

The Texas Christian Advocate.

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TO PREACHERS, \$1.00.

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NO. 14.

HOME CONFERENCES.

Wanted for this department all the church news, good or bad, not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your district.

EAST TEXAS CONFERENCE.

Graptland.
J. L. Whitescarver, Dec. 1: Our fourth quarterly meeting for Graptland circuit met last Saturday at Antrim, Bro. J. T. Smith, presiding elder, present. Bro. Boynton, of Palestine mission, came with him and preached for us Saturday night. All of the claims against the circuit fully and cheerfully met. All who subscribed for ADVOCATE, through me, have paid up, and no one has ordered his paper stopped. Graptland circuit is a pleasant work, with as good people as any other work.

Palestine Mission.

T. W. Boynton, Dec. 3: Fourth quarterly conference over. Joined the M. E. Church, South, this year, 190; adults baptized, sixty-two; infants baptized fifty-three; collections ordered by conference up and some in advance; preacher and presiding elder paid in full. This kind people gave their preacher \$25 to buy a nice suit of clothes which he will wear to conference. I haven't told all yet: The good sisters at Pleasant Spring gave my wife \$1 to get her a nice conference dress. God bless this people.

Lawdale Mission.

J. W. Griffin, Nov. 19: Our fourth quarterly conference convened on the 19th and 27th of this month. The presiding elder was on time and presided with his usual dignity. A goodly number of the official members of the quarterly conference were present. The mission has not paid its assessment in full up to date. The conference claims will all be paid in full. As we closed our year's work last Sunday for this conference year we are able to give the following report: Members received, 200; dismissed, 33; increase, 167; total membership, 466; adults baptized, 63; infants baptized, 7. All in all, we have been successful in a measure on Lawdale mission. There is a great deal to do here yet. This is a generous people and will receive their new preacher kindly I think.

WEST TEXAS CONFERENCE.

Yoakum.

Jas. P. Rogers: We did not arrive at our work (Yoakum) until November 27. We were met at the depot with a buggy and conveyed to the new parsonage, nearly completed, where about fifteen ladies were awaiting us with a sumptuous dinner and other tokens of kindly regard, all of which will long be remembered. We put this down as one of the "royal receptions." Every want of the preacher and family was anticipated for many a day to come. We feel grateful and encouraged.

Montell.

Hiram Graham, Dec. 3: We reached our work November 18, 1891; found seven appointments and many good people. We are kindly received by all. There is no parsonage on the work, but think we will be able to build one this year. We lost seven members last month. They formerly belonged to the Protestant Methodist Church, which they joined when they left us. Our people here have taken a strong stand against whisky. There is not a saloon within the bounds of this mission. Thank God for this.

NORTH TEXAS CONFERENCE.

Pilot Grove.

L. F. Palmer, Dec. 5: Pilot Grove circuit will soon have a new parsonage. Good.

Terrill.

Times-Starr: The board of Stewards of the Methodist Church met Monday night and made the assessments for pastor's and presiding elder's salary for this conference year. The preacher's salary was raised to \$1200. The first quarterly conference meets next Monday night. The district stewards meet at Terrill next Tuesday night. The new presiding elder, Rev. Geo. T. Nichols, will preach next Sunday.

Ben Franklin.

J. P. Rogers, Dec. 2: I got to my work November 25; found parsonage vacated by my predecessor; have been kindly received and the outlook is hopeful. Since our arrival the people have been bringing us all sorts of evidences, which taken in all would amount to a first-class sending, and besides this kind hand had been here before we got here and provided groceries and wood. So it does seem to me that "our lines have fallen in pleasant places." Have not been in any of my appointments except this; preacher here last Sunday by Bro. Graham, a noble-hearted Christian gentleman, just started for heaven a few days ago, with a carriage and a beautiful span of black horses. Of us drove for the parsonage. The preacher looked one way, his wife the other way and the little boy every way, until some

TEXAS CONFERENCE.

Hempstead.

W. T. Keith, Dec. 5: We left Elgin last Saturday after shaking hands and bidding farewell to a host of friends congregated at the depot to see us off. Many were the expressions of love and good wishes spoken by many with tremulous voices and tear-stained cheeks. We thank God for the many friends left behind and pray for those who may have done us harm. The very handsome and costly coming given me by the many admirers will be a most pleasant and agreeable recollection. When in horse age, should I be permitted to see silver locks, leaning upon the golden obelisk, God's blessings shall be asked for those who so thoughtfully and beautifully told me "they loved me still." Adieu, dear friends; but may it not be forever. I am on the wing, not knowing where my tent shall be pitched. But with unshaken faith in God, I still linger round the cross.

Hearne.

A. J. Anderson, Dec. 3: We made our landing in the midst of this good people. Into the cars came one Bro. Covington, who said: "Is this Bro. Anderson?" The preacher said, "This is he." Said Covington: "I am glad to see you," and I have all reason to believe he was. Outside, we found one Bro. Graham, a noble-hearted Christian gentleman, just started for heaven a few days ago, with a carriage and a beautiful span of black horses. Of us drove for the parsonage. The preacher looked one way, his wife the other way and the little boy every way, until some

one said: "Here is the parsonage." We looked, and found a beautiful little parsonage close to the church. In it we found quite a number of kind-hearted, Christian-spirited, undaunted, industrious and indefatigable women, who were waiting for the preacher. What a royal reception! With glad hearts and willing hands, these noble women and Christian men, had prepared a dinner grand enough for the Duke of Wellington. Wifely, the little boy laughed and the preacher's heart was transported with joy. Thank God for such people! After friendly handshakes, and demonstration of gladness on the part of all, we passed into the dining-room and wife did justice to the turkey. After dinner we returned to the sitting-room, read the thirteenth chapter of I Corinthians, after which we invoked the blessings of God upon these noble souls. After prayer one brother said: "Bro. Anderson, here is \$10; perhaps after moving a little cash would not be out of place," and then another said: "Here is \$5," and another \$5, and another \$2.50, and may heaven's richest blessings rest upon them. Indeed, Hearne must be nearer heaven than before. Such men, such women!

NORTHWEST TEXAS CONFERENCE.

Dye.

Leila Gardner, Dec. 1: We wish to thank the ladies of the Illinois and Bonita circuit for three beautiful quilts presented to us a short time since. We prize them very much, not only as things of beauty, but as an expression of hearty good will on the part of the donors. We would also thank them for their kindness to us during our stay among them. We love them all and though we have been sent to a new field of labor, we will often think of the dear friends who were so kind to us while we were on the Illinois and Bonita circuit. May the Heavenly Father bless them all.

CHRISTMAS OFFERING.

With perfect unanimity, the conferences thus far have adopted the plan of a Christmas offering to aid in the erection of a main university building, for the use and benefit of the Southwestern University. The need is imperative, and the plan will be eminently successful, if there be harmonious and systematic effort on the part of our preachers and people. A similar effort in a sister State, brought, as we learn, \$25,000 in a day to a newly organized college. With like effort on our part we should more than double this amount from the vast resources of our State. The plan is, that on Christmas day, every family of the many pastoral charges, and the friends of the institution, shall make a voluntary offering to the Southwestern University for the purpose above stated. This should embrace, if possible, every member of the family, the children as well as the parents. A thoughtful grandfather and an ardent friend of the university said to the writer that he intended to place in the hands of his grandchildren for this purpose, instruct them as to the object, and, if possible, inspire them with the hope of an education at the institution, thus aiding the enterprise and imparting a laudable desire to his posterity. The benefits of the plan are these: It avoids the usual expense and delay of an agent, it presents the matter at once, to all the members of the church and the friends of the institution for a simultaneous and voluntary offering, thus embarrassing no one, and lightening what would otherwise be the burden of the few. Will not our pastors, one and all, present this matter kindly and faithfully to their charges, and will not our people, and others friendly to the university, readily and heartily contribute to their means, as God has prospered them, to this most worthy object? The benefits in place of will return to our people and country, in the highly cultured Christian men, who are to serve in the useful and honorable stations of church and State. We would not limit any one in his contribution. There are those who can, and we are thankful will give by the tithe and more. Possibly such can not pay just at once, but can arrange to pay at suitable time in the future. Some may not have money to pay, but can make donations of land or other valuables. Still others on that good day commemorative of the greatest blessing of humanity, may bequeath a portion of their estates to the benefit of the university. Let all do something. If only a few can give by the thousand, others can give by the hundred, and still others by smaller amounts, even the smallest. We will thankfully receive the gift of all, from the least to the greatest. Necessity is upon us to provide a building commensurate with the high character of the university and its growing patronage. Lastly, my brethren, let us prayerfully lay this matter before our Heavenly Father and seek at his hand all the way the measure of blessing needful for us. We will aid the pastors, as far as practicable, with circulars and cards.

JOHN H. McLEARN.

deceived them, and would not deceive them now. The star beamed above the Bethlehem village. They know their long journey had ended; they knew that the King of the Jews was there. What a lesson in all this beautiful mission of the star! Only a star, a coldly shining, far-off, distant, unheeded star, but it led to Christ. It led to Christ because there was faith in the heart. Without the faith it would have been as meaningless to the wise men as to the thousands of others who saw it. Is there not a star for each of us to-day? Do we see it, acknowledge it, follow it? If so, it will lead us to the Savior. The insight of faith given to God's children is priceless. They see not as other men see. They are led on as other men are not.

The star beams yet over the manger where the Christ was born. Does our faith perceive it, feel it, know it? Beam on, Star of the East. Gladden the Christian homes that wear the bright garland of Christmas joy. What is our Christmas joy shared with? In our rejoicing over the "unspokeable gift," let us not forget the poor, the suffering and the troubled? Have we forgotten to cheer those who need it? Have we failed to speak the tender word and send the welcome gift? If so, let us search for our star. We will find it beaming over the babe in a manger born, and we will find it will read: "Inasmuch as ye did it unto me." MARY R. LESSNER.

THE STAR.

"For we have seen his star in the East, and come to worship him." These were the words of the wise men when questioned by the eager king. The star had appeared to them. "What? Is that your only reason for believing that there is one born, King of the Jews? A star in the East, only that, and you have come to worship him? Can you give any evidence given; no other reason stated; we have seen his star in the East and are come to worship him."

Why was King Herod troubled? Why was all Jerusalem troubled? Why the gathering of the chief priests and scribes? Only his star in the East. That is all of it. Only a star, but that star led them down long, weary miles of desert sand and arid plain.

Did not others see the star? Why did they not come to worship him who is born King of the Jews? Why not? Thousands saw the same star, why did they not come? The thousands had not the desire, the expectancy, the inspired recognition of the star as did the wise men. To the thousands it was only a star. To those whose hearts were prepared it was a revelation, an inspiration, an evoked faith. Before them it still passed on, "Hill it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy." They did not wait to see him who was born King of the Jews, but they were induced in their joy. No; faith was steadfast. The star had not

broken limbs. All were in the same condition—there were none who had not been seen lying by the road side with both legs broken trying to suckle her child. One whole valley sank 400 feet. The earth is cracked and split for miles. The rumbling still continues and the smoke continually comes through. All the not in one place only, but for miles the entire population are suffering as above. Great God, shall I tell more!—J. M. Rollins, in St. Louis Advocate.

FEN POINTS.

Herbert Spencer says that great men sometimes fall on account of the flimsy edge of their imagination. We suppose on the principle of a dull tool cutting smooth paper with more precision than a keen edge. Often the cause of failure is absence of moral character. Adaptation is said to be the ground of universal success.

BARBQUE IN JAPAN.

Following is an account of the dreadful effects of the recent earthquakes in Japan by one of our missionaries:

My first sight of the dreadful consequences of the earthquake was at a cotton mill in Osaka, erected by foreigners in foreign style. There were about 800 hands in the factory when the walls crashed in. One hundred were wounded and killed. I stood by and saw the results. Then came the atrocity, but it was not of the kind that you would expect. Presently the great piles of debris would be removed from another place. The physicians would first enter—but too late. Then came the atrocity, but it was not of the kind that you would expect. Presently the great piles of debris would be removed from another place. The physicians would first enter—but too late. Then came the atrocity, but it was not of the kind that you would expect.

MY OPINION.

I am just home from two conferences—the Texas and the Northwest Texas—both of which Bishop Fitzgerald presided. The Bishop had the grip and did not get a good grip on at some parts of the work. I felt sorry for the good Bishop, for while I have not been a bishop, and perhaps never will be, I think I can appreciate the Bishop's remark when he said he "had suffered many things of presiding elders."

Bro. A. has been a beloved himself—Ed. Of course some were disappointed. It could not be otherwise. When men want something bad that don't belong to them they are liable to be disappointed. There are some of this class. There are more good men than there are good places. Some are not going to get what they have reason to expect, and they will be disappointed. One thing I noticed was that very few of the faithful considered workers were not satisfied with their lot as it came from the hand of the Bishop. The reports were good, showing that the men had been faithful in their work. The question of transfers at the Northwest Texas Conference became a serious one, especially to some of the workers. The Bishop's remark was not without appointment. A wise man sends a lightning bolt before he leaps. But a good transfer can only light on a whole conference and not in a particular place.

Some of the brethren were down on evangelists like a thousand of bricks. My experience is that a man makes a great mistake when he seeks an evangelist or anybody else to do his work. But most men need help sometimes, and if a man will prepare himself for it and then take care of the results of their efforts, my experience is that their work will prove to be a great success. If anybody else, if however, a man sits down in his study or runs off on a lark, leaving his new converts to look out for themselves, he will find in the end that they have perished for lack of that attention which is given only through a faithful pastor. Take care of the lambs and you will have sheep, no matter where the lambs come from. My appointment was very satisfactory, for I followed the worst enemy I have on earth; so now I can get even with him. I can criticize his work as much as I please. Sell the lamb, a great enemy. Ed. There has been no rain here since last June. The ground is getting a little dry, but we are hopeful and look forward under God to a good year. May great mercy be upon the Texas conference, and great prosperity attend the Northwest Texas. Amen.—Ed. These are my sentiments. C. C. ARMSTRONG, ALBANY, TEXAS.

CHINA AS A MISSION FIELD.

China is our hardest mission field. A deep-seated prejudice exists among all classes of the native population. The sight of a telegraph pole, steamboat, church, foreign flag, railroad, strikes a fresh prejudice. Foreigners have not been invited into that country for any purpose. "China for the Chinese" is their idea. Their politics, education, religion and government factors abide native. Christianity is put on a par with the inventions and intrusions of western barbarism. The effect of centuries of low thought, bestial life and ignorance of all high spirituality must be slowly removed before the Chinaman conceives the truth and experiences the reality of the Christian religion. Western commerce has

had access to them principally by appealing to their cupidity. The missionary to China is here and a martyr. The overmastering love of Christ is in his soul. He should be supported by all the resources of a great church. Hundreds of millions of souls living and dying without Christ in China.

TO WHOM IT MAY CONCERN.

As agent of the Southwestern University I will be in attendance upon the coming sessions of the several annual conferences and notice is hereby given to all parties, who have heretofore given notes or obligations, which are due or past due, to please arrange to settle same at their respective conferences. Those brethren who will not be at conference, but who have given notes, can send up the amount by their pastors or presiding elders. We hope that every brother included in this notice will bear this matter in mind and attend to it promptly. I have for collection all the notes taken by former agents that are unsettled. Any one who desires to do so can settle by correspondence with me at Tolbert, Wilbarger county, Texas. S. W. TURNER, Financial Agent S. W. U.

AN OFFER.

If any Texas preacher will send me his name on a postal I will send him my book, "Childhood and Conversion," and after he has read it if he don't think it has done him a quarter's worth of good he need not send me the quarter. If he does, he can send me twelve two-cent stamps. Geo. G. SMITH, MAJOR, GA.

EXPLANATION.

In your report of the Joint Board of Finance of the Texas Conference, in making up the monies paid out to superannuated and widows, you neglected to report the Calvia Fund of \$9, which amount should appear in the report, as the world and church will want to know what was done with that fund. Respectfully yours, M. D. COLE, Chairman Finance Board.

THE SABBATH QUESTION.

To the Bishop and Members of the Northwest Texas Conference:

DEAR FATHERS AND BROTHERS—All the facts connected with the institution of the Sabbath indicate to us its importance, sacredness and necessity. It is a significant fact that the first day of man's existence was the Sabbath. It is a well authenticated fact, sustained alike by the utterances of Revelation, the exhumed debris of the cities of ages past, and the eternal fitness of things expressed in the physical, mental and moral constitution of man, that the Sabbath is a divine institution to be perpetuated throughout the ages.

The clay tablets found among the ruins of Babylon, the cuneiform inscriptions on the alabaster slabs of Nineveh, the deciphered records on the tombs of Egypt, as well as the imperial almanacs of China, to say nothing of the utterances of the poems of Hesiod and Homer, bear testimony to the fact that the gentle nations observed the Sabbath before there was a Jew upon the earth. Twenty-five hundred years after the institution of the Sabbath, God expressed again his will and intent concerning the Sabbath under the most imposing circumstances. The mountain trembled at the presence of its maker; hoarse thunder crashed through the air, peal on peal rent the heavens as if by the cliffs of granite were being shattered to pieces, its echo dying solemnly away among the defiles; vivid lightning lit up the sky with awful brilliancy, while these words were being written with the finger of God in letters of fire, "Remember the Sabbath day and keep it holy." Around this day God has thrown the majesty of his own law. The penalties of which invariably follow its infraction. Under the former dispensation the severest penalties were inflicted upon the slightest desecration of this day. The Scriptures contain the most solemn warning against its profanation.

Nature demands as well as revelation the septenary arrangement of time. The physical structure of man, and the beast of burden, is such that one day in seven is demanded to restore wasted energies and expended forces. This law of our being is as eternal as nature itself. He who set apart one day in seven for rest, made man to conform to this law. It is a sanitary law as necessary to man as sleep and food. The consensus of statesmen, economists, philanthropists, journalists, working-men, representatives, and even Sunday society advocates, acknowledge the necessity of one day's rest in seven. The highest authorities attest the truth of this proposition: Chautaudriand, Prof. Tyndall, J. R. Farre, M. D., Drs. Muzzey, Strong, Haeger and thousands of others. While the Bible and nature demand with such emphasis a day of rest, man's moral interest depends upon it. This precludes the idea of a continental Sunday, a day of pleasure and dissipation. A day of profanity totally defeats the end aimed at in the institution of the Sabbath. It produces the most dangerous and deplorable results to society. It genders intemperance, profligacy, debauchery, the less and greater crimes which afflict society in all its circles, producing the most fatal consequences. Speaking to this question Blackstone says: "A corruption of morals usually follows the profanation of the Sabbath." Judge Hale said, "The most of crime is traceable to the neglect of the Sabbath." Hallam says:

1. Resolved, That all the ministers throughout the bound of our conference, local as well as itinerants, be requested to preach upon this subject.

2. That the Bishop appoint a committee of three to memorialize the management of the Columbian Exposition not to open their gates on the Sabbath. Respectfully submitted, R. C. ARMSTRONG, Chairman.

[Published by request of the Northwest Texas Conference.]

"A holiday Sabbath is the ally of despotism." Our religious, social, and civil interests are so closely allied that they stand or fall together. The civil law must by its strong arm protect the sanctity of this day, because the best interest of man is subserved thereby. Destroy the Sabbath and you at once sap the foundation of this government; you remove the only safeguard to our liberty, and create a pandemonium on earth. In the language of Hon. J. R. Tucker: "Ah, my friends, break down the fence of Christianity, and liberty and law and civilization will perish with it." Disguise this fact as you may, there are continuous encroachments upon this institution. The government by her Sunday mail transportation and delivery is educating the people to profane this day, besides depriving 150,000 employees of its sacred rest; and this, too, in violation of the fourteenth amendment to the constitution, which provides that "No State shall abridge the privilege or immunities of citizens of the United States." And also the first amendment which sets forth the following limitation: "Congress shall make no law respecting and establishing religion, or prohibiting the free exercise thereof."

Under the sanction of law the owners and proprietors of railroads deprive, according to the best statistics not less than 250,000 men of Sabbath rest and privilege. No greater evil with less extension is being fostered in our midst than the publication and circulation of Sunday newspapers. This gigantic evil robs not less than 100,000 printers and attaches to printing offices in whole or in part of the Sabbath. And all this has the sanction of law. But in open violation of law the vendors of goods and whisky are allowed to carry on their trade in many towns and cities unmolested. Baseball games, sacred (?) concerts so called, and other forms of sport, and ways of pleasure-seeking are not infrequent. Your committee would call special attention to the legislation had upon the Sabbath question in our own State during the last decade. Our limited time will not allow us to recount the repeated encroachments on the Sabbath by our legislature; a part of whom have evidenced a determination to abolish the Christian Sabbath and to substitute a continental Sabbath in its stead. The most astounding and appalling act that has occurred during these latter years was that of our State Senate during the sitting of the last legislature. Led by Mr. Meats, as we have his history, a Prussian by birth, who sometime during the decade from 1840 to 1850 was in the German Reichstag, or House of Parliament. He had to flee his country on account of revolutionary proclivities. This man was the author of the bill that proposed, almost at a stroke, to destroy our Sabbath. A man with but little or nothing in common with the good citizens of this government, a revolutionist, led the attack against this holy day, and twelve other senators, some of them the sons of Texas, joined in this crusade.

It remained for our Lieutenant-governor, a member of our church, to give the casting vote against this holy institution. We would here, now and forever, stamp this act as unstatesmanlike and unpatriotic, deserving the condemnation of all good people. Against this day stands a long line of communists, anarchists, foreigners with ideas of a continental Sunday, and all the vicious elements of our home land. To meet these a vigorous and persistent war must be waged—a war that will know no truce, no compromise. To this end every lover of God and man must stand in the front rank and maintain a consistent course. Professing Christians can not be directly or indirectly *particeps criminis* to Sabbath desecration by patronizing on this day railroads, street cars, barber-shops, meat markets, ice factories, Sunday newspapers and Sunday mail delivery. Nor can they afford to seek pleasure on this day by buggy riding, visiting parks, and such like. We hold that all these things are desecrations of the Sabbath. If we will be true to God, he will hold intact for us our blessed heritage throughout all time, for he has said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." The eyes of this great nation are turned with anxious solicitude to the management of the Columbian Exposition. Will they or will they not open the gates on the Sabbath? Should they decide to open on the Sabbath every Christian man and woman should at once withdraw all support from it. We must be firm and unwavering in purpose to preserve the sanctity of this day, and God will help us. In view of the importance of this question,

1. Resolved, That all the ministers throughout the bound of our conference, local as well as itinerants, be requested to preach upon this subject.

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BIBLE EVANGELISM

It is an encouraging indication of the real and permanent progress and final success of modern evangelism that it is strongly entrenched by the truth of God as revealed in the inspired Word. On the human side reading and studying the Bible is the great central power of this work, and is cultivating and developing an intelligent, heroic Christianity that must soon conquer the world. It is this use of the Bible that is doing and will do more to fix forever its divine authenticity in the minds and hearts of the people than all the learned homilies that have been written or spoken since the Bible was given to the world.

There is danger even along this line, that the grand saving truths of the Bible may be partially lost sight of in their uplifting and transforming power by a critical study of orthodoxy or sectarianism that deadens the moral and spiritual power of the soul, and offers only husks instead of the rich kernel of the gospel truth.

The Bible is a great inexhaustible reservoir of divine truth, touching every interest of humanity both in this life and the life to come. If we consult the Bible in the interest of science—as a treatise on civil or criminal law—as an exponent of archeological truth—as an inspiration to eloquence, poetry and song—as a declaration and exposition of theological truth, it may be safely asserted that our labor will be amply rewarded. But in all this we will fall infinitely short of the rich feast in store for us if we "search the Scriptures" for food to nourish our spiritual manhood that we may grow in the knowledge and love of God. Herein lies the power of true Bible evangelism.

It is the answering response of the Divine Spirit that kindles religious enthusiasm in the soul; that uplifts from the mire of sin to the rock of an inspiring faith; that consecrates a redeemed and sanctified humanity to the service of the living God. Herein lies the mantle of true spiritual life—the meat for a heroic Christian manhood that will conquer the world for Christ.

The Bible is full of uplifting power to the outcasts of earth. It touches humanity savingly in every pressing need; it vitalizes every dead faculty and pours a flood of divine illumination on mind and heart. It is a perennial spring of living water to all who will ask and drink.

How readily then may suggest to the mind of every Bible reader an answer full of accusing thought. May it not be asserted as an unquestioned fact that many good Christians read the Bible irreverently, without prayerful and true devotion; read the Bible as they would a book of history or science, and often with less interest than is felt in a novel.

The Bible is the Word of God and is responsive only to the true worshiper of God as a Spirit. The talisman of Divine power alone unlocks this arena of love and mercy to the loyal citizen in search of light. Many consecrated Christians of the past century spent hours daily on their knees reading the Bible; many Christians of the present day read it lying down, and sometimes as a means of procuring sleep. Under such circumstances it is strange we have happy Christians!

The Bible should be read with as much spirituality and devotion as we pray. In prayer we talk to God; when we read the Bible God talks to us. It is a familiar fact that even the minister of the gospel in his study preparing his sermon for the coming Sabbath earnestly pores over his Bible and books of reference, just as the lawyer prepares his brief for the court. The same intellectual struggle, the same intense effort, without one prayer, it may be, for Divine aid or the baptism of the Holy Spirit on his work.

With intense mental effort he calls up an image from the valley of dry bones, and in response bone comes to bone, and flesh and skin as soft and fresh as childhood covers the frame, and an image of perfection and rare beauty stands before him. The work is complete; he has re clothed the dry bones and his soul exults in his work, and he proudly admires his work. But, alas! it has no spiritual life; it is clamoring, but dead and cold as the glaziers of the Alps.

He breathes into it, but no answering response is returned. No fiat of his can command the divine vitalizing power. In the pulpit God may honor his mistaken zeal for intellectual work, make his well meant effort a blessing to himself and his auditors; but, oh! how limited the power and effect of such a pulpit effort. The image called up and re clothed in his study should be radiant with divine light and life; every fibre and every nerve should tremble with the inspiration of the Holy Spirit. Faith and fervent prayer should move every muscle; every heart-throb should be in touch with fallen humanity, struggling for the mastery over degrading passion and perverted appetites.

The image should be a ministering angel to the tempted and sorrowing; a fierce thunderbolt to the scornful and impatient. Through such living image God speaks with an authority and power that brings men trembling and penitent to the cross of Christ.

In the great day of reckoning it will not be asked of the minister how much intellect he put in his sermons—how much poetry, eloquence of diction, Greek and Roman history he bandaged them with, or how many grave theological subtleties he brought forth to startle and puzzle his hearers, nor, indeed, how well he reasoned on mighty orthodoxes, but how well he reasoned on righteousness, temperance and judgment to come—how much of the divine soul saving power by faith and fervent prayer he breathed into his image called up from the valley of dry bones. Read the word, study the word with faith and fervent prayer for divine light, preach the word with power and in demonstration of the Holy Spirit.

Give the world a heroic Bible evangelism in the pulpit and press—a Bible-reading, consecrated, witnessing Christianity in the pew, and the nations will soon yield to the power of the gospel and be saved.

J. F. RIGGS, MARSHALL, TEXAS.

SHALL WE ABANDON THE FIELD?

At district conference of Cuero district, and also at annual conference, West Texas, I heard one of our venerable and respected pastors report about as follows:

"My charge is fast giving way. What were once among the most prosperous churches in the conference have gone down until some of them have no membership, and others are so weak they will have to be abandoned. Cause: the country is being settled by Germans and Bohemians, the Americans are all selling out and leaving."

This report put me to thinking, and several questions suggested themselves to my mind which I wish to submit to the church for careful and prayerful consideration:

1. Is Methodism only adapted to Americans? The proceedings of the late Ecumenical Conference show that in every section, among every people in every tongue the grand truths of Christianity, as promulgated by Methodism, have reached the heart of the people and been instrumental in saving the people.

2. Are Germans and Bohemians beyond our reach? To this I hear the answer: "They are Catholics and confirmed in their devotion to Romanism." To this objection I answer: "So are the Mexicans and Brazilians, and yet we are sending thousands of dollars to convert them from their errors."

Then why, I ask, do we retreat before the march of Romanism into our own country and fly to foreign fields to wage a war at such disadvantage as we are at, away from home, abandoning our strongholds at home where we have such advantages over the enemy. If the officers were all prohibitionists and stern and anxious to enforce it; if all the good women were all aiding them to the fullest extent in their power, they would still fail. This is a strong statement, and should be supported by proof. It is the easiest thing in the world for saloon men to sell a drunkard, a minor, or anybody else, all the liquor they want without violating this wonderful statute that Bro. Cameron does upon with such enthusiasm.

Here's how they do it: Mrs. A., whose husband is killing himself drinking, notices, through the proper officer, all the saloon-keepers to cease selling her husband whisky. Next time he calls he is told, "we can't sell to you, your wife has ordered us not to."

He steps out; presently a colored man goes into the saloon and buys a bottle of whisky. No questions are asked. The man takes up and goes home to cure and abuse his wife. This process is repeated as long as the poor devil has any money to pay for the stuff. The saloons are all provided for such emergencies: Every saloon keeps a "nigger" to clean spittoons and buy whisky for anybody who needs their assistance. The college student or minor can get all he wants without even going inside one of these hell-holes. No, Bro. Cameron, you can't catch old birds with such chaff as the statute you quote. They don't have to violate that law; its easier to get round it.

The idea of regulating these agencies of hell is all bosh. The only way to get rid of them is to prohibit them entirely, and the only way to do that is to elect officers pledged to enforce the law when enacted; in other words, the only solution of this most terrible evil is prohibition, for which let us all pray.

A. M. RAGLAND, PILOT POINT, TEXAS.

HOW IS CHURCH MEMBERSHIP APPRECIATED?

An energetic pastor finds many persons who have been members of the church in other places, but who have removed without certificate. Some of these are from other States, which shows the evil is not peculiar to Texas. What pastor has not been puzzled to know how to have his church register posted? Some members remove without even mentioning the matter to their pastors, and leave no information such as to enable him to reach them with their certificates. All this shows such an indifference as to church relations that we are forced to believe such relations are not properly appreciated. Here and there we find persons living at one place and holding membership at another. Circumstances might be such as to justify such course, but it is rarely justifiable. If church membership is properly appreciated, it will be kept up—and not left behind. Nine cases out of ten, where membership is held in another neighborhood, when it might be held in his own neighborhood, there is something radically wrong. I have taken the pains to probe a few of these cases, and so far have found but little except the corruptness of the carnal nature. Generally it is for the purpose of shirking religious duties. This also shows a want of proper appreciation of church relations.

as we have. It is true, as a general thing, they are not of our way of thinking upon religious subjects. Often they cut loose from their moorings and drift out without rudder or compass. Taught that Catholicism is the only true religion, American civilization and education lead them to rebel against the restraints of that church and they conclude all religion is false. Hence they become infidels. Thus we leave them. We convince them the religion of their fathers is false, but we refuse to show them a better way.

We try to force them by State legislation to adopt our ideas. This naturally arouses within them a spirit of rebellion. Let us appeal to them in love; present to them the blessed truths of the gospel; show them the better way, resting assured that He who told his disciples to go in His name and He would be with them always will bless the efforts put forth in this direction. I have said this much to stir up the church to thought upon this question, hoping that by so doing something may be done to avert the danger staring Southern Methodism in the face.

If the idea foreshadowed in the report cited in the commencement of this article is to be adopted, not many days hence the Texas and West Texas Conferences will be extinguished, for all this fair land is becoming rapidly Germanized, and if let alone their religious and social ideas will predominate—all of our strong churches will be disintegrated. I could give my views as to how the evil may be averted, but do not know that the views of a layman would be acceptable on these points; nor do I know that there is sufficient interest in the matter to warrant further transgression upon the columns of the ADVOCATE. But, anxiously awaiting developments,

GEO. W. L. FLY, [This is a live and important question to Methodism in Texas.—Ed.]

CRIPPLING THE SALOON.

Our young friend, Bro. Cameron, of Dublin, Texas, thinks he has discovered the remedy that, in the hands of zealous friends of temperance, would starve out the saloons. He quotes approvingly the statute requiring saloon-keepers to give bond in the sum of \$5000 to refrain from selling to minors or habitual drunkards, or to a person whose wife, mother or daughter has notified the barkeepers in writing through an officer not to sell to them.

We must express our surprise at Bro. Cameron's innocent confidence in the statute referred to. He certainly knows but little of the adroit cunning of this wily foe of humanity if he thinks it possible to enforce the statute. If the officers were all prohibitionists and stern and anxious to enforce it; if all the good women were all aiding them to the fullest extent in their power, they would still fail. This is a strong statement, and should be supported by proof. It is the easiest thing in the world for saloon men to sell a drunkard, a minor, or anybody else, all the liquor they want without violating this wonderful statute that Bro. Cameron does upon with such enthusiasm.

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A. M. RAGLAND, PILOT POINT, TEXAS.

SHALL WE FAIL?

November, 1891, and 10 o'clock p. m., with all the family quiet in dreamland, and only the nervous tick, tick, tick of the clock on the wall to disturb the stillness of the hour and keep me and my thoughts company. Across the night watchmen who guard the peace of the quiet old city. Hard-by are the Texas, Nashville and St. Louis Advocates—my faithful friends, who, unlike many others of my childhood and early life and ministry, have never let me forget me. I tried that hard to be a. I have conversed and communed with home and friends and native land through and with them to-night. Hence this letter. "A flood of thought came over me, that filled mine eyes with tears," says the old prophet, "and I wept." After much thought and prayer, the words were uttered and said: "Forward!" Their fidelity was inspiring. They said, "We will do double duty, if need be, on shorter rations in order to press the battle forward."

We went in four months time, yielded the land which we had held for so long, and a harvest of sixty souls, which we pay \$180 per annum, with a fear that that help will be cut off. I asked the board for an appropriation for vast new fields that are calling us—instead they give me \$1000 less than the present year's expenses. After much thought and prayer, the words were uttered and said: "Forward!" Their fidelity was inspiring. They said, "We will do double duty, if need be, on shorter rations in order to press the battle forward."

What shall we do? We have resolved to hold the fort and go forward, missionary and short rations, or exhaust ourselves and die in the effort. Hence, every church is to be enlarged; every pastor furnished a strict plan of his work; and the presiding elder will travel 5000-14000 miles in a year, and as we go, will preach and sow the seed broadcast with rods and staffs. Besides this we have organized a district church building and an epiphany board, one Epworth League, etc., and are determined to utilize every available resource to further on the work. Shall we fail? That depends on our faith and energy, your prayers and help and God's will and blessing. I wish to say, in this time of need the Mexican preachers are proving themselves worthy of the name of Methodist ministers.

J. D. FROGINS.

I verily believe the preachers are to blame for much of this slack twistedness. Did you ever have the love of filthy lucre to prompt you to say to a brother who was moving into an adjoining charge that he might as well leave his membership, as he was not going very far; and he could come back occasionally; and we need your support; and you might be taxed higher if you move your membership? If preachers exhibit such spirit, is it any wonder that members should be controlled by mercenary motives? Now, what is the remedy? First, let the preachers induct the membership as to the importance of church membership. Secondly, follow the instructions given in Disciple, paragraph 135. The custom is to give certificates to those who demand it, but that is not the condition laid down in the book. It is to give certificates to those removing from the charge. But suppose he requests his pastor to allow his membership to remain? That would be irregular, but if he insists upon it, let him pay for the luxury. Draw on him for church duties at both places; and instruct the stewards to draw on him for full tax where he lives, because every member owes it to the community in which he lives to support the institutions of the church there; and tax him where he holds membership, for the fact of his membership causes that church to be taxed more, and he ought to pay the tax he causes.

This double taxation will work wonders in bringing members and membership together. Try it, ye stewards of the church. Suppose he won't take the remedy! Very well, get your pastor to hold his nose and give it to him in the good old way. A bill of charges and specifications for violation of church vows will succeed in extreme cases and bring about a healthy action in the whole church. A. CACRUS.

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J. D. FROGINS.

deceit, but finds us not the same. We change—time never. Do we change for the better? Are the years that pass our stepping stones to a better, sweeter life? One thing I can say, I feel, with each reading and ascending year, more of His earnestness and reality, and realize more clearly His responsibility. Yes, in Mexico, as at present, we measure time by the conference dates. Two more days and I will be en route to conference with the faithful men of the clan belonging to my district.

Few of the readers of the ADVOCATE think of us, and for us, as they should, and the situation in our mission in this immediate field this year. It will do no harm. Let us hope that some reader will profit by it. I will deal in round numbers. There are in the district 500 members; increased this year 150; religious services held, in the year 150; regular, 2000; extra, 500; in new places, 200, or about seven services per day by nine pastors, four local preachers and presiding elder; square miles of territory embraced by this work, 30,000; distance traveled on horseback by the presiding elder, 4,500; money given by the district, 10,000; money given by the people, \$512, or over a dollar per capita.

What of the work to be done? There are in the district 1,250,000 souls who need the gospel. We have hardly touched the outer edge of this mass of humanity. We have hundreds of children looking to us for education, and only one little school of seventy pupils, to which we pay \$180 per annum, with a fear that that help will be cut off. I asked the board for an appropriation for vast new fields that are calling us—instead they give me \$1000 less than the present year's expenses. After much thought and prayer, the words were uttered and said: "Forward!" Their fidelity was inspiring. They said, "We will do double duty, if need be, on shorter rations in order to press the battle forward."

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J. D. FROGINS.

The Testimonial Idea

has been hard worked, but it has common sense for its foundation. We MUST trust others. The evidence of sense is the first and highest kind of evidence. Yet to ignore the evidence of others is parrot and unwise. Printing enables a thousand to profit by the experience of one. Dr. Starkey and Paalen publish a book of testimonials. It shows the wonderful power of their Compound Oxygen. It gives names, addresses, and particulars. It convinces reasoning people. It has been the means of making thousands of weak people strong—sick people well. They read, believed, and were benefited. Anybody can have the book for the asking.

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Compound of purest delicately refined Cotton Oil crushed from sound selected seed, together with choicest Beef Suet. This perfection of cooking fat supercedes lard for all cooking. USE ONLY HALF the quantity of COTTOLENE that you would use of lard. This does the work and saves half your money.



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The ROYAL BAKING POWDER is made from Cream of Tartar specially refined and prepared for its use by patent processes by which the Tartrate of Lime is totally eliminated.

This highly important result has been attained only with great care, labor and expense. In money alone a half a million dollars has been invested in patents, machinery and appliances by which the crude Cream of Tartar, being procured direct from the wine districts of Europe, and subjected in this country to these exclusive processes, is rendered entirely free, not only from the objectionable Tartrate of Lime, but from other foreign substances.

This adds greatly to the cost of manufacturing ROYAL BAKING POWDER; but, as all its other ingredients are selected and prepared with the same precise care, and regardless of labor or expense, an article is produced that is entirely free from any extraneous substance, and pure in all respects. The ROYAL contains no ingredients except those certified by the most eminent chemists necessary to make a pure, wholesome and perfect Baking Powder.

It costs more to manufacture the Royal Baking Powder than any other; but it is, as shown by chemical analysis, the only "absolutely pure" Baking Powder made.

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crowd out the thoughts of spiritual things that they need to be constantly reminded of the plainest truths and duties. The inspired apostle Peter understood this when he said: "Wherefore I shall be ready always to put you in remembrance of these things, though you know them, and are established in the truth which is with you. And I think it is right as long as I am in this tabernacle to stir you up by putting you in remembrance."

No church which fails to educate can in this age of the world meet the grave responsibility imposed in the obligation to use all means possible to convert the world. The church which fails at this point will be left in the distance by the advancing hosts of God's army. No part of our church needs a well equipped institution of learning more than Texas. Our university has done well under the circumstances, but the time has come when we must advance or fail to meet the ends designed in the establishment of the institution. More buildings is now the imperative demand. To meet this demand the Christmas offering is proposed. Let every one who feels an interest in Methodism make an offering Christmas morning.

"Do you pool your collections? I am sorry to see the missionary collection carrying other collections. This is hardly fair. The missionary is a post resurrection law, and this collection ought not to be mixed up with anything else."—Bishop Keener.

Our Nashville Publishing House has issued a very neat and appropriate Christmas service, entitled, "Jesus The Joy of the World," which all our Sunday-schools will do well to order at once. The price is 20 cents per dozen, or \$1.25 per hundred.

A recent writer in the Arena says that invisible stars are being not only discovered, but chemically analyzed by means of the spectrum. This is done by photographing the refracted rays of light, or the lines of the spectrum, on plates of glass. The lines of the spectrum vary, as the luminous bodies are far or near, and by this means it is determined whether the bodies are in motion. Also if the rays of light from two different bodies fall on the spectrum at the same time and then separate the difference in the lines is perceptible. In this way it has been discovered that some of the stars which appear to us to be single are really doubles. That is, there are two stars instead of one. The most powerful telescopes can not separate these stars to the eye, nor is it possible to make a telescope with sufficient power to separate them. So that these stars will always be invisible to the human eye; yet they are known to exist and to revolve around another star with a velocity much greater than any body in our planetary system. So there are silent and yet perceptible rays of influence exerted upon the human mind

which emanate from invisible sources. The effects are felt and known as surely as the effects of light on the eye. The bodies which can be seen with the eye are no more real to our knowledge than those which are invisible but revealed to us through our spiritual sensibilities. God does not have to be seen in order to be known. Influences good and bad are projected upon the spiritual sensibility and seen in the light of consciousness. These influences can be analyzed and the character of the sources whence they come determined by the character of the influences felt and by the effects they produce.

The success of the Christmas offering will depend largely on the enthusiasm of the preachers for the cause. We trust, therefore, the brethren will leave nothing undone to make it a success.

The Y. M. C. A. of this city are giving another star course of lectures for which they have furnished us with season tickets. We are obliged for the kindness and hope for them the most eminent success. The cause is worthy. Let everybody lend a helping hand.

PARENTS, children and grandchildren all put something on the breakfast table Christmas in honor of Him who was born in the manger, but at whose birth the angels sang, "Glory to God in the highest and on earth peace, good will toward men."

A QUESTION that will be watched with a great deal of interest is, whether the present congress will return to the old practice of counting only those who vote as present and constituting a quorum, or whether every member present shall be counted in determining the presence of a quorum? Our opinion is that in all deliberative bodies all the members actually present should be counted. The count should be made on a call of the House and not left entirely in the hands of the Speaker or chairman of the body. If it be said that this would occupy too much time the answer is, that the call could be made by States. The congressmen from each State should have a chairman, and when the name of any State is called the chairman should report how many are present in his delegation, and his statement should be taken, unless challenged, when it would take but a moment to verify it. It would take but a short time to count the House in this way. As to the arbitrary powers granted the Ways and Means Committee by the last congress, we beg leave to dissent. This feature of the Reed administration was engrafted on to the rules governing the late Ecumenical Conference at Washington. The prerogatives of the Business Committee were arbitrary and absolute. The Business Committee had precedence on the floor of the conference at all times and under all circumstances, not excepting the program itself. This put the conference entirely under the control of

the Business Committee as to the business to be acted upon, and as to when it should be acted upon. The conference had a good committee, and no inconvenience was felt from it, but undoubtedly the Business Committee had too much arbitrary power.

SOUTHERN METHODISM.
News, Views and Personalities.
—R. Irby in Episcopal Methodist: Bishop Granbery's health has improved and he will leave soon for the Alabama Conference.
—M. B. C. in St. Louis Advocate: "We heard much regret expressed at the transfer of Rev. B. H. Greathouse, who goes to Texas and has been appointed to St. Johns, Galveston. Bro. Greathouse is one of the strong men of this conference, and it will be difficult to supply his place."
—St. Louis Advocate: "We were greatly shocked and pained on last Thursday to hear of the death of our dear friend, the Rev. M. R. Jones, of the Missouri Conference. Dr. E. K. Miller, writes: "Our dear brother, M. R. Jones, died this morning (Tuesday, November 24,) at 1 o'clock. He was sick only eight hours. He died of apoplexy. We are sadly bereaved. Pray for the stricken wife and family and his bereaved charge."
—Arkansas Methodist: By request Rev. B. H. Greathouse preached in the morning in the Baptist and at night in the Cumberland Presbyterian Church; at the latter there were present many of his ministerial brethren, who had learned with much regret of his transfer to the Texas Conference, in which he is appointed to St. John's Church, Galveston. One of the ablest preachers of our State, he will sustain his reputation in the important charge to which he has been assigned.
—Austin correspondent to the Terrell Times-Star: "Rev. A. Grant, the colored Bishop presiding over the annual conference of the African M. E. Church, in session here, thus alludes to the amicable relations of his church with the M. E. Church, South: "I had the pleasure of meeting Bishop Fitzgerald at Hearne and acknowledged to him with pride the assistance that his preachers are giving in the education of our people. His church has been doing good work along that line. I informed him that I had been preaching to several of his congregations lately; that the churches had invited me to their pulpits and treated me as well as my own people. Whenever it was necessary to extend financial assistance to our churches in this State, the M. E. Church, South, has always generously responded. Bishop Fitzgerald was a delegate to the Method-

ist Ecumenical Conference which recently convened at Washington, and he has been here, as he has there, holding his position as a friend of our people. He and Bishop Haygood are looked upon as two of our best friends in the South."
—Holston Methodist: At the close of the war the Northern Church had everything its own way in East Tennessee. Sentiment was overwhelmingly for everything that claimed to be loyal. Our church was literally run out. To-day this section is overwhelmingly Republican, and yet we have nine-tenths of the wealth and intelligence of the Methodism of this country in our church. We have 22,000 members in the little strip of Tennessee this side the Cumberland mountains. Few sections of like size can beat that in Virginia. We started with next to nothing and have built up the great church in the face of prejudice and unlimited money. Nearly one-half of the largest and richest church in the Holston Conference is composed of men and women who once belonged to the Northern Church, or were in sympathy with it; but, through living in sight of finer and taller people of their own denomination, they declined to join and thus aid in building up a church whose only claim to existence in this country is based on sectional hatred.

TEXAS PERSONALS.
—The address of Rev. L. G. Watkins is Llano, Texas.
—The address of Rev. E. M. Myers is Milano, Texas.
—The postoffice of the Rev. Geo. W. Graves for the present is Georgetown, Texas.
—Rev. W. T. Keith was presented with a handsome gold-headed cane by many of his admirers before leaving for his new field of labor in East Texas—Galveston News.
—Calvert Courier: Rev. O. T. Hotchkiss, to the undisputed gratification of his many friends in Calvert, will remain in charge of the M. E. church in the city for another year.
—Bishop Key presides with deliberateness, dispatch and devotion. There is a very happy combination of these elements in his presidency. There is never the embossment of haste, yet a steady and reasonably rapid progress of business, but always time for devotion.
—Mrs. A. V. Winkler, of Corsicana, Texas, has been chosen by the Texas Brigade Association to write the history of Hood's Texas Brigade. She chose for the title, "The Confederate Capital and Hood's Texas Brigade." The work is now in the hands of the publisher.
—The Rev. C. H. Maloy writes: My prospects for the ensuing year will be favorable. The change was effected from Bro. W. M. Gillespie's health breaking down after conference and the presiding elder made the change, sending me to Kerrville and Bro. W. G. Cook to Junction City. Bro. Gillespie is improving.
—The Rev. R. M. Leaton has been called upon to perform the very sad duty of saying last words for Editha, who has just departed from his home on a bridal tour, but he sorrowed not as those who have no hope, for he expects to see her again. What is his loss is another's gain, and Bro. Leaton rejoices in making others happy.
—The Rev. J. W. Sims, of Rockport, Texas, writes, November 21: Rev. H. M. Booth, a superannuated member of the East Texas Conference, is very sick at this place, suffering with severe chills and bilious attacks. This is the twelfth day he has been in bed and won't be out probably for as many more. He bears his sufferings with great resignation.
—The Rev. S. C. Shaw writes under date of December 1: Rev. Thomas S. Ballard, preacher in charge of Dripping Springs mission, is critically ill with what is popularly known as mountain fever. Dr. Pound and myself are doing what we can for him, and the citizens of Dripping Springs are kindly thoughtful of his family's wants. Serious apprehensions are entertained as to the result. Let prayer be made for him and his family.
—Hearne correspondent of the Calvert Courier: The new Methodist pastor and his family, Rev. A. J. Anderson, are expected to arrive to-day (Thursday), and to leave for the church on preparing to give them a cordial welcome.
—The Rev. M. Keith, who has been pastor of the Methodist Episcopal Church, South, at Hearne for two years past, goes to Navasota next year. He and his good wife have many warm friends at Hearne, who wish them a pleasant pastorate at Navasota.
—San Antonio Express: Rev. H. S. Thrall's retirement from active labor as a minister of the Methodist Church of Southwest Texas on account of age and feebleness recalls a career that has been spent in unselfish devotion to the betterment of mankind. When the Rev. H. S. Thrall first began preaching in Texas his first-look rifle was quite as necessary as his Bible for protection from the Indians, and through his efforts the gospel of his church kept pace with the first advances of civilization on the southwestern frontier. It was much of his personal experience in those days that qualified him to write his history of the State, which is used as a text book in the schools. Now that he is approaching the silent shores of eternity it is with the consolation of a life well spent and the hope of reward from the Master he has so faithfully served.
—H. G. H.: A great and consecrated soul shone out from the face of the venerable William Monk as he stood in the presence of the Bishop and West Texas Conference for the superannuated relation. A man of extreme modesty, but great nerve and quenchless zeal for the cause of the Master. A history of toil

and success in the service of the church covering four or five States, lay in the past. He has never asked place or position at the hands of his brethren. Even when his form was bent with age he was at the remote outposts in Arizona and New Mexico with the young men of the conference. He has uncomplainingly served in the hardest fields. To carry the gospel to the frontier was his ambition. A gentleman and preacher of the old school, he has remained untouched by the petty rivalries for place and power. God give him rest and peace and plenty among the generous people of the beautiful city of San Marcos. [Amen.—Ed.]

MEETING AT BLANCO.
Abe Mulkey will begin a meeting in Blanco, Blanco county, on the 16th inst., to continue ten days. All preachers or laymen who want to work in a Christmas meeting are cordially invited to attend. Neighboring pastors are especially invited.
J. B. DANFON.

THE SUNDAY-SCHOOL SUPERINTENDENTS.
All who will send their orders for Sunday-school literature for next year to us are hereby notified to send us the order at once so we may get it in time at Nashville for the first quarter.
Remember we are now to serve the church in every way the House at Nashville has heretofore done. We must have the order in time for them or it can't be filled.
I. Z. T. MORRIS.
FORT WORTH.

COLPORTERS' WORK.
I want a colporteur in every presiding elder's district in Texas. He must be recommended by the presiding elder and must be able to travel through the district and supply the people with such books as the pastors recommend. Write me and I will give further instructions.
I. Z. T. MORRIS.
FORT WORTH, TEXAS.

Keep your eyes open: 25 cents buys Salvation Oil, the greatest cure on earth for pain.
Tourists to Yellowstone Park next season might encounter a northwest wind. If they are weary they will take along a supply of the famous Dr. Bull's Cough Syrup.

ABOUT YOUR BOOKS.
Will all the brethren who have bought books from us, or who order books in the future, send me their postoffice and express office. If they will do that they will get their orders filled promptly; if they do not, it will take us some little time to find just where and how to send the books.
I. Z. T. MORRIS.

THE LADIES' HOME JOURNAL.
And a Mostval Scholarship.
Mrs. Norma Oxford, a member of First Methodist Church, Dallas, and leader of its choir, is a contestant for the prize offered by the Ladies' Home Journal, of Philadelphia, Pa., viz.: One year's tuition, voice or piano, with board, at the New England Conservatory of Music, Boston, to any lady who will send them one thousand annual subscriptions prior to January 1, 1892.
Mrs. Oxford is a young widow, admired and respected by all who know her, and possesses a voice remarkable for its sweetness and truly musical qualities, one that should be cultivated to the fullest extent.
We know there are quite a number of our subscribers now taking the Home Journal and probably others who are contemplating subscribing. To these we would say send your subscription or several to Mrs. O., and they will be promptly forwarded and Mrs. Oxford will be given due credit therefor. In this manner you will be securing one of the very best magazines in the world, and at the same time help a worthy lady. The price of the magazine is \$1 a year, and subscribers should be sent not later than December 20, 1891. Address Mrs. Norma Oxford, care of Geo. Denney, Eq., News Office, Dallas, Texas.

SHAVED OR STOLEN.
On October 12, 1891, one bay horse about five years old, fourteen and one half hands high, tip of one ear split, shed in front, part of three feet white. Had halter on when lost. Will pay \$10 to any one who will return said horse, or \$5 for any information for the horse. Address Rev. W. H. Brown, Collinsville, Texas.

Complexion Powder is an absolute necessity of the refined toilet in this climate. Pizzoni's combines every element of beauty and purity.

Goldbags, looking out at the tenements—Alas! it must be very hard to be poor. Westman—On the contrary, it's confoundedly easy to be poor.

PRESENTS
FOR EVERYBODY.
\$400 IN CASH, besides piano, organ, type-writer and many other valuable articles, to be won by playing Pizzoni's Patent Diamond Piano, in Dallas, Tex., on Monday, Dec. 14, 1891. Making for particulars and will send you the STATE SENTINEL six weeks, free of charge. Mention this paper.

NASHVILLE GRAND NEW BUILDING COLLEGE. (Established 1852.) Special inducements. Second Term. Apply to YOUNG LADIES, President, care of Dr. T. H. D. D. D.

BENBROOK SCHOOL FURNISHING CO. 172 & 174 Commerce St., (Opposite Windsor Hotel), DALLAS, TEXAS. Manufacturers and Dealers in Church & School Furniture School Supplies and Apparatus. "RAPID TYPE-WRITERS" sent for catalogue.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in complete despondency. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 67 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.—100 Doses One Dollar

TEXAS METHODIST DEPOSITORY, FORT WORTH, TEXAS.

REV. I. Z. T. MORRIS, General Colporteur.
H. N. CONNER & CO., Managers.

A Miscellaneous Christmas List of Books.

Kitty and Lulu Books: 6 books.....	\$2.00
The Holiday Library: 4 Vols., cloth.....	4.00
Mrs. Tolson's Twentieth Century American.....	1.00
The Family Library (primers): No. 1; 12 Vols.	2.00
The Family Library, No. 2; 12 Vols.	2.00
The Family Library, No. 3; 12 Vols.	2.00
The Family Library, No. 4; 12 Vols.	2.00
Farmer Boy Library: 4 Vols., Illustrated.....	2.00
Fort's Dimple series: 6 Vols., Illustrated.....	2.00
History of United States for Young Amer-icans.....	1.00
Life and Epistles of St. Paul, Conybeare and Howson, Latin edition.....	1.00
Scripture Land: New Views of Sacred Places.....	1.00
History of English Literature, Talbot.....	1.00
Handbook for Writers and Readers.....	1.00
Daily Food: Morocco.....	1.00
Schools and His Marshalls: 2 Vols.....	1.00
Practical Conversations.....	1.00
A Home in the Holy Land.....	1.00
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The Lord was There: a sermon.....	1.00
The Wanderer in the Wilderness: Anna Hamilton.....	1.00
Old Hous.....	1.00
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Mark Beatty and his Family.....	1.00
Story of the Bible.....	1.00
Story of the good.....	1.00
Story of Bible.....	1.00
Elgin's Progress: 170 Pictures.....	1.00

Any of the above books sent on receipt of price.

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All Nashville Books at Nashville Prices. Send to us for our book list.

Address: TEXAS METHODIST DEPOSITORY, FORT WORTH, TEXAS.

BEST-CHEAPEST.

PEOPLE'S HYMN BOOK

100 most popular Hymns, old and new, with appropriate tunes. Price, 25 cents; postage extra, 5 cents; by mail, 30 cents; 12 cents by copy.

An admirable work in all respects.—The Christian of Work.

Excellent for both hymns and tunes.—N. Y. Evangelist.

Complete, compact and cheap.—Methodist Advocate.

A judicious selection in cheap form.—The Christian.

It far exceeds any small collection yet issued.—Rev. Jacob Chamberlain, D. D.

It is what is wanted in poor churches.—D. L. Moody.

INDEX TO THE BIBLE

with Harmony of the Gospel, &c., &c. Price 15 cents. By Deacon, 125 cents; by 100, 25 cents; by 1,500, 5 cents. Postage extra, 3 cents per copy.

WORDS TO CHRISTIAN TEACHERS.
5 cents; by 100, 5 cents; Ministers and Theological students, no charge.

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5 cents; by 100, 5 cents; Ministers and Theological students, no charge.

NEW 12mo. BOOKS.
IN ONE GILT EXPERIENCE. BY MARY HELEN HULL. 288 pages. \$1.25
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FIVE MINUTE TALKS TO THE YOUNG. BY THE LATE REV. M. NEWTON, D. D. 300 pages. \$1.25
OUR SIXTY-SIX SACRED BOOKS. BY REV. F. W. RICE, D. D. 103 pp. 49c. net. Post. extra.

PEOPLE'S COMMENTARY ON JOHN. BY REV. E. W. RICE, D. D. 275 pages. \$1.25.

THE AMERICAN SUNDAY-SCHOOL UNION, 1122 Chestnut Street, Philadelphia, 10 Bible House, New York.

"A Christmas Present that comes every week in the year."

The Youth's Companion.

The Double Christmas Holiday Number of The Companion and the beautiful picture, "A Yard of Roses," will be sent in time for Christmas to New Subscribers who send \$1.75 at once.

52 Xmas Presents and "A Yard of Roses."

50,000 Copies Extra of "A Yard of Roses" Ordered for Christmas.

The Volume for 1892 will contain

Many Notable Features. Among them are the following. The Full Prospectus will be sent on Application.

Nine Illustrated Serial Stories.	100 Stories of Adventure.	The Best Short Stories.
Articles of Practical Advice.	Sketches of Travel.	Hints on Self-Education.
Railway Life and Adventure.	Charming Children's Page.	Household Articles.
700 Large Pages.	Weekly Supplements.	Five Holiday Numbers.

Subscriptions sent at once with \$1.75 will obtain The Companion Free to January 1st, and for all of 1892.

THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

The Gift of the Year.

When subscribing mention this paper.

Woman's Department.

CONDUCTED BY MRS. FLORENCE H. HOWELL

[All matter intended for this column should be addressed to Mrs. Florence Howell, 28 Mason street, Dallas.]

It is always with great satisfaction that we present reports from our auxiliaries to our readers. We only wish a greater number of them would send us reports of their work. We urge that our societies—the W. M. S. and the Parsonage and Home Mission Society, also Ladies' Aid Societies, in fact any organization of our church, conducted by the women of the church—would send us reports of their work from time to time, so that each may know what the other is doing.

We are pleased to give the report from a flourishing auxiliary and we know it will be pronounced a model report. Let us hear from others of our members:

TYLER AUXILIARY, W. M. S.

As our conference year is drawing to a close, it seems appropriate to send you a report of this auxiliary. We meet regularly once a month, and besides have many called meetings. All of our members attend at different times some of these meetings, there usually being fifteen or twenty present. We use the published program, and as our president, Sister Adams, wife of our pastor, presides, a conscientious and efficient leader, and our own hearts in the work every meeting is a spiritual feast. Our membership numbers fifty-four, an increase of fourteen in six months, and our subscription to the Woman's Advocate doubled. Following is the treasurer's report: Dec. \$35.50; contingent fund, \$3.25; outgoing members, \$20.85; self-denial, \$14.75; public meeting, \$20.20; total, \$94.55.

We will begin another year with renewed energy and zeal. We would like to hear from other auxiliaries.

Mrs. W. F. STANLEY, Corresponding Secretary.

APOTHECARIAN HEROISM IN THE WEST.

St. Paul's heroism, that dared before anything, and "counted all things but loss, that he might win Christ, and attain unto the resurrection of the dead," is repeated in the lives of some of God's servants to-day. A preacher, a plain, rugged man, with a sensible, patient, but obstinate wife and five children, had no patronage on the circuit to which he was sent, and no money to pay rent. A kindly disposed man gave him the temporary use of a board slanty with two rooms and a kitchen, the whole of the most primitive pattern. Here they managed to live somehow, not in comfort, but in submission and willingness to endure hardness for Christ's sake.

To relieve the looks of the under-reared board, the wife upholstered them with one church paper—the Nashville Advocate in one place, the St. Louis Advocate in another, and so on. It was a unique proceeding made it possible for an "under-reared" coming in to read the church news, and to imbibe religious knowledge while resting on one of the rustic chairs within the parlors where a faithful servant of the Lord and his self-forgetting, noble wife were living under such conditions rather than leave that needy folk without the preached gospel.

Another case is sent to us of a preacher and his family in Arizona. They were homeless. His salary was too small to enable him to pay the high rent of that region. His parsonage was too poor and too cramped for room to accommodate them. What was to be done? The work could not be abandoned, and the preacher must be sheltered.

The preceding elder, being a masterful man in more senses than one, offered to erect a parsonage with his own money, if the money could be supplied to purchase the building material. An application was made to our Parsonage and Home Mission Society for aid, but the treasury had been emptied to serve prior applications, so a special appeal was made by parsonage and home mission societies, and the preceding elder is taking his "vacation" in building the house. Soon the nomadic preacher and his wife and little ones will have a home. The Arizona circuit will be strengthened and encouraged, and that faithful man of God can stay and go on with his work.

The secret of such heroism is that it is inspired by the love of Christ, and it is all for Christ.

Our all for Jesus! Lord keep it forever, sealed on the heart and engraved on the life; the secret of rest and the strength of our spirits.

ABRAHAM W. ALEXANDER, VANDERBILT UNIVERSITY, Nashville, Tenn.

Old Mrs. Martingale—can't see way you men have been so awfully excited over the political canvass. The Captain-Well, can see, it is the political canvass that sells the ship of State.

18 Pounds of Blood

Is about the quantity secured by an adult person. It is of the utmost importance that the blood should be kept as pure as possible. By its remarkable cures of scrofula, salt rheum, etc., Hood's Sarsaparilla has proven its claim to be the best blood purifier.

For general family use we cordially recommend Hood's Pills. They should be in every home medicine chest.

Well, I wish, were you convicted of stealing that goose? "No, sah, I was convicted, sah, on an errand in de indictment, sah, de lawer were not a goose, but a goslin, sah."

The immediate cause of baldness is want of nourishment in the pores of that part of the skin where the hair is accustomed to grow. In recent years it has been found that the roots of the hair are sometimes attacked by a parasite.

Each hair has a separate and individual existence like a blade of grass. It is tributary in form, hollow, and to sustain its vitality implies a certain amount of moisture and vital essence given out through the pores of the scalp which are the same as those of the skin. When this sustenance is from any cause withheld the hair withers and falls away in the same manner as the leaves of a plant when deprived of its sap droops and dies.

No matter what may be the cause of loss of hair or decay of its vigor it can be restored by the use of the Louisiana Cæle Hair Restorer, a remedy that has been tried with the most marvelous results in nearly every state in the Union. It is especially recommended for the use of ladies as it serves as a delightful dressing as well as tonic, being a purely vegetable preparation. Ask your druggist for it or send to the Manchester Drug Co., Proprietors, Memphis, Tenn.

Wool!—Have you heard anything of the demand of Chicago for another Bible revision? Van Pelt—No, what do they want changed? Wool!—They insist that the star was seen by the wise men of the West.

Pond's Extract, for Hair and Aches. Try it! It gives immediate relief, then permanent cure. The genuine is reliable. Imitations will disappoint you.

Mrs. Malvina Martindale—And you like being a soldier's wife? But then she has not yet been in active service. Mrs. Lient, (sighs)—Oh, yes! You have no idea how I've fought to fight to be retained in Washington.

"Who don't you vote the Prohibition ticket if you are a man with either of the two great parties?" "Simply because I hate to throw cold water on anything."

"I gather," said the old lady, "from the conversation of my new nephew that the men are in the habit of using rubber hose at their labors." "Yes," "That, I presume, is so that they won't get their feet wet," and the lady returned to her book with an air of entire satisfaction over having solved a difficult problem.

A friend induced me to try salivation for my rheumatism. I had a very good result. JOHN H. ANDERSON, Baltimore, Md.

Positive and unsolicited claim made for the wonderful efficacy of Dr. Bull's Ointment. Price 25 cents.

"I see you are advertising again for a runaway dog. This is the third time in a single month. It is possible, however, that your dog has been taken by some other person. I can keep a dog in the house."

Jones, who has come with his wife to call on the new neighbors—Wonder if they've been married long, Hysteria? Mrs. Jones, Oh, no. I recently newly married, Jones—How can you tell? Mrs. Jones—Drawing-room smells of tobacco smoke.

Church Notices.

Collinsville, at Toga, Dec. 12, 13

Whitehall and Marvin, Dec. 12, 13

Van Alstyne, at Bell, Jan. 2, 3

Reils and Saylor, at Bell, Jan. 2, 3

Sherman, at Pecan, Jan. 2, 3

Denlow, at Pecan, Jan. 2, 3

Hove, at How, Feb. 6, 7

Ellot Grove, at Cross Roads, Feb. 13, 14

East Sherman, at W. D. Mountcastle, P. E.

SULPHUR SPRINGS DISTRICT—FIRST ROUND

Black Jack Grove, at Dec. 12, 13

Rockwell, at Rockwell, Dec. 12, 13

Carrollton, at Dec. 26, 27

Ferrell, at Dec. 26, 27

Clinton, at Dec. 26, 27

Mount Vernon, at Dec. 26, 27

Barratt, at Briddle's Chapel, Jan. 23, 24

Whitehorse, at Dec. 13, 14

Cooper, at Dec. 13, 14

Whitehorse, at Dec. 13, 14

Pittsburg, at Dec. 13, 14

Leesburg, at Dec. 13, 14

W. L. GILBERT, P. E.

BONHAM DISTRICT—FIRST ROUND.

Wells City, at Dec. 12, 13

Ladonia, at Dec. 12, 13

Brookston, at Dec. 12, 13

Perry and White Horse, at Dec. 12, 13

Doyle, at Dec. 12, 13

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Smart youth to rustic old party on the opposite side of the street car. It seems to be looking at me pretty close, uncle. Do I remind you of somebody you used to know? Rustic Old Party—No, you remind me of a little more beard than you've got.

When baby was sick, we gave her Castoria. When she was a child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had children, she gave them Castoria.

Jones, who has come with his wife to call on the new neighbors—Wonder if they've been married long, Hysteria? Mrs. Jones, Oh, no. I recently newly married, Jones—How can you tell? Mrs. Jones—Drawing-room smells of tobacco smoke.

GREENVILLE DISTRICT—FIRST ROUND.

Kingston, at Dec. 12, 13

Roberts, at Dec. 12, 13

Emory, at Dec. 12, 13

Emory, at Dec. 12, 13

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Jones, who has come with his wife to call on the new neighbors—Wonder if they've been married long, Hysteria? Mrs. Jones, Oh, no. I recently newly married, Jones—How can you tell? Mrs. Jones—Drawing-room smells of tobacco smoke.

MONTEAGUE DISTRICT—FIRST ROUND.

Montague and Belcher, at Dec. 12, 13

Montague, at Dec. 12, 13

Bellevue, at Dec. 12, 13

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