and on the side of Israel it gave light, but on the side of Egypt it was thick darkness, for it says it was a cloud and darkness, so that even artificial light could not relieve the intense darkness, for the thick cloud obscured and made useless any light which they might have made with fire. The word of God is light to him who trusts in his grace, but it is dark to the heart that entertains sin, and if we keep this cloud of grace between us and sin it will not come near us. Our only safety is the presence of Christ with the light toward our hearts, and the dark wrath of God toward the tempter.

21. The dividing of the waters of the Red Sea is the work of wonder, and can be explained only as a miracle of grace. Moses stretching out his hand was the sign, and the waters obeyed, signifying the part man is to perform in salvation. Israel was named in all sides, and God says go forward, but the sea is before them. Stretch forth thy hand, the sinner can not be saved until his soul stretches in supplication to God. Man and God combine in the formation and development of the saints in glory. When creation sprang into existence from the word of his power it was all the work of God, and the only song creation sings is the glory of him who made from naught these curious things, displaying so much skill and wisdom. These laws of movement and existence only impress us with the idea of power, while the perfections discovered in their wonderful adjustment calls forth our admiration for the hidden wisdom of the architect, which we call mystery, but this new creation wrought by God in us, on the consent and by the co-operation of the human will, discovers to us wonders of grace which also would have been lost to us.

The angels of God, doubtless, visit the works of God throughout the universal creation, and since only law and attributes of God in his handiwork, but the saints in glory will be the grandest specimens in all the divine laboratory, belonging to the higher departments of grace and glory, and illustrating the very principles in the divine nature which will constitute the joys and beauties of the heavenly world.

Golden streets and Jasper walls are but figures. Gold will not be used as an abstract substance, but as it excels all materials in purity and value, so these wonders of grace observed in the development of human life and character will be the gold of grace and the Jasper of glory.

22. Moses and Aaron lead the way and Israel follow—the leader should

go before the flock in every good word and work. Example is far better than precept; the child will follow the parent when he would not go without the example.

This brings us to observe the necessity of a leader being courageous in his faith, and thus inspiring the flock with that trust they need for the work before them. "Where thou goest I will follow," is usually the way the people think and feel. True courage comes from a clean heart, for when sin reigns in the heart, there can be no decided convictions of Christian duty.

God protected Israel by the waters on each side, for there was a wall on the right and on the left, and then the cloud with its dark and stormy rear in the face of the enemy, while the light from the front of the cloud like the great beam light of an engine, shone on the track of Israel.

23. They saw Israel go on dry ground, and they thought they would be safe in trying to follow; maddened sin will go a long way to accomplish the will of Satan. They had to keep behind Israel, for the cloud filled (24, 25) the opening of the sea, and God looked through the cloud unto Egypt and tore down their chariots and struck terror to their hearts, and they were thrown into confusion and dismay until Israel passed out on shore. There may have been blinding lightning, or the light may have been so bright as to darken their eyes, or God may have flashed the light of his spirit on their guilty souls and driven conviction so dark and damning that they fell from their chariots, and the frightened and maddened horses rushed chariot against chariot, tearing off the wheels and otherwise confusing the march, the front turning back on the rear, and coming into collision with the rear, and for its time stopping all progress.

26. Here we have the hand of Moses stretched out toward the sea, and Egypt is destroyed forever. The saved sinner comes to God by prayer, and is sustained, ever after, from the enemy by prayer. He must keep his hand stretched over the sea of temptation, for God will separate it from us only in answer to our prayer.

27. The sea returned to its strength after the morning appearance. The washing of the new birth witnesses all things as they were save the destruction of sin. Egypt is gone and perfect love has cast out all fear. The past with its fears is buried beneath the waves, but the desert is before us, and the hand of God is as necessary as ever. This same rod that swept the sea must be taken on to Sinai, and its mystic power must lead the Church in the wilderness. Israel was saved and saw the ruin of their enemies, for it is said they saw the Egyptians dead upon the shore. Probably the rush of waters cause an upheaval that threw them out on shore, and Israel looked on them, as a young convert looks on the loathsome sins of his former life. The "old man, with his deeds," lies in shapeless decay before the eyes of the new man created in Christ Jesus unto good works.

are able to make their way in the world. Your children are unbelievers; and you have had already sorrow upon sorrow because of their prodigality. Is it not so?" The man of the world was forced to acknowledge that it was true, and expressed a regret that he had not led a different life and saved his children instead of his money. Verily, "where is that which increaseeth and yet tendeth to poverty?"

It is not the amount one gives that brings the reward—it is the cheerfulness. The widow's mite was treasured by the Lord and placed to her credit as though she had given millions. "She hath given more than they all," he said. It was her all; and it takes as much grace to part with one's all as another. All being given leaves the giver without anything himself—he has all five or five million dollars. Herein is encouragement to the generous poor. The fat bullock was offered by the wealthy Jew under the old dispensation; but "a turtle dove or a young pigeon" would answer the same purpose for him who could afford no more. All must give something—something for his own good. No man can live in the house of God and withhold his substance from its support and retain his self-respect, to say nothing of his zeal for God and good.

LEAGUE NOTES.

The Blackboard.
An Epworth League with brains in his fingers can help to make the meetings of the Chapter a success. The outfit required is a blackboard and a box of colored crayons. If these are not available, use colored ink or charcoal and white paper, and ask the Lord to make your services to the Chapter so valuable that an entertainment for a blackboard fund may be worked up.

Suppose your Chapter intends holding a young men's meeting and the program is arranged something like this:

Scripture Lesson. Prayer. Music. Recitation—Old David Gray. At Home. At School. In Business. In Society. In the Church.

(Each sub-topic to be discussed for 5 minutes, by the clock, by an Epworth Leagueur.)

Music—Stand Up for Jesus. Prayer. One-minute Testimonies. The Invitation. Quaker Benediction. (Everybody turns and shakes hands with his neighbor.)

At the top of the blackboard, in flaming letters, print

POINTS.

Then draw an immense five-pointed star; place the topic, Young Men, in the center, and at each star point one of the sub-topics.

Israel was saved and saw the ruin of their enemies, for it is said they saw the Egyptians dead upon the shore. Probably the rush of waters cause an upheaval that threw them out on shore, and Israel looked on them, as a young convert looks on the loathsome sins of his former life. The "old man, with his deeds," lies in shapeless decay before the eyes of the new man created in Christ Jesus unto good works.

When a young woman's meeting is held by the Chapter, at the top of the board write

THE HAND OF FORTUNE.

Draw an immense hand, with the palm toward the congregation; in the palm put the subject, and at the fingertips the subdivisions of the subject.

Try it and report to the ADVOCATE. BILLINGS, MONTANA. J. E. FREE.

A Proposition.

It is desired by many that we have a Northwest Texas Conference League this summer. Let us say July 10-12 or thereabout. Weatherford will take the conference. What say you, brethren? Let us proceed at once. TIROS G. WHITTEN. WEATHERFORD, TEXAS.

North Texas Epworth League Conference.

Will all the Leagues within the bounds of the North Texas Conference please elect delegates at once and report them to Rev. W. M. P. Rippey, Danison, Texas? We will meet in Danison, June 26-29. The railroads will give the usual one and one-third fare on the certificate plan. Pay full fare going and get a certificate from the agent, which, when properly signed at Danison, will entitle you to one-third fare home. We will have a good program and hope for a fine attendance. A. K. RAGSDALE, SECRETARY.

Foolish Woman!
You can't spare the time to measure your Pearl-ine? Well, that helps us, but it's lucky for you that an overdose of Pearl-ine does no harm. It's only extravagance. Beware of a dose of the imitations. You can get just as good work with enough Pearl-ine as with too much. Use it as it ought to be used, and don't waste it, and you can't think that it's expensive. To get the best results from Pearl-ine, use it just as directed. You'll save more of everything than with anything else. If your grocer sends you an imitation, return it, please.

Skin

diseases are caused by impure or depleted blood. The blood ought to be pure and rich. It is made so by

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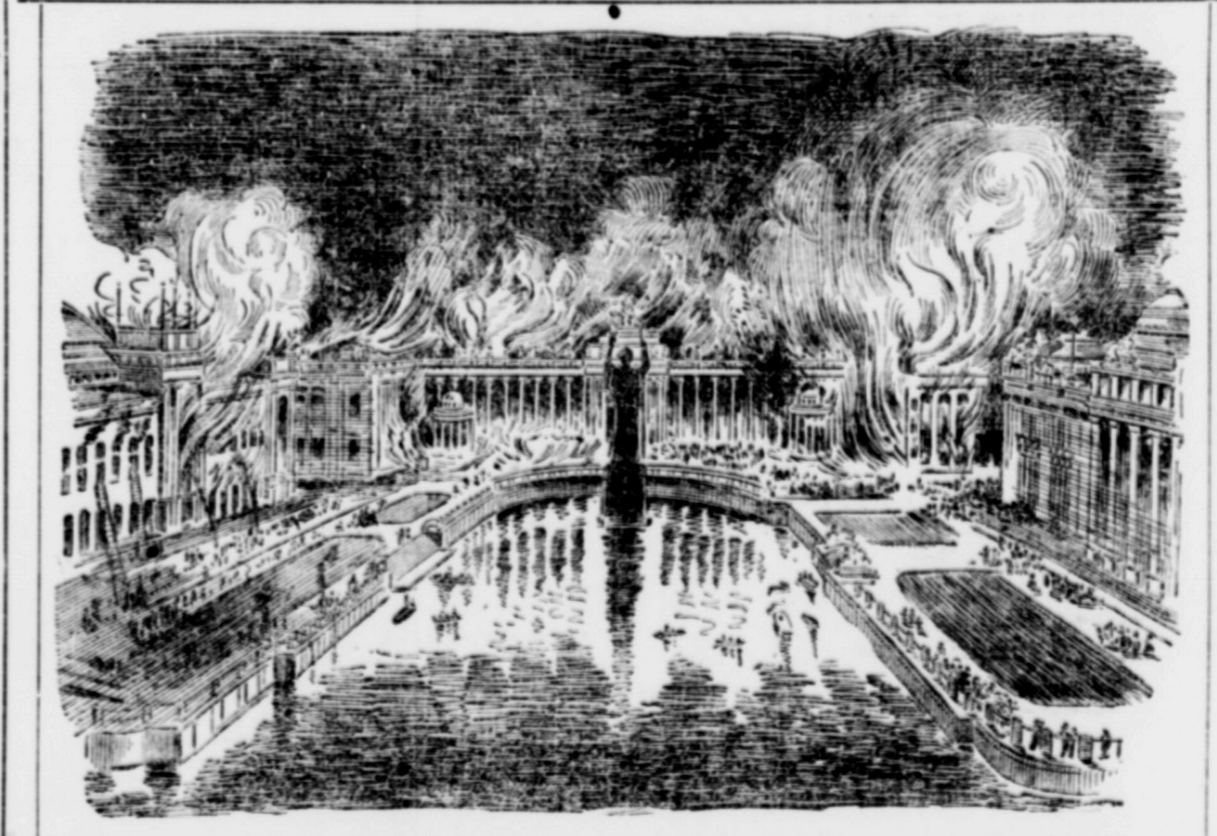
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WANTED— I can furnish first-class employment to worthy young men or women. No "center-hearts" wanted. I am engaged in the work myself. Prof. Walter Zimmerman, Queen City, Tex.

WHO WANTS A REGISTERED BREK-FAST? I am engaged in the work myself. Prof. Walter Zimmerman, Queen City, Tex.

THE RED FIEND



Has Swept With Torch of Flame

The Magic City, that for a six months was the Jerusalem of the world. Its fair proportions, the dreamy splendors of the Peristyle, the grandeur of Music Hall, the Grecian beauty of the Casino, and the stupendousness of Manufacturers Building, were wrapped in the arms of a fiery demon on the night of January 8, and perished in the fell embrace. But all the magnificence of those splendid creations of architectural genius have been preserved for the eyes of all mankind, through the wise provision of the publishers of

"THE MAGIC CITY."

They foresaw the destruction of all these noble structures, and to perpetuate the Fair for the benefit of the world, employed a corps of the most expert photographers in America, at the largest salaries ever paid for such work, to take 2000 PHOTOGRAPHS of all the Buildings, the Displays, the Foreign People, the Theatres and the Attractions. From these 2000 pictures, 300 OF THE FINEST (though all of them were infinitely finer than those which fill the pages of other World's Fair Portfolios) were selected and reproduced for "THE MAGIC CITY," which every one must confess is THE MOST SUPERBLY BEAUTIFUL AND PERFECT PORTFOLIO OF WORLD'S FAIR VIEWS THAT WAS EVER MADE, in any time or in any nation.

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Every number could be sold readily by subscription at a great advance in price, but we have arranged to practically give it away to our subscribers. All we require is that those desiring copies, CLIP THE COUPON PRINTED ON FOURTH PAGE OF THE ADVOCATE, and bring or send it to us with 10 cents, when we will deliver the part over our counter or send it to any address, postage paid. There will be eighteen parts of "THE MAGIC CITY," and we will furnish a new part every week. Back numbers will be supplied at any time on the same terms.

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ADDRESS Art Department, Advocate, Dallas, Tex.

PISO'S CURE FOR
GIRLS WHO FALL ILL
DUE TO
CONSUMPTION

leadership he will bring them into large results. There were eight officials present. Of this number six hold family prayers, and the other two feel that they should. Not one fasted before the Quarterly Conference. The financial report was as good as it should have been. The following was paid: Hancock \$5, Hubbard \$66.25, Bowman Grove \$14.80; total \$85.05.

Weatherford.

Thomas G. Whitten: Weatherford is in the conscious possession of the greatest uplifting of the Church of Christ and ingathering of souls from the world ever experienced in her history. The result of the Jones-Stuart meeting has been phenomenal. The immense multitudes that waited on their ministry felt that their message was the messenger of God. Men by scores quit sin. The prodigal returned and received a father's loving embrace. Mothers and wives rejoiced because the lost were found. Bro. Stuart returned after a week and a half of absence with us, and continued the meeting in the First Methodist Church. These were days of results growing out of the nine days that had gone before. At least 5000 people followed these men of God with their prayers that other places may be visited by the Spirit of God working through them. Yesterday Bro. Stuart addressed a crowded house of men at the court house. It was a wonderful success for our cause. The 9th of June the Church was visible for this precinct. We take a block of twelve miles square. We come to beg that every godly praying man and woman in the State pray for us from now till the 9th of June that right may triumph.

NORTH TEXAS CONFERENCE.

Kingston. W. J. Bindworth, May 29: Our Children's Day at Salem Church was a good one. The young and old were all present. Collections, \$6.55. Our entire circuit is ahead of last year at this time on all the lines.

Paris.

I. W. Clark, May 28: We have closed the third week of a most glorious revival, and the end is not yet. More than 160 conversions, and I have no idea how many relocations. The work is deep, for it is the power of God.

Hendall.

L. F. Palmer, May 22: Our second quarter just past. The receipts for the past two quarters are as follows: viz: Presiding elder, \$21; preacher in charge, \$152.20; Bishops, \$11; foreign missions, \$20; domestic missions, \$2; delegates to General Conference, \$2; incidental, \$1. Our prospects are not as we would like altogether, yet we are hopeful. May we yet come out boldly. Crop prospects are good.

Marysville Circuit.

S. L. Ball, May 22: Just closed a splendid meeting at Van Slyke, which lasted eight days. We have here but about twenty members, and owing to the busy season, prejudice and wickedness, the congregations were not unusually large, but the Lord was with the faithful few at every service. The Church was much strengthened, edified and encouraged, but only one conversion and one addition. But the whole community was aroused as it has not been for several years, and fruit yet unseen will follow. A Sunday school was organized which will bring good to the children.

Bonham.

W. M. Leatherwood, May 28: The greatest meeting in the history of Bonham closed last night. Congregations large and interest good to the last. A more thorough work of grace I never witnessed. The foundation was being laid for months in a strong and earnest gospel, which God always honors. Somewhere between 150 and 200 have been converted. More than 100 have joined our Church and a number more have given their names, and as is general by the case, a number have gone into sister Churches. The meeting lasted three weeks with deepening interest on the part of sinners to the end.

Euless Circuit.

W. B. Walker, May 23: We are glad to report that Euless Circuit is on the "up-grade," that is, she is moving up. We are in our new Church at Luma co, though it is not completed yet. The first Sunday in this month we organized a Sunday-school here with 71 scholars and I hope that before a month from now it will reach 100. We have two other Sunday-schools in the work that are doing finely. Observed Children's Day at New Hope the second Sunday in this month; had quite a good time. The good people at New Hope know how to observe Children's Day. It was a splendid success. Prayer meetings are moving up considerably. The brethren at Forest Grove began a prayer-meeting last Sunday night which will continue every Sunday night. These

MOTHERS! MOTHERS! To know that a single application of the Cuticura Remedies will afford instant relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are speedy, economical and permanent.

Highest of all in Leavening Power.—Latest U. S. Gov't Report
Royal Baking Powder
ABSOLUTELY PURE

are noble, good people and will make the prayer-meeting a success. What do you think? I have actually been shirtd: Bro. Nunnally, of Forest Grove, gave me two real nice shirts, and Bro. Joe Moore, of the same place, gave me one. Many thanks, brethren.

Powderly. D. W. Gardner, May 22: Our second Quarterly Conference convened May 19 and 20. Bro. Rosser, our presiding elder, was at his post and gave us one of his excellent sermons. At 3:30 p. m. the conference was called together and the business was well looked after. Powderly Mission is on the up grade spiritually. We have some officials who are very vigilant. Rev. R. G. Rainey gave us two fine sermons. It did us good to hear this veteran again. He is sound and logical. The communion service on Sunday was very good. Will say here that the W. P. H. M. S. have had the upper room of the parsonage fixed. That gives us more room for this. Bro. A. Sheltouff assisted in the work which was given to the ladies. May the Lord bless the ladies of this charge.

Wylie. N. C. Little, May 21: We are making preparations as fast as we can for the District Conference. Preaching Wednesday night before by Rev. J. M. Peterson, of Celeste. At prayer-meeting Tuesday night we organized a choir of twenty-two to prepare music. We hope that all the preachers may come with the baptism of the Holy Ghost upon them. We hope no pastor will leave any appointment behind him for Sunday to call him away before Monday. We have four Churches here, and we want the town supplied with preaching. After a persistent effort we have our plans matured for our parsonage, and the carpenters are putting up the house. It will not be completed, but can be used by conference, which meets now in about ten days. We are making an ell of the old house and adding two sixteen foot rooms, with an eight-foot hall between them, a thirty-four-foot portico in front and two back porches, for which we have secured in cash and notes near \$300. We believe that we will have the best house for the least money that has been expended in that direction in quite awhile. All the places have reported their delegation to the District Conference except Lone Oak, Leonard, Nevada, Weston and Blue Ridge. All who fail to report in time will be left the responsibility of providing their own homes. Any who will come by private conveyance will please report the same.

Brookston. W. H. Stephenson, May 21: The second Quarterly Conference for the Brookston Circuit was held the 5th and 6th inst. The presiding elder, J. R. Wages, was in his place, preaching and filling the chair to the satisfaction of everyone present. A more spiritual business meeting I have not seen in some years. There was a good attendance of the official members, with quite a number of other brethren, who are always welcome. Finances very well up; much better than we expected. Then some time ago Bro. M. G. Bean gave me a suit of clothes. Bro. Bean is one of the pioneer Methodists of this country. In fact, it does seem that our Church in this town owes her existence to him. He has been a member of the Methodist Church for more than fifty years. We have a very excellent Board of Stewards, and many tokens of appreciation still find their way to the parsonage, and the general outlook is very hopeful in every respect. We have for the two last Sundays been observing Children's Day. I got the program published by our House for Children's Day. I have for several years been observing that day, and I must say that I have never seen a better executed program in my life. I preached to them at 11 a. m., and the children's exercises were in the afternoon. I have never seen more interest among children. Several came to the altar for prayers, and I have every reason to believe that some of them were converted. At these services our churches were crowded with people. More came than could be seated, and went away saying we have never seen anything better. We only wish they were oftener. The collection at the two places amounted to \$18.66.

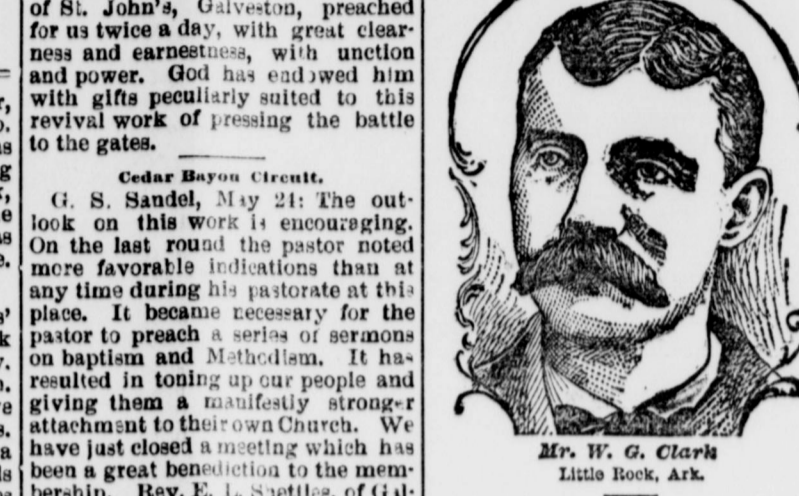
TEXAS CONFERENCE. Weimar Circuit. S. H. Morgan, May 26: Children's Day was observed at two appointments. Osgood did real well; amount of collection \$7.80. Other points not heard from. Our meeting at Weimar begins Sunday, June 3. We will be assisted by Rev. J. J. Jones, visiting pastor and friends welcome.

Flintonia. W. W. Horner, May 28: We observed Children's Day here at Flintonia and carried out the beautiful program in perfect order. Had a delightful time, a large crowd, and raised something over \$6. We are trying to get ready for a grand revival in July.

West Texas Conference. Yoakum. I. K. Waller, May 23: Yoakum Church is moving along moderately well; have been helped since I have been here by Revs. J. S. Gillett, J. A. Biggs, W. J. Sims and J. C. Wilson. There have been received twenty-seven members; mostly by certificate; have been very well punished, and much has been done on church and parsonage. If the city and church keeps growing it will be very nice here soon.

Skidmore. Jos. E. Hightower, May 21: We have just closed the first revival meeting on this work at Skidmore with seven or eight conversions and five accessions to the Church on profession of faith. Others will join. Our presiding elder was with us a short while, but owing to the sickness of his child he could not remain over Sunday. Rev. J. F. Webb, of Corpus Christi, did most of the preaching. He spoke straight to the people

No Crutches Now
A Cripple With Rheumatism
Made Perfectly Well By Hood's Sarsaparilla.



Mr. W. C. Clark, Little Rock, Ark. "I. Hood & Co., Lowell, Mass.: 'Allow me to thank you for the great good Hood's Sarsaparilla has done me. It is one of the best medicines I ever saw. For years I suffered with rheumatism and headache, hereditary in our family. I tried everything I could hear of for my own case, but could not find any relief until I began to take Hood's Sarsaparilla. I must say I was one of the

Most Surprised Men ever seen, for long before I finished the first bottle was so much improved and felt so much better that I would often pinch myself to see if I was the same man. I could hardly believe that I was, for I could eat and sleep well, and I could go without my crutches, and after I had taken my third bottle was a new man and able to do as much work as I ever could. I have laid my old crutches away as a

Memento of My Rheumatism in the past. I always take pleasure in recommending Hood's Sarsaparilla to suffering humanity as the best and only medicine that ever did me any good. It has made a stout, healthy man out of me, when I was such a wretch. I

Hood's Sarsaparilla Cures
also had trouble from sour stomach, symptoms of dyspepsia and constiveness, but Hood's Pills have cured all that." W. G. Clark, 304 Ridge Street, Little Rock, Arkansas.

Hires' Rootbeer
makes the home circle complete. This great Refreshment gives relief from heat and thirst to every member of the family. A safe, palatable, refreshing beverage. Be sure and get the genuine. Sold everywhere. Made only by The Chas. E. Hires Co., Philadelphia.

HEISKELL'S OINTMENT
Is the standard remedy for all Diseases of the skin. Can be had of your Druggist. Ladies' Balm. It is the standard remedy for all Diseases of the skin. Can be had of your Druggist. Ladies' Balm. It is the standard remedy for all Diseases of the skin. Can be had of your Druggist. Ladies' Balm.

MAY FLOWER PASTILLES
FOR THE ILLS OF WOMEN.
Buckeye Bell Foundry
The Largest Establishment Manufacturing Church Bells & Pals.
Bells.

Radway's Ready Relief
Cures the Worst Pains in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

BUCKEYE BELL FOUNDRY
The Largest Establishment Manufacturing Church Bells & Pals.
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The Great Vital Restorative, DR. M'GORK'S INVIGORATOR.
ROSE POLYTECHNIC INSTITUTE
CINCINNATI CONSERVATORY OF MUSIC

WANTED-A COMPETENT GINNER
NASHVILLE COLLEGE FOR YOUNG LADIES

THE CHANCELLOR BREWED BUGGY.
A Wrought Iron, Hand-Made Buggy.

A PIANO BOOK FREE.
Our new Catalogue is a grand portfolio of all the latest and best styles of Organs and Pianos.

Epworth Organs.
Sold by the Makers Only, direct from the factory to Homes and Churches at the FACTORY PRICES.

WARRANTED NOT TO BREAK NOR WEAR OFF IN TEN YEARS.
Irion & Girardet, MANUFACTURING JEWELERS, DEALERS IN DIAMONDS and FINE WATCHES.

New York Life Insurance Co.
346 BROADWAY, NEW YORK. JOHN A. McCALL, PRESIDENT.

G. J. PENN, SPECIAL AGENT, WAXAHACHIE, TEXAS.
J. T. & DAN'L BOON, State Agents, Trust Building, Dallas, Texas.

School Furniture, Church Furniture
SCHOOL SUPPLIES OF EVERY DESCRIPTION.

TEXAS CHRISTIAN ADVOCATE—\$2 per year. To preachers, \$1.

NOW COMPLETE

\$1.80 The Whole Series may now be obtained (18 Portfolios) for \$1.80

The Magic City.

Positively nothing in the way of fine art illustration ever equaled them, and their value is in keeping with their matchless magnificence, as they picture all the glories, the beauties and the wonders of the World's Columbian Exposition.

CALIFORNIA MID-WINTER FAIR,

and have reproduced that grand display by adding two numbers to the Portfolio series—thus making 18 numbers of the series. We may pause here to say that an Exposition on the Golden Coast, in the Land of Sunshine, was a bold suggestion.

THE "MAGIC CITY" SEE COUPON ON PAGE 4. 18 PORTFOLIOS for \$1.80

With the last issue of the ADVOCATE the whole series—18 numbers—was completed, and may be obtained by cutting the SPECIAL COUPON ON PAGE 4, of this issue, and inclosing therewith \$1.80.

THIS PROPOSITION WILL BE OPEN FOR A SHORT TIME ONLY. We are anxious for our readers to have the whole series, but they must act quickly, for when once withdrawn the opportunity will not again be presented.



ADDRESS ART DEPARTMENT, TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

Calendar table showing dates from January to December 1894.

Church Notices.

Waxahachie District, at Midlothian June 6 Greenville District, at Wylie June 7

TEXAS ANNUAL CONFERENCES. North, Bushy, Bishop Hargrave, Nov 8

DISTRICT CONFERENCE NOTICES. Georgetown District. To the Brethren of the Georgetown District:

For Over-indulgence Use Horford's Acid Phosphate. Think of your head in the morning

EAST TEXAS. TYLER DISTRICT—SECOND ROUND. Tyler Dist. at Tyler, June 2, 3

to the parties by mail. I want to provide well for the conference, and will have good homes for the preachers

Terrell District. The Terrell District Conference Convenes June 28, 9 a. m., in Willis Point.

Cisco District. To the Pastors of Cisco District: BRETHREN—Please send me a list

Brownwood District. All who contemplate attending the Brownwood District Conference, which convenes in Brownwood, June 14,

Tyler District. To the Preachers and Delegates of Tyler District: I presume that you are coming to the District Conference, but are you

PREACHER APPOINTED. I have appointed Rev. O. C. Fontaine to fill out the unexpired term of

RANDOLPH CIRCUIT. Middletown, at night, June 30 Orangeville, at night, July 21

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EAST TEXAS. TYLER DISTRICT—SECOND ROUND. Tyler Dist. at Tyler, June 2, 3

PALESTINE DISTRICT—SECOND ROUND. Brushy Creek at Concord, June 9, 10

MARSHALL DISTRICT—SECOND ROUND. Henderson, at Marvin Chapel, June 2, 3

BEAUMONT DISTRICT—SECOND ROUND. Hurville, at Lyons, June 11, 12

SAN AUGUSTINE DIST.—SECOND ROUND. San Augustine and Sexton, at S. S.

CHAPPEL HILL DIST.—THIRD ROUND. Lyons, at Lyons Dist. Conf., June 11, 12

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HOUSTON DISTRICT—THIRD ROUND. City Mission, June 2, 3

CHAPPEL HILL DIST.—THIRD ROUND. Lyons, at Lyons Dist. Conf., June 11, 12

HUNTSVILLE DISTRICT—SECOND ROUND. Shepherd, at Cleveland, June 2, 3

AUSTIN DISTRICT—SECOND ROUND. Finlayson, at Finlayson, June 2, 3

WEST TEXAS. LLANO DISTRICT—SECOND ROUND. Llano, at Llano, June 2, 3

SAN MARCOS DISTRICT—THIRD ROUND. San Marcos, at San Marcos, June 2, 3

WAXAHACHIE DIST.—THIRD ROUND. Waxahachie, at Waxahachie, June 2, 3

GAINESVILLE DIST.—THIRD ROUND. Gainesville, at Gainesville, June 2, 3

CUERO DISTRICT—THIRD ROUND. Cuero, at Cuero, June 2, 3

BREVILLE DISTRICT—THIRD ROUND. Breville, at Breville, June 2, 3

ABELLE DISTRICT—THIRD ROUND. Abelle, at Abelle, June 2, 3

WATERFORD DIST.—THIRD ROUND. Waterford, at Waterford, June 2, 3

NORTHWEST TEXAS. VERNON DISTRICT—THIRD ROUND. Vernon, at Vernon, June 2, 3

HOUSTON DISTRICT—THIRD ROUND. City Mission, June 2, 3

BROWNWOOD DISTRICT—THIRD ROUND. Brownwood, at Brownwood, June 2, 3

GEORGETOWN DIST.—THIRD ROUND. Georgetown, at Georgetown, June 2, 3

WACO DISTRICT—THIRD ROUND. Waco, at Waco, June 2, 3

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JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

SWAYNE'S PILES ITCHING PILES. AN ABSORBENT OINTMENT. At the great virtues of "Swayne's Ointment,"

WOMAN'S DEPARTMENT.

CONDUCTED BY MRS. FLORENCE E. HOWELL. All matter intended for this column should be addressed to Mrs. Florence E. Howell, 21 East Street, Dallas, Texas.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur This life is but a passing day. With only a handful of trifles Filling each busy day. Dully looks out on the world, Making the house look fair, And patiently taking on me The burden of woman's care.

Comforting childish sorrows, And chiding the childish heart, With the simple song and story, Told with a mother's love, Setting the dear home table, And clearing the meal away, And going on little errands, In the twilight of the day.

One day is just like another: Sewing and piecing well, While I wait for the day, No one that none can tell Where are the days of my life— All the sunny days of life, So kept out of sight by the magic Of many a mother and wife.

But oft when I'm ready to murmur 'Tis time is slipping away, With the soft round of duties Filling each busy day, It comes to my spirit sweetly, With the grace of a thought divine, You are living, looking for love's sake, And the loving should never cease.

You are guiding the little footsteps In the way they ought to walk, In the midst of your household task; Loving your life, and your life is sweet, The homely cares grow sweet— And are the best of all.

—Annie E. P. Thornton, Texas, in Dallas News.

THE INDUSTRY IN FLAW-FINDING IN CHARACTERS.

The evil done in this world by those whose highest aim is to speak disparagingly of others can not be estimated. The chief occupation in life of some men and women seems to be to find some flaw in the character of others, and they are not contented unless they are engaged in picking some one to pieces or saying something that is calculated to make one think evil of another.

There is an old adage that says: Think twice before you speak once, and it should be changed to read: Think twice and then shut your mouth. Especially when you are about to say something evil about some one to others.

Evil speaking is often the result of misinterpreting the acts and conduct of others. You see something going on that you do not understand, or some matter is not explained to your satisfaction, and you, without thinking what the result of your conclusion may be, place an evil interpretation upon it, and very soon it is noised about that something fearful is going on, when the truth and fact is there never was the faintest ground for what you have done, for the conclusion reached.

We should not imagine evil. Malice, revenge and envy beget evil-speaking. Many a spotless reputation has been ruined which had its inception in the malicious, revengeful and envious nature of a man or woman.

askings, and before you speak ill of anyone ask yourself the question, if you know the truth of what you say—and if your good is to be accomplished by it and if you are willing to be responsible for circulating what you are about to utter. If you will stop and think of what may be the result of your words you will many times heed and apply the golden rule: "Do unto others as you would have them do unto you."

What a wonderful power does the human tongue exert for good or evil! It can make and unmake reputations and save or destroy life.

There are those in this world who are a curse to the communities in which they live. There are men who revel in speaking evil of women, and there are those who encourage them in it, who pat them on the back and make them feel that they are superior to "clear conquering the Gauls."

They seem to think that it is something smart and edifying for them to blast the reputation of some pure and noble woman. Such "human bipeds" (they are not men, for God never implanted within their diseased frames the noble attributes to be found in the genus homo) should not be tolerated in a community that loves virtue and honor, but should be consigned and relegated to that class where there is a premium on crime and immorality.

There are those to be found in various communities commonly designated as "Madam Gossips." This class of individuals is a creation of the devil, as they generally add him in his evil work. They gad about from place to place, house to house, spreading the latest news, which, when sifted down to the truth, is many times the outpourings of their own imaginations.

The "gossip" is to be dreaded by all those who love peace, virtue and truth. He or she is but the emissary of Satan. They rarely ever say anything edifying or good about anyone, but their conversation is generally narrowed down to the defects and faults to be found in others. They keep a community continually stirred up, friendships are broken, reputations rest assunder, and there is a continuous strife going on in a place where this "enemy to society" resides.

There is a good deal of selfishness that claims to be wearing the robe of Christ. A hole in the ground, fifty miles around, The Grand Canyon of the Colorado River in Arizona.

This "hole in the ground" is the grandest and most wonderful thing in the known world. Nowhere in human experience can the like be found. The beauties of this grand scene have recently been portrayed by America's greatest landscape painter, Mr. Thomas Moran, in a painting of the same name, at the World's Fair, and valued at \$25,000.00.

There are those who never knew the sanctity of a promise. They will promise you "on honor" that they will never divulge what you confide to them, and you have hardly had time to get out of their sight before others are made acquainted with what was told them.

Let all cease to speak evil of each other! Let all bridle their tongue! Let all cease to gossip and thereby will cease to be "enemies to society." Let all learn to speak only good of men and women, and thereby make them happy and not miserable. You will feel better—far better—if you will say something good instead of bad about your neighbor.

The annual meeting of the Woman's Missionary Society, Texas Conference, will take place in Weimar, Texas, June 29, 1894.

HEART DISEASE.

A Prevalent Disease Hard to Cure. Dr. S. B. Hartman, the renowned lecturer and writer on medicine, received the following letter from Deucher, Ohio:

As I am a user of Pe-ru-na I want to say a few words in regard to it. I had a pain in my heart and in my left side and shoulder, and for five years I could not lie on my left side. I doctored with the best physicians in my county that I could hear of and spent \$200 with them without receiving any benefit. I took patent medicines all the time, but they did me no good. I got so bad that for two years I was not able to use my left arm and had to hire my work done. I spent over \$50 for hired girls. Finally, I saw Pe-ru-na advertised and got a bottle, and before I had taken it all I could lie and sleep on my left side. Before I had taken two bottles I could help do the work, and shortly afterwards I let my hired girl go. You may use this letter for publication if you desire to do so.

MRS. C. I. FARNESWORTH, Deucher, Washington Co., O. A free book devoted to the description and cure of chronic diseases sent to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

Reformation without religion is locking the door and leaving the key on the outside.

CURE YOUR CATARRH FOR \$1.00. OAK CLIFF, TEXAS, March 23, 1893.—I feel it a duty to say to all who suffer with Catarrh that Dr. Thurmond's Catarrh Cure is all that is represents to be, it having cured my son Frank of a bad case of Catarrh, and my wife, who has suffered for years with the same, is being rapidly restored at this writing, having only used two bottles on both cases. Yours sincerely, F. N. OLIVER.

Sold by all druggists. Manufactured by Thurmond Chemical Company.

The devil cannot build a mountain so high that faith in God will not overthrow it.

If the Baby is Cutting Teeth. Remedy and use that old and well-tried remedy, Mrs. W. W. Taylor's Catarrh Cure for children's teething. It soothes the child, softens the gums, always all pain, cures wind colic and is the best remedy for diarrhoea.

True faith can always hear it raining hours before there is a cloud in sight.

Fond's Extract, for every Pain or Soreness. A history without a parallel; with but little advertising its sale has extended all over the country. Try it!

There is a good deal of selfishness that claims to be wearing the robe of Christ.

\$100 REWARD for any case of constipation, indigestion or any blood disease that can not be cured with Dr. J. W. Thurmond's Blood Syrup. For diseases peculiar to females it is surely a boon. If you suffer try it. None genuine unless it has the name of Dr. Thurmond on the bottle. Sold by all druggists.

A CHANCE FOR EVERYBODY. On June 23d you can buy tickets from all stations in Texas, via the "Katy," at one-half the regular one-way rate, plus \$1, to Kansas City, St. Louis, Hannibal and Union City. Apply to any ticket agent for further information.

A Hole in the Ground, fifty miles around, The Grand Canyon of the Colorado River in Arizona.

This "hole in the ground" is the grandest and most wonderful thing in the known world. Nowhere in human experience can the like be found.

The beauties of this grand scene have recently been portrayed by America's greatest landscape painter, Mr. Thomas Moran, in a painting of the same name, at the World's Fair, and valued at \$25,000.00.

By special permission of the owner to the Santa Fe Route a lithograph, size 29x42 inches, has been made, which in all its details is an exact reproduction of the painting itself, and is worthy of place and display on the walls of any man's parlor.

Up in the Sky, Over Two Miles High, Hagerman Peak in the Rocky Mountains. This is the point at which the Colorado Middle Division of the Santa Fe crosses the divide in the Colorado, and is 11,500 feet above the sea level.

These pictures are high-art advertisements of nature as it is, and nothing shows that they are distributed by the Santa Fe Route. A limited number of these pictures, unframed, may be secured at \$1.50 for the lithograph, and \$3 for the engraving, and will be sent by express C. O. D. With either of these will be sent an illustrated pamphlet on the Grand Canyon of the Colorado and an interesting book on the subject of a trip "To California and Back." Address: W. A. G. C. & S. F. RY, GASTON, TEXAS.

MARRIAGES.

LEONARD—HAYS—At the residence of Mr. Nat Rector, by Rev. J. W. Blackburn, on Sunday morning, May 20, Mr. J. L. Leonard and Miss Lizzie Hays.

HENDERSON—SMITH—In the Methodist Church, Danville, Texas, May 8, 1894, Esquire J. R. Henderson and Miss Louisa Smith. Rev. W. J. Owens officiating; all of Danville, Texas.

SHARPE—SMITH—At the residence of Mr. Fletcher, near Angleton, Brazoria County, Texas, May 9, 1894, Mr. Henry Sharpe and Miss Lizzie Smith. Rev. J. F. Sullivan officiating.

BARKER—WILKERSON—At the residence of Mr. Thomas Crumby, five miles southeast of Dripping Springs, Hays County, Texas, May 24, 1894, Mr. William Barker and Miss Lizzie Wilkeron, all of Dripping Springs, Texas. Rev. A. G. Nolan officiating.

MEYERS—CALLAWAY—At the parsonage, First Church, Fort Worth, Texas, Mr. H. C. Meyers and Mrs. Ada Callaway, May 6, 1894, Rev. T. S. Armstrong officiating.

SMITH—EVANS—At the residence of the bride's father, Mr. H. M. Evans, in Fairfield, Texas, at 8:30 a. m., May 27, 1894, by Rev. W. E. Brinson, Mr. John H. Smith and Miss Claude Evans, all of Brown County, Texas.

HOEFLE—FARNHAM—On May 15, 1894, in Fort Worth, Texas, Mr. Paul L. Hoefle and Miss Helen B. Tannahill, Rev. T. S. Armstrong officiating.

ANDREWS—ABBOTT—At the parsonage, Mulkey Memorial Church, Fort Worth, Texas, May 17, 1894, Mr. J. W. Taylor, of Breham, Texas, and Miss Georgia Roberts, of Austin, Texas, Rev. D. J. Martin officiating.

TAYLOR—ROBERTS—At the Methodist parsonage at Caldwell, Texas, by Rev. A. S. Blackwood, May 17, 1894, Mr. C. W. Taylor, of Breham, Texas, and Miss Georgia Roberts, of Austin, Texas, Rev. D. J. Martin officiating.

KEPHART—DAVIS—At the parsonage of the M. E. Church, South, in Kaufman, Texas, May 25, 1894, Mr. E. K. Kephart and Miss M. M. Davis, of Dallas, Texas, Rev. D. J. Martin officiating.

STAMPS—RIDDELL—At the bride's residence, Smith County, Texas, May 20, 1894, Mr. M. E. Stamps and Miss Mary E. Riddle, Rev. P. O. Tunnell officiating.

MARSH—DEHAY—C. A. Marsh and Mrs. Kate Dehay were united in wedlock, by Rev. E. G. Williams, at the home of the bride's parents, May 24, 1894.

WILLIAMS—GELSPY—Lesley Williams and Miss Etta Gelspy were united in matrimony at the parsonage, in Anderson, Texas, at 5 o'clock, P. M., May 19, 1894, Rev. H. G. Williams officiating.

MORRIS—EASLEY—At the residence of the bride's father, Bro. S. L. Easley, Tarrant County, Texas, May 25, 1894, Rev. Thomas Henry Morris and Miss Mattie Chappell Easley, Rev. W. S. May and J. C. B. Patton officiating.

LITTLE—ALEX.—At the residence of the bride's parents, May 20, 1894, Mr. J. J. Little and Miss Clyde Allen, Rev. J. Woodson officiating.

BOND—NEWLY—At the residence of Mr. Wm. Newly, May 27, 1894, Mr. M. Bond and Miss Susie Newly, Rev. J. Woodson officiating.

OBITUARIES.

The space allowed obituaries, twenty-five lines, or about 150 words. The privilege of inserting notices of more than the above length, and of inserting notices of more than the above length, is reserved for those who are willing to pay for the extra space. Notices of more than the above length, and of inserting notices of more than the above length, is reserved for those who are willing to pay for the extra space.

MARTIN—Violet Irwin Martin, son of Bro. David and sister Minnie Martin, was born March 29, 1894; died May 18, 1894, at E. and M. Mountain, Texas. He only stayed with his parents long enough to entwine himself round their hearts, and make home pleasant and complete with his presence, until G. D. took him to live with the angels. Bro. and sister Martin are laying out their child in heaven. They have lost two children in the last thirteen months, yet their faith is unshaken, realizing that their children are "forever with their father." They can say, like David the Psalmist, "He will not come to me, but I can go to him."

BOYSTON—Willie, son of E. and Annie Boyston, was born February 29, 1893, and died January 6, 1894. A bright and happy boy, he was fondly loved by father and mother, and friends. His very presence brightened the burdens of life and made home nappy. But sad was the time disease laid hold upon him and began to tear away at his life, and during the day when those charming eyes were still in death. But we bow in submission to the divine Master who doth all things well, and wait awhile for the cheering hope of meeting the darling boy where parting will be no more. Farewell, darling boy, but not forever, for papa and mamma are coming too!

STOCKTON—Mrs. Margaret A. Stockton, wife of Rev. W. R. D. Stockton, daughter of H. B. and Selena Young, was born in Carroll County, Miss., January 22, 1837; moved with her parents to De Witt County, Texas, in 1842; thence, after two years to Galveston, Texas, where she was educated. She was married to her now deceased husband, H. B. Stockton, in 1857; died April 30, 1894, at 2:15 p. m. She was the mother of one son, who died when about seven years of age, and two daughters, both of whom married itinerant preachers. Oae, Manie, wife of Rev. H. B. Henry, died two years ago. Her other, Lena, wife of Rev. W. L. Nelson, lives to care for her sister's children and her father, who in widowed loneliness and almost blindness is declining toward the dark valley. Sister Stockton was more than an ordinary woman. Converted in early childhood, she lived her life with an itinerant preacher at the age of eighteen, and consecrated herself to her husband's highest mission, as it had become her duty. Her religion was of the practical type. No self-interest was too intense for her. She shrank from no suffering and drew back from no self-denial that the work of her husband and the interests of her children seemed to require. Her love for her Church was so great that to admit of any narrow sectarianism. Her friends were the Christians of every creed, and the needy of every honest class received her sympathy and aid. Her hospitality was without stint, and the preacher especially had always welcome at her door. A bright mind, a quick and flashing wit, a practical brain and a true sense of duty were her gifts. Her husband was a divine gas, made her one of the happiest and most useful preachers' wives I have ever known. As her husband, tortured with pain and threatened with total blindness, went on toward the goal of his pilgrimage, the light of her loving life and the faithful victory through faith encourage him to follow without fear into the shadow. Soon they will embrace each other in the presence of our Father, and together they will shout, "Death is swallowed up in victory."

McBRAYER—J. M. McBrayer, of South Bend, Young County, Texas, died at his home on the 15th day of May, 1894. He was forty-nine years old, and has been a member of the Methodist Church for thirty years. He was raised in Gordon County, Ga., and came to Texas in the year of 1870, and settled in Parker County, and afterwards moved to Wise County, and two years after that to Young County, Texas, where he lived for twenty years, and until the day of his death. He was the father of nine children. Six of them and his wife live to mourn his death. His door was always open to the Methodist preacher. People used to gather at his house to hear the gospel preached when there was no school-house or church-house in his community. He was a useful and good man, and tried to live for God. May his heavenly wife and children meet him in heaven. GEORGE M. CALHOUN, P. C.

REEDY—Mrs. Charlotte Reedy departed this life November 25, 1893. Grandmother Reedy was born April 10, 1822, having passed the three-score and ten mile post. She had served the good Master forty years as a member of the Baptist Church, joining the Methodist Church with her children at Mequite some few years ago. Grandmother led a consistent Christian life; loved by all who knew her, and died peaceful in the faith that had been her comfort during life. Blessed are the dead that die in the Lord from henceforth, yea, with the Spirit, that they may rest from their labors and their works do follow them.

GORDON—Mattie Ophelia Gordon, wife of J. F. Gordon, was born April 25, 1891; was converted and joined the M. E. Church, South, in 1870; was married January 3, 1870, and died March 11, 1894, near Buffalo, Texas. Spiritual refinement added many charms to her naturally lovely disposition. Fervent and intense in spiritual devotion, she enjoyed a religion of gladness, loved the church and its services, and in revival seasons went on to the highest tide. Her life was a constant, on-flowing benediction, embracing in its sweep the individuals and interests of her community. She was looked to as a counselor in perplexity, a comfort in affliction, a stand-by in time of need, and in every way through which neighbors were led by providential assistance her light shone out with an inspiration and so face, which dispelled the shadows as no other friend could. Her little children have a mother's love shining around her who will be waiting and watching for them. E. M. SWERT.

POPE—Arthur Bryant, son of J. B. and Kula Pope, was born October 3, 1891, and died May 22, 1894, after an illness of four weeks. Arthur was a bright, sweet child, the light of the home, the joy and pride of his parents. All their hopes were centered in him, but God came and took the little bud unopened, and there these sorrowing parents may bid him "in the sweet by-and-by." We dedicated him to God in baptism a few hours before he died. R. S. ADAIR.

CRAWFORD—Little Paul Alexander, son of Rev. W. H. and Mrs. Lizzie Crawford, was born in Carthage, Pecos County, Texas, November 12, 1882; he died January 18, 1894, in Big Springs, Texas, May 21, 1894, aged one year, six months and three days. A light in the path; his name has gone out, and a psalm of sadness has come down on Brother and Sister Crawford, but they have the sympathy of the town in this bereavement. Great tenderness was shown by every one. May God bless and sustain Brother and Sister Crawford in this hour of trial. J. H. CHAMBERLAIN.

STAMPED OUT—A modicum of every name and nature, by Dr. Pierce's Golden Medical Discovery. It cures every organ to healthy action, drives out the impurities of the blood, cleanses and renews the whole system. All Blood, Skin, and Scap Diseases, from a common Itch or Scap, to the most serious, are cured by Dr. Pierce's Golden Medical Discovery. It is a direct remedy.

Mrs. CAROLINE WELLS, of Carroll County, Texas, writes: "I suffered for three years with a severe case of Catarrh of the bladder, and was unable to get any relief from any of the best physicians. I was advised to try Dr. Pierce's Golden Medical Discovery, and I did so, and in a few days I was completely cured. I had tried different doctors and almost all remedies without effect."

PIERCE Guarantees a CURE. Dr. J. C. FULTON.

HOWARD—Sister L. A. Howard (daughter of Bro. C. H. (Uncle Caleb) and Elizabeth Smith, was born August 17, 1853, in McNairy County, Tenn.; professed religion under the ministry of Bro. J. R. Mathis, and joined the Methodist Episcopal Church, South, at Bascom Chapel, Smith County, Texas, July, 1868; was married to Bro. B. A. Howard October 22, 1876, and died April 5, 1894. It was my privilege to be well acquainted with Sister Howard from childhood. She was always a consistent, good girl, embracing religion in her sixteenth year, and having the superior advantage of wise Christian counsel at home and in the Church in which she lived, there was reason to hope for a well-developed Christian life, which was surely attained and enjoyed in her Christian experience. As a Christian woman, who she will be missed, she had great confidence in her religion. It was sad at her burial: "We have lost one of our best women." She was one of the best women I ever knew. There was not a more faithful member of the Church to which she belonged, always present (when able) at preaching, prayer-meeting, class-meeting and Sunday-school. She will be sadly missed in these departments of Church work, for people loved her sweet communion, solemn vows. Many times I have heard her sing, pray and shout the praise of God in the Church militant; but God has taken her to the Church above, where she will wait and wait for us. She was the mother of five children. One with her in heaven; four still living, three of whom are members of the Church. To the bereaved we would say: "Sister Howard, who she will be missed, she had great confidence in her religion. It was sad at her burial: "We have lost one of our best women." She was one of the best women I ever knew. There was not a more faithful member of the Church to which she belonged, always present (when able) at preaching, prayer-meeting, class-meeting and Sunday-school. 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THEY ARE STARVING—AN APPEAL.

There appeared an article in the San Antonio Daily Express, of last Friday, the 18th, from the citizens of Realito, Duval County, Texas, asking for assistance by way of feeding the starving people of that section. The place referred to is in my own circuit, and I have seen some of the suffering with my own eyes. By request of one of the leading citizens of said place, I write a few lines to the ADVOCATE about their condition.

If You Have Scrofula, Sores, Boils, or any other skin disease, take AYER'S SARSAPARILLA the Superior Blood-Purifier and Spring Medicine. Cures others, will cure you

It is generally known that this country is suffering from the most severe drought ever known here. Thousands upon thousands of cattle, horses, sheep, etc., have died, some people losing everything. No prospects for a crop. I don't expect one bushel of corn will be raised in that community. To my certain knowledge some of the people have depended for their meat during the last four or five months on cattle that have died of starvation. It looks hard, but it is true. These people would leave, but they can't get away.

have a city population of nearly 12,000, mostly unconverted, and are evangelizing the right stamp need not fear financial failure. We want the old fashioned gospel and the old-time Methodist methods; no "stunning up" or "hard signing." Now who will come and when? The field is ready. JOSEPH JAMISON, Pastor in Charge.

Other portions of the State are enjoying good crops of all sorts, while these go hungry. Brethren of Texas, as one who knows the real condition of these poor people, I beg you not to shut up your bowels of compassion against these poor sufferers, but let Churches and citizens meet and send help to them; if not they must starve.

GIVE THE ORPHAN A CHANCE.

MEXIA, TEXAS, May 29, 1894. DEAR BROTHER—I send my contribution of Mexia Circuit, Corsicana District, Northwest Texas Conference. It consists of 33 quilts, 12 pillowslips, 25 sheets, 75 towels, dishes, knives and forks, and some other things. I further mention four feather pillows with some calico and domestic, I suppose worth about \$150, as valued by some friends.

Let all contributions or communications be sent to C. C. Lewis, Esq., Justice of the Peace, at Realito, who is Chairman of the Receiving and Distributing Committee. My personal knowledge of Mr. Lewis enables me to commend him as an honorable, upright gentleman in every respect, and I gladly distribute my amounts sent him to those who are really in need. May God who favors the favored ones of the land to come to the help of the starving.

What splendid results follow faithful effort. God has this kind of people in every pastoral charge in Texas. When Christ comes into a heart he brings with him love for children, and if they be orphan children, so much the more. Our people can know of the necessities of the orphan only through our pastors. Where the call has been made, liberal, hearty responses have been made. Allow me to say again, the Home is now open, ready for the children, and in daily receipt of the material evidences of our people to make it an eminent success. W. H. VAUGHAN.

BEVILLVILLE DISTRICT CONFERENCE.

The twenty-seventh session of the Beville District Conference, West Texas Conference, M. E. Church, South, met in Runge, May 3, 1894, at 2 p. m. Rev. W. L. H. Biggs in the chair. All the pastors were present except one, who was detained by sickness in his family, with quite a fair representation of the laity. But few committees were appointed, the business being transacted by the body in committee of the whole. The spiritual condition of the district was thoroughly canvassed, and from several of the charges there came the glad news of precious revivals, and a building up of God's people in their most holy faith.

THE PREACHERS OF THE M. E. Church, South, both traveling and local, residing in or near the city of Dallas, Texas, are hereby requested to meet at the First Church parsonage on Monday, June 4, for the purpose of reorganizing the Preachers' Association which has been allowed to lapse during the last month or six weeks. W. F. CLARK, President.

NOTICE TO PASTORS.

If any brother needs help in his protracted meetings and will write me at Malden, Texas, I will help him. I would like to be with some brother in East Texas Conference, as that was my home when a boy. I am ready to go to any place and time except a part of July. Now if any one should need me please write at once, giving time and place. J. W. BRAZELTON, Malden, Texas.

THE "KATY" IS FOR TEXAS NOW AND ALWAYS.

At a recent meeting of the Western Passenger Association lines it was requested by the M. K. & T. that the series of Home Seekers' Excursions, inaugurated some few months ago by the M. K. & T., to Texas be continued during June. The request was met by violent opposition by other lines, but the "Katy" having the interest of Texas at heart, persisted, and have publicly announced that on June 12 they will sell from all Northern gateways, such as St. Louis, Kansas City, Hannibal and Junction City, tickets to all points in Texas at one half the regular one way rate plus \$1.00, allowing holders to stop over at pleasure in Texas within five days. In order that Texas may equally derive the benefit of a reduced rate tickets will be sold on June 12 from all points in Texas to above named gateways at one-half the regular one fare rate plus \$1.00. This independent action of the M. K. & T. will be a great benefit to Texas and appreciated by their numerous patrons.

HELP WANTED.

We want a meeting held in the city of Guthrie, Oklahoma, by ministers in good standing in the M. E. Church, South. We need a tent capable of accommodating 1500 or 2000 people, and a leading singer to direct the music. Our Church at this place is weak in numbers, but strong in faith. We

UNANSWERED LETTERS.

MAY 21. J. B. Cochran, subs. J. A. Phillips, subs. C. L. Browning, subs. A. R. Sellers, subs. C. G. Shurt, subs. B. A. Henson, subs. J. B. Elder, subs. C. E. Statham, subs. W. W. Graham, subs. G. W. Henderson, subs. W. J. Lemons, subs. A. E. Blount, subs. J. W. Vest, subs. I. K. Waller, subs. J. B. Cochran, has attention. MAY 25. Sam'l Morris, subs. with thanks. J. A. Wyatt, subs. W. B. Walker, subs. H. H. Kimball, subs. G. W. Laughey, subs. J. C. H. McKnight, subs. A. A. Kidd, subs. J. M. Smith, subs. U. A. Evans, subs. J. P. Mussett, subs. N. B. Bennett, change made. B. F. Gasaway, subs. J. W. Gibbons, subs. A. G. Nolan, subs. C. W. Daniel, subs. W. O. Shugart, subs. D. L. Cain, subs. MAY 26. Wm. Price, subs. E. S. Williams, subs. I. W. Clark, subs. M. F. Daniel, subs. E. R. Large, o.k. J. W. Blackburn, subs. J. C. Carr, subs. MAY 28. Wm. Sproule, subs. Sam'l Vaughan, subs. W. C. Hubert, subs. J. A. Baker, subs. J. M. Dunn, subs. A. E. Rector, subs. MAY 29. P. R. Eagleberry, subs. Samuel Morris, subs. L. F. Palmer, subs. Stuart Nelson, subs. A. E. Godwyn, subs. C. H. Smith, subs. C. M. Shuller, subs. J. F. Pierce, subs.

OUR SCHOOLS.

Program of Commencement Exercises Weatherford College, June 1-7, '94. Friday, June 1—Contests for medals by the music class at 3 p. m. Saturday, June 2—Prize recitations by little people at 8 p. m. Sunday, June 3—Commencement sermon at 11 a. m. Commencement exercises at 2 p. m. Monday, June 4—Contest in reading for medals by students of preparatory department at 9 a. m. Contest in recitations for medals by girls of collegiate department at 3 p. m. Entertainment by Demosthenean and Adelphean Societies at 8 p. m. Tuesday, June 5—Contest in declamations for medals by young men of collegiate department at 9 a. m. Contest in essays for medals by young ladies of collegiate classes at 3 p. m. Entertainment by Psi and Adelphean Societies at 8 p. m. Wednesday, June 6—Musical recital by advanced pupils of the department at 9 a. m. Annual oration at 11 a. m. by Hon. N. A. Stedman, Fort Worth, Texas. Contest in oratory by young men of collegiate classes at 3 p. m. Musical entertainment at 8 p. m. Thursday, June 7—Commencement exercises and awarding diplomas at 10 a. m. Alumni Association at 3 p. m. Meeting of Board of Trustees at 4 p. m. Announcement by Judge J. W. Stephens, President of the Board of Trustees and awarding medals at 3 p. m.

Commencement Exercises of the Virginia College for Young Ladies, Roanoke, Va.

Sunday, June 3—Baccalaureate sermon by the graduates and pupils by Bishop O. P. Fitzgerald, of Georgia. Monday evening, June 4—Art reception. Tuesday evening, June 5—Final concert of instrumental and vocal music. Wednesday evening, June 6—Closing exercises, conferring degrees and awarding diplomas. W. A. HARRIS, D. D., President.

Program Huntsville Female College, Huntsville, Ala., June 3-6, 1894.

Sunday, June 3—10:30 a. m. commencement sermon, Rev. J. A. Bowen, North Mississippi Conference; 3:30 p. m. anniversary, Christiana Christiana Society; 8 p. m. baccalaureate sermon by the pastor, Rev. J. D. Simpson. Monday, June 4—10 a. m. art levee; 3 p. m. annual meeting of the Board of Trustees; 8 p. m. recitation, music, and presentation of medals to successful contestants in tragedy, comedy and light reading. Tuesday, June 5—9 a. m. graduating essays, reading reports, presentation of medals; 3 p. m. Alumnae Society; 8 p. m. annual concert. Wednesday, June 6—9 a. m. commencement day, graduating essays and exercises, annual address before the graduating class by Rev. E. H. Huse, D. D., editor of Christian Advocate; conferring degrees and presentation of Bible by the President; prayer and benediction.

The Superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation.

It purifies the blood, and Alumnae Society; 8 p. m. annual concert. Wednesday, June 6—9 a. m. commencement day, graduating essays and exercises, annual address before the graduating class by Rev. E. H. Huse, D. D., editor of Christian Advocate; conferring degrees and presentation of Bible by the President; prayer and benediction.

EXERCISES OF GRADUATING CLASS.

Prayer, Rev. Jerome Harris, D. D. Salutatory, Rev. L. A. Padgett, D. D. Musical, No. 2—Musical, Recitation, Oration—The Thinking Mind. Address, A. Hagan. Oration—Own Arm is the Finest Tool. Music, Hymns, No. 6. Libretto, Miss Sallis Westford. Essay—The Poor Man's Friend. Oration—The Young Man Do With His Life. Duet—Tarentelle, No. 12. J. R. West. Valedictory, G. A. Gaskin and S. W. West. Valedictory, J. Aubrey West.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—High Miller.

Chappell Hill Female College Commencement Exercises.

The preparatory department will give an entertainment Friday, June 8, 8 p. m. The baccalaureate sermon will be preached Sunday, the 10th, at 11 a. m. by Rev. J. L. Massey, of Galveston; at 8 p. m., the sermon to the undergraduates, by Rev. J. L. Wheeler, of Houston. On Monday morning the literary societies will hold their anniversary, and the work of the art class will be exhibited; Monday evening a concert will be given by the music class. The graduating exercises will take place Tuesday, June 12, 11 a. m. Patrons and friends of the college are invited to attend these exercises. S. M. GODFREY, President.

BONES IN BEE AND GOLIATH COULDS.

Plenty of rain; our country and crops blooming; raising ears and cotton bolls now in field. Lands, improved and unimproved, cheaper than ever in both countries on easy terms. The chance of a life time. For maps take it back and return the purchase money. Ask your dealer for the Fahdney Hammock Cart. Made Only by the JACKSON CORSET CO., Jackson, Mich.

Program North Texas Female College, June 1-3, 1894.

Saturday—10 a. m., concert and election contest; 3 p. m., concert; 8 p. m., grand concert. Sunday—11 a. m., commencement sermon by Rev. W. B. Palmer, D. D.; 3 p. m., sermon to Epworth League by Rev. J. L. Morris. Monday—10 a. m., concert; 8 p. m., grand concert. Tuesday—10 a. m., graduating exercises. Address by Hon. P. C. Dillard; 5 to 10 p. m., calisthenic drill and art levee. All friends of the college are cordially invited, especially ministers of this conference. Mrs. Lucy Kidd Key.

Attention, Epworth Leaguers.

Organize a lecture course. Can furnish you Col. Copeland, Sam Jones, Dr. Whitte, Harvard Quarterly, etc. You should foster and encourage these pure and elevating entertainments. For information address JOHN A. LONK, Westminister, Texas.

Commencement Exercises of Coronat Institute, San Marcos, Texas, June 3 to 6, 1894.

June 3, 11 a. m.—Annual commencement sermon by Rev. A. E. Rector. June 4, 9:30 a. m.—Prize concert; 8 p. m., intermediate concert. June 5, 9:30 a. m.—Election, music, calisthenic; 2 to 3 p. m., art exhibit; 8 p. m., prize recitations and declamations. June 6, 9:30 a. m.—Graduating essays and oration; presentation of diplomas and prizes; annual literary address by Rev. H. D. Knickerbocker; 8 p. m., social reunion. Southwestern University Commencement Exercises. Thursday, May 31—8:30 p. m., declamation in fitting school. Friday, June 1—9:30 a. m., prize declamation; 3 p. m., sophomore orations; 8 p. m., literary address before Aethiopian and Club Societies, Rev. H. M. Whaling. Saturday, June 2—11 a. m., alumni address, by J. Rosser Thomas; 3 p. m., election contest; 8:30 p. m., championship debate. Sunday, June 3—11 a. m., baccalaureate sermon, Bishop A. W. Wilson; 3:30 p. m., sermon to undergraduates, by Rev. C. Wood, D. D. Monday, June 4—10 a. m., annual address before the literary societies, Oscar H. Cooper, LL.D.; 3 p. m., junior orations; 8:30 p. m., graduating essays of young ladies. Tuesday, June 5—9:30 a. m., commencement day; 5 p. m., reunion of Alumnae Association; 8:30 p. m., vocal and instrumental concert.

TO OUR BROTHERS.

We have entered upon another four years of work for our Publishing House. We purpose to do during this term of office what we have ever done since it was committed to our hands, to give our undivided attention to the business with which we are intrusted. This we understand to be the primary condition of our employment, and, having accepted the trust, we do not set it forth as a virtue in ourselves to comply with this condition. We shall give the House our whole time, our best thought, and be diligent in our endeavors for its maintenance and development. But as we have said many times, of ourselves we can do nothing. Without the sympathy and co-operation of our brethren our efforts to maintain and build up our House will end in failure. We owe a great debt to the thoughtful support of our brethren in the past. They remembered that they had set us to work for them, and not for ourselves, and they worked with us, encouraged us, and helped us forward. The result was creditable to their hands, and to us, and beneficial to the Church. We freely admit that we are greatly gratified that our part in these labors was so appreciated that we were returned to our places. Our desire is intenser if it could be, to show ourselves worthy of such honor. Brethren, we are yours to work with you to the utmost of our ability for the accomplishment of the purposes for which our House was established. But remember it is with you. Give us your hands, and let us make mutual pledge of truth to extend as widely as possible the usefulness of our House, and to make it a constantly growing monument of the public spirit and unity of our Church. BARBEE & SMITH, Agents.

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