The Texas Christian Advocate.

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The General Conference.

TENTH DAY.

Bishop A. G. Haygood was in the chair at 9 a. m., and Dr. J. E. Godbey conducted the devotional exercises. After the minutes were read and approved Bishop Fitzgerald took the chair and presided during the remainder of the session. The report of the Committee on the Bible Cause was taken from the calendar, and Dr. A. S. Hunt, of the M. E. Church and Agent of the American Bible Society, addressed the conference, and the report was adopted. Dr. Hunt at the close of his remarks also spoke some very fraternal words, which were well received. Drs. Sutherland, fraternal delegate from the Methodist Church of Canada, Goucher, fraternal delegate from the M. E Church (North), and Dr. T. B. Stephenson, of the Wesleyan Methodist Church, England, were introduced and bade the conference good-bye in touching words of fraternity, to which Bishop Fitzgerald replied in his inimitable humorous style. The committees were called and several of them submitted reports, which were placed on the calendar. A report of the Sunday school Committee was taken from the calendar and adopted. It orders the publication of a suitable hymnal for our Sunday-schools.

ELEVENTH DAY.

Bishop Fitzgerald was in the chair at 9 a. m., and the conference was opened with devotional exercises by Jas. Campbell, of the East Texas Conference. After the minutes were read and approved Bishop Wilson took the chair and presided the rest of the day. The committees were called and several reports went on the calendar. The report on temperance was adopted under the suspension of the rules. It declares that signing petitions to sell liquor or to aid in other ways the traffic in ardent spirits to be an immorality, but provides that such offenders be dealt with as imprudences. Report No. 1 of the Committee on Episcopacy was taken from the calendar and adopted. It prohibits the employment of a preacher rejected, located or discontinued without his consent, either by Bishop or presiding elder, without permission from the conference. The report of the Committee on Revivals was considered and adopted. It transfers the licensing of local preachers and the recommending for admission on trial to the District Conference. A report from the Committee on Itinerancy, providing that ministers received from other Churches be required to take our course of study, was adopted. A report from Committee on Publishing Interest requiring the whole chapter of the Discipline on boundaries be published in the Spanish Discipline was adopted.

NIGHT SESSION.

With Bishop Wilson in the chair, R. A. Timmons opened the conference with devotional exercises. The minutes of the morning session were read and approved, and Bishop Granbery took the chair.

A resolution preventing the operation of the law transferring the making of local preachers to the District Conference during this conference year was adopted.

The remainder of the session was spent in the discussion of the report of the Committee on Education which was pending when the conference adjourned.

TWELFTH DAY.

With Bishop Granbery in the chair, Dr. J. M. Kenedy, of the Holston Conference, conducted the devotional exercises. Bishop Hargrove took the chair and presided after the minutes had been approved. Under suspension of the rules the report of the Committee on Missions, providing for two Secretaries instead of three, was adopted. It also provides that preachers hold missionary anniversaries in their charges, and that the home boards may employ Secretaries to travel throughout their respective conferences. The report of the Committee on Church Extension was taken up and adopted. It provides for one Secretary only. The special Committee on National Arbitration reported in favor of peace and arbitration as a means of settling national difficulties. It was adopted.

NIGHT SESSION.

Bishop Hargrove was in the chair. Dr. J. T. Sawyer, of the Louisiana Conference, opened with devotional exercises. Bishop Duncan took the chair after the approval of the minutes. A report of the Committee on Church Extension providing for the election of members for the next quadrennium was adopted. A resolution leaving all of the town of Winnsboro in the North Texas Conference was adopted. The report of the Committee on Education was then further discussed and several items adopted. The report provides for a general Board of Education with a traveling Secretary.

THIRTEENTH DAY.

With Bishop Duncan in the chair, A. G. Brown, of the Virginia Conference, opened the conference with religious exercises. After the approval of the minutes Bishop Galloway took the chair. The report of the Committee on Publishing Interests, providing for the election of one editor only for the Christian Advocate, was taken up and adopted. The matter of assistance is left with the Book Committee. Kentucky, Texas, and other smaller States invited the next General Conference to meet with them. The order of the day was then taken up and Barbee & Smith were elected Book Agents by large majorities. E. E. Hoss was elected editor of the Christian Advocate by a large majority. David Morton was elected Secretary of Church Extension. The report of Finance Committee, recommending some plan for entertainment of General Conference as now in force was adopted. J. J. Tigert was elected editor of Books and the Review.

NIGHT SESSION.

Dr. Paul Whitehead opened the conference with devotional exercises. Bishop Hendrix presided. Drs. H. C. Morrison and W. R. Lambuth were elected Missionary Secretaries. The report of the Committee on Epworth Leagues was left pending before the house.

FOURTEENTH DAY.

The conference was opened with religious exercises by Dr. David Bush, of the Baltimore Conference, with Bishop Hendrix in the chair. The minutes were read and approved and Bishop Key took the chair. A resolution was adopted to continue the services of Dr. W. P. Harrison in the Publishing House to the end of the year. After reports of committees, which went on the calendar, the remainder of the session was spent on the educational bill, which was finally passed. Below is the bill, taken from the Associated Press:

What this committee proposes entomlies action recommended by our Bishops in their address, by several Annual Conferences in memorials to this conference, and by chief men among us in position to survey the field, such as Drs. Morton, Tigert, Hoss, Candler and many others. It has the indorsement of our educators generally, and is the unanimous report of the Committee on Education.

The Committee on Education having had under consideration the memorials from the Memphis and the North Carolina Conferences, and from the Birmingham District Conference of the North Alabama Conference, as well as certain resolutions offered by H. Walter Featherstun and W. C. Black, all requesting the organization of a Board of Education of the Methodist Episcopal Church, South, together with other voluminous papers and documents upon the same subject, begs leave herewith to return the papers referred to it by the conference, and to present the following report in the form of a preamble and resolution:

Whereas, It is desirable to apply more effectively the power of education to the advancement of the kingdom of Christ by the upbuilding of existing educational institutions of our Church, the establishment of new ones and the union of all in a harmonious system, and by assisting those preparing for our foreign or home ministries and other worthy students of limited means to attend our schools, the representatives of the Annual Conferences of the Methodist Episcopal Church, South, in General Conference assembled, do order the following chapter to be inserted in the Discipline:

There shall be a Board of Education of the Methodist Episcopal Church, South, consisting of fifteen members, elected quadrennially by the General Conference on nomination of the Committee on Education, two of whom shall be Bishops of the Church and six actively engaged in the work of education, nine of the members being present at any annual meeting, or seven at any called meeting, shall constitute a quorum for business. Any vacancies occurring during the interval between conferences shall be filled by the board, the members so elected to serve until the close of the next General Conference. Should any member cease to be a member of the M. E. Church, South, his membership in said board shall terminate at the same time.

2. The members elected by the General Conference shall, as soon as practicable, procure an incorporation under the laws of the State of——— for the purposes and with the powers herein set forth, whereby they and their successors in office shall be made a body corporate with power to contract and be contracted with, to sue and be sued, to receive and apply donations, devises and bequests, to own, buy and sell real estate, and to do all other things necessary for the successful prosecution of its work.

3. The board shall be located in the city of———, State of———, and shall meet at least annually at such times and places as it may appoint, and in special session when called by the President, either upon his own motion or when he shall have been requested in writing by five members so to convene it; provided, however, that no business shall be acted upon at any special session which was not named in the call.

4. The board shall meet as soon after its election as practicable upon call of the members first elected, and shall elect from its own members a President, a Vice-President and a Recording Secretary and Treasurer, who shall perform the duties usually devolving upon such officers.

5 There shall also be a Corresponding Secretary to be known as the Secretary of Education. He shall be elected for a term of four years by the General Conference ballot; provided, however, that the first Corresponding Secretary shall be elected by the conference upon the nomination of a committee consisting of one member from each Annual Conference present in the General Conference.

6. The Corresponding Secretary shall conduct the correspondence of the board, visit assemblages and institutions in the interest of the work and be the agent of the board under its direction to carry out all the purposes herein set forth.

7. The third Sunday in May, or as near that as practicable, shall be observed as Children's Day throughout our Church, and its exercises shall be specially directed to arousing deeper interest among our people in the education of their children in Sunday-school, day school and college, and to securing the attendance of our young people in our Church schools and interesting them in the benevolent work of the board. On that day the pastors shall cause a collection to be taken for the advancement of the work of the board and shall forward said collections to its Treasurer and report the same to his Annual Conference and to the head of the Children's Day fund.

Section 215, page 112, of the Discipline is hereby repealed.

8. The Annual Conference Board of Education shall be auxiliary to this board and shall make annual reports to it. They shall have special charge of the work within their respective conferences.

9. Each Annual Conference shall make an assessment for educational purposes, to be distributed among its charges in the same way as other conference assessments, and of the funds thus collected 10 per cent shall be forwarded to the Treasurer of this board and 90 per cent shall be retained and applied by the contributing conference to such educational work as it may desire to foster, but donors may give special direction to their contributions.

10. The board shall have authority to regulate its own proceedings; to determine what amount each Annual Conference shall be asked to raise by collections during the ensuing year; to appropriate money to pay incidental expenses; to determine what schools and educational enterprises and also what persons shall receive aid, and the amount, terms and conditions thereof; provided, however, that no appropriations shall be made for buildings except from funds contributed for that particular purpose; and provided farther, that all persons who shall desire to become beneficiaries of the funds of the board must be recommended by the Board of Education of Annual Conference, and if preparing for the mission field, also by the Board of Missions, and that preference shall be given as follows:

(1) Students for the foreign or home ministry.

(2) Other promising and needy students, especially the minor children of our itinerant preachers.

11. The board shall gather statistics and shall prepare, publish and distribute tracts and other documents calculated to advance the cause of Christian education, including programs for Children's Day. It shall, through its officers and members or other agents, seek to increase endowments and otherwise to strengthen our existing institutions in harmony with the general educational policy of the Church, to correlate and systematize the work now being done and to originate institutions where they can be judiciously established and maintained, but in so doing the board shall not create or assume any debt beyond resources actually in hand and applicable to such purposes. Provided, moreover, that the 10 per cent received by the board from the Annual Conference collections herein ordered shall be applied exclusively to the expenses of the board and to the aiding of students as provided in section 10.

12. The board may also establish a bureau of information to bring graduates of our Church institutions, and other competent persons desiring to teach, into communication with institutions seeking teachers.

Respectfully submitted,

WM. W. SMITH, Chairman.
C. E. BOWMAN, Secretary.

NIGHT SESSION.

The conference was opened with religious services by Rev. Dr. Newton, of Japan. Bishop Haygood presided.

The report of the Committee on Episcopacy, passing the characters of all the Bishops, was taken from the calendar and adopted. The committee recommended that no new Bishops be elected and the conference approved. The remainder of this session was spent in completing the Epworth League bill, which provides for a General Board, Secretary and organ, to be edited by the Secretary.

FIFTEENTH DAY.

Bishop Fitzgerald presided. The affirmed decision of the Bishops was ordered to be published in the Discipline. W. D. Kirkland, editor of the Southern Christian Advocate and member of the South Carolina Conference, was elected Sunday school Secretary. The report of the committee to revise chapters 7 and 8 of Discipline was adopted as a whole without being read to the conference, on which account a protest was spread on the minutes signed by a number of delegates.

AFTERNOON SESSION.

Rev. E. K. Miller, of California, opened with religious exercises. Bishop Wilson presided. Several reports making slight changes in boundaries of various Annual Conferences were adopted. Several ballots were taken for Epworth League Secretary without result, with J. M. Barcus, of the Northwest Texas Conference in the lead.

NIGHT SESSION.

Bishop Granbery presided. Several reports were taken up and disposed of. Dr. S. A. Steele, of the Tennessee Conference, was elected Epworth League Secretary, and Dr. W. W. Smith, Secretary of Education. A report on publishing interests was adopted. It orders the continuation of the Pacific Methodist Advocate with an appropriation of $2000 per year.

SIXTEENTH DAY.

With Bishop Granbery in the chair, Dr. G. W. Wilson, of the Memphis Conference, conducted religious services. After the reading and approval of the minutes Bishop Hargrove took the chair and presided. Several resolutions of minor importance were adopted, among which were thanks to everybody who had been generous toward the conference. The Bishops presented a veto to an item in the revised 7th chapter of the Discipline. The item provided that trial committees should be chosen by lot from the members of the conference. This would allow laymen to be chosen on committees to try preachers. This the veto declares to be unconstitutional. As there was no motion to overcome the veto it stands, and said item is null and void. This leaves the old law at that point in force. The first Thursday in May, 1898 was set for the meeting of the next General Conference. The requirement to take the home and foreign missionary assessments separately was abolished. A resolution was adopted, providing that Conference Boards of Missions should appoint, some time beforehand, speakers for the anniversaries. A resolution recommending the establishment of conference orphans' homes was adopted. The establishment of city boards of Church Extension, was provided for. The Sixteenth Amendment to the Constitution of the United States, proposed by the National League for the protection of American institutions, was indorsed. The Fourth Commandment was also adopted. Hasty adjournments of Annual Conferences were deprecated and discouraged by the adoption of a resolution from the Committee on Episcopacy. A resolution was adopted providing that no schools should be established by conferences without recommendation from their respective Boards of Education. It was provided that preachers in charge shall keep registers of their charges.

AFTERNOON SESSION.

Bishop Hargrove was in the chair. Dr. C. E. Bowman conducted the devotional exercises. After the minutes were read and approved, Bishop Duncan took the chair and presided. The W. C. T. U.'s petition to the nations to suppress the opium trade with China and the liquor traffic with Africa was indorsed. It was provided that committees shall examine candidates for license to preach. Many other minor resolutions were adopted. At 5 o'clock p. m. the conference adjourned with the benediction by Bishop John C. Keener.

NOTES.

There was a substitute submitted when the Committee on Colportage made its report looking to the striking out of all that part of the Discipline bearing upon the question of colportage. The substitute was lost by five votes, a number of persons stating afterwards that they did not thoroughly understand the question, or they would have sustained the substitute. In the course of the debate the facts were brought out that as the law now stands, not only can no other bookseller compete with the colporter, but the Publishing House itself can not do it; and that the colporter was given the maximum discount on all books published by our House, which was stated to be 50 per cent.

It will be seen at a glance that if the colportage system shall be widespread it would soon run our Publishing House out of business and send it into bankruptcy. In the report of the Book Agents it was stated that over $30,000 had been paid to these colporters over and above the usual discount to preachers. This amount goes, of course, into the pockets of the colporter or sub agents of the House, and is therefore that many dollars deflected from the channels into which the profits of the House were directed to go under the law, to-wit: to the support and maintenance of our superannuated preachers, their widows and orphans.

But the system is continued for another four years, and we will have to make the best of it.

On Wednesday, May 15, the conference voted to transfer the licensing of local preachers from the Quarterly to the District Conference. They also become responsible to the District Conference when their characters are passed and when they make their annual report.

The Committee on Episcopacy is having rough sailing. A reporter to the Louisville Courier Journal, who signs his name "Kentucky," threw a bomb into the conference by reporting to that paper the secret work of the committee. The preachers from Kentucky disclaim having any hand in the matter, and the question now is, who could have done it, and is it a true report?

The Committee on Appeals are not having a walk-over. It looks now (May 16) like they were going to establish the precedent of allowing the Bishop to appoint a committee of investigation, and then give the conference the right to select the trial committee. Something more definite than that obtaining will certainly be mapped out.

The report of the Committee on Boundaries was adopted by a two-thirds vote. So far as it affects Texas, it is as follows: It gives the East Texas Conference all of the Jefferson District, in the North Texas Conference, together with the towns of Mount Pleasant, Pittsburg, Winnsboro, Emory and Wills Point. It gives the North Texas all of Dallas and Wise Counties, not heretofore included in that conference, together with the County of Jack, which Judge Perkins proposes to rechristen "John" County, for the sake of taste, etc. It gives the Northwest Texas Conference all of Tarrant County not heretofore embraced in that conference.

This arrangement gives Oak Cliff, Lancaster, Midlothian, West Dallas and Wheatland to North Texas, and gives Grapevine, Smithfield and North Fort Worth to the Northwest Texas Conference. Of course the district boundaries of the several conferences affected by the changes will be rearranged at the coming Annual Conferences. The preachers are transferred along with their charges.

The spirit of retrenchment is rampant among the members of the conference. Cut down, thin out, draw in—this indicates the policy of many. Just how far this will affect the machinery of the connection remains to be seen.

Monday morning, May 14, the fraternal delegates from the M. E Church and the Methodist Church of Canada took formal leave of the Church. Rev. J. Bowman Stephenson, of the Wesleyan connection, the ex-President of the English Conference, a visitor to our conference, also took leave. The speeches in all these cases were happy hits, and were responded to by Bishop Fitzgerald in a way on which the Bishop has a monopoly. The man who gets ahead of Fitzgerald when it comes to getting off a "good one" must needs rise early.

The Epworth League Constitution was adopted Friday (May 18) at the night session. It was approved step by step, with difficulty after difficulty. At one time it seemed that the organ for the society would not be established, and even after it was voted in there was a proposition to put off its publication for six months. Another proposition was made to defer its issuance until 5000 subscribers had been secured. Texas was in the lead in all this fight, and but for Texas the matter would have had rough sailing, if, indeed, it would have made the harbor at all.

The Committee on Publishing Interests had several tough jobs. Complaints were made against Barbee & Smith by H. N. McTyeire, and against Dr. E. E. Hoss by Dr. E. M. Bonds. After a thorough investigation in both cases the parties complained of were exonerated.

The following officers were elected yesterday and to-day—this is Friday night: For Agents of the Publishing House: J. D. Barbee and D. M. Smith; for Editor of the Nashville Advocate, Dr. E. E. Hoss; for Book Editor and Editor of the Quarterly Review, Dr. J. J. Tigert; for Missionary Secretaries, Drs. H. C. Morrison and W. R. Lambath; for Secretary of Church Extension, Dr. David Morton.

The report of the Committee on Episcopacy delayed its report for a long time before it came to the calendar, and per consequence would have been late coming up for consideration. In order that the character of the Bishops might be passed before the point of "no quorum" should be made—for the delegates were leaving daily—on motion of the junior editor of the TEXAS CHRISTIAN ADVOCATE the report was taken up out of its place and passed Friday, May 19, at the night session.

When report No. 5 of the Committee on Episcopacy was taken up there was a fight over a motion to recommit. Judge Strother made the move and Rev. R. M. Powers, of the North Texas Conference, led the fight against it. Rev. B. F. Haynes, of the Tennessee Conference, joined in the discussion, and the whole matter waxed warm. T. L. Mellen entered a protest against the action of the conference, and it went to record.

Dr. Kelley, it is alleged, did leave his work to travel and canvass for the office of Governor of Tennessee. This was the finding of the committee and this was the ground upon which they inflicted the penalty of suspension, and the work of that committee so finding and so deciding has been reversed by the court of last resort in the M. E. Church, South. Just what effect it will have on the ministry of our Church remains to be seen.

Bishop Keener, who was called off early in the session of the conference, returned Friday, the 18th, and brought nearly $3300 to the Mission Board, the dividends of an estate left to us by a brother in Louisiana. The board cheered the Bishop heartily when he announced the fact.

The conference by resolution allowed the salary of Dr. W. P. Harrison, former Book Editor, to go on until the conferences. This was in order that he might finish some work he had on hand at the Publishing House.

The Board of Missions instructed the Missionary Secretaries to employ Dr. I. G. John in some clerical capacity about the Mission Rooms. From private but reliable sources we learned that his salary in such a capacity will amount to $100 a month. Bro. T. B. Holt was elected Treasurer of the Board of Missions.

The Texas delegation was heard on the floor from the first. They caught the ear of the conference at the beginning and was strictly in the midst thereafter.

Bro. B. M. Burgher took rank among the foremost laymen in the conference from the first. He was put upon the Committee on Entertainment for the next General Conference. Of course "Mac" will work to bring the conference to Dallas four years hence if its possible to do so.

Texas—especially North Texas Conference—is well represented on the several boards. On the Board of Church Extension, Dr. Carroll, of Greenville, Texas; on the Board of Missions, J. W. Hill, of the North Texas, J. T. Smith and Horace Bishop, of the East and Northwest Texas respectively; on the Book Committee, J. M. Binkley, of the North Texas Conference.

Uncle Davy Morton—"paunchus pilot," as Bro. Powers calls him—was almost unanimously elected Secretary of Church Extension. Some of us thought he ought to have had help—ought to have had a man in training for the great work which Dr. Morton, in the very nature of the case, must lay down before many years—but the conference thought differently, and so we go into another quadrennium with an old man as our only Secretary, and he so completely the embodiment of our work along that line that should he drop off no man could take his place, and many important facts and points of cunning would necessarily die with him.

This is the most progressive General Conference for many years past, and though the spirit of retrenchment was in the very air and local interests often intruded themselves to the detriment of connectional interests, the main tenor and trend of what was said and done was in the interest of progress and good government.

The Board of Education had hard work to get an existence. "Too many boards." This was the cry from the first. Dr. Smith, President of Randolph-Macon College, Chairman of the Committee on Education, managed the bill, seconded by Rev. E. W. Anderson and one or two other strong men.

There is a good deal of moss-backism in the conference. And yet these old mossbacks assume to know it all. One of them—a prominent member from his conference and chairman of his delegation, asked if the city of Dallas had electric cars!

The Board of Missions is greatly pressed for money. The people across the sea—especially in China and Japan—are calling for help for preachers and teachers. But no additional aid can be given them. On the other hand some of them will have to be withdrawn in order for the board to live and move within the bounds of its income. We have cut the salaries of all the missionaries 11 per cent, and in some instances 16 per cent, and still we have workers willing to go, but no money to send them hither. It is a sad case! Let all our people arouse themselves to the importance of this great work of the Church.

Memphis is a city of churches. Some of the finest church houses in the South are here. The church in which the General Conference is being held is a magnificent structure. It is built of granite and will seat about 1500 people in the auditorium and galleries. The basement is as large as the space above, and is cut up into class-rooms, "Epworth Halls," reception rooms, etc.

It will be remembered that at a meeting of the Tennessee Conference, since the last General Conference, Dr. D. C. Kelley was convicted of violating the law of the Church by permitting his name to be used as a candidate for Governor of Tennessee, and that he appealed from the ruling of Bishop Hargrove, the President of the conference at the time, and after days and nights of speaking and discussing, the decision of the committee was reversed, the vote standing as follows: For affirming, 16; for remanding, 5; for reversal and dismissal, 22. The decision of the committee has created a good deal of talk, as there was a legal question involved in the matter touching the relation of itinerant preachers to the conference. The law says that they shall not leave their work when appointed to it without the consent of the appointing power.

FRATERNAL ADDRESSES.

The General Conference met at 8 p. m., and after devotional exercises Bishop Keener introduced Rev. John F. Goucher, who spoke as follows:

Mr. President, Brother Methodists—My colleague and I have the distinguished pleasure of presenting to you, and through you to the Methodist Church, South, the fraternal greetings of the Methodist Episcopal Church. At the bidding of the Church we represent, and with hearts in sympathy with the service, we assure you that the Methodist Episcopal Church rejoices in your prosperity, believes in your future and prays for your continued conquests and enrichment.

This spirit must of necessity exist in every branch of the Christian Church toward every organization which reveres the Bible, obeys Christ and seeks the advancement of his kingdom.

While the genuine spirit of fraternity is inclusive, co-operative and longs for fellowship, it is capable of various degrees of intensity.

These are neither capricious nor irrational, but explicable and consequential. Chief among the factors which determine their strength are sameness of inheritance, obligation and purpose.

Whatever might be the relations

of the Methodist Episcopal Church with any other company of God's children, the deepest sympathy and sweetest fellowship should exist between brother Methodists, for much as we have inherited in common with others that and much more also we have in common with each other. We can not be unmindful of those choice and chosen spirits through whose ministries God wrought, and we were differentiated from the rest of the world; neither can we forget the opposition which compacted, nor the persecutions which purified the spirit of Methodism. It is our strength to cherish and emulate this spirit. It has wrought among men, attracting and transforming them, until Methodism has in the world today 50,000 men who believe they have been personally called of God, and have been set apart by the Church to the office and work of the ministry. She has 100,000 local preachers, 7,000,000 communicants, who were gathered individually out of the world from the spiritually inert majority; personally instructed, examined and admitted to her fellowship, and about 30,000,000 adherents. The sun, in his unceasing journey, always shines upon her assembled congregations, and to Christ their endless praise ascends.

The growth and influence of Methodism has been marvelous and unprecedented. The population of the United States from 1800 to 1890 increased somewhat more than eleven-fold. Methodist communicants during the same time increased more than seventy-nine fold, that is, Methodism multiplied her communicants seven times more rapidly in the United States than the population increased.

In 1800 there was in the United States one Methodist communicant for every 85.5 of the entire population, and one Protestant communicant for every 14.5 of the population. In 1890 there was one Methodist communicant for every 13 of the population, that is, the per cent of Methodist communicants to the whole population in 1890 was more than one-ninth larger than the per cent of all the Protestants communicants in 1800. Including her adherents, Methodism has made a larger numerical gain in the United States during the first ninety years of this century than all Christianity made in the Roman Empire, and all the world besides, during the first 500 years of the Christian era. One-fourth of the entire population of this country are adherents of Methodism. This gives but a suggestion of her achievements and responsibilities as a force in our national life and in human development. She may not be ignored or disparaged by historian or philosopher, by economist or statesman.

An acorn may be carried without burdening you with its weight. You can crush it into inert matter with but little effort; you may toss it away as a useless thing, yet there are locked up in it the potentialities of 10,000 forests. Plant it where it will have limited root space, give it poor soil, stint its supply of moisture and sunshine, and it may show evidences of life and grow after a fashion for an hundred years, but stunted, deformed and sterile, it will have but little value except as a curiosity.

But take an acorn like the other in every particular, cast it into a strong, deep soil, with the cool, enduring rocks beneath; let the rains of heaven fall upon it, let the generous sunshine have free access to it, let the summer zephyrs play within its shadows; with bared limbs let it wrestle with the recklessly rushing winter winds and it will sink to surer anchorage its active roots, hit with grace and dignity its sturdy trunk and elaborate its tenacious, compact fibre for a thousand years. Meanwhile it will have developed, stored and transmitted life force sufficient to cover a continent with forests.

So with a great truth. It may be regarded indifferently or so hampered and limited that it will accomplish very little through a series of centuries, but let it become thoroughly rooted in a strong, human life; let it occupy and dominate that life fully, and there is no gauging its power. The truth, or doctrine, of "Justification by Faith," waited fifteen years for conditions adapted to its proper embodiment. Then it took rootage in a sensitive, truth-loving, enthusiastic, industrious, consecrated and courageous soul. Thus incarnated it became the gospel, and Luther became the apostle of Individualism, bringing the revelation and inspiration of personal freedom to redeemed humanity.

This truth, thus embodied, was the greatest dynamic force that had taken hold of humanity for more than a thousand years. It had its announcement when the principle of the old Roman civilization, "the good of the few at the expense of the many," was enthroned. Man as man had no value. The infinite worth of a human soul was not dreamed of. "Popes and princes treated the people as cattle in the market." "An iron hand compelled all men, great and small, rich and poor, bond and free, to wear the badge of his power." Its direct and natural result was persecution, war, bloodshed, anarchy, for it resisted to the death all ecclesiastical, political and scholastic assumptions. But it developed a strength of conscious conviction that personal freedom is an inherent right, which wore out the Inquisition and survived the Bastile.

A few years sufficed to demonstrate that the personality whose influence would reach into succeeding centuries as a recognizable force was not the "Defender of the Faith," nor the "Christian King," nor the "Apostolic Emperor," nor the pretender to the "Chair of Saint Peter," nor all of these joined together in an alliance holy or unholy, but the burly Monk of Wittemburg, the Apostle of Individualism.

The gospel for which he stood was the disintegrating force which broke up the conglomerated mass of humanity, compacted by centuries of oppression and coercion, by greed and king-craft, and segregated the individual, emphasizing his personal freedom as primary and superior to all usurped or organized authority. It awakened and liberated Christendom from papal tyranny and dissipated the illusion of the divine right of Kings. It has changed the boundaries and rewritten the history of all the nations of Europe, but it was powerless to protect Germany from Rationalism, France from Infidelity, England from Deism, or the human heart from selfishness and excess.

In less than two score years the movement which Luther's life had launched demonstrated the lack of cohesion and while the gospel of Individualism has wrought mightily and works to-day, it is but the partial statement of a larger truth.

Two centuries later another person is seen in process of preparation for a more comprehensive ministry. A man, slight of stature, of singularly compact and intense organism, of exact and varied culture, punctilious of proprieties, with marvelous powers of insight and foresight, of generalization and organization, was confronted by the greatest and most inclusive truth, viz.: The Witness of the Spirit.

When this doctrine, or truth, was clearly perceived by this man and was incarnated in him, it became the gospel, and John Wesley became the Apostle of Solidarity.

The Witness of the Spirit is more than Assurance. It is the personal revelation of God to man of that which none but God knows, and which he alone can make known, viz: Man's condition as a sinner, a penitent, a saint; of his justification, his regeneration, his sanctification for work and to work; of his adoption by the Father, of his fellowship with the Son, that he pleases God, and that he is one with God in purpose, desire, effort, and inheritance. All this is included in the doctrine of the Witness of the Spirit. Methodism is its organized exponent, and it is her vital and distinguishing doctrine.

When this found utterance unbelief was entrenched in Church and State, in the power of the few and the despair of the many. Methodism proclaimed that "life is a divine trust, committed to souls dear to God, equal among themselves and each the germ of an immortality." It recognized

"The mortal
Through a crown's disguise,"

and came to men little above the beasts that perish and brought alike to regard themselves akin to humanity. "It sought to unite the humblest and the highest, to merge all minds into one family and that the family of God." It appropriated the assurance, "All things are yours, and ye are Christ's and Christ is God's."

This solidarity of men and God is the supreme thought of the eternities and the justification of existence. There is nothing more complete than this oneness. It is not of relation only, but of nature and of consciousness also. There is nothing more varied than its applications. There is nothing greater or more inclusive than its realization. It is the force which is reconstructing humanity—reorganizing the world—recasting all creeds. It is the true and eternal basis of fraternity.

1. This spirit of solidarity, the vital spirit of Methodism, is Reconstructing Humanity. An immediate effect of the living and preaching of Wesley, and the other Methodists, was to unify the individual soul with God in persistent effort to realize salvation, and to secure the salvation of others. "The reasoned and passionate philosophy of the times had no power to solace sorrow, to relieve labor, to comfort the poor, to inspire or quicken despondent souls." "Wesley made all his members reformers and philanthropists." "He began a ceaseless war upon all evil, and a perpetual struggle to raise up all men." He set all those who agreed with him upon practicing the most systematic living, requiring them "to do no harm, to avoid evil of every kind, and also to do good of every possible sort, and, as far as possible, to all men, to their bodies, to their souls, and especially to them that are of the household of faith." He added to the "Apostles' Creek" the practical confession, I believe in the Solidarity of humanity. This is an inclusive and vital force reconstructing humanity in the unity of the Spirit about God the center and end of all life.

2. It is Reorganizing the World. "Religion effects people even more potentially than it does individuals. It works most freely and faithfully through the social organism."

In the middle of the last century the condition of the world was threatening in the extreme. In America the French had entrenched themselves in Forts Ticondaroga, Niagara and DuQuesne. They had extended their empire without a break from the St. Lawrence to Louisiana, and had excluded the English colonies from all access to the West. Du Preix was apparently carrying to success fulissue his plans to add India to the domain of France. In Europe intrigues were going on which resulted in the league between France, Austria, Russia, Hungary and Saxony, the purpose of which was to humble Prussia, extinguish the independence of England, destroy Protestantism, exalt France to be the dominant power of the world and entomb humanity in the superstition, sensualism and ignorance of Roman Catholicism.

England had an almost imbecile King, a venal ministry, an empty treasury; the Government was divided and the people were discouraged, when William Pitt, who but a few years before was a cornet of horse, was selected for Secretary of State. He was free from the corruptions of the court, hated and feared by the King, resisted by the cabinet, but approved by the people as necessary to the State. He had faith in the people and was true to them. His hour of power was the high noon of England's opportunity. He believed that by sending an army to Germany he could conquer America, and he determined to stand by Frederick the Great. He protected his flank on the Elbe, and poured subsidy after subsidy into Prussia's exhausted treasury till the victory of Rossbach made possible the construction of the German Empire out of nearly 300 of the political fragments which were classed as independent powers.

Through his comprehensive policy and the daring, skill and victory of Wolfe at Quebec, the dream of a French Empire in America was destroyed, this great continent saved from the blight of a Latin civilization and pre-empted for Protestantism.

Through the courage and dash of Clive at Plassey, the Indian peninsula, from Ceylon to the Himalayas, was added to the domain of England. The genius of Pitt, working for and with the English people, in three eventful years created Great Britain, made possible the Empire of Germany, and laid the foundations of the United States.

This revolution meant evolution. Henceforth Protestantism was to be the world force. The power, the commerce, the manufactories, the science, the learning, the destiny of the world, are in the keeping of these three nations. They are doing for the promulgation of Christianity that which Rome, Greece and Israel did for its introduction. By treaties they are holding the world still, and securing the right-of-way for the teaching and the teachers of Christianity.

The English is the one consecrated language, the only one of earth's tongues which never has been used by an idolatrous people in the worship of false gods. The German and English languages were fixed in their forms by the translation of the Bible into them, and they will suggest its teachings until their last root and norm have been destroyed.

Mr. Lecky, in the Intellectual Development of Europe, says of the Wesleyan movement:

"Although the career of the Elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield."

In his History of the English People, when discussing the causes of these mighty results, Green says: "A new moral consciousness as we have seen in the movement of the Wesleys, was diffusing itself through England, and behind this moral consciousness came a general advance in the national intelligence, which could not fail to tell vigorously in politics." "The Methodists themselves were the least result from the Methodist revival." "Its action upon the Church broke the lethargy of the clergy, a new philanthropy reformed our prisons, infused clemency into our penal laws, abolished the slave trade, and gave the first impulse to popular education."

Solidarity first deals with the soul, but this soul and its environment is society, and so it has a broader thinking of humanity whose members are nations.

The Individualism of Luther and the Solidarity of Wesley, centrifugal and centripetal forces determining the moral orbit of human movement, are disintegrating all systems of oppression, recognizing the peoples and tribes of earth about the Lord of lords for whom and through whom are all things, and restoring man to his forfeited dominion.

3. The application of this principle of solidarity is bringing all Churches to the definite purpose of developing and extending holiness. It is determining their methods of teaching, restating their creeds and their theologies. Methodistic is and always has been evangelistic. The millions of Methodism have have come to her individually from personal conviction, through conversion, while the many preachers and laymen she has passed with her maternal blessing into other Churches have gone largely for convenience without serious modification of belief, and have been a mighty propaganda of Solidarity.

This intense spirit which considered itself related to every other, accepted opportunity as the call to responsibility. It sought to communicate its ministry of relief to every discovered need in the most direct way, and so devised, appropriated or adjusted for its purposes agencies simple, but comprehensive. These Methodist methods, direct and efficient, are used with increased approval by aggressive Christianity all over the world.

Among these is the dissemination of religious literature by means of tracts, cheap publications and periodicals. In Mr. Wesley's plan for popular education in the home and Church may be seen the prototype of the Chautauqua idea and of the University Extension movement. A catalogue of his splendid publications, printed about 1756, not including his frequent magazine articles, contains not less than 185 articles in prose and verse; in English, Latin, Greek, Hebrew, Spanish and German, on grammar, logic, history, medicine, music, theology and philosophy, two-thirds of which were sold for less than one shilling, and more than one-fourth at a penny apiece. His efforts and influence were to simplify religion and every part of learning. To all his preachers he said, "See that every Society is supplied with books. Some of them ought to be in every home." He started the Arminian Magazine to continue and expand this work. The Methodist book concern of New York was organized in 1789, far in advance of any other Church publishing house in this country, and American Methodism has issued more than one-half of all the religious literature published by the denominational press of the United States.

By the organization of lay-preachers and helpers, and the itinerant system, by the provision for systematic visitation of prisons, hospitals and the poor; by stated meetings for Christian conference, inquiry and experience, Methodism introduced ready means of applying Christian ministries to the relief of personal need, which are rendering blessed service and widening in their application.

In the influences and achievements which I have indicated, and in many others, in the spirit and methods of Methodism, in her opportunities and responsibilities, Methodists have a oneness of inheritance, obligation and purpose which should bind them together indissolubly.

It is a matter of regret, and yet it was not altogether unnatural, that in the assertion of their individuality the various branches of Methodism should place undue emphasis upon their differentiating characteristics. In the excitement of the new conditions there was doubtless undue zeal to make the personality felt in many places. Methodism in her spirit is inclusive, not inclusive of everything, but of all of a kind, not of all methods, but of those best adapted to secure her clearly defined ends. Her self-assertion and enthusiasm have betrayed her sometimes into adopting false methods, and even to accept the maxims and methods of the world. At times she has so far forgotten herself as to engage in sharp competition with herself. The result of competition is the difference instead of the sum of the forces engaged. It is the spirit of war, destructive in tendency, wasteful in result and Satanic in origin.

The age in which we live, more than any preceding one, emphasizes the divine principle of utility. This manifests itself in specialization as to work, economy of material and time and excellence of product. Trusts, syndicates and division of industries are seeking to prevent the waste of competition. The perfecting of machinery is to economize power, save material and cheapen product. The Churches have been slow to adopt these business principles, notwithstanding Mr. Wesley incorporated them in the policy of Methodism His instructions were: "Go to those that want you most, and preach most where there is most fruit." Our Lord made usefulness the test of true discipleship. "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples."

The divinely appointed means to utility is co-operation. Its value was indicated to Moses in the promise that "five of you shall chase an hundred; and an hundred of you shall put ten thousand to flight." Its necessity was shown by the Master when he said: "He that gathereth not with me scattereth abroad." "All things work together for good to them who are the called according to his purpose." "We are members one of another." Not which, but what, is matter for legitimate concern. The past decade has been richer in evidences of Christian co-operation and unity than any preceding one. It is always interesting to study the points at which life begins to develop for itself a material organism. So, also, the working of the divine principle of co-operation as it is manifesting its constructive energy in the midst of our Methodism is worthy of careful consideration.

In the foreign Methodist missions, where the awful blight of sin and the sharply defined lines separating between the Christian and his surroundings give emphasis to the essentials and produce hunger for fellowship, the missionary of the cross learns to regard every man who calls Jesus Lord as his ally, not as his foe.

The generous, warm-hearted young people who are organizing in Epworth Leagues all through our Churches to study Methodist doctrines, history and polity that they may become intelligent Methodists, develop habits of Christian benevolence and realize righteousness, find so much to admire and emulate that they gladly occupy themselves with the Apostle's exhortation, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

In the simplifications of provisions for thorough education, Methodism is blessing her youth with varied and advanced opportunities, teaching them to discriminate between principles and accidents, thus simplifying relations and strengthening affinities.

You may not determine the general course of a river by the direction of its stream at any one point. "The Father of Waters" flows at some time toward every point of the compass. His current has eddies where it whirls round and round, but it always comes out on the farther side, and he ceases not his onward movement until his wealth of waters mingles with those in the gulf of the Sunny South.

There may be times, as there have been in the past, when men more sincere than wise, or men whose prime motives are not the glory of the loving Christ, may use intense forms of speech, or even be bitterly denunciatory in characterizing or caricaturing conditions and events. "Some have not the knowledge of God," but their influence is growing less and less in the councils of the Church.

It is a blessed fact that the movement of Methodism evidences the diminution of antagonism and the development of a spirit of fraternity. The Cape May Commission ended certain controversies. The first Ecumenical Conference illustrated the possibility of Fraternity. The Centennial Conference emphasized the desirability of fraternity. The second Ecumenical Conference recommended closer fraternity. The General Conference of the Methodist Episcopal Church in 1888 appointed a "Commission on Inter-ecclesiastical Relations," and made it their duty "to hold themselves ready to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, or the increase of Christian and Church fraternity." This Commission reported at the close of the quadrennium, and the General Conference of 1892 reappointed the Commission.

The St. Louis Love Feast, and other less conspicuous but similar occasions, demonstrate that the soul of Methodism, the Spirit of Solidarity, is modifying, readjusting, competing and organizing its agencies for greater efficiency in the bonds of peace.

Whereunto shall this grow? I have no prophetic gift and do not know. Some are ready to say to organic union. I am not so certain of that, neither am I ready to deny it as a possible outcome. "Whom God hath joined together let no man put asunder."

Grave problems suggest themselves to the thoughtful, which theoretically seem impossible of solution. Developments may simplify them, and grace, where it abounds, is a great solvent. But Methodism need not concern herself about the form or forms of her organized manifestations in the future. Her spirit of Solidarity, if not unduly hampered, will continue to develop the organism which will interpret her most logically and efficiently in her changing environment. Whether this shall be in one body or more than one, is of but small moment to us.

Present Methodism has to do with the responsibilities of the present, and certainly it is not unreasonable or unchristian to assert that between her various branches there should be, and that right speedily, a comity of relations. In the grant which Jehovah made to Joshua when assigning Canaan to Israel, he said: "Every place that the sole of your foot shall tread upon, that have I given unto you." This did not mean territorial exclusion, even to the idolaters devoted to destruction, unless Israel should occupy the land. It announced that God's grant of possession waited upon occupancy. This might be a safe-working basis in the present, and, in the language of Bishop Galloway, "Let us erect no rival altars." Is it too much to hope that where such exist, Christian forbearance and mutual concessions will gradually adjust supply to need?

The spirit of Christ is consolidating, not disintegrating, conservative, not destructive of righteousness. All over this land among the Churches of Christ there is a great waste of energy through antagonism. Among the thirteen branches of Methodism there are at some points hardships, suffering and smallness of results for which God is not responsible, and against which the true spirit of Methodism protests. There are unoccupied places where Satan holds carnival in the absence of vital Christianity, which Methodism in some of its branches is debarred from entering because of her squandered resources. A richer baptism of the true spirit of Solidarity, seeking the greatest utility by co-operation with God, would correct this and hasten the coming of His kingdom.

A Pan-American Methodist Conference, large enough to be representative, but small enough to be deliberative; advisory, but without legislative functions, meeting at stated times, might be helpful in securing a comity of relations. I submitt this simply as a personal suggestion.

The great achievements to which I have referred were not wrought by the Methodists, but by the truth and spirit which have worked in and through and beyond Methodism. If we fail to embody that spirit and to stand as the exponent of these great forces, Ichabod will be written upon our walls and our inheritance will pass to others who will receive and cherish the light of life.

Our dangers are in pride of attainment and the passive acceptance of truth for the selfish aim of present enjoyment. There can be no ease in Zion. There can be no failure to obedience. Our mission is ministry. Our commission is companionship with God. Our justification is achievement. Our largest enrichment is in the helpfulness we bring to others. It was only a startled pagan who cried, "What must I do to be saved?" It was only an awakened Israelite who asked, "What wilt thou have me to do?" It was our Lord and example who said, "I have finished the work which thou gavest me to do."

Praying this record of our Master may be the verdict recorded on high of the Methodist Episcopal Church, South, of the Methodist Episcopal Church, of all Methodists, of all Churches, of every one who bears the name Christ, I wish you a hearty God speed.

Bishop Keener brought forward the Rev. Henry Wade Rodgers, LL.D., who made the following speech:

Mr. President, Fathers and Brethren—The Methodist Episcopal Church has commissioned me, in company with my distinguished associate, to carry its fraternal greetings to the Methodist Episcopal Church, South. In obedience to the commission we bring to the Church which you represent the salutations of two and one-half millions of Methodists, to whom you are brethren beloved. Mercy unto you, and peace, and love, be multiplied. The Methodist Episcopal Church salutes the Methodist Episcopal Church, South, and thanks God, the Father of our Lord Jesus Christ, that he hath so greatly prospered you.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, were born of the same mother. They were rocked in the same cradle. They ought to have the most fraternal interest in all that pertains to each other's welfare. The Church we represent has sent us as her messengers to tell you how she has watched your growth and rejoiced in your prosperity. She has heard the buple sounding the advance in the Southern camp, and she has seen your great army, a mighty host more than a million strong, marching forth under the crimson standard, winning glorious victories for the Cross of Jesus Christ. Through faith you have been enabled to subdue kingdoms and to work righteousness. The Church we represent has sent us to tell you how she has been thrilled by your achievements. She rejoices to know that the rate of your growth has outstripped the growth of population, and that it has equaled that of any other Methodism in the world. Surely you have a right to say that the great Head of the Church has placed the seal of His divine attestation upon you as a Church of the living God.

As we have rejoiced with you in your prosperity, so we have mourned with you in your hours of sorrow. A great man fell in Israel when Holland Nimmons McTyeire was gathered to his fathers. As you shed tears over the bier of Matthew Simpson, we wept over the grave of McTyeire. You mourned him as the senior Bishop of your Church. We mourned him as the senior Bishop of American Methodism. American Methodism mourns him still. His voice will not again sound forth like a trumpet blast to rally the host, but the memory of him will abide in the North as well as in the South.

"The memory of the just
Smells sweet and blossoms
When they sleep in dust."

McTyeire has gone home to everlasting glory. But who shall say that this Council of the Church is not even now encompassed by a cloud of witnesses, and that McTyeire, and Simpson, and Wesley are not here?

It becomes our pleasant duty to inform you as to the present condition of the Church which sent us here. In doing this, we are messenger of good tidings, of great joy. The membership of our Church numbers 2,521,053. In the quadrennium, ending in 1892, the increase in our membership was 412,060, or more than the entire Methodism at the end of the first half century of its existence.

We have 24,692 Sunday-schools, with 2,369,782 scholars. The number of our traveling ministers is 16,411, and the number of our local preachers more than 14,000. Our Churches number 21,825, and the value of our church property amounts to $104,751,268. Our Church leads the Churches of all denominations in the amount of its contributions to the cause of foreign missions, the amount of its contributions for the last year being $1,173,898 76. In addition to this, we raised the sum of $169,555 for home missions, making a grand total of $1,643,484. The sales of our Book Concern amounted last year to more than $1,000,000. Our educational institutions number 197 and hold properly to the amount of $26,283,191. The number of students in our educational institutions is more than 40,000. The largest of these institutions, Northwestern University, has almost 2500 students, being exceeded in numbers by only two universities in the United States—Harvard University and the University of Michigan.

We invite your congratulations on what we have been enabled to accomplish in calling into being a new force within our Church, one which even now stirs us with new life. One of the marvelous expressions of the activity of our branch of Methodism during the last quadrennium is the Epworth League. I take the greater pleasure in calling your attention to it as it is practically a layman's movement. It represents the new generation in the Church, and personally I am happy to have been born late enough in the century to number myself among them. The Epworth League has 15,000 chapters, and 800,000 members, or one-third of the entire Church. It ought to become to the Methodist Episcopal Church what the immortal tenth legion was to Julius Cæsar. The name of this young people's movement is fragrant with the youthful associations of those two young men who went out from the Epworth Rectory to turn back into spiritual channels the indifference and skepticism of their age. We have learned with the greatest pleasure that in the State of Kentucky there has been held a union convention representing almost equally the young people of both Churches. If in God's good providence this new organization shall help on the spirit of fraternity among us, I am sure it will have your prayers as well as ours.

Sirs, the Methodist Episcopal Church, South, has led the way in two great reforms, for both of which I stand here as a layman to express gratitude. From the time of its organization in 1784, to 1872, the laity had no representation in the councils of the Methodist Episcopal Church. In this we conformed to the ideas of Wesley, who would not suffer laymen to participate in the government of the Church. "We are no Republicans, and never intend to be," he declared. For more than fifty years the question was debated whether the laity should have any representation at all in our General Conference. The debate, sometimes bitter in spirit, resulted in giving to the laity in each conference the right to send two delegates to the General Conference, with the exception that conferences entitled to but one ministerial delegate were to be entitled to only one lay delegate. In accordance with this principle there sat in the last General Conference of our Church, assembled in Omaha in 1892, 315 ministers and 189 laymen, the ministerial outnumbering the lay delegates by almost two to one. I scarcely need tell you that condition of affairs is unsatisfactory to the laity of our Church. Accustomed as we are to republican principles in the administration of affairs of the State, we fail to understand why an equality of representation should be denied to us in affairs of the Church. And so the last General Conference was asked to take action on this question, and did so, recommending by the necessary two-thirds vote that the number of lay delegates be made equal to the ministerial. This sent the subject to our Annual Conferences, where it must be approved by three-fourths of the members composing them. The laity are not represented in those conferences, and so far as the vote has been taken the defeat of the measure seems to be foreshadowed. Indeed, its defeat in the Annual Conferences seemed probable, for of the ministerial delegates in the General Conference 197 ministers voted aye and 108 nay, the necessary two-thirds being obtained by the practically unanimous vote of the laity. Your Church, more democratic than ours, adopted nearly thirty years ago the principle for which the laity of our Church are now contending. You were told that the presence of laymen in equal numbers in the General Conference would give rise to dangerous experiments in Church legislation. You have not found it so. Bishop Haygood, respected and admired in the North as well as in the South, told us some years ago that your laymen by participating in the business of the Church "had become better informed on all questions that concern the welfare of the Church. Better knowledge of the Church, its work, its plans, its methods, and its needs, has developed in them a deeper interest in all its enterprises. It has quickened their zeal, increased their faith, and enlarged their liberality in the support of all the institutions of the Church." If it is safe to predict future events, it is safe to say that sooner or later the Methodist Episcopal Church will accept the principle your Church had the courage and wisdom to adopt in 1866. The difference between us will be that in your Church the ministers on their own motion and without agitation voluntarily surrendered one-half of the entire legislative power of the Church, while in ours the change will be accomplished only after agitation and pressure.

The second of the great reforms which you have worked out in advance of us is that of lay representation in the Annual Conferences. I am persuaded that in this also ultimately we shall follow your example.

There is another question, sirs, which is agitating our Church, and by which many are disturbed. I refer to the question relating to the admission of women to the General Conference of the Church. It seems not improbable that this movement will finally result in their admission. Whatever differences of opinion may exist among us on this subject, we are all agreed in recognizing the great work which the women of our Church have accomplished in the Home and Foreign Missionary Societies. Mrs. Browning declares in Aurora Leigh that "God made woman to save man by love," and let us bid her God-speed in the fulfillment of her mission. Women's love for God and humanity led them to establish these two societies which have become a blessing to the Church and to the race. As for myself, I am not much troubled by questions as to woman's sphere. I do not care now to inquire whether Miriam was within her sphere when she went before the people of Israel along with Moses and Aaron, or whether Deborah was within hers when the children of Israel came before her for judgment. I only know that the women have achieved much, and I rejoice in the thought that they will achieve much more. They are a great spiritual and intellectual force in the world. It was the ear of an English woman that caught the wail of the children in the factories, and as the pen of Elizabeth Browning wrote "The Cry of the Children," it "shook England with its unutterable pathos." It was the ear of an American woman that caught the wail of the slave, and as the pen of Harriet Beecher Stowe wrote Uncle Tom's Cabin, it evoked a storm that swept slavery forever out of sight.

It was to a woman that Jesus Christ first appeared after his resurrection. The messenger whom he sent to make known to his disciples the fact of his resurrection was a woman. The first person in Europe to be converted and baptized was a woman. The last at the cross and the first at the sepulchre was a woman. It is only a woman's love that "beareth all things, believeth all things, hopeth all things, endureth all things." You remember the dreamer who stood by the side of a darkly flowing stream and saw the hosts as they passed over into the heavenly land.

"Of women there seemed an innumerable throng,
But the men I could count as they passed along."

Let us honor the women, South and North, for their virtues and for their devotion to the cause of Jesus Christ.

We congratulate ourselves and you that in Church and State there is a new North and a new South. Peace and harmony reign where once war and discord abounded. There was a time when we did not understand each other, and therefore lost respect for one another. But now, thank God, we have come to know each other and to respect each other. Nay, we have come to have fraternal regard for one another. In 1848, when your Church proposed to our Church to enter into fraternal relations, we rejected your proposal. The night that followed was long and dark. But finally a morning star appeared and foretold a better day. In 1874 our Church sent fraternal messengers to your General Conference in Louis-

ville, and you received them cordially and in much brotherly kindness. And in 1876 you sent your ambassadors to our General Conference in Baltimore, and we welcomed them in love. From that day to this your Church and our Church have maintained fraternal relations. The messages you have sent us we have cherished. The eloquent words in which your ambassadors have expressed your sentiments toward us have charmed and captivated us. The spell of their eloquence, the music of their voices, like that of silver bells, is with us still. We rejoice that these fraternal relations exist between us, and we earnestly hope that nothing may occur to interrupt them. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Those who last year looked upon the superb and matchless pageant of the White City, on the shores of Lake Michigan, had their hearts touched as never before with a sense of the brotherhood of man. Those white and magnificent palaces, beautiful with the genius of the past and present, filled with the splendid treasures of every people, bound us to our brother man of every clime. Above all, the representatives of every nation, living, working, praying for the realization of the same hopes, the same desires, the same achievements set us all to thinking as we had never done before of the kinship of the races, the brotherhood of man, the Fatherhood of God. And when that wonderful Parliament of Religions with one accord lifted its voice in the prayer, "Our Father who art in heaven," the glad truth spoke to all hearts that though there are diversities of gifts and differences of administration, yet there is the same spirit, and the same God which worketh all in all. Let us thank God that we live in an age that is beginning to receive an answer to that prayer of Robert Burns:

"Then let us pray, that come it may,
As come it will for a' that,
That man to man the world o'er,
Will brothers be and a' that."

Brethren beloved, Methodism has been disparaged because of its divisions. More than any of the great Protestant bodies we are divided. Why it should be so I can not tell. Our differences are not differences of doctrine. There never has been in the Wesleyan ranks a division as to doctrines. Bishop Simpson at the opening of the First Methodist Ecumenical Conference, in London, in 1881, proudly declared that "All over the world Methodist theology is a unit." And he at the same time denied that there was any radical differences in usages among us. The class-meeting, prayer meeting, the love-feast, the watch night, are known, he said, everywhere in Methodism, while the itinerant ministry, and the Quarterly and Annual Conferences exist in almost every branch. If there are no radical differences among us in doctrine and usages, why should the great Methodist family remain divided into many branches? Division, or separation, is not becoming in the followers of John Wesley whose spirit yearned for a closer union among all Christians. He longed for an open and avowed union between all who believed in the fundamental truths of original sin and justification by faith. Such a union did not come in his day and will not in ours. But all the while there has been developing more and more a spirit of practical catholicity. There are men living in this country to day who can very well remember a time when the Methodists and the Presbyterians would have no more dealings with one another in matters ecclesiastical than in the olden time the Jews would with the Samaritans. If God's time has not fully come we can praise his name that the time of ecclesiastical intolerance is fast passing away. And if we can not hope to see a union of all Protestant bodies, let us at least hope that we may live to see all the branches of our great Methodist family draw closer and closer together. It is said that a town can be named in the United States having less than ten thousand inhabitants, in which there are a Methodist Episcopal Church, a Methodist Episcopal Church, South, a Methodist Protestant Church, a United Brethren Church, and an American Wesleyan Church. How can we justify ourselves at the bar of public opinion? What defense have we to make for scattering our resources and paralyzing our strength? What answer are we, who pray, "Thy will be done," giving to our Savior's prayer for the visible oneness of his disciples on the earth? I stand her to enter at least my individual protest against family divisions. I will not pronounce them unchristian, neither will I say that they are unWesleyan, but only that they appear to me unseemly and unfortunate.

In the Methodist Ecumenical Council which assembled in Washington in 1891, the delegates there assembled represented twenty-four different Methodist organizations. There were thirteen distinct branches of Methodism represented from the United States, and seven from England. As I listened to one of the English delegates express the wish that the warm sunshine of God's love and presence might melt the icy differences which divide the Methodist Church and fuse its sections into one grand unit of power and blessing to mankind, I felt like uttering a fervent amen. We are all brothers. We possess the same doctrines and the same traditions. We sing the same songs and pray to the same God. Let us kneel at the same altar. Let us show that we are sons of Wesley and the sons of God.

The question of slavery divided the Methodist Church in the North from the Methodist Church in the South in 1844. The same question divided the States in the Union in the North from the States in the Union in the South in 1861, nearly twenty years after the division in the Church. The great question of slavery had been found embarrassing by the makers of the Constitution, and as time went on it became more and more perplexing. In the North the question involved a theory. In the South it involved a condition. Those who were confronted by a theory and those who were confronted by a condition could not agree in opinion, although they were equally intelligent, equally honest, equally sincere. As the discussion proceeded bitterness was developed, prejudices sprang up, and finally enmity was engendered. Then there came the clash of arms, and the men of the North and those of South were arrayed against each other on the field of battle. When the conflict ended, when the last gun had been fired and the smoke of battle lifted, when the streams "which had run red with blood of brethren had resumed their course, clear and placid as crystal to the sea," the men of the South, sitting amid the desolation of their homes and the ashes of their cities, accepted the result in good faith, as bravely and as honestly as they had fought for the maintenance of what they had conceived to be their rights. The men of the North and those of the South came out of that conflict respecting each other. You of the South came back into the Union of the States swearing allegiance to the flag of our common country, and ready to defend it on land or sea against any foe that might assail it. And ever since we have had "a union of hearts and a union of hands," and one flag, that with the starry sheen.

What has been accomplished in the nation has been accomplished only in part in the Church. The question of slavery, upon which we originally divided, has been settled for a generation, and for a generation we have had a cemented union of the States. The separation of 1861 has been united. The separation of 1844 continues open. Are we to confess that a Church divided is more to be desired than a Church united? Are we to confess that what statesmen could accomplish in the State, churchmen could not bring to pass in the Church? Must we confess that we are one as respects our country, but not as respects our Church? I can not doubt but that in some future day, perhaps not so far distant as some of us now imagine, the separation of 1844, like that of 1861, will be drawn together, and that as fellow churchmen, as well as fellow countrymen, we shall march together again shoulder to shoulder, keeping step to the music of the union.

Sirs: At the General Conference of your Church, held at Atlanta, in 1878, your venerable and saintly Dr. Pierce, replying to the address of our fraternal delegates, asked them to say to the brethren in the North, "When they can outlove me, I want them to send me word." It would be ungracious in me to say that the Methodist Episcopal Church outloves the Methodist Episcopal Church, South, but I stand here to declare that you do not love us more than we do you, and to declare that we are ready to show our love for you by a union with you. I adjure you, my brethren, that when you think you can outlove us, send us word.

In 1865 our Board of Bishops expressed a hope that the day was not far distant "when there shall be but one organization, which shall embrace the whole Methodist family in the United States." In 1869 your Board of Bishops was waited upon by a deputation from our board with authority to confer on the subject of reunion. But your board disclaimed authority or disposition to say anything on the propriety of reunion. In 1870 a deputation came to your General Conference assembled in this very city of Memphis with authority to treat with you for union. You received them kindly and tendered them your high regards as brethren beloved in the Lord, but announced it as your judgment that the true interests of the Church of Christ demanded the maintenance of your separate and distinct organization. In 1874 your General Conference authorized the appointment of a commission to confer with a similar commission from our Church "in order to remove all obstacles to formal fraternity" and "to adjust all existing difficulties." We understand that the sentiment in your Church is for fraternity, or possibly for federation. We rejoice that we have reached the platform of fraternity, and we do not propose to leave it except for one of federation or of union. We shall not leave it because we may not happen to agree in thinking that union is now desirable. We have learned to be able to disagree, while at the same time we respect and love. While we may not all agree in thinking that union is desirable, I am somehow persuaded that some time in the Twentieth Century we shall become one in name even as we are now in doctrine. Renan has said that the work of the Twentieth Century will consist in taking out of the waste-basket a multitude of excellent ideas which the Nineteenth Century has thrown into it. This century may throw the idea of union into the waste-basket, but it will be picked out by the century that follows.

A few days ago you adopted a resolution that the history of the Methodist Episcopal Church, South, descends in regular order from the establishment of Methodism in the United States, and not from the time the division was made by the National body. Such a declaration, it seems to me, is but a natural deduction from the declaration unanimously made by the Cape May Commission of 1876, when it agreed that "each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784."

The separation of 1844, much as it was deplored by good men on both sides, could not have been avoided. The North could not yield, and the South could not give up. Had the ministry of the South conceded what the ministry of the North asked them to concede, they could not have returned to the sunny plains of the Southland. Had the ministry of the North remained silent and consented to receive a slave-holding Bishop, they would have made, as one of them declared, "the whole of the North a magazine of gunpowder, and the Bishop a fire-brand in the midst." In that conference of 1844, participating in the great debate, was Stephen Olin, one of the princes of American Methodism, gigantic in person, commanding in intellect. Born in the North, for many years he had been a resident in the South. He knew the convictions and the prejudices of both sections. Surveying the situation, he declared that he saw no probable escape from the disaster that threatened. "But," he said, "if our difficulties are *unmanageable*, let our spirit be right. If we must part, let us meet and pour out our tears together." The conference voted to observe the next day as a day of fasting and humiliation before God, and prayer for his blessing on the committee charged with the responsibility of trying to reconcile the conflicting views. The committee reported that they were unable to agree upon any plan of compromise. It is impossible to reconcile irreconcilable views. Separation was inevitable, and with practical unanimity we agreed to part. The division of 1844 was not like that of 1828, nor like that of 1812. It was a separation and not a secession. The history of the Church, from its organization at the Christmas Conference of 1784 down to the conference of 1844, is therefore as much your history as it is ours. It is the common heritage of both Churches. The labors of Asbury and Coke, who marshaled the hosts of Methodism in Virginia and the Carolinas, as well as in New York and Pennsylvania; of Freeborn Garrettson, who left his impress on the Church from North Carolina to Nova Scotia; of Jesse Lee, a Virginian by birth, but the founder of New England Methodism; of Reuben Ellis, the North Carolinian, who traversed the colonies from Pennsylvania to Georgia; of Henry Willis, whose labors extended from Charleston in the South, beyond the Alleghanies in the North; of Peter Cartwright, of Kentucky, one of the founders of Methodism in the Northwest Territory; of David Young, born in Old Virginia, in manners a gentleman of the Virginian school, one of the founders of Methodism in Tennessee and Ohio; of Jesse Walker, the Daniel Boone of American Methodism, the western boundary of whose labors always continued to be "the last Methodist cabin toward the setting sun"—all these are yours as well as ours. These are the men of whom it may be said that they went forth into the darkness ere the sun of the morning had tinged the horizon, and with "giant stride and swing" planted our common Methodism, scattering the seed in the South as well as in the North. The story of their journeying, of their perils by sea and their perils by land, of their perils by their own countrymen, of their perils by the heathen, of their perils in the wilderness, of their weariness and painfulness, their watchings and their fastings—all this is a part of the history of your Church, and of ours. It is a part of the glory of your Church, and of our Church. John Wesley, who had the world for his parish; Charles Wesley, who wrote "Jesus, Lover of My Soul;" Whitefield, the most eloquent preacher of the Christian ages, who went before, preparing the way for Wesley's itinerants; the saintly Whatcoat; McKendree, of whom it has been said, "There was thought in all his words, and wisdom in all his thoughts;" the delicate Summerfield, who was said to talk "like an angel from heaven," and upon whose lips "bees from the flowers had shed their honey;" Cookman, slight in figure, but with silvery voice that thrilled his hearers with his magnificent eloquence; the scholarly Olin, of unsurpassed humility and of irresistible intellect; Bascom, with his wonderful imagination and powerful eloquence, preaching sermons that were pronounced "beautiful mosaics;" Capers, brilliant, generous, eloquent, and of commanding influence; Soule, dignified in bearing, often speaking in irresistible power words that bore down on his hearers "like the storm on the bending forest"—all these, who fill our admiring vision, and others whom I might name, belong to you and to us. These are they who made the old Methodism splendid. They were the gifts of God to our common Methodism.

Let us thank God for the Church of our fathers, for its precious name, its holy memories, its blessed faith, its hopes, its works. In all its branches may it keep the faith, work righteousness, and be the messenger of peace on earth, good will to men, until the kingdom of this world shall have become the kingdom of our Lord and of his Christ.

Methodists, North and South, do you hear what the leaders are saying? They tell us that "the age of ages is in its morning." They tell us that "the battle is already set, and that we have been chosen to stand as color-bearer for the advancing columns." They tell us that "the mighty Captain, with his name, Lord of lords and King of Kings, upon his vesture, has assumed command." Soldiers of Christ, sons of Wesley, men who served with Simpson and McTyeire, close up the ranks, lock shields; let the battalions move as a solid phalanx, onward, steadily onward, courageously onward, into the midst of the battle. Fear not, the ancient glory of our arms shall not be tarnished, but shall glisten more resplendent ere the sun reaches the meridian, and when it sinks beneath the horizon, we shall have planted our victorious standard on the heights.

ADDRESS OF BISHOP WILSON

In Reply to the Fraternal Delegates from the M. E. Church.

Brethren of the Methodist Episcopal Church: It is almost useless to say that you are welcome, heartily welcome, among us.

Those men whose voice of applause you have heard are men of honest hearts; they mean what they express. [Applause] They have not been caught simply by an exceptional utterance of yours—perhaps an occasional sentence that has chimed in more closely and agreeably than others with a passing sentiment or the cherished and long cherished sentiment of the Church—but there is a genuine spirit of hospitality that belongs to our Southern land that they can not help expressing. [Applause] We have been noted for that from the beginning, sirs.

The old home in the South was always open to a friendly stranger, and if there was a trace of friendship the we come was just the more hearty. Come in and say "cousin," and you were taken at once to our heart and home, and all the resources were fully lavished for your benefit and benefit. [Applause] And if you came in and said "brother," why you might have taken house and home and all. It belonged to you then. [Applause] I received a note when I was on my way to Brazil, a couple of years ago, that had just one line written on it in Portuguese: "Brazil is at your orders." [Laughter.]

So we say to you this Southland of ours, represented here in Memphis and represented in this central conception of Methodism in Memphis, is at your orders. It is not simply hospitality which we offer. That is a good thing, and sometimes it becomes a grand thing, especially if there is the pathos of poverty about it. If you come to the log cabin that has replaced the old burnt mansion, or come to the empty larder where once there was a wealth and profusion of all good things that were needed, and find the same hearty offer of all that can be needed as in ye olden time, I say there is something of pathos and something of sublimity about it; and sometimes that does fall to our lot down here. We are not as rich as some of us once were. The blight of war has fallen upon us, and the desolations of war have broken up many a home. There are men on this floor, sir, who could tell you of days past, when, to use Job's expression, the candle of the Lord shone on them, and to day, like Job, as far as this world is concerned, they sit in ashes, and the desolations of sorrow are about them, and they feel it, and yet their hospitality is as hearty and full as though the wealth of the North, as well as the South, was at their disposal. But even that is not all. You come not simply to a hospitable people, with hearts and homes open, after the old Southern fashion. You come to a people who greet you with a kindlier word, a deeper tone, a name of richer fragance. You come to a people who, in the name of Christian fellowship, hail you and thank God for your coming, and bless God for the tidings that you bring us of the successes that have been achieved by the Church which you represent in our presence. [Applause] We are not simply true to the old traditions of the South. We have not simply held on to our honor and our chivalry and hospitality and to all the other excellencies of heart and character that mark her. We have held on to our old faith. [Applause] We are true to the God of our fathers and to the Christ at whose altars they worshiped. And we take you in His name and hold you to our heart and bid you welcome to our altars to kneel with us there in the fullness and perfection of Christian fellowship. I thank God we don't know what close communion means in this land. [Applause] They are holding a General Conference off in another part of the city. There is not as much of the glow of freshness and brightness of complexion as there is here. [Laughter] And we have set them up, as they themselves say—they will not admit that they have been set off, they claim that we set them up—and we regard and hail them as brethren beloved in the Lord and give them just as free access to our altars as we give you. [Applause.] If there be any fellowship of love, you will find it here in Southern Methodism. We are not very near to the North Pole and you may have felt some of the ardors of our clime during the time you have been here. And if there should be a little of the "melting mood" in the attitude and aspect and fellowship with which you are met here you must attribute it not simply to climate and conditions, but be sure that there is a fervor of faith and an earnestness and heat of Christian affection behind it. I am not given to boasting. I hesitate long before I say much about my Church or myself, but when I look upon the differences and the results of our work I dare say that we are running you a close race. We emulate with all the energy that we can command the excellent example that you set us in your missionary and educational lines, and we know how to let your women manage us, too. [Laughter and applause.] It will not do on this platform, and in their presence, to say that we manage them. [Laughter.] There is hardly an element of Christian usefulness; there is hardly a form of Christian enterprise projected among you that we do not possess and utilize, though we may not have put it in exactly the same shape. But we are striving, striving; and if there are faults and defects and little bickerings and strifes here and there between us, as there have been, these churches of ours are too vast, sir, to stop and think about them. Do not let the gnat stings turn us aside from enterprises of great pith and moment. We can join hands in everything that is good and the world is wide before us; we are to choose. If you choose the land on that side, Abraham said to Lot, I will go this way. There is ample room for both. Take the richest, if you want it, but bickering families can never live together. I have no time nor have I the inclination to go into the question of division or make any extended reference to it. I have only this to say: Before God we do not take any blame to ourselves for the division. And not only so, we have accepted it as we have accepted the results of the war—as the providential settlement of a great many questions that we could not have settled otherwise. And we have organized a type of Methodism with an energy and power and vitality that has not been exceeded by those of any other type, and we have seen the fruitfulness of it through all this land. We are afraid to make new experiments on it. [Laughter.] I heartily reciprocate, and I am sure that this General Conference reciprocates every expression of affection and regrad and fraternity, and respond to your eager desire that we may be brought closer and closer together. My dear sir, set Him who said "I will draw all men unto myself" up in the midst of us, and we will gather about him. But there is no solution of earthly problems that will bring us together. It is in Jesus Christ that we are one, and that we hold to. You may equal us, but you shall not exceed us in love. You may equal us in your fraternal desire and effort, but you shall not surpass us. As the Lord liveth and your soul liveth we are going to love you as brethren beloved in the Lord Jesus Christ, and worthy of our regard and affection, and we are going to strive together with you for the furtherance of the gospel. And we are glad to have you here beholding our ardor and the steadfastness of our faith in Christ. You have had specimens of the ardor day by day in this body. [Laughter.] But these little ebullitions and ripples only keep the waters clear and pure after all. I have no objection to them. And this I mark about our Methodism, and it is called out by some of the intimations made in your addresses. If there is one thing that has been characteristic of Methodism everywhere and in all its forms it is this: that it has brought about in almost every man who has come under its influence and control an assertion of personal freedom and independence that nothing else has ever been able to produce. The man feels himself a man as soon as the power and genius of Methodism come into him. [Applause] And for that reason it is particularly suited to our American atmosphere and has swept like wildfire over this country. And I venture to predict that in its various forms, and with its manifold possibilities of development and shaping, it never will die in this country. It is here to stay and stay forever. I don't want any Methodism less than it is. I don't want ours diminished one whit. I don't want less of a divinely ordained type of our Christianity anywhere. God has infinite varieties and molds in which to cast his own works. Let him determine all these things. This earth is not uniform in its forms, and types and everything of that sort. There is absolute infinity in the variety of God's, though. Let him express it as he pleases—in Church, as well as in nature; let him express as he will in Church, as well as in the individual form. I am perfectly willing to leave that to him, and if the Twentieth Century or the Twenty-fifth shall bring about God's plan in the uniformity of the Church, amen. God's will be done. But for myself, I like to wander about.

I repeat that we are delighted to have you with us, and there will never come a representative from your Church among us who will not be most gladly and heartily received. Memphis is at your command. Her hotels and her private houses, her larders and her purses—if you are getting poor—anything you need ask for and you shall receive it. After the old style, help yourself to what you see, and what you don't see ask for. [Applause]

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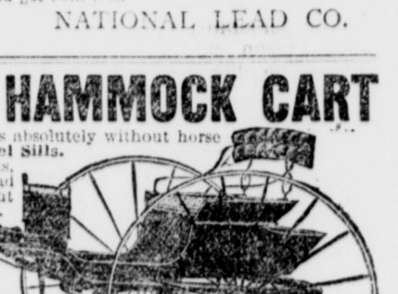
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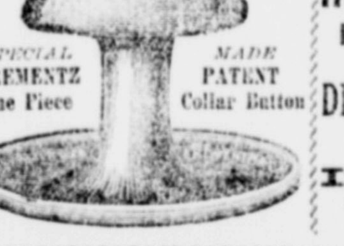
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JAS. CAMPBELL, - - - - Editor
JAS. W. HILL, - - Assistant Editor

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TO PREACHERS (half price).....1 00

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NEWSPAPER SUBSCRIPTION LAWS.—For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions:

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

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5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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TO SUBSCRIBERS.

EXPLANATORY.

With this issue we begin sending bills through the ADVOCATE to subscribers. Let no individual subscriber imagine he or she has been singled out and "dunned." We endeavor to treat all alike, and will, therefore, send a bill to every subscriber whose time has expired. The terms of subscription are payable in advance, hence where a subscription expired say in April, 1894, a bill will be sent for subscription to April, 1895. Bills are sent direct to the subscriber, who can renew through the preacher in charge, or by sending the amount direct to this office.

We make this statement in order that no subscriber may have cause to complain.

TEXAS ANNUAL CONFERENCES.

Northwest, Hillsboro, Bp Hargrove	Nov 8
North, Bonham, Bishop Hargrove	Nov 15
West, Cleburne, Bishop Key	Nov 15
German Mission, Bishop Key	Nov 22
Texas Conference, Bishop Hargrove	Nov 28
East, Jacksonville, Bishop Hargrove	Dec 6

EPISCOPAL VISITATION, 1894-95.

BISHOP KEENER.

South Carolina, Laurens	Nov 21
North Mississippi, Sardis	Dec 6
Mississippi, Meridian	Dec 13

BISHOP WILSON.

Brazil Mission, Rio de Janeiro	July 25
Memphis, Humboldt, Tenn	Nov 4
Western North Carolina, Statesville	Nov 28
N. C., Trinity Church, Durham	Dec 5
South Georgia, Waycross	Dec 13

BISHOP GRANBERY.

West Virginia, Huntington	Sept 5
Houston, Abingdon, Va	Oct 10
Louisiana, Louisiana Avenue, N. O.	Dec 12
Baltimore, Washington, D. C	March 27

BISHOP HARGROVE.

Indian Mission, McAlister	Oct 31
Northwest Texas, Hillsboro	Nov 8
North Texas, Bonham	Nov 15
Texas, Cameron	Nov 28
East Texas, Jackson ville	Dec 6

BISHOP DUNCAN.

Kentucky, Frankfort	Sept 13
Louisville, Owensboro	Sept 27
Tennessee, Franklin	Oct 17
North Alabama, Athens	Nov 21
Alabama Brewton, Ala	Dec 5
Florida, Jacksonville, Fla	Jan 9

BISHOP GALLOWAY.

Japan, Kwansei Gakuin	Aug 3
China, Soo Chard	Oct 11

BISHOP HENDRIX.

Denver, Colorado Springs	July 26
western, Augusta, Kan	Aug 23
Missouri, Carrollton, Mo	Sept 5
Southwestern Missouri, Jefferson City	Sept 12
St. Louis, Fredericktown, Mo	Sept 26
Illinois, Martinell	Oct 3

BISHOP KEY.

New Mexico, El Paso	Oct 4
Northwest Mexico, Durango, Mex	Oct 11
Central Mexico, Toluca, Mex	Oct 20
Mexico Border, Pecos, Tex	Nov 8
West Texas, Lockhart, Tex	Nov 15
German Mission, Llano	Nov 22

BISHOP HAYGOOD.

Virginia, Charlottesville, Va	Nov 14
North Georgia, Rome, Ga	Nov 21
Arkansas, Quitman, Ark	Dec 6
Little Rock, Prescott, Ark	Dec 12
White River, Helena, Ark	Dec 19

BISHOP FITZGERALD.

Montana, Corvallis, Mont	Aug 2
East Columbia, Spokane Wash	Aug 15
Columbia, Oregon City, Or	Aug 30
Los Angeles, San Bernardino, Cal	Sept 19
Pacific, San Francisco, Cal	Oct 10

[Not having the official list, the above is taken from the New Orleans Times-Democrat. We will print the official list as soon as it comes to hand.]

Editorial.

DRUNKENNESS

Why the temperance agitator should confine all his efforts to the subject of whisky drunks does not appear to us. Why some members of the General Conference should try to make the signing of a whisky petition more immoral than the selling of opium and cocaine and morphine to persons given to the vile habits doth not yet appear. For the Church to set down on the unwashed saloonkeeper and extend the hand of fellowship to the kid-gloved and perfumed M. D., whose principal revenue and practice is derived from the sale and administering of such devil doses, and who by so doing brings his whole fraternity into disrepute by his nefarious practice, calls for a protest. We are purposely against all drunkenness; but we call for a fair dealing with all drunk producers. The person who debases the soul and mars the life of his victim by the selling to him or *her* what he knows will be the ruin of the soul deserves the just condemnation of all humane people, whether he be the unwashed or the "upper ten." For our part we do not believe there will be one iota's difference in the place among those cast into outer darkness between the man that gives the liquid hell producer and him who gives the powder of death. These things should be touched upon by our preachers and each given its just allotment. Do not, like the fellow who preached against the Mormons, because they had no friends in the audience. It does no good to preach to the absent fellow, but if the offending fellow is present "cry aloud, spare not."

ENGLISH WESLEYANS.

American Methodists know very little of the trying ordeal through which our English Wesleyan friends, in some localities at least, are ever passing. Overshadowed in civil and social affairs by the established Church, snubbed and annoyed by narrow-minded and bigoted priests, universally looked upon as dissenters and unruly, and occasionally actually disturbed in their religious services and devotions, their lot is not enviable. No wonder nine-tenths of them are ardent advocates of disestablishment. An incident may be given showing their trials. It is stated by a Derby newspaper that the Vicar of Allestree recently called at a college where a few pious women were holding a prayer-meeting. On his return to the vicarage he wrote a letter to the Methodist, Mrs. Robert Smith, who had been conducting the cottage prayer-meeting. His letter is published at length in the local press. In it he informs the excellent Methodist lady that he has been "entrusted with the care of the parish by legal authority," and that consequently no religious service should be held without his approval. He can not consent to any service being held which is not "conducted on Church lines," and he adds, in conclusion, "I certainly refuse to allow a cottage which is Church property to be used for that purpose." What a noble representative of unselfish Christianity that fellow must be.—*Michigan Advocate.*

In spite of such opposition the sons of Wesley are gaining ground steadily in England. A recent issue of the London Methodist Record gives the annual statistics of the Church. There are thirty-five districts—the smallest being Zetland, the largest Liverpool. The total membership is 133,236, an increase for the current ecclesiastical year of 5536.

We are glad to know of their prosperity. This is the largest increase for a number of years. We rejoice that Wesleyan vitality is being proved. In view of the commotion and criticism being aroused and indulged in by press and people there concerning the disestablishment, it may be taken as a token of divine approval that "the things that remain" are being "strengthened" enough to refute assertions of decay or extinction. The more we see of its vitality and its adaptability to varying scenes and climes, the more of a prophet do we consider the Ohio class member when in the climax of his testimony he fervently exclaimed: "Brethren, Methodism is bound to take the world!"

BE TRUE.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

GREAT thoughts belong to him who can hold them, whether they come to him by the voice of others, or come to him in the night watches, or on the wings of silence.

WE are in receipt of an invitation from the Alamo and San Jacinto Societies to attend their commencement exercises at Georgetown. If nothing happens to prevent "we'll be there."

FROM the Clio and Alethean Societies of Ladies' Annex, Georgetown, Texas, comes a beautiful invitation to their Commencement Address, June 1st. Good taste was exercised in arrangement of program, and the mechanical execution excels.

DEATH OF DR. SHAPARD.

It is with sorrow that we announce the death of Rev. Wm. Shapard, D. D., of the Texas Conference—for forty-four years an honored minister of the Southern Methodist Church.

On Sunday morning last, about 7 o'clock, he was stricken with paralysis. The skill of the best physicians and the tender ministry of loving friends sought in vain to keep aflame the lingering spark of life. About 7 o'clock on Monday morning he quietly passed away, his wife and children kneeling around his bedside.

Dr. Shapard was born in Murphreesboro, Tenn., August 19, 1830; joined the Methodist Episcopal Church, South, December 19, 1848; was licensed to preach June 22, 1851, and admitted into the Tennessee Conference the same year. On October 17, 1852, he was ordained by Bishop Joshua Soule. Having served the Rock Creek and Middleton Circuits he was sent to Edgefield Station. Later he was transferred to the Memphis Conference and stationed at Aberdeen, Miss. Being subsequently transferred to the Alabama Conference he became pastor of Churches in Eutaw, Selma, Greensboro and Marion. On the 10th of September, 1861, he entered the Confederate army and served bravely until the close of 1862, when his health failing he was compelled to accept a discharge. As soon as he was able to preach he again entered the pulpit and rose rapidly to the very highest position as a pastor. The year 1872 found him pastor of the ranking Church in Alabama, St. Francis Street, Mobile. An appeal being made to him to come West, in 1876 he accepted the pastorate of St. John's Church, Galveston, which he served for three years. He was then made pastor of the Tenth Street Church in Austin, where he labored with eminent usefulness until the close of 1880.

His health failing, he at this time retired from the regular work, accepting the relation of a superannuate, but declining to be a claimant upon that fund. Later on he was made Superintendent of the school for the deaf and dumb, under Gov. Ireland's administration, which office he filled with great efficiency. Since his resignation of that office, after three years of efficient work, he has devoted himself to the care of the estate which his honest industry had built up, the education of his children, the interests of the community which he loved, and the advancement of the Church to which he had given the best years of his life.

On the 11th day of November, 1856, Dr. Shapard was married to Miss Emily Hall. His wife and four children remain to weep above his bier.

He was buried from Tenth Street Methodist Church, Austin, at 4 p. m. last Tuesday, his life-long friend, Dr. E. S. Smith, of the Texas Conference, conducting the service, assisted by the pastor, Rev. G. W. Briggs, and Dr. R. K. Smoot, of the Southern Presbyterian Church. A vast concourse followed his remains to the city of the dead.

Perhaps no braver, better, truer man was ever laid to rest in Texas soil.

THE WATCHTOWER.

Senate.

This body has been brought prominently before the public this week, not only by its continued inactivity, but also by the passage of a resolution to investigate the charges of bribery made by the New York Sun. This means the use of the white-wash brush, similar to that when "Granny" Hoar's committee concerning certain leakages resulted in the discharge of a page! Of course the newspaper men lied. These Senators are all men of honor!

Storms.

Saturday last severe storms raged in the North and Northwest. The most destructive ever known visited Lake Michigan and destroyed some vessels and many lives. A snow storm in California caused the freezing to death of a flock of about 3000 sheep.

Disestablishment.

From the New Orleans Times-Democrat we gather the following on this interesting subject:

A manifesto signed by the English Archbishops and by thirty-one Bishops has been addressed to the members of the Church of England in Wales. The manifesto declares that the bill for the disestablishment of the Church of Wales, if it should become a law, would weaken the unity of the Church and alienate the ancient gifts by which the service of God and the pastoral care of the people were maintained for centuries; that it would deprive the poor of their legal rights to seats in the churches, and of the ministration of the clergy to their sick and dying, and would reduce the Church of Wales to penury, thereby impeding the worship of God. The manifesto appeals to the poor and the rich to consider the matter fully, and urges laymen and the clergy to explain the matter to the people, although the clergy, it is added, must refrain from reference to the bill in the pulpit, thus keeping the house of God free from contention. The clergy, however, are instructed to insert in their services a special collection for the preservation of the Church. Christian electors are asked to consider how their votes can preserve them from an alienation of the rights enjoyed for ages for God's service and for the people's welfare.

(The bill for the disestablishment of the Church in Wales and Monmouth was introduced in the House of Commons by Home Secretary Asquith on April 26. It provides that the disestablishment shall go into force on January 1, 1896. After that date all ecclesiastical corporations are to be dissolved and all rights of patronage are to cease. No new Welsh Bishops are to sit in the House of Lords; the ecclesiastical courts of Wales no longer have coercive jurisdiction and the convocation will not have local power. The income of the Welsh Church, $1,395,000 yearly, will be secured for the benefit of Wales. Mr. Asquith explained that the fund released under the bill would be devoted to the erection of hospitals and public halls, to provide dwellings for laborers, to make allotments for technical education, libraries, museums and other secular institutions.)

The bill passed its second reading in the House of Commons last week.

PERSONALS.

TEXAS.

—The postoffice address of Rev. H. M. Glass is Cuba, Johnson County, Texas.

—Bishop A. W. Wilson will preach the commencement sermon for Southwestern University Sunday, June 3.

—Rev. R. S. Finley, superannuate of East Texas Conference, paid us an appreciated visit during the past week.

—The ADVOCATE received card of invitation to the wedding of Mr. Thos. Henry Morris and Miss Mattie Chappell, which took place in Fort Worth, Texas, May 23, 1894.

—Rev. Geo. F. Pair, of Robert Lee, writes, May 18: Yesterday I buried the oldest member of our Church in this charge. Mrs. Caroline Derrick, aged eighty-four years, has been a member about sixty-eight years, and as she had lived a consistent, earnest, devoted Christian, we were not surprised that she died in peace, praising the Lord. Her son, W. S. Derrick, of the Indian Mission Conference, was with her in her last affliction.

—St. Louis Christian Advocate: The Rev. J. W. Hill, assistant editor of the TEXAS ADVOCATE, well-known throughout the Church as "Gulliver," made his maiden speech on the substitute to the report of the Committee on Publishing Interests, which substitute discouraged the publication of small papers detrimental to the interests of connectional and Conference organs. Bro. Hill made a fine speech and after a spirited discussion, participated in by a large number of delegates, the substitute prevailed.

GENERAL.

—Rev. J. O. Peck, one of the Mission Secretaries of the M. E. Church, died in Brooklyn, May 18.

—Gen. O. O. Howard, of the United States Army, in a recent address describing his life at West Point, tells how he braved the ridicule of cadets by going to religious services and doing work in the Sunday school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers than it did later to face the cannon and musketry of the battle field. "But I gripped my Bible, shut my eyes, and went, for mother's sake."

EDUCATIONAL NOTES.

Cumberland University, Lebanon, Tenn., has opened its doors to women preparing to become missionaries.

Dr. Muirhead, a Glasgow physician, has left $170,000 for the founding of a college to bear his name for the education of women.

According to the latest statistics the United States has 18,812,766 persons of school age, of whom 13,010,136 are enrolled in the schools, and the average attendance is 8,373,261.

At a meeting of the Board of Incorporators of the American University in Washington, May 3, a large attendance was present. About $200,000 of new subscription was reported. One subscription of $10,000 has been withdrawn. The ground of the withdrawal may be of general interest. The Chancellor, Bishop Hurst, in an address referring to the number of saloons in the District of Columbia, expressed the hope that the time would soon come when there would be none; whereupon the subscriber, declaring such a wish to be "opposed to personal liberty," withdrew his subscription. It may as well be understood that no subscription, however large, to any Methodist enterprise, can padlock the lips of its ministers, members, or educators, on the abominations of the liquor traffic, and the desirableness of the suppression of the saloon.

MISSIONARY INTELLIGENCE.

The International Missionary Union will hold its eleventh annual meeting at Clifton Springs, N. Y. June 13th-20th.

The Indian Churchman states that a most remarkable movement towards Christianity is taking place in North India. Members are being added to the Church at the rate of 1000 a month. The new converts "have caught the passion for souls, and wherever they find an unconverted person he or she becomes the object of their prayers and efforts."

Hon. C. R. Bishop, son of a Hawaiian missionary, who owns half the leper island of Molokai, where his farm covers 150 square miles of mountain and seacoast, stocked with cattle, sheep, and horses, and all the accessories of a big cattle ranch, has given it as an endowment to the Kamehameha school for native girls, besides $20,000 for erecting buildings.

A recent canvass of former students of Mr. Moody's Chicago Bible Institute shows that not less than 129 have already gone out from it into the mission field, sixty-four into Africa, Burma, China, Korea, Japan, India, Ceylon, Persia, Micronesia, Syria, Siam, Turkey, the West Indies, South America and Mexico. Fifty-five have taken up home missions, in city and country, among Indians and Freedmen, and Jews and Greeks. There are twenty eight engaged as secretaries of Young Men's and Young Women's Christian Associations, pastors' assistants, and church visitors. Over seventy have become pastors of churches in eight different denominations; forty-one have taken up evangelistic work, and eight are Gospelsingers. There are twenty three in positions of responsibility as superintendents of Mission Halls of various kinds, principals of academies and colleges, secretaries of various other Christian organizations, matrons of industrial schools, colporters, etc. A large number have also entered various theological and medical colleges to complete their preparation for home pastorates or foreign missions.

WACO FEMALE COLLEGE.

The following paper, adopted by the Board of Education in our General Conference, shows the deep interest that the Church takes in the Waco Female College, and their desire that the whole Church, as far as practicable, shall be appealed to to save this beautiful and valuable property to the Church. I respectfully ask all Southern Methodists to notice this appeal, and communicate with me, the Financial Secretary, at Waco, Texas, making any inquiries they are pleased to make and handing me any moneys they will to save our college to the Church.

This appeal is not for the purpose of building a new institution, or purchasing one, but to save one already built, in the building of which we have unintentionally been involved in this debt, and need from all sources at least $35,000 to save a new property which has cost us more than $100,000. Inviting liberal and prompt response, I am, respectfully,

F. T. MITCHELL,
Financial Secretary.

Resolved, That the Committee on Education has heard with interest the appeal of Rev. Dr. F. T. Mitchell in behalf of Waco (Texas) Female College, and most heartily commend him and the cause he represents to the liberality of our people.

WM. W. SMITH,
Chairman.

C. E. DOWMAN,
Secretary.

MEMPHIS, TENN., May 15, 1894.

The ministers, members and friends of our Church in Texas will please read carefully the following communication from a large portion of the lay and clerical delegates to the General Conference at Memphis. All that I will add is to impress the idea of prompt and if possible immediate co-operation. I do hope that the ministers, ladies and members to whom appeals have hitherto been made, and who are herein appealed to, will embrace the earliest possible moment to put in a vigorous effort to save this property to the Church, and let me hear from them as early as possible. Respectfully,

F. T. MITCHELL.

AN IMPORTANT COMMUNICATION.

Whereas, It has come to the knowledge of the undersigned lay and clerical delegates from Texas, and others, that the Church is in peril of losing its most beautiful and valuable property, the new Waco Female College building; and,

Whereas, Efforts are being made to raise money from the friends of the Church and of Christian education to prevent this calamity; and,

Whereas, Speedy and vigorous response must be made in order to save it to the Church; and,

Whereas, Appeals are being made to all of our people in Texas to come to the rescue,

We cordially recommend and advise that all of our ministers lay this matter before their congregations and appeal to their liberality and love of the Church to respond by a liberal donation at the earliest convenient time; and as soon as they have raised what is practicable notify Dr. F. T. Mitchell, of Waco, the Financial Secretary of the college, of the amount so raised.

This appeal is not for moneys to build or purchase a college, but to save to the Church one already built, and which the Church can not afford to lose; and we are fully advised that unless this appeal is responded to in a spirit of Christian benevolence this property, so valuable and so necessary to the Church, will unavoidably be lost. There is not time for the agent to canvass, and therefore this request is made to our ministers and people.

Feeling and knowing as we do the importance and necessity for co-operation, we all the more earnestly and cordially invite it from our brethren of the ministry and laity. Respectfully signed: John H. McLean, Jas. W. Hill, R. A. Morris, J. A. Weaver, H. N. Tuck, J. M. Birkley, R. M. Powers, I. G. John, E. W. Alderson, E. L. Armstrong, Seth Ward, W. H. Vaughan, W. L. Nelms, W. L. Wilson, Jos. B. Sears, W. L. Clifton, Huber Stone, J. A. Wyatt, R. W. Thompson, E. W. Solomon, W. F. Lloyd, John M. Barcus, E. A. Bailey, M. D. Cole, C. C. Cody, R. C. Armstrong, A. M. Dechman, Asa Holt.

FROM OUR BISHOPS.

We, the Bishops of the Methodist Episcopal Church, South, do hereby most cordially indorse the effort now being made to raise the funds necessary to meet the liabilities of the Waco Female College, located at Waco, Texas, and commend the movement to our people in Texas and the friends of Christian education throughout our connection. The property is very valuable, and the school gives promise of inestimable blessings to the Church and country. We trust that the liberality of our people will speedily relieve the institution of its embarrassment.

J. C. KEENER,
J. C. GRANBERY,
E. R. HENDRIX,
W. W. DUNCAN,
O. P. FITZGERALD,
A. W. WILSON,
R. K. HARGROVE,
CHAS. B. GALLOWAY,
A. G. HAYGOOD,
J. S. KEY.

The foregoing paper shows the great interest taken by our entire Church in the Waco Female College; and coming as it does from our chief pastors, can but receive the earnest attention of our people. The property has cost the Church more than $100,000, and is not surpassed by any such property in the entire South. But the stringency of the times, added to an error in the estimate of the architect, has left us with a debt so pressing that we are obliged to meet it speedily or lose the property. We need about $30,000 to relieve the building, part of which has already been contributed; but we still require liberal responses from our people throughout the connection, and this fact is recognized and enforced by this appeal of the Bishops.

My age and the time allowed me to meet the requirements of our creditors make it impracticable for me to canvass the field, except to a very limited extent. I therefore ask our ministers and laity to communicate with me, whether for further information or to report moneys which they have collected, or which individuals will contribute, at Waco, Texas. The more pressing the times the more imperious our necessity; and whether your contribution be large or small, I beg you in the name of our common Master not to fail to do what you can for us, and God will bless you in your deed. Very truly,

F. T. MITCHELL,
Financial Secretary.

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EAST TEXAS CONFERENCE.

Oakland Church.

E. R. Large, May 13: Yesterday was a high day for the children at Oakland Church. It was Children's Day. With the exception of a speech by Hon J. T. Curry and sermon by the writer, the exercises were the children's. They acquitted themselves finely. The singing was good, led by little Henry Hamblin. A magnificent dinner. Oakland is the model Church of the circuit; all right except their house.

Tyler.

W. N. Bonner, May 22: We have organized a Sunday-school in the northwest part of the city of Tyler. We have enrolled 102 pupils. We also have weekly prayer meetings every Friday evening. We have just closed a meeting of ten days, conducted by Dr. Wesley Lowery and Byron, evangelists. Results: 53 professed, giving their hands to the preacher; 12 joined the Methodist and 2 the Baptist Church. Dr. Lowery is a strong man in the pulpit, full of the Holy Ghost. Byron is a good singer and preacher, laboring for the salvation of souls. Bro. Hayes is expecting Rev. Culpepper in a few days. We hope to capture the city for Jesus.

Lawndale.

A. A. Kidd, May 15: If you want your Sunday-schools encouraged by good lectures, just get Bro. L. R. Parks, of Athens, to talk to them about four times. He came to our relief the first Sunday inst., and every one who believes in the truth and Sunday schools wants him to come again. He is the best Sunday-school lecturer we ever heard. This was followed the second Sunday by our second Quarterly Conference. Bro. T. P. Smith, our punctual and earnest presiding elder, was with us and preached to the delight of souls and to our edification. Several of our appointments were not represented and finances were short. We raised in subscription about $150 to build a church, and we are sure the work will be done. We need some good churches on this work. We are making progress and looking ahead for better things to come.

TEXAS CONFERENCE.

Coarse.

J. R. Murray: We are just home from Westfield where, with Bro. J. M. Wesson, we spent a week preaching—the first Methodist preaching done there since Bro. Norwood preached a few sermons nineteen years ago. As the result of our week's labor there were ten accessions to the Church. We will make a week day appointment there for the rest of this year, after which we hope better arrangements can be made. This community is largely composed of Germans and other foreigners, but notwithstanding the fact that they are all farmers, and this the busiest season of the year, our congregations were large and attentive. Bro. J. H. Collard, Jr., of Waco, with Bro. Moore, his singer, will arrive here on the 25th to hold a meeting for us.

Daviila.

H. T. Hart, May 15: We are in the midst of a grand revival in Daviila; several souls reclaimed; sinners weeping at the alter; our merchants closing their doors and coming to Church. Bro. J. P. Childers and son are with us, preaching and singing in the spirit and power of the Lord.

Madisonville.

J. M. Adams, May 12: Closed a meeting here with only one accession. Bros. Davis, Wootton and Willis did excellent preaching. Our finances are behind, as was shown at Quarterly Conference. Bro. Wootton fills the bill as presiding elder. I have been sick all this year; most of the time unable to discharge my duty. I have been granted a leave of absence for some weeks. I want to make a plain statement in behalf of Bro. Wootton. We are preaching him to death; an average of one sermon a day, besides the great tax of travel on the Huntsville District, is too much for any frail man. Considering the fact that he is the burden-bearer of the preachers and all the people of the district, the preaching expected at the Quarterly Conferences is enough. Let us get other help for our protracted meetings and not impose on our presiding elder because he is willing.

Merrilltown Circuit.

J. W. Thompson: We are moving along smoothly. Our second Quarterly Conference is past. Our beloved presiding elder preached three sermons to the satisfaction of the Church. Finances were behind somewhat. The night of April 26 we received a heavy pounding by the good people of Merrilltown, which consisted of money, meats, corn, lard, sugar, coffee and other good things. We have just closed a meeting at Highland; about 18 or 20 conversions and 15 additions to the Church. We have received 25 into the Church since conference. We were assisted in the meeting at Highland by Bro. Robertson, of Georgetown; Sherman, of Round Rock, and three of the students of the Southwestern University. Bro. Robertson did the most of the preaching. The kingdom of the devil was weakened; the kingdom of Christ was built up. Bro. Sherman did us good work. Sister Robertson is untiring in the Master's work.

NORTH TEXAS CONFERENCE.

Emory Mission.

R. H. Kimbell, May 14: We are moving on nicely on Emory Mission. Bro. Harris and myself are putting our hearts and hands together for a revival of religion. Our Sunday schools seem to be doing well. On some portions of our work cottage prayer-meetings are being held. Our churches at Golden and Emory which were demolished we are hoping to see erected again before the year is out.

Bonham.

L. L. Naugle, May 19: We closed a very fine meeting in our new church in South Bonham last Monday night. Results, 12 conversions, 16 additions. Bros. Poole, of Dodds, and Walker, of Fannin Circuit, did some stirring preaching; also Bro. Leatherwood preached two fine sermons and Bro. Wages one. We have organized a Sunday-school with eighty-five members. Bro. Yeager is the wide awake superintendent. Rev. R. H. H. Burnett is now shelling the woods in North Bonham. About 175 have been reclaimed and converted.

Dodd.

Chas. H. Poole, May 22: At McCraw's Chapel Sunday morning we had a fine service. Two penitents; one converted and added to the Church; eight added by certificate. The verdict of many was: "It is good to be here." The afternoon and night services at Rock Point were services of unusual demonstration of power. At the close of each many came forward for prayer. Some backsliders renewed their vows. Last and least, the people pounded me with seventeen fine chickens, from frying size to fat hens. I am doubly blessed.

Dalby Springs.

J. T. Kirkpatrick, May 17: On May 2, prohibition carried in Precinct 1, Bowie County, with a majority of 45. Dalby Station polled 100 votes solid for prohibition. Who can beat that? We are making some advances

along the line of Church work. My people are going wild over politics, and under the excitement we are having a hard pull. But then to say we can do no good is to doubt the power of our religion. We have a number of good Christians here, and they are at work for the Master's cause. We expect some measure of success.

Mt. Vernon.

J. N. Hunter, May 21: The second Quarterly Conference for this charge was held Saturday and Sunday by the pastor, our presiding elder, Bro. Clifton, being away at General Conference. Bro. E. B. Thompson, of Mt. Pleasant Station, was with us, preaching with great acceptability and power. Bro. T. is not a candidate for the office, but would make a good presiding elder all the same. We had a feast of good things, spiritually and otherwise. Four children baptized, making 14 up to date. Ten added during the quarter by certificate. Finances short, yet we are hopeful for the future.

Bonham.

W. M. Leatherwood, May 21: Our meeting in First Church began on Sunday, the 6th, and has run two weeks with considerably over 100 conversions at the altar—deep, genuine work of grace. Campbellism has been warring with the altar—"strawpen" religion, "weeping" penitency, etc.—for twenty-five years here, but the altar is on top in Bonham. Rev. R. H. H. Burnett, of Oak Cliff, has helped us one week, doing strong, telling work, but goes home to-day. The meeting goes on. The service last night was never equaled in Bonham. Received 75 members yesterday, and have about 25 names to receive. More anon.

Omaha.

W. J. Owens, May 15: Our second Quarterly Conference passed off nicely at Omaha last Saturday and Sunday. Congregations were large and attentive. Bro. O. P. Thomas, our presiding elder, in his usual style preached to the entire satisfaction of all. His preaching is practical, logical and Scriptural. He talks straight to the people, who seem deeply impressed by what he says. Bro. Thomas fills not only the office of presiding elder, but that of pastor also, and is much beloved by everybody. Our finances are in good shape and the outlook promising. We have received 43 members since conference, but as yet we have held no protracted meeting on our work. We shall make an effort right away towards building a church house in Omaha. Bro. D. L. Tittle was licensed to preach at our Quarterly Conference.

NORTHWEST TEXAS CONFERENCE.

Goldthwaite Station.

W. C. Hilburn, May 14: Our second Quarterly Conference was held May 6 and 7 by our presiding elder, W. M. Shelton. It was a success. Bro. Shelton having just passed through the revival meeting at Comanche and Ballinger came with the revival fire burning in his soul, and gave us some soul-stirring sermons. There was one conversion, one reclamation, three children baptized and three accessions to the Church. Goldthwaite Station is on rising ground.

Leander.

C. G. Shutt, May 15: The protracted meeting at Leander closed on the 2d instant with several professions and six additions to the Church. Bro. Deets, of Seguin, who did the preaching, is a strong, practical preacher, and the truths that he uttered will be long remembered by those who heard him. We have sent in eighteen new names for the TEXAS CHRISTIAN ADVOCATE since conference, and have twice as many more members who ought to become subscribers to that excellent paper at once.

Hico.

W. B. McKeown, May 22: Our meeting closed last night after running six weeks. Bond and Tooley did all the preaching and "practiced by the case;" 62 conversions and 51 accessions in all. But the best of all is, the spirit of debate that has infested the place for the last seven years was almost driven from the town. This morning a man proposed to be captain of a band to tar and feather the first man that raised a debate in Hico. So mote it be. The Lord bless Bond and Tooley for their work at Hamilton and Hico.

Dublin.

E. Hightower, May 15: Three weeks ago we closed a protracted meeting which resulted in 12 professions, 11 additions to the Church, and a revival which embraced nearly all the sisters in the Church and a few of the brethren. Attendance in the Sunday-school has almost doubled within the last month. The contract has been let for a neat personage of five rooms, and work will be begun at once. Prohibition prohibits in Dublin. Practically all our people are sober and industrious. New business enterprises are taking shape; beautiful residences are being built; a $5000 Baptist church is in course of construction, and we are entering an eve of material and spiritual prosperity. Praise to the grace of God and prohibition.

Deport.

J. T. Bludworth, May 21: Yesterday was a red-letter day for Deport Sunday-school. We ordered 100 programs from our House. Superintendent Burness was at his best, and the success of the occasion was due to his faithful labors. The choir, with Miss Ida Thompson at the organ, rendered excellent music; $3 56 was collected and one baby baptized. A sermon to the children in the evening and a good service at night. We are expecting great things this year.

Coryell City Circuit.

R. S. Heizer, May 14: The second Quarterly Conference for this charge was an enjoyable occasion to all present. Our beloved, E. F. Boone, was with us and preached four splendid sermons. The reports from the pastor showed the circuit to be in moderately good condition. The plan for camp and protracted meetings for this circuit was made as follows: camp-meeting, Lane's Chapel, second and third Sundays in July; protracted meeting, Mosheim, beginning Wednesday before the fourth Sunday in July; protracted meeting, Coryell, Wednesday before the fifth Sunday in July; camp-meeting, New Hope, first and second Sundays in August; protracted meeting, Osage, third Sunday in August. Brethren, bear this in mind and come and help us.

Iredell.

W. V. Jones, May 21: The second Quarterly Conference for Iredell and Martin's Gap Circuit is a thing of the past, but will not soon be forgotten. The services began at Iredell Saturday and closed Sunday night. Every service was well attended and proved a great blessing to most of those present. The presiding elder was on time and showed himself master of the occasion. The business part of the meeting was well attended, and the brethren showed themselves interested in the work of the Church. Our presiding elder, E. F. Boone, by request, preached for us three sermons on some of the distinctive doctrines of our Church, namely, on the Church, mode of baptism and apostasy. The general expression in regard to these sermons is, that it was the ablest presentation of the doctrines taught by our Church that was ever heard in this place. We need more preaching that will teach the people what we believe, and why we believe it. Bro. Boone is strong and plain, but does not abuse nor unchurch anybody, and that is the kind of doctrinal preaching that will do good. We are sorry that our Quarterly Conferences do not come oftener at this place, so we could see more of the presiding elder. A petition is now being circulated to invite Bro. Abe Mulkey to hold a meeting at this place. He is now at Meridian, and if we succeed in our effort to get him here, you will doubtless hear a good report from him.

Barry Circuit.

G. S. Wyatt, May 21: The second Quarterly Conference for Barry Circuit, held at Cook's School-house, was quite a success in every way. The services were deeply spiritual, new resolves were made and a fresh start for God and the right was taken. The report on the general state of the Church disclosed the fact that the charge was in a better condition every way than ever before. The pastor, C. W. Young, has been on the work for three years and has built it up from a mission to its present high grade. He has a stronghold upon the people and has a flattering prospect for a good year. He has built a good parsonage and expects to build a church soon at King Willow. There are some most excellent stewards on this charge, among whom deserving special mention is H. S. Cook, a wide-awake, progressive man, who does not propose for anything to lag that is committed to him. There are some faithful local preachers who never tire in the work of the Master, among whom is Bro. G. M. Moon, a farmer, who preaches eight times a month. I challenge any presiding elder to show his equal in the way of work. All the local preachers on this work are in perfect sympathy and harmony with the preacher in charge. There were ten officials present, nine of whom are married; eight hold family prayer and five fasted on Friday before. We are moving up on fasting. The financial report was good: Barry, $27 50; King Willow, $36 75; Campbell's Chapel, $8; Black Hills, $20; Cook's School-house, $37 50. Total, $129 75. May God abundantly bless the Barry Circuit.

NOTICE.

Rev. John B. Culpepper will begin a meeting here about the 25th inst. We pray for Divine power on him and in the meeting. We expect a great time. I give a cordial invitation to the ministerial brethren who can run in and enjoy and help. Tyler, with her usual kindness, will be glad to entertain you. Report to me on arrival. I ask the Church to pray for us. W. M. HAYES.

TYLER, TEXAS.

SUNDAY SCHOOL.

(Prepared by Rev. I. W. Clark, A. M. Paris, Texas.)

SECOND QUARTER, LESSON 10.—JUNE 3.

THE PASSOVER INSTITUTED.—Ex. 12:1-14.

GOLDEN TEXT.—*Christ our Passover is sacrificed for us.*—I Cor. 5:7.

This makes a new era in Jewish history. They were henceforth to be a peculiar people, and every incident is to be full of spiritual lessons for the ages and peoples which should follow.

God's providences have been marked in the lives of Abraham, Isaac and Jacob. His care has been over Joseph and Israel. They have been fruitful in spite of their affliction, and even the affliction has been productive of spiritual thrift. Joseph's life and death have been treasured, and he has been unto Israel *in the place of God.* The time has come in God's wisdom to lead them out of bondage. Pharaoh has hardened his heart and steeled his conscience. He has finally decided to oppose God in his designs and lead his people out of Egypt. The new order of things will reveal God, instead of Pharaoh, leading his people, and the rod of Moses and Aaron, instead of the mouth of man, speaking the words of command.

The hand of God is to be revealed in appalling power to Pharaoh and his hosts, and these people are to be led with a mighty deliverance from their bondage.

There is to be born of these slaves in one night the mightiest nation of the earth. Their tread is to be marked by the power of God, and their leader is to be the wisest lawgiver the world will ever know. Nature is to recognize the demands of these people. The clouds must rain manna to feed them; the dry rock must pour forth refreshing waters, while the mystic rod shall vanquish all opposing enemies. They need no boats or bridges, for their leader commands the elements, and the sea divides for Israel and swallows up Egypt. The march of Israel is the tread of God, and the rocks of Sinai become vocal with more than human wisdom.

1. Such wonderful history should change the calendar of the world. When God created the heavens and the earth there was no distinctions of periods until he commanded the light. Out of darkness he spoke; the day and time began its wonderful revolutions. Material things existed, but there was no light. Confusion and disorder reigned in chaotic night, and stayed the progress of secret forces, for light is the source of all life. This was the beginning of time, when the face of the king of day smiled upon the earth and chased darkness and death from its surface. All this was animal life, and the light was only material. Adam, like the new-born babe smiling in its mother's face, and dying ere the smiles had faded, and left the curse of God and the night of death.

2. A new creation of a spiritual people with new light and life must date the beginning of a new order of things. *This month shall be unto you the beginning of months. The first month of the year.*

Christ, the great Paschal Lamb, by his birth, changed the calendar, and set the stamp of the King as did this typical passover fix the beginning of years.

This month corresponds to our April when the buds and flowers begin to open, or to the vernal equinox, when nature puts on her beautiful garments of green, typifying the resurrection which shall be the beginning of perennial life where God shall be the sun to give us light.

3. The Israelites had, doubtless, been organizing under the direction of Moses and Aaron, and they spoke to Israel through the elders. *In the tenth day of this month* Christ came into Jerusalem as the Lamb set apart to be slain.

4. Provision is made for all incidental and accidental troubles. Two small families can join and have our lamb, and, if they have no lamb, then let them take a kid.

5. It must be a male of the first year and without blemish, for it is a type of the sinless and spotless Son of God. It must not be an old sheep, but must be young and vigorous, with no signs of decay or disease.

6. *Fourteenth day*, and at the exact hour that the paschal lamb was slain, our Lord died upon the cross, as the Lamb of God, our passover.

7. The blood is the life, and typifies the blood of Christ, which by faith is sprinkled on the door of our hearts, indicating our obedience and trust in the Savior of the world, and is a pledge of our safety and security so long as this mark of our fidelity is seen.

We note also the household; there is no break in the family; they eat as a family, and each house must bear the blood on the entrance. The sanctity of the family circle, knit together by natural affection, is the highest place this side of heaven. Here we start on our pilgrimage toward a better world, the heavenly Canaan, and here the lessons of sprinkled blood must be learned. The door must bear the commandments of God sealed in blood, the first to meet the eyes of the children, and the last they see when leaving home.

The pictures on our walls, the newspapers on our tables, the books in libraries, must bear the marks of the sprinkling hyssop, and our words and worship must impress the young mind and heart with our sincerity in our religious pretensions.

The door sills were not to be sprinkled with blood. This blood was too sacred to be trodden under foot. They placed it up above the footway. So we must keep our religious pretensions above reproach.

The little things of every-day life are worth looking after. If we make long prayers on Sundays in the church and get angry and speak rashly on Monday, our children will not believe in our religion. If we owe honest debts and disregard the rights of our neighbor in the payment of those debts, the world will lose confidence in us. Let us keep religion clean and from under the foot of any man.

8. All these expressions are doubtless figurative. *Roast with fire*, representing the agony of Christ as he endured the passion in the garden of Gethsemane and tasted death for every man.

9. It must be taken as a whole, *his head with his legs, and with the purtenance thereof.* We must take the whole Christ. We can not have his triumphs and joys without his sufferings and sorrows. Some people would have Christ on the mount of transfiguration or on the morning of the resurrection, but, like Peter, they would deny and reject him before Pilate in the garden or on the cross.

10. The slain lamb can impart no strength and vitality to people unless they eat it. Christ's death gives us no grace unless it be appropriated by partaking of his divine nature by faith. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."—John 6:53.

11. They were to eat the passover in a traveling condition. They must be ready to march or they were not prepared to eat. Show thy faith by thy works. Eating the passover is saying, "I am ready to go." This is not enough—I must be going, having the staff in hand, shoes on feet and the loins girded.

12. Moses and Aaron have been figuring heretofore, but this is the Lord's passover. He will come forth to night and lift his arm against Egypt and show Pharaoh his power. The first born of the king and people, as well as the beasts, are slain; then the idols of Egypt are to be broken and their temples ruined.

13. The only way for Israel to escape is to hide behind the blood, which is a pledge between them and God.

If any man is so foolish as to leave his door without blood let him die. God may know he is an Israelite, but his disobedience and want of faith will deserve death.

14. This day is *to be a memorial* forever. They must celebrate this day as the day of deliverance, and it points with so many fingers to Christ that it makes the memorial vocal with prophecy. The Lamb of God, our passover, without spot, to be set apart four days before, showing the apiness of Christ's triumphal march into Jerusalem *on time*. It was slain and roasted with fire, the fire being a figure of sorrow and suffering; the time corresponding to the hour and day of Christ's death. His bones were not broken, denoting the unbroken bones of Christ at his crucifixion, etc.

The last passover was eaten by Christ and his disciples on that dark night, just before his betrayal, and after they had finished the passover, and Judas had gone out. He instituted the Lord's Supper in the place of the passover. It is also to be eaten with shoes on, loins girded and staff in hand; shod with the preparation of the gospel, the loins girded with truth and the staff of faith in hand, ready for the march.

CURATORS.

The Board of Curators of Southwestern University is called to meet Friday morning, June 1.

JAS. CAMPBELL,
Chairman Board.

SCOTTSVILLE.

The Scottsville Annual Holiness Camp-meeting will begin (the Lord favoring) on the evening of August 7 and continue ten days.

Our preaching is true to our standards, and strictly on the Wesleyan line of entire sanctification in this life as subsequent to regeneration and receivable by faith alone.

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We are expecting the best meeting we have ever had, and ask the prayers of every Christian.

A heartfelt invitation is extended to preachers and people of all denominations. Let everybody come.

For any further information apply to the pastor, F. J. Browning, of Marshall, Texas, or to A. B. Waskom, Jonesville, Texas. A. B. WASKOM, Secretary.

THE JOURNAL OF THE NORTHWEST TEXAS CONFERENCE.

The undersigned has a few extra copies of the Journal which he will send to any pastor or presiding elder who will apply for them, inclosing 3 cents for postage. He would send them entirely free but that the appropriation for their publication and distribution is more than exhausted.

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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. It was projected by a State on the extreme western confines of the continent, almost immediately upon the close of the greatest and most successful World's Fair that was ever participated in by the nations of the earth. But the enterprise was in the hands of people bold in enterprise, determined in execution, able in management, original in planning, resourceful in expedients. It is unfortunate that, owing to distance from the center of population, so few persons could afford to visit this really great Fair. This regret is largely compensated, however, by the Publishers of the "MAGIC CITY" Portfolio of Exposition Photographs, who, with most commendable enterprise, have added to their World's Fair series of Photographs, two special numbers, which contain twenty-four pages and fifty views of the principal attractions of the Mid-Winter Fair. They may be obtained through the TEXAS ADVOCATE, Dallas, Texas, upon the same terms which have governed the distribution of previous numbers of "MAGIC CITY." No. 17 contains eight photographs of World's Fair views, and eight Mid-Winter Fair pictures. No. 18 concludes the series and is devoted entirely to the California Exposition.

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.** Do not fail to avail of this opportunity to add a valuable work to your library. It will be of great interest in the years to come.

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. Those who have received only a part of the series can now complete the numbers by sending 10 cents for each Portfolio, and stating the number desired.

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ART DEPARTMENT,

TEXAS CHRISTIAN ADVOCATE,

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Church Notices.

DISTRICT CONFERENCES.

Waxahachie District, at Midlothian	June 6
Greenville District, at Wylie	June 7
Cuero District, at Victoria	June 7
Llano District, at San Saba	June 7
San Antonio District, at Devine	June 13
Chappell Hill District, at Lyons	June 14
Waco District, at South Temple	June 14
Brownwood District, at Brownwood	June 14
Georgetown District, at Hutto	June 19
Cisco District, at Deleon	June 20
Gainesville District, at Gainesville	June 21
Gatesville District, at Hamilton	June 21
Montague District, at Iowa Park	June 21
Calvert District, at Franklin	June 27
Kerrville District, at Kerrville	June 27
Abilene District, at Haskell	June 27
Weatherford Dist., at Mineral Wells	June 27
Vernon District, at Will Point	June 28
Huntsville District, at Hempstead	June 28
Paris District, at Detroit	July 4
Tyler District, at Lindale	July 5
Houston District, at Wharton	July 11
Sherman District, at Whitesboro	July 12
Vernon District, at Clarendon	July 25
Palestine District, at Alto	July 26

DISTRICT CONFERENCE NOTICES.

Chappell Hill District.

The Chappell Hill District Conferences will convene at Lyons, Texas, Thursday, June 14, at 9 o'clock a. m. The opening sermon will be preached Wednesday night by Rev. Jas. Peeler.

E. H. HARMAN, P. E.

Abilene District.

DEAR BRETHREN: I hereby ask all the brethren who contemplate bringing their wives or daughters with them to Haskell, Texas, to attend the District Conference which meets proper June 25 to please notify me in time to provide homes for them; also, if visiting brethren will drop me a card, it will insure good arrangements for their entertainment.

We have a daily stage, both from Abilene and Seymour, to Haskell; there is none from Albany. Haskell will give you a royal entertainment.

N. B. BENNETT, P. C.

HASKELL, TEXAS.

Greenville District.

The opening sermon for Greenville District, North Texas Conference, will be preached at Wylie Wednesday night before second Sunday in June by Rev. J. M. Peterson, of Celeste. The names of some delegates and visitors have not yet been sent in. Brother pastors, please attend to this at once.

J. A. STAFFORD.

GREENVILLE, TEXAS.

Sulphur Springs.

To the Preachers of Sulphur Springs District:

Please send me the names of your delegates to the District Conference at once. Also the names of local, superannuated and supernumerary preachers in your charge. Let me know also whether your wife or any other visitor is coming with you, and whether you are coming by private or public conveyance. The west-bound train arrives here at 11:45 a. m., and the east-bound at 4:25 p. m. If you want to be here at the opening of conference at 9 o'clock on Thursday, June 21, you will have to come on Wednesday the 20th.

R. C. HICKS.

WINNSBORO, TEXAS.

EAST TEXAS.

MARSHALL DISTRICT—SECOND ROUND.

DeBerry, at Breckenridge Springs	May 26, 27
Henderson, at Marvin Chapel	June 2, 3
Henderson sta	June 9, 10

JOHN ADAMS, P. E.

PALESTINE DISTRICT—SECOND ROUND.

Elkhart cir, at Elkhart	May 26, 27
Brushy Creek at Concord	June 9, 10
County Line, at Beck Chapel	June 12, 13
Rusk sta	June 16, 17
Jacksonville sta	June 23, 24
New Birmingham mis, at Bridges' Chapel	June 30, July 1
Alto cir, at Wells	July 7, 8
Palestine sta	July 14, 15
Saron mis	July 21, 22
Trinity, at Groveton	July 23, 24

L. M. FOWLER, P. E.

TYLER DISTRICT—SECOND ROUND.

White House cir, at Bullard	May 26, 27
Tyler sta, at Tyler	June 3, 4

T. P. SMITH, P. E.

BEAUMONT DISTRICT—SECOND ROUND.

Jasper cir, at Texas Tram	May 26, 27
Newton, at Willis Chapel	May 29
Burkeville	May 31
Jasper sta	June 2, 3
Orange sta and mis	June 9, 10

WM. A. SAMPEY, P. E.

SAN AUGUSTINE DIST.—SECOND ROUND.

San Augustine mis, at Pine Hill	May 26, 27
San Augustine and Sexton, at S	June 2, 3
Hemphill, at Milam	June 9, 10
Melrose, at Elm Grove	June —
Lynn Flat, at Pine Grove	June —

CHAS. F. SMITH, P. E.

WEST TEXAS.

LLANO DISTRICT—SECOND ROUND.

Llano sta	May 26
Llano cir	June 2
San Saba sta	June 11
Richland Springs cir	June 16
Brady cir	June 23
Round Mountain cir	June 30
Pontotoc cir	July 7
Fredonia cir	July 14
Paint Rock cir	July 21
Sterling City cir	July 28
San Angelo sta	Aug 4
Cherokee cir	Aug 16

SAN MARCOS DISTRICT—THIRD ROUND.

Lockhart	2d Sun in June
Seguin, at Mill Creek	3d Sun in June
Luling and Prairie Lea	4th Sun in June
Gonzales	1st Sun in July
San Marcos	2d Sun in July
San Marcos cir	3d Sun in July
Lockhart cir	4th Sun in July
Harwood cir	5th Sun in July
Helotes cir	1st Sun in Aug
Dripping Springs	2d Sun in Aug

E. HARRIS, P. E.

CUERO DISTRICT.—THIRD ROUND.

Victoria sta	2d Sab in June
Cuero sta	3d Sab in June
Waelder cir, at Denton's Ck	4th Sab in June
Williamsburg cir, at Mossy G	1st Sab in July
Nursery cir, at Perryville	2d Sab in July
Hallettsville cir, at County L	3d Sab in July
Clear Creek cir, at Concrete	4th Sab in July
Yoakum, at Shiner	5th Sab in July
Leesville cir, at Leesville	1st Sab in Aug
Wesatche cir	2d Sab in Aug
Port Lavaca cir	3d Sab in Aug

JOHN S. GILLETT, P. E.

BEEVILLE DISTRICT—THIRD ROUND.

Beeville sta	3d Sun in May
Goliad sta	4th Sun in May
Laredo sta	1 Sun in June
San Diego cir, at Alice	2d Sun in June
Corpus Christi sta	3d Sun in June
Rockport and Aransas, at A	1st Sun in July
Lagarto cir, at Mathis	2d Sun in July
Oakville cir, at Mineral City	3d Sun in July
Pierceville sta	4th Sun in July
Lavernia cir, at Wesley	5th Sun in July
Stockdale cir, at Nockenut Ch	1st Sun in Aug
Helena cir, at Escondido	2d Sun in Aug
Saidmore cir, at St Mary's	3d Sun in Aug

W. H. H. BIGGS, P. E.

KERRVILLE DISTRICT—THIRD ROUND.

Junction City cir	1st Sun in June
Sonora and Ozona, at Ozona	2d Sun in June
Sherwood cir	3d Sun in June
Mason cir, at Loyal Valley	4th Sun in June
Kerrville sta	1st Sun in July
Ingram cir, at Sunset	2d Sun in July
Willow City cir, at Young's Chi	3d Sun in July
Blanco cir, at Flat Creek	4th Sun in July
Boerne cir, at Salado	5th Sun in July
Center Point sta	1st Sun in Aug
Bandera cir, at Bandera	2d Sun in Aug

M. A. BLACK, P. E.

TEXAS.

HUNTSVILLE DIST.—THIRD ROUND.

Courtney and Plantersville, at P	June 16, 17
Navasota sta	June 25
District Conf, at Hempstead	June 28, July 1
Huntsville sta	July 7, 8
Dodge cir, at Dodge	July 14, 15
Normangee cir, at Roan's Prairie	July 21, 22
Bryan sta	July 25
Madisonville cir, at Elwood	July 28, 29
Zion cir, at Bedias	Aug 4, 5
Millican cir, at Wesson Chapel	Aug 8
Montgomery cir, at	Aug 11, 12
Hempstead, at Howth	Aug 18, 19
Mockley cir, at New Hope	Aug 25, 26
Willis sta	Sept 1, 2
Conroe mis, at Arnold's Mill	Sept 8, 9
Shepherd mis	Sept 15
Cold Springs cir	Sept 16
Prairie Plains cir	Sept 8, 9

Pastors will please see that Quarterly Conference Journals are at the District Conference for examination. Send the names of local preachers and delegates-elect to Rev. G. C. Stovall at once.

W. WOOTTON, P. E.

HOUSTON DISTRICT—THIRD ROUND.

City Mission	June 2, 3
Magnolia Street	June 2, 3
St. John's	June 9, 10
St. James	June 9, 10
Bolivar	June 16, 17
West End	June 18
Tabernacle	June 23, 24
Washington Street	June 23, 24
Patterson, at Fulshear	June 30, July 1
Wharton	July 14, 15
Matagorda	July 21, 22
Sheam	July 28, 29
Richmond	Aug 1, 5 p m
Eagle Lake	Aug 4, 5
Cedar Bayou	Aug 11, 12
Dickinson	Aug 13, 14
Columbia	Aug 18, 19
Velasco	Aug 25, 26
Alvin	Sept 1, 2

The District Conference will meet at Wharton, July 11, at 8 p m. Opening sermon by Rev. E. L. Ernstes.

E. W. SOLOMON, P. E.

CHAPPELL HILL DIST.—SECOND ROUND.

Sealy cir, at Wallis	May 26, 27
Brenham sta	June 2, 3

E. H. HARMAN, P. E.

HUNTSVILLE DISTRICT—SECOND ROUND.

Cold Springs, at Evergreen	May 26, 27
Shepherd, at Cleveland	June 2, 3
Willis sta	June 6
Prairie Plains, at Pat's Chapel	June 9, 10

W. WOOTTON, P. E.

CALVERT DISTRICT.—SECOND ROUND.

Centerville cir, at Centerville	May 26, 27
Jewett and Buffalo at Oakwoods	June 2, 3
Personville mis, at Jordan Chapel	June 2, 3
Fairfield cir, at Fairfield	June 9, 10
Durango cir	June 16, 17
Rosebud cir	June 23, 24

FRED L. ALLEN, P. E.

AUSTIN DISTRICT—SECOND ROUND.

Weimar sta	June 30, July 1
Flatonia sta	July 7, 8

JOS. B. SEARS, P. E.

NORTHWEST TEXAS.

GEORGETOWN DIST.—THIRD ROUND.

Georgetown sta	May 26, 27
Round Rock, at Robinson's Chap	June 11
Taylor sta	June 23, 24
Holland, at Fecan	June 30 July 1
Burnet and Bertram, at Bertram	July 7, 8
Marble Falls and Falhland, at F	July 14, 15
Bastrop, at Macedonia	July 21, 22
Liberty Hill and Leand, at Rock H	July 28, 29
Josiah at Lane's Port	Aug 4, 5
Florence	Aug 18, 19
South Belton, at Belle Plaine	Aug 25, 26
North Belton, at Harmony	Sept 1, 2
Belton	Sept 8, 9
Corn Hill and Salado	Sept 15, 16

SAM P. WRIGHT, P. E.

WAXAHACHIE DIST.—THIRD ROUND.

Oak Cliff sta, at Oak Cliff	May 26, 27
Waxahachie sta, at Waxahachie	May 31
Ennis sta, at Ennis	June 2, 3
Simms and Glenwood, at Foreston	June 16, 17
Italy and Frost, at Frost	June 23, 24
Avalon cir, at Maloney's	June 30, July 1
Grandview cir, at County Line	July 7, 8
Waxahachie cir, at Mt. Peak	July 14, 15
Bristol cir, at Palmer	July 21, 22
Hutchins mis, at Carroll	July 28, 29
Lancaster and Ferris, at Bluff Sp'g's	Aug 4, 5
Milford cir, at Derr's Chapel	Aug 11, 12
Red Oak cir	Aug 18, 19
Wheatland and West Dallas	Aug 25, 26
Reagor cir	Sept 1, 2
Alvarado sta	Sept 8, 9

JOHN S. DAVIS, P. E.

GAINESVILLE DIST.—THIRD ROUND.

Mountain Springs cir	2d Sun in June
Aubrey cir	3d Sun in June
Denton Street, Gainesville	4th Sun in June
Broadway, Gainesville	1st Sun in July
Decatur sta	2d Sun in July
Rosston cir	3d Sun in July
Decatur cir	4th Sun in July
Denton sta	5th Sun in July
Denton cir	1st Sun in Aug
Valley View	2d Sun in Aug
Dye Mound	3d Sun in Aug
Marysville	4th Sun in Aug
Dexter	1st Sun in Sept
Rhome	2d Sun in Sept
Greenwood	3d Sun in Sept
Sanger	4th Sun in Sept

R. M. POWERS, P. E.

ABILENE DISTRICT.—THIRD ROUND.

Baird cir, at Cedar Grove	May 26, 27
Albany sta, at Albany	June 2, 3
Throckmorton cir, at Hog Creek	June 9, 10
Midland sta	June 16, 17
Big springs sta	June 23, 24
Haskell sta	June 30
Colorado sta	July 7, 8
Iatan mis, at Iatan	July 14, 15
Snyder mis, at Browning	July 21, 22
Sweetwater cir, at Roscoe	July 24
Rayner mis, at Aspermont	July 28, 29
Anson cir, at Bethel	Aug 4, 5
Roby mis	Aug 11, 12
Neinda cir	Aug 14
Merkel cir	Aug 18, 19
Buffalo Gap cir	Aug 21
Abilene sta	Aug 25, 26

E. L. ARMSTRONG, P. E.

CISCO DISTRICT—THIRD ROUND.

Eliasville cir, at Eliasville	1st Sun in June
Gordon and Strawn cir, at G	2d Sun in June
Rising Star & Pisgah cir, at P	3d Sun in June
DeLeon cir, at DeLeon	4th Sun in June
Sipe Springs cir, at Oakland	1st Sun in July
Armstrong mis, at Gra'ms Chp	2d Sun in July
Carbon cir, at Jewel	3d Sun in July
Breckinridge cir, at Rollen	4th Sun in July
Proctor mis, at Gra'ms Chp	5th Sun in July
Carlton cir, at Center	1st Sun in Aug
Duffau cir, at Oak Grove	2d Sun in Aug
Alarm Creek cir, at Bowmans	Aug 15
Green's Creek cir, at Cow Ck	3d Sun in Aug
Dublin sta, at Dublin	Aug 24
Stephenville cir, at Ore Dale	4th Sun in Aug

E. A. BAILEY, P. E.

VERNON DISTRICT.—THIRD ROUND.

Chillicothe cir, at Wheatland	June 2, 3
Quanah and Childress, at Quanah	June 8
Kirkland, at Prairie Hill	June 9, 10
Vernon sta	June 16, 17
Claude, at Washburn	June 22
Amarillo sta	June 23, 24
Floyd and Briscoe, at Salem	June 27
Hale Center, at Hale Center	June 30, July 1
Plainview, at Plainview	July 7, 8
Mobeetie, at Canadian	July 14, 15
Memphis, at Memphis	July 21, 22
Clarendon sta	July 28, 29
Altus, at Dunbar	Aug 4, 5
Eldorado, at Liberty	Aug 7
Mangum, at Jester	Aug 9
Dukes, at Mangum	Aug 11, 12
Harrold, at Harrold	Aug 18, 19
Seymour mis, at Round Timbers	Aug 25, 26
Seymour sta	Aug 26, 27
Benjamin, at Goree	Aug 28
Crowell, at Highland	Sept 1, 2

M. K. LITTLE, P. E.

WEATHERFORD DIST.—THIRD ROUND.

Mineral Wells sta	June 2, 3
Weatherford, First Church	June 4
Jacksboro sta	June 9, 10
Christian cir	1 p m Tuesday, June 12
Huckabay mis	June 16, 17
Springtown cir	June 23, 24
New Hope mis	July 6
Whitt cir	July 7, 8
Graham sta	July 14, 15
Gragnm mis	July 17
Farmer cir	July 21, 22
Bryson mis	July 28, 29
Santo mis	Aug 4, 5
Weatherford cir	Aug 11, 12
Gervin mis	Aug 18, 19
Weatherford, Elm Street	Aug 25, 26
Boonsville cir	Sept 1, 2
Aledo cir	1 p m Wednesday, Sept 5
Mineral Wells mis	Sept 8, 9

J. T. L. ANNIS, P. E.

WACO DISTRICT—THIRD ROUND.

East Waco and Tenth Street	May 26, 27
Waco, Fifth Street	May 27, 28
Waco, Morrow Street	June 2, 3
Peoria, at Wesley Chapel	June 9, 10
Temple	June 15
South Temple	June 16
Whitney, at Cedar Creek	June 23, 24
Moody and Eddy, at Moody	June 30, July 1
Crawford and Valley Mills, at M'Gregor, Jr	July 7, 8
Cossicville	July 7, 8
Valley Mills, at China Springs	July 10
Bruceville and Mooreville, at M	July 14, 15
Mart, at Kirk	July 21, 22
Rodgers, at Heidenheimer	July 28, 29
West, at Geneva	Aug 4, 5
Lorena, at Willow	Aug 18, 19
Troy, at Shiloh	Aug 25, 26

R. C. ARMSTRONG, P. E.

GATESVILLE DISTRICT.—THIRD ROUND.

Evant cir, at Little Cow House	June 9, 10
Bee House cir, at the Ranch	June 16, 17
Gatesville cir, at Spring Hill	June 30, July 1
Killeen etc., at Nolansville	July 5
Brookhaven cir, at Pleasant Hill	July 7, 8
Copperas Cove cir, at Mt. Pleasant	July 14, 15
Lampasas sta	July 16
Lampasas cir, at Pleasant Hill	July 18
Lometa cir, at Long Cove	July 21, 22
Gatesville sta	July 24, 25
Ogiesby cir, at Stockton	July 28, 29
Jonesboro cir, at Weaver's Chapel	Aug 4, 5
Hamilton and Rico cir	Aug 11, 12
Coryell City cir, at Coryell City	Aug 18, 19
Iredell and Mt. Gap cir	Aug 25, 26
Meridian sta	Sept 1, 2
Harmony cir	Sept 8, 9

E. F. BOONE, P. E.

CORSICANA DISTRICT.—SECOND ROUND.

Mt Calm cir, at New Hope	May 26, 27
Hubbard cir, at Bowman's Grove	May 27, 28
Rice and Chatfield cir, at Chatfield	May 30, 31
Dawson cir, at Jones' Ranch	June 2, 3
Irene cir, at Salem	June 9, 10
Mexia cir, at Cotton Gin	June 16, 17
Mexia sta	June 17, 18
Wortham cir	June 19
Thornton cir	June 21
Bethel mis, at Shady Dell	June 22
Groesbeck cir, at Wallace Chapel	June 24, 24

GEO. S. WYATT, P. E.

GATESVILLE DISTRICT—SECOND ROUND.

Meridian sta	May 26, 27
Harmony cir, at Mt. Zion	June 2, 3

E. F. BOONE, P. E.

BROWNWOOD DISTRICT.—SECOND ROUND.

Ballinger mis	May 26, 27
Robert Lee mis	June 2, 3

W. M. SHELTON, P. E.

NORTH TEXAS.

TERRELL DISTRICT—THIRD ROUND.

Kaufman sta	2d Sun in June
Terrell sta	4th Sun in June
Wills Point sta	1st Sun in July
Forney cir, at Bethel	2d Sun in July
Kemp cir, at Prairieville	3d Sun in July
Rockwall and Royce, at Rock	4th Sun in July
Crandall at Seagoville	5th Sun in July
Poetry, at College Mound	1st Sun in Aug
Chisholm, at Mount Z oh	2d Sun in Aug
Wills Point cir	4th Sun in Aug
Mesquite cir	1st Sun in Sept
Garland cir	2d Sun in Sept

The District Conferences will convene at Wills Point, June 28, at 9 o'clock a. m. The opening sermon will be preached by Rev. A. Thomas, June 27, at 8 o'clock p m.

C. B. FLADGER, P. E.

DALLAS DISTRICT.—SECOND ROUND.

Smithfield, at Oak Grove	May 26, 27
Argyle, at Olin Chapel	June 9, 10
Renner, at Frankford	June 16, 17
Bethel, at Elm Ridge	June 23, 24
North Fort Worth, at Fossil	June 30, July 1
Lewisville, at Cemetery Hill	July 7, 8
City mis	July 16, 17

E. W. ALDERSON, P. E.

BONHAM DISTRICT—SECOND ROUND.

Ladonia sta	May 26, 27
Lake Creek cir	June 2, 3
Ben Franklin	June 9, 10
Lanius cir	June 16, 17
Fannin cir	June 23, 24
South Bonham	June 30, July 1

J. R. WAGES, P. E.

JEFFERSON DISTRICT—SECOND ROUND.

Three Springs, at Rock Hill	1st Sab in June
Daiby	2d Sab in June

O. P. THOMAS, P. E.

SULPHUR SPRINGS DIS.—SECOND ROUND.

Winfield	May 26, 27
Sulphur Bluff cir	June 2, 3
Cooper cir	June 9, 10
Mt. Pleasanton sta	June 16, 17

W. L. CLIFTON, P. E.

PARIS DISTRICT—SECOND ROUND.

Rosalie cir	May 26, 27
Maxey mis	1st Sun in June
McKenzie cir	2d Sun in June

F. A. ROSSER, P. E.

TERRELL DISTRICT—SECOND ROUND.

Garland	1st Sun in June

C. B. FLADGER, P. E.

SHERMAN DISTRICT.—SECOND ROUND.

Howe cir, at Tom Bean	May 26, 27
Whitesboro cir, at West View	June 2, 3
Pilot Grove cir, at Trenton	June 9, 10
Gordonville cir	June 16, 17
Denison mis	June 23, 24

J. M. HINKLEY, P. E.

GREENVILLE DISTRICT—SECOND ROUND.

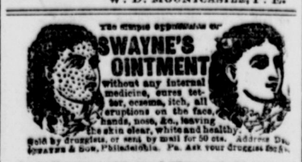
Wylie	2d Sun in June

J. A. STAFFORD, P. E.

MONTAGUE DISTRICT—SECOND ROUND.

Alvord cir, at Pleasant Hill	May 26
Sunset cir, at Sunset	May 27, 28
Crafton cir	June 2
Chico cir	June 3
Post Oak cir	June 9, 10
Benvanue cir	June 16, 17

W. D. MOUNTCASTLE, P. E.



As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publishers of the Texas Christian Advocate.

BRANDYWINE PRINCE 22255, 7 YEARS old, the Jersey Bull that has headed my herd four years, can be bought for $75, as I have replaced him with another. He is a highly-bred Bull, and superior individually. Have ten of his calves now giving milk—none under 8 gallons with first calf—and all very rich. Address Farmer Shaw, Dallas.

WOMAN'S DEPARTM'T.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

THE REAPING.

We shall reap as we sow; in vain
May we hope to gather in
A harvest of flowers,
If all the hours
Are spent in the fields of sin.
And remember we must reap
Both here—and for evermore.
And the sheaves will be,
For thee and for me,
But the fruit of the "gone-before."

—*J. Laurence.*

THE SUNDAY NEWSPAPER.

BY MRS. J. C. BATEHAM.

A momentous question is just now pushing to the front in our country, the is being forced and the lines are issue sharply drawn. A Bible Sabbath or an Infidel Sunday—which for our land? Compromises with principle belong to the past. If we are believers in the Christian Sabbath le us stand by it and not cry, "Take th half loaf." Ten millions of evangelical Church members, twenty-five millions of Church adherents, the army of Catholics, demand this, and as truly the thoughtful, earnest patriots beyond. Shall we then lose that which is priceless because of our apathy, and drift with the tide instead of stemming it? Shall we hide because our enemy goeth about like a roaring lion? Whence the influence that makes Christians cowardly, that seals their lips or turns them into apologists for wrong? Is it not from a consciousness of inconsistency between belief and personal practice? "Take the little foxes that spoil the vines" Much of this is traceable to the Sunday newspaper. "Can a man take fire in his bosom and his clothes not be burned?"

THE INDICTMENT.

We indict the Sunday newspaper as a foe to the Sabbath, the Church, the home and our country on the following counts:

1. It displaces the Bible and religious reading, diverts the mind from appropriate Sabbath themes and unfits it for serious thought and worship.

2. It fills the mind with business, politics, fashions, amusements and especially crimes, all which should be shut out one day in seven and is the stepping-stone to greater desecration, as what is read projects itself into the thoughts, planning and writing of the day.

3. By keeping the mind on the week's treadmill, it prevents the rest of change for brain and nerve; it puts religion and the world on the same level, nullifies the sacred influence of the Lord's Day, deadens piety and tends to paralyze Christian activity.

4. It raises an immeasurable bar-

r er against the entrance of religious thought and feeling into unconverted families, and in doing this in millions of homes; it demoralizes the Christian family, and the example of Christian men who patronize these sheets, sows broadcast the seeds of worldliness and infidelity, and leads the young people into loose views and practices.

5. The moral tone of the Sunday sheet is low despite its religious corner. It is at least a remarkable coincidence that about the same time that the daily press began to break down the Sabbath, it also began to disregard the proprieties and decencies of journalism. The desecration of the Sabbath and the defilement of their columns by prurient and filthy scandals, came in together. "Amid all his hearty eulogies of American people and institutions, Canon Farrar could not refrain from expressing his amazement at the coarseness and indelicacy of a large portion of our daily press. Nothing else can be expected from those who rob God of his own day, and rob many of their own employes of their own right to a day of rest."

6 It compels Sabbath labor, and thus violates God's law, which allows no work save that of necessity and mercy. Large dailies have given practical proof that the Monday issue need not break the Sabbath in its preparation. Twenty-five years ago Horace Greeley said "Six daily papers a week can be prepared in six days without infringing on the working man's lawful day of rest; but seven days a week requires seven days' work and break down the Sunday." The Cincinnati Gazette, before it commenced its Sunday issue, said, "To a hundred thousand printers, the Sundry issue of the newspaper makes all days alike, with no semblance of rest," while by omitting it, "no one but reporters need fail of a complete rest for twenty-four hours," and adds, "One need not be a Puritan to feel that Sunday should be restricted to elevating, humanizing and restful reading; to this class current news does not belong."

7. It was never started to fill a want, but to make money reckless of consequences; it is larger than usual, demands more time for its perusal, is made specially attractive, and so arranged that one must lose a part of the week's news if he misses the Sunday paper.

8. Except where legislation has been secured in their favor, the printing and sale of newspapers violate State laws forbidding "common labor and traffic on Sunday." Worse still, it is the entering wedge for all traffic. Why should the man who sells news or advertisements be allowed to ply his calling on Sunday more than one who sells fruit? Logic will sooner or later compel the same grant to all. Sunday papers are pushed into remote rural districts, often require extra Sunday trains and extra postal work and make a close triumvirate of the three great foes—the Sunday train, Sunday mail service and Sunday newspapers—making it doubly hard to dislodge either of the others.

9. Since Sunday newspapers themselves disregard the Lord's day, they naturally uphold other Sabbath-breakers, and hence countenance Sunday excursions and amusements, and whatever tends to give us an infidel Sunday, and this throws the weight of nearly every daily of the country on the side of lawlessness and immorality.

10. All who make or support these journals violate God's command to "Remember the Sabbath Day to keep it holy," and are responsible for its violation by millions more, and are exposing us to God's curse pronounced upon the nation that will not obey God nor regard his Sabbaths. To sum up, the Sunday newspaper is an enemy. It violates the law of the land and of God, condemns hundreds of thousands to steady, grinding toil, draws in its train nearly all forms of Sabbath desecration, and threatens us with the curse of God. It is a cunning device of Satan to deaden the consciences and paralyze the activities of Christians, to neutralize the blessed Sabbath influence and ruin souls.

WHAT CAN IT PLEAD IN EXTENUATION?

"Business men demand it." Christian brother, is this true of you? Let us remember it has itself created and carefully fostered this demand. Business men would have clearer brains and longer life if compelled to forego the mail and newspaper on the Sabbath. The law has no right to discriminate against other traffic and in favor of this, and except in one or two States it has not attempted it. Were the Sunday laws enforced the demand spoken of would soon cease. The difficulty lies in enforcing a law which is against the financial interest of nearly all the dailies of the country.

But we are told, "The Sunday newspaper has come to stay—no doubt about it, and we must make the best of it and make it as hightoned as possible." As well try to make the saloon respectable by license. But is the premise correct? Slavery came to stay and entrenched itself so long and so thoroughly that only a mighty convulsion uprooted it, but it left and stood not on the order of its going. The saloon came to stay. "The best you can do is to regulate it," said one and all, but gradually the tide turned, and now who that watches the trend of public affairs but can see that the saloon will go, and that the Nineteenth Century will probably be the last to tolerate the curse!

We must never forget "The power beyond ourselves that makes for righteousness." As surely as God rules and the prayers of his saints ascend, so surely will Satan's tactics be defeated in the end. But there must be manly fighting. God expects every man of his army to do his duty. Shall you and I be deserters?

HOW SHALL WE FIGHT THE EVIL?

Discard the Sunday papers entirely. Let Christian men withdraw their advertisements and their subscriptions and cease purchasing, and the Sunday issue will disappear.

The religious press should take up the warfare, and show the evil, the danger and the remedy, and keep up the firing till the readers are educated and armed with wholesome principles and courage.

The ministry need to be fearless and persistent. If we would have concerted action among the people, then must the pastors concertedly arouse the consciences of their hearers on the subject, and incite to self-denial for the right. Advertisements of Sabbath services and sermons when inserted in the Sunday paper are of course fruitful of evil.

Every ministerial or religious gathering should lift up its voice against the Sunday paper, as many have already done, for the Christian world must put the ban of its condemnation upon it.

Individual Christians must individually answer to their Maker for their own use of the day, the influence of their example and for the power they can wield for the putting down of this and other forms of Sabbath desecration. The Sunday paper furnishes a test by which we can all measure ourselves and see whether we are of the world and love the world or whether we love the things of the Kingdom.—*From Sabbath Observance Department W. C. T. U.*

TRIALS never weaken us. They only show us that we are weak.

There is no such thing as the right use of a wrong thing.

Some very good-looking people are deformed on the inside.

There is no more dangerous disease than wanting to get rich in a hurry.

If there were no politics, the devil's grip on some men would be more feeble.

As much hate can sometimes be put into a word as can be fired out of a musket.

It is a good thing for you to have riches, but a bad thing for riches to have you.

Living without a plan is as foolish as going to sea without a compass in the ship.

NOTICE.

The Woman's Missionary Society of the Texas Conference will meet at the Methodist Church in Weimar, on Friday, June 29.

Every auxiliary society is requested to send a delegate with full report, and full instructions as to the wishes and capacities of the society. But, above all, every one is requested to seek that enduement of the Holy Spirit which will make our work successful in the highest sense.

It is hoped the members of this society will observe the day of fasting and prayer appointed by Mrs. Hayes, President of the Woman's Board of Missions, praying for the cause, and for the Woman's Board that they may have wisdom and consecration for their work.

S PHILPOTT,
President T. C. W. M. S.

DEW, TEXAS.

Doctor—You cough more easily this morning? Patient—I ought to—I practiced all night.

The Spring Medicine.

"All run down" from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Do not put off taking it. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

"In the fear of the Lord is strong confidence and his children have a place of refuge."

Pond's Extract, for both men and animals. In all swellings of the joints, whether arising from disease or accident, it alleviates the agony.

The only people who have much difficulty about believing God's word are those who are not willing to live the way it directs.

$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 without photo and signature of Dr. Thurmond on the bottle. Sold by all druggists.

More good advice would be taken if it were given in a good way.

An Old and Well Tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

It never takes a liar long to blind himself with his tongue.

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 he represents it 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 divine commission is not to defend the gospel, but to preach it.

Young men and ladies: If you want to learn Telegraphy and secure situations, address Telegraph College, Dallas, Tex.

Newspaper misprints are often amusing. One of the funniest I have lately seen is the reference to "Mr. Hanson, lazy vicar and solo tenor, St. Paul's Cathedral." That printer had obviously never hear of a "lay" vicar.

MARRIAGES.

BAXTER—KIRKPATRICK.—At the residence of the bride's parents, near Santa Anna, Texas, April 29, 1894, Mr. W. R. Baxter and Miss Maud Kirkpatrick, Rev. C. E. Statham officiating.

SNEAD—BOWLEY.—At the residence of the bride's father, Bro. C. Y. Bowley, Brown County, Texas, May 8, 1894, Mr. J. W. Snead and Miss Ella Bowley, Rev. C. E. Statham officiating.

MATHEWS—CLARK.—At the residence of Mrs. Adelia Clark, near Birdston, Texas, May 17, 1894, Mr. J. N. Mathews and Miss Helen Clark, Rev. L. W. Cain officiating.

FULTON—VALLIE.—On May 16, 1894, at the residence of the bride, at Ferris, Mr. W. W. Fulton and Mrs. S. B. Vallie, Rev. G. P. R. Van Zandt officiating.

REIERSON—WOOD.—At the Christian Church, in the town of Athens, Texas, at 8:30 o'clock, May 16, 1894, Mr. J. R. Reierson and Miss Lena A. Wood, Rev. J. C. Calhoun officiating.

MOODY—TEDDLEY.—Five miles from Alba, Texas, at the residence of the bride, May 13, 1894, Mr. J. L. Moody and Miss Jessie Teddley, Rev. R. H. Kimball officiating.

TOMPKINS—STAFFORD.—At the residence of Mrs. H. F. Spraull, Eagle Pass, Texas, April 29, 1894, Mr. A. L. Tompkins and Miss Nina Stafford, Rev. R. S. Adair officiating.

HALE—MELROY.—In the parlor at Mrs. Williamson's Hotel, at 10 o'clock a. m., May 18, 1894, in Athens, Texas, by Rev. J. C. Calhoun, Mr. W. Hale and Miss Emma Melroy, of Tyler, Texas.

BLACK—KELLEY.—In New Boston, Texas, May 16, 1894, by Rev. G. C. Hardy, Mr. A. L. Black and Miss Ella Kelley.

ABNEY—MARSHALL.—At the Methodist Church in Whitesboro, Texas, May 9, 1894, by Rev. B. R. Bolton, Mr. Hamp P. Abney, of Rusk, Texas, and Miss Jeannette Marshall, of Whitesboro.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

HARRIS.—Chas. Harris was born in Randolph County, Missouri, October 7, 1826; came to Texas as a soldier in 1847; settled in Williamson County with his parents in 1848; was married to Miss S. J. Smelser August 22, 1849; moved to Llano County in 1854, from thence to San Saba County in 1857, where he lived until his death, February 17, 1894. He leaves a wife and five children, two children having preceded him to the better land. He professed religion at the old Cherokee camp grounds, in 1873, at a camp-meeting conducted by James King and old Father Monk, presiding elder, and joined the Methodist Church. It was my privilege to visit Bro. Harris during his affliction and talk with him. He told me he was at peace with God. He was buried at the Harroll Chapel Cemetery. He leaves many relatives and friends to mourn their loss. May God bless his dear wife and children.

M. J. ALLEN, P. C.

DUGAN.—Died in this city on the morning of the 31st of March, 1894, at the residence of his nephew, G. D. F. Whiting, H. P. Dugan, aged sixty four years. The deceased was one of the oldest settlers in Grayson County. He was born in Greene County, Illinois, in the year 1829, and with his parents came South to Arkansas in 1833. In 1836 his father moved to Texas, and settled in what is now know as Fannin County. On the 8th day of January, 1838, his father moved to Grayson County, and settled near the mouth of Mill Creek, about five miles north of Bells. On this place Henry grew up to manhood and made his home proper there until his death. There are not many living in all the surrounding county that did not know him. He was a man of fine judgment and capacity, and he accumulated quite a handsome fortune. Some years ago it was that he discovered that he had a cancer on his face, which finally culminated in his death. He was a man firm in his opinions, but just to all. When the war broke out, in 1861, he promptly entered the Confederate service and made an excellent soldier. Before he died he told Rev. Reynolds and Rev. S. J. Slaughter that he had made his peace with God, and was not afraid to die, but that he had repented of his sins and was ready to meet his Savior and enter in at the pearly gates. "Blessed hope."

Mr. J. C. Witcher, an old comrade, in speaking of him, the day after his death, says. Henry P. Dugan entered the Confederate service in Company C, Eleventh Texas Cavalry, in the spring of 1865, coming to the regiment soon after the battle of Pea Ridge, or Elkhart; crossed the river with Price and Van Dorn. He was in several engagements, including Richmond, Ky., and Murfreesboro, Tenn. He was severely wounded in the latter battle, having his arm shattered just above the elbow with a minnie ball while in a charge, in which his command captured twelve pieces of artillery, he falling after seeing his comrades in possession of the batteries, and the enemy in full retreat. He was a true Southern soldier.

After the funeral service, which was conducted by Rev. Reynolds, of Sherman, and assisted by Rev. S. J. Slaughter, at the Methodist Church, his remains were taken to Bonham and interred in the English Cemetery, where they will rest until our Savior shall come again.—*Bells Review.*

I wish to add my testimony to the obituary. I visited Bro. Dugan often while traveling Bells and Savoy Circuit, and always received a warm welcome. The last time I saw him was just before his death. I read the Scriptures and prayed for him. I took hold of his hand to bid him good by. He said to me, I hope I will meet you in heaven. We laid him by his wife, who had long preceded him to the better land. What a happy reunion.

JOHN H. REYNOLDS.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

LINDEMAN.—Clem John Lindeman, son of J. C. and M. A. Lindeman, was born November 12, 1873, in Hays County, Texas, near Dripping Springs; July, 1890, was born of the Spirit and joined the M. E. Church, South, under the ministry of Rev. Thomas J. Ballard at a camp-meeting held near the old home of his natural birth. His life from that time up to his death was very consistent. He had a desire to work in the Master's vineyard. I made his acquaintance December, 1892, and served as his pastor up to death. I was favorably impressed from the first acquaintance. He was quiet and kindly disposed, possessed with deep thought, always weighing well all subjects before giving his opinion. In his last sickness he was confined to his bed and room about six weeks, which caused some gloom and doubt. I went to see him, read some Scripture bearing on his case, and exhorted him to the exercise of faith and his gloom would disperse and the sweet light would come. I sang and prayed with him. I had to go on other calls, but his father told me that soon after I left, looking upward, he exclaimed, "The sweet light has come and Jesus is in the midst of it!" The sweet light of God's glory shined on all the household, and the father, mother, three sisters and brother were all happy. Bro. Clem had many kind friends who visited him in his sickness, watching with patience to kindly administer to his wants. After he had passed his gloom and by faith got into the sweet, bright light of God's glory, he told his father he felt he had been called to preach. "I will commence now," and from that time he never let an opportunity pass. He talked, preached, exhorted and entreated his friends and relatives to meet him in heaven. He conducted the family worship several times while he was sick, and the last time he held family prayers he read for his lesson the 7th chapter of the book of Job. He was perfectly resigned to God's will, and often plead with father, mother and loved ones not to grieve for him. A sweet, bright expression illumined his countenance; I knew all was well. I would ask him how he was getting along and he would say, "All right. I am on my way to heaven." On the night of the 29th of April, about half past ten o'clock, he told his father to take his sister Maggie away and tell her he said not to grieve for him, and turned over and sweetly fell asleep in Jesus. He leaves a large circle of friends and loved ones to mourn their loss, but they sorrow not as those who have no hope. May we all be ready to go in our turn as he was is the prayer of the pastor,

A. G. NOLEN.

DRIPPING SPRINGS, TEXAS.

BARKSDALE.—P. C. Barksdale was born July 7, 1819; came to Texas in the year 1835 or 36; joined the Methodist Church and married in early life. He went into the Church at Bethesda, Rusk County, at its organization some time in the forties. He was a faithful and efficient steward nearly all his life, knowing and loving the doctrine and discipline of the Church. He loved the preachers; his house was their home, and a pleasant place of retreat and repose for the toil-worn itinerant it was. For more than fifty years his life was adorned and made beautiful by the Christian graces, love, peace, joy, brotherly kindness, gentleness, meekness, faith. He always reminded me of the apostle John—bright, cheerful, loving, agreeable wherever one met him, always happy in the love of God and men. His life-work was to do good, visit the sick, help the needy, and aid in every way possible the cause of Christ. For several years he had been afflicted, and when he became too feeble to attend the Quarterly Conference, the conference agreed that he should be a member as long as he lived. He bore his afflictions uncomplainingly and with patience and Christian resignation. He lived in view of death, and without fear, often expressing his confidence in Jesus, and talking about his heavenly home, longing to go and be at rest. It was a benediction to sit by his bedside and hear him talk of the wonderful grace of God manifested in its sustaining and comforting power in all his afflictions. He died in great peace at Bro. J. M. Rosson's, near Danville, Gregg County, January 6, 1894, in the seventy-fifth year of his age, and his remains were buried in the cemetery, at Church Hill, nine miles east of Henderson. His wife, who was indeed a helpmeet for him, preceded him a few years to the mansions above. Their bodies lie side by side in the grave, and will awake together to everlasting life and be forever with the Lord. Their names and memory are like ointment poured forth—very precious.

JOHN ADAMS.

PRESTRIDGE.—Henry Haygood Prestridge was born July 25, 1855 and died May 10 1894. He was converted when about thirty years old and joined the Presbyterian Church. In a few years he joined the M. E. Church, South. He was a pure and estimable man and had the love and esteem of all who knew him. He died in the full triumph of the Christian faith, and left a spotless name behind him. He left a wife and six children to mourn for him, while he has gone to join the two little ones gone before. May this affliction be sanctified to the good of his entire family, and may they all meet him in heaven. J. T. KIRKPATRICK, P. C.



The Old Friend

with the red Z on every package. It's the King of Liver medicines, is better than pills, and takes the place of Quinine and Calomel. Take nothing offered you as a substitute. J. H. Zeilin & Co., Proprietors, Philadelphia.

PASTOR'S BOOK.

"A Great Help in Their Work."

L. Blaylock, Dallas, Texas: Pastor's Book came to hand a few days ago. Such a book is what many of our preachers need. They will find it to be a great help in their work. W. C. SMITH.

WOODVILLE, VA., Feb. 14, 1894.

DANIEL.—Bro. J. W. Daniel was born in Elbert County, Ga., March 6, 1828; was married to Miss Martha A. Wansley December 23, 1852; embraced religion and joined the M. E. Church, South, August, 1867; moved to Texas in 1870, and settled in Wood County, and united with the M. E. Church, South, on the Winsboro Circuit. I formed his acquaintance in 1877: was his pastor for four years. He was a model Christian; loved the Church, loved his preacher. He was confined to his room and bed for forty-nine days, and departed this life in great triumph, February 28, 1894. Rev. R. C. Hicks, his pastor, visited him during his confinement. He would often during his sickness praised God aloud While in health he was never demonstrative in religion, but as his days wound to a close he was frequently heard by those waiting on him to praise God for a home in the skies. A good man has gone to his resting place. The writer preached his funeral sermon May 6, at Forest Home Church, to a large and attentive audience. He leaves a devoted wife and four children and a large circle of friends to mourn the loss of a husband, father and friend. May we all meet again in our home in the skies. S. W. JONES.

HERNDON.—J. B. Herndon was born in Cleveland County, North Carolina, May 29, 1858. His parents were Methodists and brought him into the Church in infancy. In due time he ratified the vows assumed for him by his parents. August 13, 1891, in a cottage prayer-meeting in Lamar County, Texas, he sought and obtained a clearer evidence of his acceptance with God. He was constant in attendance on all the services and ordinances of the Church, and performed the duties of a steward faithfully. A kind and loving husband and father, he honored God in his home. A family altar was a fixture in that home. The manner of his death was sad indeed. On April 28 1894, while tearing down an old house five miles from his home, in the Indian Territory, the roof fell and crushed him to the ground, where his friends found him next day a corpse. Our sympathy goes out to his bereaved wife and three little fatherless children. But we sorrow not as those without hope, for we expect to meet him in heaven. The life he lived is the testimony he left behind him. "By their fruits ye shall know them."

C. B. JENNINGS.

BRYANT.—Mrs. Sallie Moore Bryant (nee Strickland) died at her home, in Clarksville, Texas, May 14, 1894. She was born January 7, 1830, in Nash County, N. C.; professed religion in November, 1853, and joined the M. E. Church, South, in which she lived a faithful and holy life until death. Her only unconverted boy said, "If she is not in heaven, there is no heaven to go to." Her husband, with whom she had lived forty-eight years, says: "Religiously she was one of the greatest women that ever lived." She suffered long with consumption, but never felt despondent of a better world. She said for forty years she had never doubted her acceptance with God. She leaves six children and an aged husband to mourn their loss; but she has passed over to meet her eight children who had preceded her to the better land. Her Christian life was not demonstrative, but, like the soft sunshine, was felt most at home. A good woman has fallen; a sufferer here, a saint in heaven. Her pastor,

C. L. BALLARD.

TUNNELL.—John W. Tunnell was born in Jefferson County, Ala., in 1822, and died in Comanche County, Texas, March 29, 1894. He was converted and joined the Methodist Church when a small boy and lived a consistent Christian until death. For many years he was class-leader and, like Cavasso, was instrumental in the conversion of many souls, some of whom became ministers of the gospel. The powerful pioneer preacher, John Tunnell, who died in Virginia in 1790, so favorably mentioned by Bishop McTyeire in his History of Methodism, was a brother to his grandfather. Bro. E. A. Bailey preached the funeral over his corpse from the text: "Precious in the eyes of the Lord is the death of his saints." Such a soul-inspiring and elevating sermon it was! My uncle still lives in the memory and affections of the people, and eternity alone will reveal the good he accomplished. Relatives throughout Texas, let us emulate his godly example, that our last end may be like his.

J. T. TUNNELL.

Unlike the Dutch Process
No Alkalies
—or—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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NEW MUSIC BOOKS
for the Church, Home and School.
"SONG-LAND MESSENGER,"
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POPULAR BOOKS.
A copy of THE MUSIC TEACHER, our Musical Monthly, FREE.
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LEWIS' 98 % LYE
POWDERED AND PERFUMED
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The **strongest** and **purest** Lye made. Unlike other Lye, it being a fine powder and packed in a can with removable lid, the contents are always ready for use. Will make the **best** perfumed Hard Soap in 20 minutes **without boiling.** **It is the best** for cleansing waste pipes, disinfecting sinks, closets, washing bottles, paints, trees, etc.

PENNA. SALT M'F'G CO.
Gen. Agts., Phila., Pa.

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

HAMILTON.—Sister Mary E. Hamilton was born in Booneville, Prentiss County, Miss., October, 1866. She was converted in childhood, and at the age of twelve years joined the Presbyterian Church. In 1888 she joined the Methodist Episcopal Church, South. She was married to A. C. Hamilton January 23, 1884, and on account of her health they came to Texas, arriving in Grimes County, December 17, 1892 where they lived until her death. I never saw a more patient sufferer. She sent for me before her death, and said in substance: "They all thought I had sent for you to pray God to forgive my sins, but I was not so foolish as to put that off until now. I just want to see you; talk to you and hear you pray once more." I asked, "Have you no doubt about your future life?" She answered, "None at all." "Is there not a little doubt?" "No; I know I will go straight to rest." "Don't you fear death?" "Oh, no!" she said, "I have no fear." She leaves a husband and three little boys. May God comfort that home. Her pastor,

H. G. WILLIAMS.

BLAKEY.—Mrs. Maggie B. Blakey (nee Haynes) was born in Illinois, October 23, 1819; died of consumption in Ennis, Texas, May 7, 1894 Reared by pious parents, she became religious early in life, and joined the Methodist Church when about eleven years old, remaining a consistent member thereof till death. She was married to Bro. J. Blakey January 6, 1875. To them were born three children, who remain to mourn the loss of their mother. Sister Blakey was conscious to the last. Just before she died she called the family about her bedside, implored them to live righteously and meet her in heaven, assuring them that she was ready to die. Let those of us who stay behind attend well to life's duties, that we may also be ready when the Master calls. J. M. ARMSTRONG.

CRAWFORD.—Charles Kenneth, infant son of Bro. J. E and Sister Crawford, was born September 8, 1892; was dedicated to God in holy baptism by Bro. J. C. Mickle May 7, 1893, and died May 10, 1894. Little Charley was a sweet-spirited, loving little child given for a short while, then called home by Him who is too wise to err and too good to do wrong. His little life here was filled with suffering, he having had two very hard spells of sickness before; but now he dwelleth where the inhabitants never say, "I am sick." May God's grace enable the heart-broken parents to so live that they may meet again.

J. R. MURRAY, P. C.

CONROE, TEXAS.

ALLEN.—Ed Allen, infant daughter of A. W. and C. D. Allen, was born February 23, 1894, and fell asleep in Jesus April 28, 1894. Her stay on earth was brief, but long enough to gain the affections of father, mother, brother and sister as only a sweet little infant can. It was so painful to give up the sweet little darling, but, trusting in God, fond parents are able to say "the Lord gave and the Lord taketh away; blessed be the name of the Lord." Little Ed has gone home to live with God and the angels. She is with the blessed Savior where there is no more suffering, sickness, or death. May God bless the bereaved ones and finally bring them all together in the Father's house on high is the prayer of their pastor, JAMES W. STORY.

MOFFAT, TEXAS.

DANIEL.—Little Johnnie Dora, infant daughter of J. D. and Addie Daniel, was born January 21, 1894, and went to join her angel brother and live with Him who said: "Suffer little children to come unto me," May 11, 1894. All that fond parents and loving friends could do could not hold back her precious little life, for God knew best and took her to himself. While we know our darling is at rest and free from all suffering, we can but grieve, for our home is so lonely without her. Our grief is not without hope, for if we live faithful when we come to die we will be permitted to meet little Johnnie D. and little Tommie, who are now at the beautiful gate waiting and watching for

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TURN ON THE LIGHT.

We wish to call the attention of "the young and others" to one or more articles in the ADVOCATE of April 26. The article headed, "Written for the Young and Others," ought to be pasted in a conspicuous place in our scrap books for easy and frequent reference. We will leave the preachers' part of said article to be read at your leisure down to the e words: "There is another class of New Testament evangelists not yet mentioned.' Then * * * 'there is a responsibility, a privilege and a power that we as a Church have never yet fully recogniz d; or, if we have, we have never yet been able to utilize." * * * Not preachers only, but all Christians are branches of the vine, and must bear fruit or be cut off and burned. But fruit bearing is soul-saving. To get the laymen to feel and respond to this responsibility of individual and universal evangelism is the problem of the Church. We are too often "converted" on the selfish plan and from a selfish standpoint. God wants every one for "a servant;" active workers in His vineyard—all of us. "All must bear fruit or be cut off and burned." We are not jagged, corked up, sealed and put away for "future use," but all of us, with all our powers, capabilities or influences, must be thrown with a wholesculed fervor into the gospel scale, into "the work." Ours must be dedicated; we must be consecrated. Our ADVOCATE is worth its wait in gold to any family. It is the *sine qua non* of our family. It occupies alternately the place of father, mother, sister, brother, etc, and is a minister that quietly but steadily points us to the "Lamb of God that taketh away the sin of the world." How can a Texas Methodist do without it? In the above named number of the ADVOCATE just re-read, "The one Great Problem." We remember that "the ADVOCATE suggested" how those great strikes might be avoided and difficulties between labor and capital settled, equitably settled, by the courts of the country, "if organized labor were put on the same legal basis as organized capital." "Labor unions should be incorporated by law with the power to sue and be sued, and to invest their labor capital by contract, to which all parties should be held responsible. Judge Caldwell has held that "organized labor is organized capital in brain and muscle, and has the same right to enter and agree on the most advantageous investment that organized money has." This ought to be, and we hope is, the beginning of the end of strikes. This is surely the very essence of justice on pure Christian principles. The comment on "Coxey's Army" is on the same principle. Pure and true Christian principles must rule the world or it will be ruled to ruin. Law is made to restrain and govern the selfishness of the strong and to protect and elevate the weak. The "soulless corporation" is too often mercilessly strong; the laborer has a soul to save, and too often helplessly weak. Long live our ADVOCATE to "turn on the light." Some will hear and see.

C. C. GIBBS.

RODEY, TEXAS.

Malaria is one of the most insidious of health destroyers. Hood's Sarsaparilla counteracts its deadly poison and builds up the system.

THE TEXAS ANTI-SALOON LEAGUE.

The paper of May 10 contains an article headed, "Are Texas Anti-Saloon League," written by Bro. C. L. Ballard. Bro. B. has struck the key to the overthrow of the whisky traffic.

Let all lovers of peace, purity and prosperity get in the choir and sound their part, for we want to sing the funeral song of the hydra-headed monster in Texas before '91 shall close. For this great evil to remain as it is among us as a Christian people is a reflection upon the law-abiding citizens. I indorse with all my heart Bro. Ballard's plan, with a suggestion or two. Instead of "The Anti-Saloon League" name the organization The American Temperance League. I would farther offer this suggestion: that Bro. Ballard make a call for all lovers of the temperance cause in every community in the State to meet at an early day and elect one delegate from every community to a county convention. The delegates to the county convention shall elect one delegate from each county to the Grand Council to be held soon thereafter. This Grand Council shall have power to formulate the constitution and by-laws, with all other machinery necessary for the operation of this grand move.

JOHN P. TYE.

COTTONWOOD, TEXAS.

I OFFER AN AMENDMENT.

I am glad that Bro. Ballard was moved to write the article headed, "The Anti-Saloon League." I wish every preacher in Texas, and especially every Methodist preacher, were a member of one. I would to God that every professed Christian in Texas and in the United States were in sympathy with the spirit of his article. I can most heartily indorse the preamble of his resolutions, and the resolutions as well, with a slight amendment to the first. I see no advantage to be gained from a new organization, when we already have one well-organized, well-equipped, and with a membership of several thousand in Texas. In this membership are quite a number of ministers, several of whom are members of the North Texas Conference. Its purposes are identical with those set forth in Bro. Ballard's article. Please read its platform of principles:

1. Total abstinence from all intoxicating liquors as a beverage.
2. No license in any form, under any circumstances, for the sale of liquor to be used as a beverage.
3. The absolute prohibition of the manufacture, importation and sale of intoxicating liquors for such purpose; prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
4. The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to enlightened philanthropy.
5. The election of good, honest men to administer the laws.
6. Persistence in efforts to save individuals and communities from so dreadful a scourge, against all forms of opposition and difficulties until our success is complete and universal.

We have in this organization the largest temperance organization in the world, not only an "Anti-Saloon League," but also a "School of Temperance," in which our young people may be educated to shun the drink habit and to hate the drink traffic. There is just one difficulty lying in the way of the success of this order, and that is the unwillingness of Christian people to give up personal indulgence in strong drink. Brethren, will you not help us who are laboring in the advocacy of the above principles? If you want one of these schools, one of these "Anti-Saloon Leagues" in your community, write to Rev. H. Bradford, 371 Browder Street, Dallas, Texas, or to the undersigned at Sulphur Springs, Texas.

J. M. DUNN, G. C. T.

SULPHUR SPRINGS, TEXAS.

For Seasickness
Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent sea-sickness."

You will find some Christians who know not whence their next bread is to come, speaking of the bounty of their God, while others are reining in the midst of plenty.—*Flavel.*

BRIGHT'S DISEASE

Has Been Proven to be Catarrh of the Kidneys.

A letter from Mrs. Mary A. Shear, of Jennings, La., states; "I am recommending your Peruna to every one I hear complain. Several people have already commenced taking it. My disease was Bright's disease of the kidneys and catarrh of the bladder. I am quite well now."

The symptoms of Bright's Disease are: Dull pain in the back; scanty, high-colored urine, containing albumen and various sediments; nausea, and sometimes vomiting; puffiness of the face and feet; dropsy of the legs; shortness of breath and general weakness; pallor and dryness of the skin; chilly feelings, alternating with fever and sleeplessness. The treatment is: A tablespoonful of Peruna before each meal, between meals, and at bed time, and enough Manalin at night to produce one natural action of the bowels each day.

Send to The Peruna Drug Manufacturing Company of Columbus, Ohio, for a free copy of the Family Physician No. 2, devoted to catarrh in all forms and stages.

Jesus Christ lived to teach us how to live, and died to teach us how to die.

Hon. Alexander H. Stephens.

"I occasionally use, when my condition requires it, Dr. Simmons Liver Regulator, with good effect. Hon. ALEX. H. STEPHENS."

We first make our habits and then our habits make us.—*Anon.*

GAINESVILLE, Texas, Jan. 16, 1888.—I find after two months' use of Dr. Thurmond's Blood Syrup that it regulates the bowels and gives tone to the digestive apparatus, and gave me a relief and start to improve I found in no other medicine. It is no humbug. Respectfully, REV. W. A. HYDE.

Sold by all druggists.

Manufactured by Thurmond Chemical Company.

WELL PLEASED WITH THE PASTOR'S BOOK.

The Pastor's Book came safely to hand. I am well pleased with it. All of our preachers should have it, and if they once see it they will feel their need of it. W. A. S. CONRAD.

GRAVEL HILL, VA.

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Oh, how life-like are the pictures copied on the new Aluminum Metal by Electricity and tinted by hand by C. P. BARNES & BRO., Louisville, Ky. They never fade, and with reasonable care will wear a century. Write to them for particulars if you have a loved one whose likeness you wish to preserve.

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North Texas Female College and Conservatory of Music

Sherman, Texas.

CRITICISM ON THE BOOK OF RUTH.

Recitation—Literature Class.

The book of Ruth is the account of a Moabitess admitted into the covenant as an illustration of God's purpose to extend his grace through his church to all nations.

The incidents narrated occupy a space of ten years, extending from 1322 to 1312 B. C. The government affairs of the Jews at this period of their history were in the hands of the Judges, and during the years above mentioned Deborah, assisted by Barak, held this office.

The book of Ruth is classified with the historical books of the Old Testament; yet the story itself is so full of romance, we may best call it an historical romance. It was written by the compiler of the book of Judges (Samuel), and is a sequel to that book. Its chiefest charm is the beautiful example of devotion shown by a daughter-in-law to her mother-in-law. It seems strange that Ruth should forsake her own mother to follow her husband's into a strange land, for does not God command us to honor our father and mother? At first thought I fear we somewhat censure Ruth for this; but when we remember that her parents were idolators and Naomi, a follower of the true God, that Naomi was now old and alone in the world, where as her mother doubtless had other children, though no mention is made of other s, we see she is not only justified in doing so, but the act is a highly laudable one. Her devotion and tenderness are furthermore manifested in the great care she takes of her mother when they reach Naomi's home in Bethlehem.

The simplicity of Ruth's manners is also quite beautiful and winning, as are all the customs of that time. There should be no indelicacy attached to the incident of the threshing floor, for in those days of simplicity the custom for a man to cover a woman with his skirt was a symbol of protection, and in Ruth's case was a token of submission and seeking the right due her as his near kinswoman.

As a testimony among those people, instead of our written contracts, a man took off his shoe and gave it to that one with whom the contract was made. The world could well allow such simplicity then, for it was scarcely wise enough to produce such frauds as do now exist—children and simplicity are always companions.

In the latter part of the book Samuel shows us David's kinship to Ruth, she being his great grandmother, therefore she is an ancestress of our Lord Jesus Christ, and doubtless the place accorded this book is due to the fact that Christ's ancestry may be partly traced therein. PAULINE ADOUE.

UNANSWERED LETTERS.

MAY 16.

A B Trimble, sub. Jno Helpinstill, sub. H W Bowman, sub. J N Hunter, sub. W J Bludworth, sub. Jas W Story, subs. W W Graham, sub. A S Whitehurst, sub. C A Evans, sub. J W Thompson, sub. I r T H Hall, sub. J W Sansom, sub.

MAY 17.

Jas W Downs, subs. W E Caperton, subs. J T Bludworth, sub stopped. D W Gardner, sub. J W Dickinson, sub. F B Carroll, has attention. C A Evans, sub. G W Langley, sub. E E Langford, sub. T B Vinson, sub.

MAY 18.

J M McCarter, sub. I S Napier, sub. C R Wright, sub. J R Murray, sub. W H Kilough, subs. John L Williams, sub.

MAY 19.

John Slaughter, sub. E H Casey, sub. J M Sweeton, sub. L A Webb, sub. J W White, sub. J T Rascoe, subs. C A Evans, subs. Samuel Morriss, o k. J C Gibbons, sub. T R Clendenin, sub.

MAY 21.

J L Dawson, sub. W S May, sub. W F Brinson, sub. J R Barden, sub. R S Heizer, subs. J W Story, sub. W D Lum, sub. Ed R Wallace, subs. A E Blount, sub. I J Coppedge, sub.

MAY 22.

C A Evans, subs. W F Brinsor, subs. W F Mayne, sub. J D Burke, subs. J N Hunter, subs. J Godbey, sub. J L Hollers, thanks. I E Hightower, ten new subs.

MAY 23.

R M Stewart, sub. W O Shugart, o k. T S Williford, sub. J D Scoggins, subs. A T Cubertson, sub. C C Davis, subs. D C Stark, sub. J W Dickinson, o k. G W Harris, sub; change made. E R Large, sub W R Manning, o k. M H Major, sub. I F Pace, sub. G C Hardy, subs.

The rosy freshness, and a velvety softness of the skin is invariably obtained by those who use POZZONI'S Complexion Powder.

Make a truce with the devil and you declare war with Christ.

OUR SCHOOLS.

Commencement Exercises of Granbury College, June 2-6.

Saturday, June 2—Entertainment by Phaino and Adelphian Literary Societies, 8 p. m.

Sunday, June 3—Commencement sermon, 11 a. m., Rev. O. F. Sensabaugh, of Fort Worth, Texas. Epworth League, 5 p. m. Sermon, 8 p. m.

Monday, June 4—Contest in declamation, 9:30 a. m. Grand musical concert, 8 p. m.

Tuesday, June 5—Contest in elocution, 9:30 a. m. Entertainment by elocution class, 8 p. m.

Wednesday, June 6—Original essays and orations, 9:30 a. m. Annual address, 10:30 a. m., by Hon. H. P. Brown, of Cleburne, Texas. Awarding of diplomas and medals. Alumni reunion, 8 p. m.

Art work and examination papers will be on exhibition.

Program North Texas Female College, June 1-5, 1894

Saturday—10 a. m., concert and elocution contest; 3 p. m., concert; 8 p. m., grand concert.

Sunday—11 a. m., commencement sermon by Rev. W. B. Palmore, D. D.; 8 p. m., sermon to Epworth League by Rev. J. L. Morris.

Monday—10 a. m., concert; 8 p. m., princess.

Tuesday—10 a. m., graduating exercises. Address by Hon. F. C. Dillard; 8 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.

Commencement Exercises of Coronal 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.—Primary concert; 8 p. m., intermediate concert.

June 5, 9:30 a. m.—Elocution, music, calisthenics; 2 to 5 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 Alethean and Clio Societies, Rev. H. M. Whaling.

Saturday, June 2—11 a. m., alumni address, by J. Rosser Thomas; 3 p. m., elocution contest; 8:30 p. m., champion debate.

Sunday, June 3—11 a. m., baccalaureate sermon, Bishop A. W. Wilson; 8:30 p. m., sermon to undergraduates, by Rev. C. C. Woods, 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 Alumnæ Association; 8:30 p. m., vocal and instrumental concert.

Polytechnic College Commencement.

Saturday, May 26—9 a. m., annual meeting of the board.

Sunday, May 27—11 a. m., commencement sermon at First Church, Bishop J. S. Key; 8 p. m., Epworth League anniversary.

Monday, May 28—10 a. m., anniversary of the Columbian Society, W. C McKamey, Dallas, Texas; 3 p. m., elocution contest, medal awarded; 8 p. m., anniversary of the Philomathen Society, Rev. M. W. Doggett, D. D., Ft. Worth, Texas.

Tuesday, May 29—10 a. m., oratorical contest, medal awarded; 3 p. m., anniversary of the Susan M. Key Literary Society; 8 p. m., anniversary of the Philosophian Society, Rev. H. M. Whaling, Waco, Texas.

Wednesday, May 30—10 a. m., graduating exercises; 3 p. m., religious exercises; 8 p. m., social reunion.

J. W. ADKISSON.

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

Sunday, June 3—Baccalaureate sermon before 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., missionary anniversary, Clara Chrisman 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., elocution, music, and presentation of medals to successful contestants in tragedy, comedy and sight reading.

Tuesday, June 5—9 a. m., graduating essays, reading reports, presentation of medals; 3 p. m., Alumnæ 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 E Hoss, D. D., editor of Christian Advocate; conferring degrees and presentation of Bible by the President; prayer and benediction.

Common but Witless.

Nothing is more common with shallow and witless writers than the separation of theology and religion, as if they were entirely distinct and unrelated. Yet a moment's reflection shows that there can be no religion without theology, unless religion can be divorced from thought and turned into an empty form or still emptier profession. For as soon as any one begins to construe and arrange his religious ideas and experiences, and to interpret their significance, ground and end, he is in the domain of theology.—*Christian Intelligencer.*

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Mrs. F. L. GILPIN.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.

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My age is 63. I suffered intensely from catarrh 10 yrs., dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had continual roaring, cracking, buzzing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

ELI BROWN, Jacksboro, Tenn.

MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) Medicines for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

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THE SCHOOL BOY



—is often a sufferer from headache. The seat of sick headache is not in the brain, for if you regulate the stomach and bowels you'll cure it. Too much brain-work and brain-tire brings on a rush of blood to the head with headache, dizziness or "nose bleed."



MISS BERTHA WOLFE.

MISS BERTHA WOLFE, of *Dayton, Cattaraugus Co., N. Y.*, writes: "I suffered from loss of appetite, constipation, neuralgia, and had terrible attacks of sick headache very frequently; also nose bleed. My health was so poor that I was not able to go to school for two years. I took Dr. Pierce's Pleasant Pellets and 'Golden Medical Discovery,' and in a short time I was strong and well. Many friends are taking your medicines, seeing what they have done for me."

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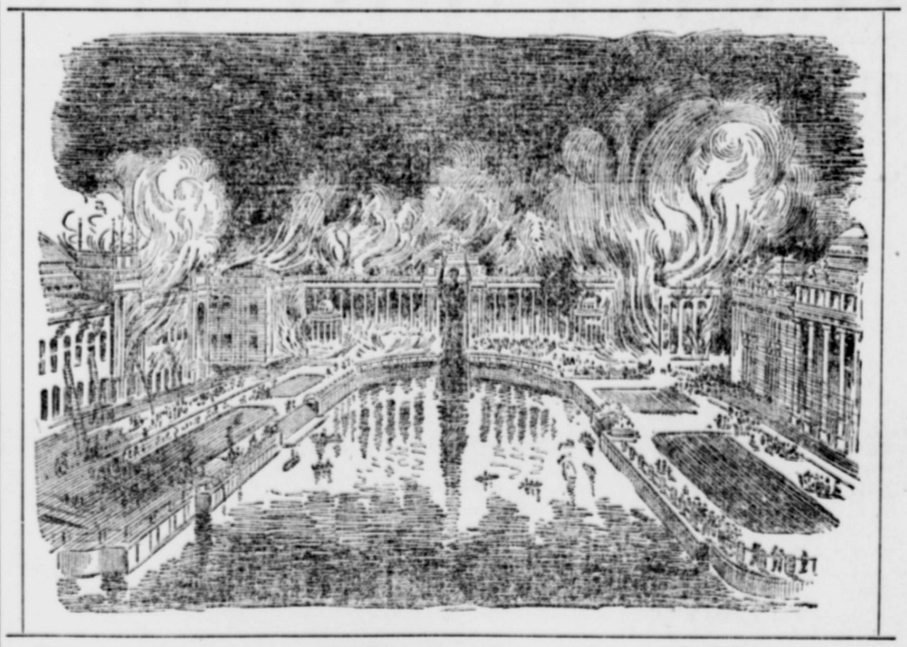
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