

The Texas Christian Advocate.

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OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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VOL. XLI.

DALLAS, TEXAS, THURSDAY, DECEMBER 20, 1894.

NO. 16.

Editorial.

CHRISTMAS THOUGHTS.

The Old Testament is honey-combed with clear and comprehensive predictions of the Advent. The light which shone upon the shepherd encampment was the massing of the prophetic beams of all the past, and the music which fell upon the pastoral Israelites was the focalization of the apocalyptic voices of all the dispensations. Time was when the light of the Shekinah had gleamed upon the hills of Judah and Benjamin, but now the effulgence of the Era of the Incarnation bathes the hallowed scenery. Time was, too, when the solitude hereabout had been broken by the silver tones of sacred instruments and the psalms of Israel's poet-king, but now the minstrelsy of salvation gushes over mountain side and vale.

Perhaps the devout shepherds around the dimly glowing camp-fire were engaged in prayerful broodings over the promises which for so long a time had been unfulfilled. Perhaps unsciously to themselves they had been prepared by the Spirit for the mighty and far-reaching announcement. Providence, "unhasting and yet unresting," appointed the epochal hour and then the archangel flashed upon the scene and proclaimed the message. But before the sweet celestial strains had died upon the ears of the bewildered shepherds "a multitude of the heavenly host," numbers without number, swept down and sang the anthem compared with which all the music of the old masters is but the lisping of an infantile tongue:

"Glory to God in the highest and on earth peace, good will toward men."

Why such a broad, superlative ascription of praise to God? Heaven was simply felicitating us upon our great joy, breathing out its irrepressible congratulations. When the celestial hierarchy saw gushing from the bosom of this sin-cursed, sorrow-stricken, death-ridden world

"The fountain more healing than Bethesda's pool,
Or famed Sion's food,"

it could no longer stifle the utterance of a praise which, though reaching the highest pitch of adoring thanksgiving, is yet an utterly inadequate recompense to God.

Peace on earth! This is a prophecy and a promise. The penitent heart shall forget its remorse and cease to cover before its fearful anticipations. The home shall become tranquil beneath Christ's miraculously calming touch. Whole nations shall enjoy "the piping times of peace," and "grim-visaged war shall smooth his wrinkled front." When Magellan sailed round the world he found the Pacific Ocean remarkably calm when contrasted with the stormy Atlantic. When, looking up, he saw the constellation of the Southern Cross, he thought he divined the cause. The starry emblem of the Redeemer's love had put a brooding gloom upon the tossing sea. "Twas a devout imagination, beautifully portraying the superstitious and yet the unconquerable faith of the medieval heart. However that may be, there is a cross—a cross all stained with hallowed blood—which, gleaming athwart the night of our sin and trouble, quiets the aching heart and lights the way-worn wanderer home to God.

God will towards men! The infinite and the Eternal is propitious. Back of the darkly-brooding, lightning-girt storm-cloud there are the yearnings and solicitude of a Father's heart. Millennial peacefulness shall yet stream over the earth and the idle dreams of the optimistic imagination shall become a reality. The congresses of the great powers, triple alliances, international arbitration, the softening and liberalizing influences of the Christian religion shall yet inaugurate the time

"When the war-drums cease their throbbing,
and the battle-flags are furled,
In the parliament of man—the federation of the world."

aye, when the nations shall beat their swords into plowshares and their spears into pruning-hooks and earn war no more forever.

Wesend a Merry Christmas greeting to the readers of the ADVOCATE. When the thrice hallowed, radiant morning dawns, when the music which breathes immortal hope falls upon our ears, when bright-eyed prattling children romp, careless alike of the future

and the past, when the care-stricken multitudes forget for a little while at least their trouble and their grief, let us trace the light, the melody, the innocent joy and the surcease of sorrow to their true source and bless the Giver of all our good!

CHRISTMAS GIFTS.

We heartily endorse the motives which lead us to make Christmas a festival of innocent merry-making and loving contribution. Let presents pour in upon the children. Let their little eyes beam and their little hearts beat high with hope and joy! Let the old fireside be thronged with returning sons and daughters and let the household grow radiant with the home-coming of those who have wandered far and wide! If thou lovest one single heart on earth, if thou ever intended it any good, let not this opportunity pass. The gaping jaws of the sepulcher may swallow up thy loved one and leave thee broken-hearted and self-condemned. Let us not strew our flowers upon the graves of the dead, but rather pin them upon the bosom of the living. Let us not save our fine words for the unheeded epitaph, but rather for the heart which hungers now.

Let blessings stream too beyond the enchanted circle of home. The poor should share our bounty and our love—the motherless wait to whom Christmas is but an unattainable vision; the wretches for whom life has lost its sweetness and its charm. "They can not recompense thee, but thou shalt be recompensed at the resurrection of the just."

THE EAST TEXAS CONFERENCE

The publisher and editor of the ADVOCATE left Dallas Wednesday night at 8:40 on the Texas and Pacific for Jacksonville, the seat of the fiftieth session of the East Texas Conference. We reached Minneola at 12 o'clock and waited until 2 for the I. and G. N. We changed cars at Loup at 4 o'clock, and reached our destination at 5. "Tired nature's sweet restorer, balmy sleep" withheld its gentle visitations that night. We are more than ever prepared to endorse the grateful ejaculation of the quaint philosopher who said: "Blessed is the man who invented sleep!" But this by the way. We entered the conference room about half past nine o'clock and found the business in full blast. The boards and committees were soon elected, the necessary introductions made, and all the preliminary work speedily swept away. The regular minute work was taken up and pushed.

While this was being done we took a look at the conference and were surprised to see so many familiar faces. We have known many members of this conference for a long time. Of course the brethren of the North Texas Conference, who went with the coded territory, were our friends. These brethren who were transferred thus had the associations of a life-time suddenly broken up. But Methodist preachers are trained to accommodate themselves quickly to new surroundings. A warm welcome, the healing influence of time, absorption in the work and faith in an over-ruling Providence will soon make them feel at home. Their old comrades part with them reluctantly, and commend them heartily to their new associates, and especially "to God and the world of his grace." The latch-string hangs out to them, and a brotherly reception awaits the pilgrims' return. God bless every one of them!

An Annual Conference is a busy affair. The Bishop and his cabinet are deeply engaged. Boards and committees constantly meet. The various Treasurers are incessantly employed. The preachers report and attend the sessions. The presiding elders are strained. The connectional officers guard the interests committed to them and all the intervals are filled up with preaching, prayer and praise.

Jacksonville is unquestionably a fine, prosperous town. There are two railroads—the I. and G. N. and the Cotton Belt. Alexander Institute is now located here. The first thing we noticed was the number and the excellent character of the Church buildings. This portion of East Texas is good enough for anybody. Bishop Pierce used to say that the Georgians who came to Texas always stopped in the timber. A man may go farther and do worse. The resources of this country are immense and when

perfectly developed East Texas will surpass the most sanguine expectations of its friends. We were domiciled with Bro. J. L. Douglas, who, with his excellent wife, played the host most admirably. We thank Albert Little, of Jacksonville, from our heart. We hope to return the favor some day. If these East Texas preachers will let us preach for them on Sunday and will promise to take us to the limpid haunts of the white perch and black bass on Monday, we will state that we are prepared to sign a limited number of contracts.

There were two protracted debates in connection with the holiness question and the Orphan Home. The brethren differed widely and the respective champions did their best. The sense of the conference seemed to be that the separate ownership of property for holiness meetings and that the organization of holiness associations should be discouraged. The brethren would not levy an assessment for the Orphanage, but bound themselves most solemnly to advertise it and to take a collection for it. Sunday was a calm, bright, bracing and most beautiful day. The churches of Jacksonville were thronged with worshippers. We heard good reports of the services. We believe that much and lasting good was done.

An Annual Conference session is a magnificent occasion. The preachers and the people are invigorated and strengthened for future work. The Alexander Institute, formerly of Kilgore but now of Jacksonville, is the property of the conference. It made a fine record during the past, and now under the able presidency of Prof. G. J. Nunn, and with the sympathy and cooperation of the East Texas Conference, it will succeed still more abundantly. We need just such schools, and we wish this unprejudiced enlargement. Our roommates were Dr. I. Alexander and Louis Blaylock. Nobody but one richly endowed with philosophic equanimity like ourself, could have borne such incessant tending. But we are not the first to fall into the hands of the Philistines. An old school teacher and a veteran publisher are a tough combination.

Thus ends a pleasant trip.

EAST TEXAS CONFERENCE.

THE fiftieth session of the East Texas Conference convened in Jacksonville, Texas, December 13, 1894, Bishop R. K. Hargrove in the chair. The Bishop conducted the devotional exercises. Hymn, 221; lesson, Ephesians, chapter 4; prayer.

The Secretary of the last conference, L. M. Fowler, called the roll. The roll was perfected by the substitution of certain alternates for absent principal lay delegates.

A. J. Frick was elected Secretary. The following assistants were also elected: W. W. Watts, Leon Soufield, F. Davis, J. Woodson.

The conference will meet at 8:30 and adjourn at 12.

No bar was fixed.

The presiding elders nominated and the conference elected the following boards and committees:

Public Worship—L. M. Fowler, A. Little, W. C. Bolton.

Temperance—Jno. Helpinstill, T. T. Booth, J. W. Bridges.

Epworth League—H. M. DuBoise, V. A. Godbey, G. V. Hudley.

Board of Church Extension—J. S. Mathis, M. H. Adlington, T. J. Milam, J. T. Allison, Leon Soufield, W. M. Zimmerman, G. V. Hudley, W. H. Crouch, T. B. Vinson, A. J. Gray, T. S. Garrison, Stuart Nelson, J. D. Ford.

Sabbath-school Board—D. P. Cullen, John Heartsill, J. C. Calhoun, T. J. Wilson, W. F. Davis, W. P. Wilton, S. N. Allen, B. C. Anselby, J. L. Pate, J. F. Coley, J. C. Fowler, J. T. Starke.

Board of Missions—John Adams, O. P. Thomas, L. M. Fowler, T. P. Smith, C. F. Smith, W. A. Sampey, J. T. Smith, H. O. Moore, W. P. Pledger, V. A. Godbey, A. S. Whitehurst, W. W. Watts, A. J. Frick, J. W. Johnson.

Board of Education—D. F. C. Timmons, J. W. Summers, J. W. Downs, J. M. Dubs, Ellis Smith, G. C. Green, H. M. DuBoise, L. R. Parks, W. J. Owens, S. W. Fitzpatrick, J. L. Wyche, W. B. Powell, I. Alexander.

Joint Board of Finance—R. W. Thompson, J. F. Reynolds, T. S. Garrison, J. D. Burke, C. H. Smith, J. W. Samford, Julian Woodson, J. W. Terrell, G. C. Hardy, D. H. Abernathy, Leon Soufield, T. G. Watson.

Books and Periodicals—H. O. Moore, W. W. McAnally, A. J. Weeks, H. W. Bowman, G. A. Kidd.

Bible Cause—Stuart Nelson, J. C.

H. McKnight, G. R. Hughes, J. W. Lively, J. D. Dawson, J. R. Heartsill, J. D. Ford, Ellis Smith.

Standing Committee on Memorials—R. W. Thompson, F. J. Browning, T. P. Smith.

Conference Relations—A. Little, C. H. Smith, J. M. Mills, J. W. Johnson, G. W. Langley, A. S. Whitehurst, B. T. Hayes, L. A. Burke, L. A. Webb.

District Conference Records—G. W. Riley, W. A. Kelsey, J. R. Heartsill, J. D. Ford, Ellis Smith.

Report from the Parent Board of Missions to the Board of Missions—D. F. C. Timmons, L. H. Metcfe, W. F. Davis.

Admission on Trial—L. M. Fowler, Stuart Nelson, A. J. Frick.

First Year—C. F. Smith, T. J. Milam, A. S. Whitehurst.

Second Year—W. A. Sampey, V. A. Godbey, H. O. Moore.

Third Year—J. W. Johnson, J. F. Smith, W. P. Pledger.

Fourth Year—D. F. C. Timmons, A. C. Benson, Julian Woodson.

Board of Church Extension—A. S. Whitehurst, H. W. Bowman, T. B. Vinson, J. W. Downs, A. J. Weeks, J. R. Ritchie, T. W. Boynton, B. E. Moore.

The following communications were referred:

A paper on the Epworth League to the Committee on the Epworth League.

A paper from the General Board of Church Extension to the Board of Church Extension.

A report from the Parent Board of Missions to the Board of Missions.

A paper from the General Colporteur, I. Z. T. Morris, to the Board of Colportage.

Papers concerning Alexander Institute, Southwestern University and Paine and Lane Institute, to the Board of Education.

A paper concerning the American Bible Society to the Committee on Bible Cause.

The following were introduced to the conference: David Morton, H. C. Morrison, I. G. John, J. H. McLean, W. M. Hayes, T. R. Pierce, W. L. Clifton, J. B. Wages, O. P. Thomas, Julian Woodson, W. R. Manning, T. J. Milam, Stuart Nelson, G. C. Hardy, C. A. Tower, A. C. Benson, J. C. Carr, S. W. Jones, H. O. Moore, J. C. Fowler, B. T. Hayes, L. H. Metcfe, J. B. Turrentine, J. T. Kirkpatrick, W. J. Owens.

J. T. Smith and J. R. Heartsill were elected Editors of the Minutes.

The anniversary of the Church Extension Society will take place Thursday night, that of the Missionary Society Friday night.

Question 1: Who are admitted on trial? Answer: M. I. Brown, P. R. White, J. T. McClure, J. L. Williams, Walter Zimmerman, W. T. Burch, H. L. Hare, I. P. Williams.

Question 2: Who remain on trial? Answer: D. L. Cain, H. B. Smith, J. A. Slaughter, A. Methvin, W. E. Davis, I. E. Pace, C. A. Tower.

Question 3: What traveling preachers are elected deacons? Answer: A. A. Kidd, W. D. Lum, J. W. Downs, J. B. Turrentine, H. H. Kimball.

The Committee on District Conference Records reported. The report was adopted.

The credentials of J. W. Hamner, local preacher, were restored.

The conference granted a superannuated relation to the following brethren: R. W. Thompson, W. N. Bonner, R. S. Finley, M. Donegan, J. A. Smith, A. D. Parks.

The following were granted a superannuated relation: J. B. Hall, John Helpinstill.

The Committee on Bible Cause reported. The report was adopted.

The Board of Church Extension reported. The report was adopted.

The Committee on the Orphanage reported. W. H. Vaughan addressed the conference. The report was adopted. Eight hundred dollars were assessed for the Orphanage.

The following announcements were made for Sunday preaching: Methodist Church—Love-feast, 9 a. m., led by R. W. Thompson; 11 a. m., Bishop Hargrove, ordination of deacons; 7 p. m., J. H. McLean, ordination of elders.

Cambrian Presbyterian Church—11 a. m., T. R. Pierce; 7 p. m., W. H. Vaughan.

Baptist Church—11 a. m., H. O. Moore; 7 p. m., J. R. Wages.

Presbyterian Church—11 a. m., W. L. Clifton; 7 p. m., Leon Soufield.

Colored Methodist Church—11 a. m., O. A. Shook; 3 p. m., C. H. Smith.

Other notices were given. Doxology and benediction by John Mathis.

APPOINTMENTS.

San Augustine District
G. F. SMITH, P. E.
San Augustine and Saxton—Ellis Smith Attyce—G. W. Henderson, supply; J. M. Martin, supply.
Chireno Circuit—S. M. Thompson.
Hemphill Circuit—W. L. Graves, supply.
Center Station—A. J. Weeks.
Center Circuit—J. F. Pace.
Timpan and Tensas—T. J. Milam.
Carters—W. F. Davis.
Garrison—W. M. Zimmerman.
Minden—G. W. Langley.
Nacogdoches Station—G. V. Ridley; A. B. Parks, supernumerary.
Nacogdoches Circuit—J. U. Hummelt, supply.
Shelbyville Circuit—J. D. Burke.
Linn Flat—J. J. Raje, supply.
Concord—J. W. Bridges.

Marshall District.
JOHN ADAMS, P. E.
Marshall—J. T. Smith.
Jefferson—A. S. Whitehurst.
Kelleyville—L. H. Metcfe.
Coffeyville—W. R. Manning.
Harrison—J. C. H. McKnight.
North Side—J. W. Lively.
Longview—J. W. Downs.
Arlington—H. B. Smith.
Centennial—J. C. Barnett, supply.
Hemerson—A. J. Frick.
Hemerson Circuit—Ray Coppedge.
Becksville—G. R. Hughes.
Ridge—W. W. McAnally; J. B. Hall, supernumerary.
Haltville—D. P. Cullen.
Church Hill—J. M. Mills.

Ft. Worth District.
O. P. THOMAS, P. E.
Pittsburg—J. C. Calhoun.
Mt. Pleasant—Albert Little.
Winfield—S. W. Jones.
Belden—W. J. Owens.
Texasiana Station—J. W. Johnson.
Fairview and Rose Hill—S. E. Wilson.
Park—B. T. Hayes.
New Boston—Geo. C. Hardy; one to be supplied.
Dalby—H. L. Hare; J. S. Coleman, supply.
Queen City—J. B. Turrentine.
Atlanta—H. O. Moore.
Gilmer—C. A. Tower.
Leesburg—Wm. Sproule.
Musgrove Springs—J. T. Kirkpatrick.
Quitman—W. T. Burch.
Daingerfield—J. C. Carr.
Linden—Stuart Nelson.

FOURTH DAY.

The conference was opened with religious service conducted by Rev. H. O. Moore. The minutes were read and approved.

Question 9: What traveling preachers are ordained deacons? Answer: A. A. Kidd, W. D. Lum, J. W. Downs, J. B. Turrentine.

Question 10: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 11: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 12: What traveling preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 13: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 14: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

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The following passed and were granted a location at their own request: F. J. Browning, G. B. Hines.

The Conference will meet at 1 o'clock this afternoon. Notices were given. Doxology and benediction by R. S. Finley.

AFTERNOON SESSION.

The conference was opened with religious service conducted by I. G. John. The minutes were read and approved.

The following committee upon the Orphan Home was appointed: I. Alexander, L. A. Burk, G. C. Hardy, J. T. Smith.

The conference resolved to discountenance the separate ownership of property for holiness camp-meetings and similar purposes and also the organization of holiness associations. The motion was unanimously carried. The Bishop congratulated the brethren upon their action. The conference sang the doxology right lustily.

Question 20 was resumed and the following reported and passed: G. R. Hughes, A. J. Frick, W. W. McAnally, D. P. Cullen, J. M. Mills, James Campbell, F. P. Smith, W. M. Hayes, H. M. DuBoise, T. T. Booth, C. H. Smith, D. W. Towns, E. R. Large, J. C. Calhoun, W. L. Pate, William Sproule, J. M. McCarter, W. P. Pledger, C. F. Smith, J. D. Burke, G. W. Langley, G. V. Ridley, J. W. Lively.

Notices were given. The conference adjourned with the doxology and benediction by John Adams.

THIRD DAY.

The conference was opened with religious service conducted by W. L. Clifton. The minutes were read and approved.

The conference required, by resolution, the pastors to report their statistics by 12 o'clock of the second day of the session.

Question 20 was resumed. The following reported and passed: L. M. Fowler, D. F. C. Timmons, J. L. Dawson, J. S. Mathis, V. A. Godbey, John Helpinstill, L. A. Burk, J. W. Johnson, A. Little, W. A. Sampey, Leon Soufield, G. W. Riley, J. M. Warren, J. L. Wyche, W. B. Patterson, E. B. Thompson, L. H. Metcfe, O. P. Thomas, A. S. Whitehurst, Julian Woodson, W. R. Manning, W. J. Owens, M. I. Milam, H. O. Moore, J. C. Fowler, James McDuggald, Stuart Nelson, G. C. Hardy, B. T. Hayes.

Question 4: Who are admitted into full connection? Answer: A. A. Kidd, W. D. Lum, J. W. Downs, J. B. Turrentine, H. H. Kimball.

The Committee on District Conference Records reported. The report was adopted.

The credentials of J. W. Hamner, local preacher, were restored.

The conference granted a superannuated relation to the following brethren: R. W. Thompson, W. N. Bonner, R. S. Finley, M. Donegan, J. A. Smith, A. D. Parks.

The following were granted a superannuated relation: J. B. Hall, John Helpinstill.

The Committee on Bible Cause reported. The report was adopted.

The Board of Church Extension reported. The report was adopted.

The Committee on the Orphanage reported. W. H. Vaughan addressed the conference. The report was adopted. Eight hundred dollars were assessed for the Orphanage.

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Baptist Church—11 a. m., H. O. Moore; 7 p. m., J. R. Wages.

Presbyterian Church—11 a. m., W. L. Clifton; 7 p. m., Leon Soufield.

Colored Methodist Church—11 a. m., O. A. Shook; 3 p. m., C. H. Smith.

Other notices were given. Doxology and benediction by John Mathis.

The conference was opened with religious service conducted by T. R. Pierce.

The conference authorized the President of the Board of Education to issue a call for an Educational Convention in the interest of the Southwestern University and our conference schools.

W. P. Thompson, J. T. Smith and R. P. Pledger were elected a Committee on Memorials.

The usual resolutions of thanks were passed.

H. G. Scuddy was granted a location at his own request.

The minutes of the afternoon session were read and approved.

Question 11, Where are the preachers stationed this year?

APPOINTMENTS.

San Augustine District
G. F. SMITH, P. E.
San Augustine and Saxton—Ellis Smith Attyce—G. W. Henderson, supply; J. M. Martin, supply.
Chireno Circuit—S. M. Thompson.
Hemphill Circuit—W. L. Graves, supply.
Center Station—A. J. Weeks.
Center Circuit—J. F. Pace.
Timpan and Tensas—T. J. Milam.
Carters—W. F. Davis.
Garrison—W. M. Zimmerman.
Minden—G. W. Langley.
Nacogdoches Station—G. V. Ridley; A. B. Parks, supernumerary.
Nacogdoches Circuit—J. U. Hummelt, supply.
Shelbyville Circuit—J. D. Burke.
Linn Flat—J. J. Raje, supply.
Concord—J. W. Bridges.

Marshall District.
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Marshall—J. T. Smith.
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Harrison—J. C. H. McKnight.
North Side—J. W. Lively.
Longview—J. W. Downs.
Arlington—H. B. Smith.
Centennial—J. C. Barnett, supply.
Hemerson—A. J. Frick.
Hemerson Circuit—Ray Coppedge.
Becksville—G. R. Hughes.
Ridge—W. W. McAnally; J. B. Hall, supernumerary.
Haltville—D. P. Cullen.
Church Hill—J. M. Mills.

Ft. Worth District.
O. P. THOMAS, P. E.
Pittsburg—J. C. Calhoun.
Mt. Pleasant—Albert Little.
Winfield—S. W. Jones.
Belden—W. J. Owens.
Texasiana Station—J. W. Johnson.
Fairview and Rose Hill—S. E. Wilson.
Park—B. T. Hayes.
New Boston—Geo. C. Hardy; one to be supplied.
Dalby—H. L. Hare; J. S. Coleman, supply.
Queen City—J. B. Turrentine.
Atlanta—H. O. Moore.
Gilmer—C. A. Tower.
Leesburg—Wm. Sproule.
Musgrove Springs—J. T. Kirkpatrick.
Quitman—W. T. Burch.
Daingerfield—J. C. Carr.
Linden—Stuart Nelson.

FOURTH DAY.

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Question 9: What traveling preachers are ordained deacons? Answer: A. A. Kidd, W. D. Lum, J. W. Downs, J. B. Turrentine.

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Carters—W. F. Davis.
Garrison—W. M. Zimmerman.
Minden—G. W. Langley.
Nacogdoches Station—G. V. Ridley; A. B. Parks, supernumerary.
Nacogdoches Circuit—J. U. Hummelt, supply.
Shelbyville Circuit—J. D. Burke.
Linn Flat—J. J. Raje, supply.
Concord—J. W. Bridges.

Marshall District.
JOHN ADAMS, P. E.
Marshall—J. T. Smith.
Jefferson—A. S. Whitehurst.
Kelleyville—L. H. Metcfe.
Coffeyville—W. R. Manning.
Harrison—J. C. H. McKnight.
North Side—J. W. Lively.
Longview—J. W. Downs.
Arlington—H. B. Smith.
Centennial—J. C. Barnett, supply.
Hemerson—A. J. Frick.
Hemerson Circuit—Ray Coppedge.
Becksville—G. R. Hughes.
Ridge—W. W. McAnally; J. B. Hall, supernumerary.
Haltville—D. P. Cullen.
Church Hill—J. M. Mills.

Ft. Worth District.
O. P. THOMAS, P. E.
Pittsburg—J. C. Calhoun.
Mt. Pleasant—Albert Little.
Winfield—S. W. Jones.
Belden—W. J. Owens.
Texasiana Station—J. W. Johnson.
Fairview and Rose Hill—S. E. Wilson.
Park—B. T. Hayes.
New Boston—Geo. C. Hardy; one to be supplied.
Dalby—H. L. Hare; J. S. Coleman, supply.
Queen City—J. B. Turrentine.
Atlanta—H. O. Moore.
Gilmer—C. A. Tower.
Leesburg—Wm. Sproule.
Musgrove Springs—J. T. Kirkpatrick.
Quitman—W. T. Burch.
Daingerfield—J. C. Carr.
Linden—Stuart Nelson.

FOURTH DAY.

The conference was opened with religious service conducted by Rev. H. O. Moore. The minutes were read and approved.

Question 9: What traveling preachers are ordained deacons? Answer: A. A. Kidd, W. D. Lum, J. W. Downs, J. B. Turrentine.

Question 10: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 11: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 12: What traveling preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 13: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

Question 14: What local preachers are elected deacons? Answer: E. T. Bridges, W. F. Mayne, W. D. Killingsworth, W. A. Pounds, W. B. Evans, J. C. Camp, T. C. Coleman, J. J. Moxley.

APPOINTMENTS.

San Augustine District
G. F. SMITH, P. E.
San Augustine and Saxton—Ellis Smith Attyce—G. W. Henderson, supply; J. M. Martin, supply.
Chireno Circuit—S. M. Thompson.
Hemphill Circuit—W. L. Graves, supply.
Center Station—A. J. Weeks.
Center Circuit—J. F. Pace.
Timpan and Tensas—T. J. Milam.
Carters—W. F. Davis.
Garrison—W. M. Zimmerman.
Minden—G. W. Langley.
Nacogdoches Station—G. V. Ridley; A. B. Parks, supernumerary.
Nacogdoches Circuit—J. U. Hummelt, supply.
Shelbyville Circuit—J. D. Burke.
Linn Flat—J. J. Raje, supply.
Concord—J. W. Bridges.

Marshall District.
JOHN ADAMS, P. E.
Marshall—J. T. Smith.
Jefferson—A. S. Whitehurst.
Kelleyville—L. H. Metcfe.
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Harrison—J. C. H. McKnight.
North Side—J. W. Lively.
Longview—J. W. Downs.
Arlington—H. B. Smith.
Centennial—J. C. Barnett, supply.
Hemerson—A. J. Frick.
Hemerson Circuit—Ray Coppedge.
Becksville—G. R. Hughes.
Ridge—W. W. McAnally; J. B. Hall, supernumerary.
Haltville—D. P. Cullen.
Church Hill—J. M. Mills.

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O. P. THOMAS, P. E.
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Fairview and Rose Hill—S. E. Wilson.
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New Boston—Geo. C. Hardy; one to be supplied.
Dalby—H. L. Hare; J. S. Coleman, supply.
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Gilmer—C. A. Tower.
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Question 12

tion of saying our Bishops are in collusion with saloon-keepers. I believe the contrary to be true of them.

We had the pleasure of meeting the following visitors at the conference: W. L. Clifton and J. R. Wages, of the North Texas Conference, and B. R. Bolton and W. H. Crawford, of the Northwest Texas Conference.

We never saw a conference with so many Smiths in it. We are bound to conclude that they constitute an illustrious breed, or the Lord would not have made so many of them.

The Bishop said: "Let no brother stand between the rear and front of the house unless he is perfectly transparent."

An application for admission was defective in mathematics. One thought his proficiency in other things overbalanced this. Another said he knows mathematics enough to calculate the presiding elder's pro rata. He was received.

We are under obligations to Bros. Frick, Watts, Sonfield and Woodson, Secretaries, for many courtesies and invaluable assistance.

We are thankful to Bros. Johnson and Garrison for duplicate reports of the Board of Missions and the Joint Board of Finance. This help was cheerfully rendered.

A preacher had never ridden horseback. The Bishop said: "I would not advise you to learn by practicing on a Texas broncho." The brother said: "I will make a note of it."

John C. Woolam was an itinerant hero. He was a man of saintly character and of large usefulness. His name is a household word in East Texas. His influence and power abide. He was one of those rare men who planted Methodism in the wilderness. His last words were these: "It is all beautiful, glorious and divine."

A brother was received into the conference from the Congregational Church upon condition that he would immediately locate. The conference took him in, whereupon he instantly arose and said: "Bishop, I ask for a location at my own request." Such roaring we never heard in a conference room.

A good deal was said about not affiliating with holiness associations and about not going to holiness camp-meetings. An old brother who did not like such restrictions, said: "The rest of them may do as they please, but old man G. does not propose to be alienated in his religion."

A preacher reported his salary full but his collections deficient. The Bishop said, "The stewards beat you." He replied, "I could not turn in syrup, chickens, eggs and butter." The spirit and manner of the reply elicited a loud laugh. He turned the tables on the Bishop—something not often done.

We would suggest in this connection that the brethren take the Orphan Home collection either on Thanksgiving Day or Christmas. On either occasion the spirit of giving is strong. Perhaps this year Christmas will be the better time, as the needs of the Orphanage are many and pressing.

The Bishop said, alluding to moving about the room, "The moment we begin business in earnest the brethren take the itch—the itinerant itch."

D. F. C. Timmons has written a book on the duty of the Church to the children. The book will be issued by our Publishing House. Many members of the conference indorse it very highly. The exact title is as follows: "The Greatest Neglected Work of the Church."

This finishes the round of conferences. Our reception by the brethren has been all we could reasonably ask. We have formed many delightful acquaintances which we prize. We have had journeying mercies and abounding hospitality. Now we shall rent a house, move our family and settle down to steady editorial work. A grateful heart praises God.

BOARD OF MISSIONS.

Assessments by the Conference Board of Missions of East Texas Conference: For foreign missions, \$4500, and apportioned as follows: Marshall District.....\$800 00 Tyler District.....800 00 Pittsburg District.....800 00 Palestine District.....800 00 San Augustine District.....750 00 Beaumont District.....550 00

The following appropriations were made: Marshall, North Side.....\$225 00 Tyler, Cedar Street.....200 00 Enory Mission.....200 00 Saron Mission.....125 00 Grapeland Mission.....50 00 Atoyac Mission.....250 00 Park.....250 00 Fairview and Row Hill.....150 00 For P. E. Beaumont District.....300 00 Beaumont and Sabine Pass Mis.....100 00 Orange Mission.....100 00 Newton Mission.....50 00 Moscow.....50 00

Total.....\$2050 00 CHURCH EXTENSION. The Board of Church Extension met at Jacksonville, December 13, 1894, and received from the six districts as follows: Marshall District.....\$289 50 Tyler District.....271 70 Palestine District.....264 05 San Augustine District.....191 00 Beaumont District.....101 00 Jefferson District.....101 05 Sulphur Springs District.....25 00

Total.....\$1271 30 Cash anniversaries.....32 00 Total.....\$1303 30 Paid Dr. Morton.....651 65 Total.....\$651 65 Paid Dr. Morton by order board.....10 00 Total.....\$661 65 Anniversary subscription.....\$140 00 Received from Mrs. John S. Mathis, Treasurer Woman's Department.....120 50

The following named ladies are the officers of the Woman's Department for the next conference year: Mrs. John Adams, President.... Tyler Mrs. C. F. Smith, Vice-Pres't..... Timpson Mrs. John S. Mathis, Treas'r..... Crockett Mrs. W. C. Huntington, Cor. Sec'y..... Shelbyville DISTRICT SECRETARIES, Marshall, Miss Vera Kelly..... Longview Tyler, Mrs. J. M. McLaughlin..... Tyler Palestine, Mrs. Viola Bolton..... Jacksonville San Augustine, Mrs. Myrta Davis..... Carthage Pittsburg, Mrs. Thos. Wilson..... Daughlassville Beaumont, Mrs. George Call..... Orange

JOINT BOARD OF FINANCE. The Joint Board of Finance, East Texas Conference, met in the Presbyterian Church, in the town of Jacksonville, Texas, December 13, 1894. Meeting opened with prayer by Bro. Woodson. R. W. Thompson in the chair. Members present: R. W. Thompson, J. I. Dawson, C. H. Smith, J. D. Burke, C. F. Bolton, J. W. Shuford, A. D. Terrell, J. F. Reynolds, T. S. Garrison. The following assessments were made and apportioned as follows: Bishops' fund, \$888.25—Marshall District.....\$120 00 Tyler District.....120 00 Palestine District.....120 00 San Augustine District.....120 00 Pittsburg District.....120 00 Beaumont District.....80 00

Total.....\$600 00 Sum of \$2180, and apportioned as follows: Marshall District.....\$380 00 Tyler District.....380 00 Palestine District.....380 00 San Augustine District.....380 00 Pittsburg District.....380 00 Beaumont District.....280 00 Total.....\$2180 00 Sum of \$180, for Minutes, apportioned as follows: Marshall District.....\$30 00 Tyler District.....30 00 Palestine District.....30 00 San Augustine District.....30 00 Pittsburg District.....30 00 Beaumont District.....30 00 Total.....\$180 00 Colvin fund.....\$19 80 Hughes fund.....197 00 Total.....\$216 80

STATISTICAL TABLE OF THE EAST TEXAS CONFERENCE FOR 1894. Table with multiple columns: Districts, Local Preachers, Total Members, Infants, Adults, No. Societies, No. of Churches, Value of Churches, No. of Parsonages, Value of Parsonages, Value of Church Property, Expended for Churches and Parsonages, Assessed, Paid, Bishops, Conference, American, Home, Foreign, Other, Total, Ep. League, Schools, Officers, Teachers, No. of Scholars, Am. Col. for Children's Day, Am. Col. for other objects, Total Annual Raised, Members with Families, Sunday Schools.

THOUGHTS ON BAPTISM.

Some time ago, in conversation with a brother who has made considerable reputation as an able debater on the question of baptism, I remarked that the argument founded on the pouring out of the Spirit on the day of Pentecost in proof of affusion as the scriptural mode of water baptism is fallacious. He dissented; and as it was not convenient to do so then, I promised to give the reason for my ascription in the TEXAS CHRISTIAN ADVOCATE. Upon the hypothesis that baptism can be administered by one mode only, the argument put in the form of a syllogism may be stated thus: Whoever is the mode of the Spirit's baptism must be the mode of water baptism. The Scriptures teach that the mode of the Spirit's baptism is pouring; therefore, the mode of water baptism is pouring. This argument is liable to deceive the very elect. Dr. Summers, in his work on baptism, says it has the force of a demonstration. It is in general use by Methodist writers and preachers when discussing the question of baptism. I have used it myself. It looks like a pithy to discard a weapon that has been used so effectually in the cause of truth. But the weapon itself should be truth. Though "the truth of God hath more abounded through my lie unto his glory," I should not deceive for the glory of God. To constitute the argument valid the word pour must mean the same thing in its application both to the baptism of the Spirit and to water baptism. The literal pouring of water upon the subject is a mode of administering water baptism, but the pouring out of the Spirit can not refer to the mode of the Spirit's baptism, because it can not be literally applied to the Spirit. The mode of the Spirit's operation is not known. "Canst not tell whence it cometh and whither it goeth." The Spirit is omnipresent. He is one of the persons in the Godhead, and the idea of his being literally poured out is absurd: "I will pour out my Spirit," is a figurative expression, denoting the abundance of the Spirit's influence and power promised. It is remarkable that the effects of his influence is not called a baptism before the day of the Pentecost baptism. To effect a baptism of the Spirit, enough of his influence and power must be imparted to thoroughly change the minds and hearts of those to whom he is given. It is not the pouring out of the Spirit that constitutes the baptism, but the being filled with his influence and power. It was not because Peter saw the Holy Ghost fall on the Gentiles that he remembered the words of the Lord Jesus, but because he saw they were baptized with the Holy Ghost. On the day of Pentecost some said the disciples were full of new wine—

The natural effect of wine, when a great quantity is drunk, is to produce drunkenness. A person affected thus is belligerent with wine. The effects of the Spirit are like wine. A person thus affected is baptized with the Spirit. In praying for the baptism of the Holy Ghost we do not pray for the Spirit to be literally poured upon us, but that we may be filled with his influence and power. Some Methodist writers, like immersionists, sometimes confound the mode of baptism with baptism itself. An immersionist will tell you on one page of his book that immersion is baptism, and on another that it is the only mode of baptism as if the mode of doing a thing and the thing itself could possibly be the same. Methodist writers sometimes speak of pouring as baptism. A person is not literally baptized with water by pouring a small quantity upon him. There must be enough water applied to thoroughly wet or wash him. But this is not necessary in administering Christian baptism, because it is not a literal but a symbolical baptism. The symbolical nature of Christian baptism is a fact that is difficult for some people to understand. In eating the Lord's Supper it is not necessary to take a full meal, because it is done symbolically. And it is not simply to eat a bit of bread and drink a sip of wine in remembrance of Christ. It is to eat the body and drink the blood of Christ symbolically. To baptize a person is not simply to pour a little water on him to represent the baptism of the Spirit, but to symbolically cleanse him with water to represent the real cleansing by the Holy Spirit. Being symbolical it is not a real baptism any more than a picture is the person it represents. We speak of the picture as the person, but we know it is not the person really. "Neither is that circumcision which is outward in the flesh. Circumcision is that of the heart; in the spirit and not in the letter." Without the fact of the baptism of the Spirit there could be no such thing as the ordinance of Christian baptism any more than there could be such a thing as the sacrament of the Lord's Supper without the fact of Christ's death and suffering. Immersionists say that baptism is a burial in water to represent the burial of Christ. According to this theory of baptism nothing of a religious character is done to the subject and it represents no spiritual blessing promised. The subject is simply immersed to represent a fact in the history of Christ. The ordinances of the Church are founded on essential doctrines of Christianity. The sacrament of the Lord's Supper, on the atonement made by the sufferings of Christ; and water baptism, on the baptism of the Spirit. The burial of Christ is not an essential truth in the gospel system. The materials used in the ordinances are those which are by nature best adapted to represent those essential doctrines. Nothing so filthy represents the broken body and shed blood of Christ as bread and wine; and nothing so appropriate as clean water can be found to represent the cleansing of the Holy Spirit. If baptism is a burial to represent a burial, where is the propriety of going to

water to find a burial place? You can not administer scriptural baptism without water, because water is a fit emblem with which to represent a cleansing. But if baptism is a burial, water is not needed. Water has ever been used in the Church of God for symbolical purification, and religiously speaking, for no other purpose. As a symbolical purification, Christian baptism is a reasonable, scriptural, beautiful, significant and impressive ordinance; but as a burial unreasonable, unscriptural, without beauty, significance or force. So it seems to me, W. H. MOSS.

THE BEST FINANCIAL SYSTEM IN THE WORLD.

The Bible says: "They that preach the gospel shall live of the gospel," and "let him that is taught communicate unto him that teacheth," and teaches that every one should give as the Lord has prospered him. The Discipline says: "According to his or her several ability." So you see that all are included in our system as well as in Paul's. We have the Pauline system of Church finances. Now, how are we to reach every member of the Church unless we move on some methodical line? And where is a more systematic and efficient plan than the one contained in the Discipline? It says: "The stewards shall ascertain how much each member is able and willing to pay." Also the Discipline teaches that the "stewards shall report to each session of the Church Conference, what are they to report? Shall they just report each time what the assessment is? or shall they report each time what has been paid? Very well. But who has paid it? I assume that the very spirit of the law is that the stewards are the committee, if there is one appointed. When they have ascertained how much each member is able and willing to pay, they shall report to the Church Conference what they have done. And if they report what each one agrees to pay, they report also what each one has paid. I know that would be objectionable to many. So also is the ascertaining how much each member is able and willing to pay. The law says that the latter shall be done, while the spirit of the law allows that the former may be, and the spirit as well as the letter of the law ought to be observed. This is necessary from another consideration. The Discipline directs that whoever agrees to pay, he or she shall be under solemn obligation to pay the same, and can only be released from this obligation by order of the stewards, or by vote of the Church Conference for good cause shown. Now, how can the Church Conference know how to vote intelligently, except it has the necessary information; and how can it have this information otherwise than through the report to the Church Conference, from time to time along through the year, showing what efforts each one is making? I know that in some places this is not needed for a stimulant, for they pay well. But there are others where it is much needed, and if used at all places, none would feel aggrieved. And if my Board of Stewards will adopt this method, and should fail at the end of the conference year to bring up all of the salary, I will exonerate them. L. A. THOMAS.

PROVIDENCE AND EXPERIENCE.

At the last session of the West Texas Conference, in the providence of God, this old preacher was put on the superannuated list. It was the will of the conference, I accept the will of the conference as the indicated will of God. Although I have no where to go, nothing to go to, and in the sense of income nothing to do, yet I believe that the finger of God is in it. Bro. Skeptic may stand off and say: "Oh, no, there is no Providence in that!" but my faith is not shaken. I know that God is in charge; and that he who feedeth the sparrows is able to feed me and mine; he who clothes the lilies is willing to clothe me and mine. On the streets of Lockhart the morning after the conference adjourned, a brother met me, gave me a dollar, and said: "If you need anything let me know, and if I have two dollars I will give you one." On the train, another brother gave me a dollar, and said: "If you need anything, let me know." At the supper table of a brother that night he said: "Let me know your postoffice, and along in the spring I want to send you a ten-dollar bill." Bro. Skeptic, is there any providence in that? Did God reign in the hearts of those brethren? You may hesitate to answer at all, but I do not hesitate to answer, yes, once for all. On the evening of the 28th of November, 1894, we were panned by the good people of Paint Rock with flour, meal, meat, potatoes, pickles, coffee, cake, etc. And I say, Providence again. God bless my friends! And I bless God for friends! My God is the author of providence and of Christian experience. R. M. LEATON. PAINT ROCK, TEXAS, December 1, 1894.

There isn't much warmth in the prayer of a Church member who lets somebody else do all his giving.

RHEUMATISM, ECZEMA, SCROFULA. ALL FORMS OF BLOOD POISON AND ALL DISEASES OF THE BLOOD ARE CURED BY SWAIM'S PANACEA. ESTABLISHED 1820. Treatise on Diseases of the Blood Mailed Free. Address: DURAND JAQUET, Mch. PHILADELPHIA. DR. ALDRICH, SPECIALIST. PERMANENTLY Removes superfluous hair, moles, birthmarks and other facial blemishes without disfigurement. SUCCESSFULLY Treats all skin diseases. FEMALE Consultation: Each chronic disease he makes a special feature in his practice. OFFICE—93 Main Street, DALLAS, TEXAS.

TRUE FAITH.

If we would translate saving faith, such faith as is illustrated in the Epistle to the Hebrews, into a modern equivalent, we might call it faith in the victory of the good, in the victory of holy love, and of self-surrender to the blessed purpose of God in Christ. What a change would be produced in our ordinary lives if even in this sense we were men of faith! Take it in the simple sense of faith in the possibilities of life for ourselves, if we only embrace the promises of goodness and of God. Most of us accept a poor idea of what is possible for us to be or do. We live by conventional standards, and do not realize how rich and helpful life can be made through love, hope, and faith in God. Such a want of faith paralyzes effort. "It was easy enough for Abraham," we say, "to whom God gave a distinct command, to rise up and go forth from Mesopotamia." But what do we know of the nature of that voice which spoke to him? Are we sure that it was more distinct or more authoritative and personal than the voices which speak to ourselves every day—the voices of purity or of kindness and self-sacrifice which whisper to us of the right path, the right act, the right thought, the right word? It should be ours to embrace the Divine promises that come to us in these ordinary ways, and to live by self-surrender to them. It is thus we can be true children of Abraham, and inheritors of his faith and blessing. Life brings untold possibilities of good to each of us, but what we need is faith in these, especially when we are immersed in the petty details, the drudgeries, the coarse passions and trials, which daily come to us. We need this faith in a Divine calling and in the promise of God, when the world and the flesh and the devil appeal to our sloth or to our self-indulgence, and we are tempted to take the low standard of the world, and to be, as they say, "no better than others." It is then we need faith in Christ, and, at whatever cost, to surrender ourselves to the vision which he vouchsafes of what is right and true and good. It may be hard just then to obey, to take this particular cross, to lay aside the indulgence that fascinates, and to turn at once from the tempter to the Savior; but in so doing lies the way of faith and victory.—Sunday Magazine.

Mothers can do as much to help save the world as preachers. Not even "pearl glass" or "pearl top" lamp-chimneys are right, unless of right shape and size for your lamp. See "Index to Chimneys." Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

"KNICKERBOCKER SPECIAL," A NEW DAILY TRAIN BETWEEN ST. LOUIS, PEORIA, Indianapolis, Cincinnati, New York and Boston. Through the beautiful Mohawk Valley and down the Hudson. Lv. St. Louis, 11 09 Noon. Lv. Peoria, 11 30 p. m. Lv. Indianapolis, 7 00 p. m. Ar. Cincinnati, 10 45 p. m. Ar. Cleveland, 3 10 a. m. Ar. Buffalo, 6 50 a. m. Ar. New York, 6 30 p. m. Ar. Boston, 9 05 p. m. SUPERB EQUIPMENT. WAGNER SLEEPING CARS, and DINING CARS. VIA THE BIG FOUR ROUTE LAKE SHORE, NEW YORK CENTRAL AND BOSTON AND ALBANY RAILROADS. W. E. Ingalls, E. O. McCormick, D. B. Martin, President, Passenger Traffic Gen'l Passenger Manager, & Ticket Agent. CINCINNATI.

ON ITS OWN RAILS! THE MKT RAILWAY. TRAINS ON THE MISSOURI, KANSAS & TEXAS RAILWAY. Now Run Solid St. Louis Chicago Kansas City WAGNER BUFFET SLEEPING CARS, AND, FREE CHAIR CARS.

WEAK WOMEN and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

Scott's Emulsion. A constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anemia, Scrofula and Wasting Diseases of Children.

RUPTURE and PILES CURED. Without the KNIFE or detention from business. PILES. Hemorrhoids. Stricture. Gonorrhea. No Cure No Pay, and No Pain until Cured. Send stamp for descriptive pamphlet, containing certificates from many prominent people, some of whom you may know. Address: DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

Holiday Excursions TO THE SOUTHEASTERN STATES, DECEMBER 20th, 21st, and 22d, 1894, THE Gulf, Colorado & Santa Fe R'y Santa Fe Route. WILL SELL EXCURSION TICKETS ONE FARE for the Round Trip, limited to thirty days for return. CHOICE OF ROUTES. For particulars see nearest Santa Fe Agent, W. A. TULEY, T. A. TAYLOR, W. S. KEENAN, G. P. A. Galveston, TEXAS.

Christmas WITH THE "OLD FOLKS AT HOME" IN THE SOUTHEASTERN STATES is a goal for which many Texans are striving at this season of the year, and to enable all who desire to reach their goal, the sale of round trip tickets for the annual Holiday Excursions via THE TEXAS & PACIFIC RAILWAY TO Alabama, Tennessee, Georgia, Mississippi, North and South Carolina, Kentucky, Florida, AND OTHER POINTS IN THE SOUTHEAST is AUTHORIZED FOR DECEMBER 20th, 21st, 22d, 1894. Tickets will be limited for return 90 days from date of sale, and will be sold at the remarkably low rate of ONE FARE FOR THE ROUND TRIP. Remember the Texas & Pacific Railway is the only line offering a choice of routes either via New Orleans, Shreveport or Memphis and gives unequalled double daily train service on any of the above points, making close connections with all rail lines. Your home street agent should be able to give you full particulars, and you a ticket via this desirable popular line, or you can obtain a desired information by addressing either of the undersigned: W. A. DASHIELL, GASTON MESLIER, Trav. Pass. Agent, Gen'l Pass. & Tkt. Agt., DALLAS, TEXAS.

Comfort and Speed Combined WHEN TRAVELING VIA THE TEXAS AND PACIFIC RAILWAY. EL PASO AND PACIFIC. BEST LINE TO ST. LOUIS, THE NORTH AND EAST. 12 HOURS SAVED BY TAKING THE ST. LOUIS LIMITED TRAIN, Short Line to All Points in the Southeast via Memphis, Shreveport or New Orleans. DIRECT ROUTE TO CALIFORNIA AND MEXICO. DOUBLE DAILY TRAINS. PULLMAN SLEEPING CARS. For further information call on or address your nearest Ticket Agent, or W. A. DASHIELL, Traveling Ticket Agent, L. S. THORNE, 3d Vice-Pres. & Gen. Mgr. GASTON MESLIER, Gen. Pass. & Ticket Agt., DALLAS, TEXAS. Texas Christian Advocate, \$2 per yr. To Preachers, \$1.

NORTH TEXAS FEMALE COLLEGE AND CONSERVATORY OF MUSIC. SHERMAN, TEXAS.

A FORWARD MOVEMENT IN NORTH TEXAS FEMALE COLLEGES.

The great growth of the College patronage makes enlargement a necessity. The building now used as a dining-room is the oldest one on the campus—more than twenty years old, and of necessity "the worse for wear."

The trustees of the College have ordered it, and the last Annual Conference approved; and though the time may seem unpropitious, God and the people can bring it to pass.

A worthy cause needs no advocate. Surely this call makes its own appeal. The College is straitened for room. The growing patronage must be provided for. The girls must be comfortably housed and fed.

Public-spirited Texans should give to Texas girls facilities for the largest education on our own soil, and not send them off to be educated among strangers.

The College is now entirely unembarrassed. Thanks to the generosity of the conference at Bonham, the last dollar of indebtedness is paid.

The help we now ask is for facilities to do larger and better work for the girls of this great State. Help us and you will get your reward.

All gifts to this purpose will be acknowledged in this paper.

LUCY KIDD KEV, SHERMAN, TEXAS.

Sunday School.

[Address all communications for Sunday-school Dept. to Rev. I. W. Clark, Paris, Texas.]

[In these paragraphs we have the thoughts and expressions of some of the best Sunday-school workers in Texas.]

If Texas Methodism will put all her Sunday-school machinery to active and enthusiastic work, all lines of Christian work will be more fruitful, while intelligent, consecrated young manhood and womanhood will be ready to serve their generation more profitably than some of us have done.

LET EVERY Methodist in Texas do something for Sunday-schools this year. Help the children and they will help you. Go out and hear their sweet songs, and look into their innocent, bright faces and catch inspiration.

How many presiding elders will say to the Texas Sunday-schools, "A Sunday-school conference will be held in my district this year."

We want suggestions and methods from wide-awake Sunday-school workers all over Texas. If you are succeeding grandly, tell us how you have done it, that others may profit by your experience. Turn on the light until every parent in Texas becomes an active and enthusiastic Sunday-school worker.

It sometimes requires as much skill of head and grace of heart to save the children of our own Church members, who have themselves outgrown the Sunday-school, as to win to Christ and develop to useful Christian lives the ragged and ignorant little ones of the street. With the little outcast, the Christian spirit that prompts to supplying of physical comforts opens an easy door to the heart and life. Our own children must be reached in another way, and if their own parents fail, we, too, shall often fail.

SUNDAY-SCHOOLS don't go into winter quarters until the frosts of worldliness have nipped the fresh campaigning religion of the officers and teachers.

LET the children learn as they grow up in the Sunday-school that happiness is not a condition which may be produced by material surroundings, but a state which grows out of our own personal relation to our fellow-men, our common Father and our elder Brother. Happiness is

the ultimate aim of all intelligent human endeavor and can be gained only by the keeping of our lives in harmony with God's Word and our hearts in touch with God's grace.

SOME men pay money for railroads and nothing for Sunday-schools; if we invest in the world what we should invest in religious instruction for our families, it is far from bartering the souls of our children?

THE teacher must become enthused before enthusiasm appears in the class. If the teacher studies the lesson, the class will find it out.

PARAGRAPH 241 of the Discipline recommends that a Conference Sunday-school Convention be held annually at such time and place within the bounds of the conference as the Conference Sunday-school Board may designate. Paragraph 243 recommends a District Conference Sunday-school Convention, under the management of the presiding elder. This department is heartily in favor of these conventions. The law of the Church provides for them, and only the questions of practicability and utility need be discussed. A fact which even the more careless observer has noted, is that in a charge where a well-conducted Sunday-school is in active operation the Church membership rolls have on them the names of a larger per cent of the children of the Church from six to twenty years of age. These children who grow up in the Church escape to some degree the sinful habits of the world, and make in maturer life the most active and efficient of our Church-workers.

Not all of our charges have well-conducted Sunday-schools. Not all of our pastors understand the possibilities of the Sunday-school. Indeed none of our schools are so perfect but they might be improved, and none of our pastors have so thoroughly learned how to instill religion into child-life but that they may learn more. With developing Christian civilization, methods of work in every department of Church worship are being constantly improved. The world is growing better and that growth will be more rapid as we comprehend in theory and adopt in practice the very best possible course of Christianizing our own children—little fellows. By far the larger part of our Sunday-school workers are, and must of necessity continue to be, purely local. They attend the same school year after year and learn little of improved methods. Is it practicable to assemble a representative body of these workers once a year and thus furnish them the opportunity to exchange ideas and swap experiences? If done, the results will be seen and felt in a general advance along all lines of Church work. It can be done and should be done. Will our presiding elders and Conference Sunday-school Boards, the designated leaders by the Discipline of the Church, move out along this line, and begin moving right now for the Sunday-school Conventions this year.

FOURTH QUARTER—LESSON 15—DEC. 30 REVIEW. GOLDEN TEXT: Jesus Christ, the same yesterday, and today, and forever.—Heb. 13:8.

This quarter has been spent in the study of the life and acts of our Lord. He returns to Nazareth to preach the gospel to the associates of his childhood, showing the tender care and loving interest he felt for those who had been endeared by association.

It is right for us to remember those whose kindness we have shared, and then we know best those with whom we have mingled in the unrestrained friendships of youth.

There is no grander character than a true friend. We are apt to worship the hero, in peace or in war, and regard the man who endangers his life, fortune or reputation for the good of others as the type of man in whom is found all that is noble and true, but often the act is stimulated by the circumstances of the occasion, and the applause of the multitude more often moves the average hero than the silent motives of a loving, honest heart.

The great men of our common history are not all good men, or even true, according to the Bible test of the word.

Many a man who has led the way to honorable victory, and received the expressions of appreciation, has betrayed friendship and dishonored his neighbor.

Men too often forget the poverty of their youth, and shun those who helped them bear up under the burdens of want. There are men who become ashamed of the simple and uncultured manners of their own parents; being engaged by the external glitter of more modern ideas, they forget the true and tried heart that beats, unobserved, beneath a rough, and may be, uncultured exterior.

A true friend is the noblest work of God, for in him are all the graces of Christianity. Selfishness, which often breaks the dearest ties of loving friends, is excluded by the definition of religion: "Thou shalt love thy neighbor as thyself." While gratitude for kindness hides the minor defects of character and magnifies the beautiful, the unselfish nature is free

to reciprocate acts of kindness and treasure up the remembrance, not for the value of gift or expression, but as the value of the real human character thus discovered by means of these simple tokens of friendship.

Jesus was an intense admirer of pure human character, and was always ready to extract the dross from human lives.

He emphasized the sanctity of the Sabbath day, and taught that idle avoidance of labor could not answer for the observance of the Sabbath. Men must learn that this day is the Lord's day, and on this day we should be found doing good. It is worthy of remark that a man gets more rest of nerve and muscle by worshipping God on the Sabbath than if he should actually refrain from all bodily labor, and engage in no real duty. Mental rest is change and variety, and those who give the whole soul exercise will spend part of their time in the worship of Almighty God.

That soul is healthy and happy that has all its functions exercised, and it is unhealthy when some powers are allowed to dwarf for want of opportunity to develop.

We should observe the Sabbath day from an economical standpoint, for observation and experiment show that universal nature demands a rest of one day in seven.

The reason is plain. God made all things, and his prescribing this rest is sufficient reason for its observance.

Jesus taught the necessity of prayer, and enforced it by constant practice. His shining face and burning words indicated his proximity to the Father in these hours of private prayer.

This all-night supplication, before he began the wonderful sermon to his apostles on the Mount of Hattin, shows not only the importance of his preparation, but also the source of human help, and especially the preacher's hope of abundant success.

Capernaum was his headquarters, and humanity was his heart's burden. He worked day and night, and refused the advice of friends when they thought a little rest was demanded by his falling strength. No object of distress escaped him, no troubled heart kept its secret from his loving mind, and no work was too menial or fatiguing for him when human want was to be supplied, or human suffering, bodily or spiritual, was to be alleviated.

He never failed to lead his hands and heart from heaven's treasury, and, therefore, became a *prayerer*, at his touch disease fled, and at his coming touch signs were forgiven, the sick were healed and the dead were restored to life.

We too often depend on the sound of our voices, or the motion of our hands, while there has been no magnetism generated by hands of work and voice of prayer. Prayer is the best preparation the Christian can have, for all his mental preparation is useless unless there be the evidence of a living power.

Sunday-school teachers should go from a season of earnest prayer to the classroom, and their faces should show the glow of heart under the influence of grace.

The twelve were schooled in all that would make them efficient workers in the vineyard.

Their companionship with Jesus was necessary for many reasons. Their manners and habits of life, probably needed attention, and they could absorb from his faultless actions and deportment, while his teachings were molding them into vessels for the Master's use.

They were in the midst of the opposition, and were encouraged by the calmness of Jesus, and also by the help they received in communion with the Father.

We close the labors and toils of another year, and soon enter upon the untried field of 1895; soon the ship of life will anchor in the port of heaven, where we will see this wonderful man, and his wonderful apostles, and hear the wonderful word and see the wonderful city of God and begin the wonderful life of everlasting bliss.

Epworth League.

[Address all communications on Epworth League to Rev. E. C. McVoy, Alvord, Texas.]

CHRISTMAS is here again, and it is very appropriate that everybody should be happy. It is a time of good cheer; a time of family reunion; a time of giving and receiving. No doubt all of our Leaguers expect to have a jolly, good time, and we hope they will. But while you may be very happy, receive many presents and have a splendid Christmas dinner, remember that many about you are sad and poor, and will receive no gifts, have no good dinner. How fitting it is that we should remember the poor on the birthday of our Christ! He came to "preach the gospel to the poor." Leaguers, make it a happy Christmas for the poor and poverty-stricken of your community! Young lady, suppose you carry a good dinner to the widow's lowly cottage, and some nice things for the children! Young man, hunt up the poorest fellow in your community, and give him something in Christ's name! You may not be able to do much, but Christ says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Celebrate your Christmas by making the poor happy, and you yourself will be happier than if you were the recipient of a hundred gifts.

Now is the time for the Charity and Help Department of the League to be busy at work. During these cold, winter days, there is much suffering. There may be families not far away from the warm church in which

you meet without wood or coal and the necessities of life. There may be children in your community without shoes and clothing sufficient to keep them warm. Hunt up the destitute, and follow the example of the blessed Master who "went about doing good."

"BLESSED are ye that sow beside all waters." Sometimes amidst our greatest efforts to do good we become discouraged because we see no results. This should not be; we are to do our duty and leave the results with God. We know not when or where the good seed may fall. The story is told of a wearied and discouraged missionary who returned to his poor lodging one night with a heavy heart. He had labored all day with unflagging energy, and now his strength was gone. As he trudged along in the mud he happened to look up, and noticed that the stars were shining calmly in the clear sky. Instinctively his weary heart mounted heavenward in sweet thought of the rest that remaineth for the people of God, and he began to sing aloud:

"How bright these glorious spirits shine! Whence all this bright array?"

The next morning he went out and found a soldier taking shelter below the veranda of an old house. The poor fellow was in rags and looked miserably enough. Entering into conversation, the soldier said: "I am not what I was yesterday." Then he went on to tell how the evening before in his misery he had come near taking his own life, when, as he turned a corner, he heard someone singing, "How bright these glorious spirits shine!" The hymn carried him back to the days of the Sabbath-school and his mother's teaching. He returned to his tent, began to pray, and came forth a saved man.

THE presiding elder of the Chattanooga District, Tenn., Rev. K. C. Atkins, D. D., said in a public address: "The Epworth League has doubled the number of those who publicly pray and testify in the churches on my district." This is a very significant statement. The Epworth League is developing Christians who are worth something to the Church; it is training a vast army of young men and women upon whom the responsibilities of the Church will soon fall; and it is training them well. Methodism ought to make great advancement in the next twenty-five years with this great movement to supply it with well-developed workers. The good that has already been accomplished by the League is almost unthinkable, so short a time has it been organized.

SEVERAL notable schools for the systematic study of Epworth League methods are to be held next summer. Two are definitely arranged for upon an extensive scale. We refer to those at Silver Lake, N. Y., and Ludington, Mich. Rev. Ward Platt is building plans for the former, and Dr. J. C. Floyd and Mr. Elvin Swarthout for the latter. The young people all over the Church are anxious to know how they may do the work which the Lord has placed upon them in the most economical and effective way. These schools of methods, if made thoroughly practical, will help to answer a hundred burning questions. We should be glad to see something of the kind attempted upon every assembly and camp-ground.—Epworth Herald.

THE first Indian Chapter of the Epworth League has just been organized at Oneida, Wis. The Chapter begins with membership of forty. At the first meeting after they were regularly enrolled two were happily converted, and one poor backslider was reclaimed. This seems like an omen of showers of blessing for a great race. Let us make this Chapter a subject of special prayer, and, as we pray, let us expect to be led into other Indian fields quite as fruitful.—Epworth Herald.

THE Junior Epworth League in India is extremely popular. Rev. J. E. Scott writes that he recently attended the session of one of these Juniors. He found a company of bright young people sitting on mats on the ground, under the branches of a wide-spreading "neem" tree. They were regularly organized with Leader, Secretary, Treasurer, etc., and were conducting their meeting in good order.—Christian Herald.

TOPIC FOR DECEMBER 23. The Birth of Christ.—Luke 2:1-20.

The world is more interested in Jesus Christ to-day than ever before, and men never grow tired of the old story. Each time we hear it, it seems more wonderful; each time we tell it, it seems sweeter. The children are eager to hear mother tell the beautiful story; young men and women wonder at the amazing love of Him who was born in a manger to seek and to save; and the old weep for joy.

As Christmas comes around again it is fitting that we should think of the birth of Him in whose honor it

is celebrated, and hence it will be especially interesting for us to study the birth of Christ.

At the time when Christ was born it is said that the world was expecting THE ARRIVAL OF THE HEAVENLY KING.

The Jews looked for the advent of the long-expected Messiah especially at this time. Wise men from the East, having seen His star in the sky, journeyed to Jerusalem to find the new-born King.

Augustus was Emperor of Rome, and the Jews were under the Roman power. The Emperor sent out a decree that the world should be taxed, and so Joseph, with Mary, his wife, went up to Bethlehem to be taxed. Arriving here, they found the town crowded with others on the same mission. The inns and public places were filled with people. Joseph, no doubt, made every effort to procure comfortable lodgings for his wife, but he was nothing but a poor carpenter—a man of neither wealth nor position—and everywhere he met with refusal. "There was NO ROOM for them in the inn." How cruelly did the world treat the Son of God! "No room!" Was there no place for Jesus? All other doors shut, the only shelter Joseph could find was a stable. Here Jesus was born, and they wrapped Him in swaddling clothes, and laid Him in a manger.

Although no beautiful palace to receive the Heavenly King; there was no dowry cradle in which the new-born Christ could be laid; but his birth-place was the stable, and his cradle the manger. Little did the multitude at Bethlehem dream that an event was taking place on that night which would have a mighty effect upon the world. Night had drawn its sable curtains and pinned them with the stars. The multitude was asleep; but the ever-vigilant shepherds were tenderly watching their flock near by. Many of the Jews led a pastoral life. These shepherds were poor but honest men.

A STRANGE LIGHT shines about them; it is so dazzling that they become afraid.

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THE SHEPHERDS WERE HAPPY over their discovery, and "returned glorifying and praising God."

Let us again at this Christmas time devoutly thank God for the gift of His Son; let us praise Him for His wonderful love to the children of men!

"Hark! the herald angels sing, 'Glory to the new-born King; Peace on earth, and mercy mild; God and sinners reconciled.' Joyful, all ye nations, praise; Join the triumphs of the skies; With th' angelic hosts proclaim, 'Christ is born in Bethlehem!'"

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THE ANGEL SPOKE. How intense must have been the interest of the Shepherds! Their attention was chained. God never sent an angel to earth to make a grander proclamation. In the stillness of the night, amid the dazzling glory that shone around them, the angel spoke: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger." The first words were spoken to relieve the consternation of these lowly men, for "they were sore afraid" in that strange sight before them. "Fear not"; the wonderful things which you see are but the announcement of an event long looked for and long cherished by your people. "I bring you TIDINGS OF GREAT JOY!"

I come with a message that will cause untold joy in a world where sin and sorrow have wrought wreck and ruin. How cheerless would this old world be without Christ! Without Him there could be no real joy. All that makes us happy this Christmas time—the cheer and comfort of home, the privileges of Church, the hope of heaven, the rich blessings we enjoy—all these come to us through Christ.

"Joy to the world—the Lord is come! Let earth receive her King; Let every heart prepare her room, And heaven and nature sing.

No more let sinners sorrow grow, Nor thorns infest the ground; He comes to make his blessings flow—Far as the curse is found."

Let us strive to spread these tidings everywhere. Into every home where there is gloom, into every heart where there is sin, let us take the blessed Christ.

"JOY! JOY! JOY!" let us shout until the glad tidings reach all that labor and are heavy laden, and they find rest unto their souls. Blessed be God, these "tidings of great joy" were to be "to all people!" Not merely for Jew, but for Gentile as well. "Unto you is born this day in the city of David a Savior, which is Christ the Lord;" the long-expected Messiah has come; the Christ has made his appearance; the Savior, who shall "save His people from their sins;" the Redeemer who shall purchase the paragon of a doomed race; Christ the Lord is born. He has now come in the splendor of an earthly king, but he has stepped from highest heaven to lowest earth. You will not find him IN THE PALACE OF THE RICH, nor surrounded by anything indicative of His exalted station; but you will find Him "wrapped in swaddling clothes, lying in a manger." The angel has made his proclamation; earth has been told of the arrival of the King of kings; a wonderful scene now takes place. "Suddenly there was with the angel a multitude of the heavenly host," and the heavens were vocal with praise. Myriad angels joined in the chorus: "Glory

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to God in the highest, and on earth peace, good will toward men." Ah, what music that heavenly choir must have made. The angels, although not benefited themselves by the atonement, nor affected by redeeming love, yet are revealed as intensely interested in the salvation of the world. The Savior told us that there was joy among the angels over one sinner that repented; and Peter, writing of the mysteries of the scheme of redemption, says: "Which things THE ANGELS DESIRE TO LOOK INTO."

"Peace, good will toward men." No wonder the angels shouted in anticipation of the redemption of a lost world; and the wonderful love of the Father revealed in the sacrifice of his Son caused even the heavenly host to marvel and exclaim: "Glory to God in the highest!"

This ends the wonderful announcement, and the angels return to heaven.

The shepherds did not, could not doubt the revelation, and said among themselves: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Astonished beyond measure at what they had seen and heard, they determine that they will lose no time in finding the infant Son of God. All else is forgotten in their desire to see the Christ. What must have been their feeling when

THEY FOUND THE BABE lying in a manger! So good was the news, and so true were the words of the angel concerning the child, that they could not keep these things to themselves:

"And when they had seen it, they made known abroad the saying which was told them concerning this child." What a happy Christmas this would be to us, if we were the instrument of causing some poor sinner to find the babe of Bethlehem! The news soon spread abroad, and all that heard it wondered. And the world has never ceased wondering over the advent of the babe of Bethlehem.

To Mary these things were strange; she did not grasp their meaning entirely, but pondered them in her heart.

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Advertisement for Joseph GilloTT's Steel Pens, featuring a portrait of a man and text describing the quality and awards of the pens.

Advertisement for The Youth's Companion, featuring a portrait of Rudyard Kipling and text describing the magazine's content and subscription information.

Advertisement for Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, featuring a portrait of a man and text describing the medicine's benefits for blood purification and overall health.

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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 pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

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.

4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible.

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

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

7. All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to L. BLAYLOCK, Dallas, Texas.

A METHODIST CONFERENCE IN A CELESTIAL CAPITAL.

The China Mission Conference met in Soochow, the historic capital of Kiangsu, on the morning of October 11, and adjourned on the evening of the 15th, after a most harmonious and delightful session.

The weather was perfect throughout, with not a cloud in the sky, and just cool enough to put elastic movement into mental and physical energy.

The days of storm and rain which immediately preceded, gave way to fairest days and most glorious nights, all working together for the joy and cheer of the conference.

All the brethren and the members of the Woman's Board were entertained in Tien Sz Tsong—the several homes and schools that constitute the Methodist Compound, and all within a radius of 100 yards.

On the first morning, at breakfast, each guest found a card on his plate with list of engagements for dinner and tea already arranged. This each home had the privilege of entertaining all the visitors once or twice during the conference, and the confusion of having an overcrowded table at one place and no guests at another happily prevented.

The social features of the conference occasion were greatly enjoyed, so far as time allowed, but the hours were most occupied with business.

We had conference sessions in the forenoon from 9 to 12, the Woman's Board representatives met at 2 p. m., I counseled with the presiding elders at 4, and the mission meeting was held at night.

There was preaching by the native brethren at 3 and 7:30 p. m. each day, and at 4 the ladies had a Bible meeting with the women.

Promptly at 9 o'clock on Thursday morning the session was opened, with every member present except one, soon to arrive from home. The old conference hymn,

And are we yet alive? never so thrilled me before, although the tune was sung in a strange tongue. But everybody in that large congregation, which almost filled our spacious First Church, sang with loud voice.

Down some rugged peaks, fresh from storm and battle, tears fell, and then with an energy of tone expressive of the victory of faith, they heartily rang out the inspiring lines.

Let us take up the cross Till we the crown obtain. A splendid body of men and a brave band of noble women! From Dr. Allen, the veteran of thirty-six years' service, to Bro. R. A. Parker, just completing his first

hopeful year of missionary experience; and from Miss Lochie Rankin, the first heroic representative of the Woman's Board to her beauteous sisters in China; to Miss Steger, of Missouri, just arrived by the last steamer to begin her missionary career—all, together with the native brethren, seemed strangely impressed with the power and presence of the Holy Spirit. In that frame the conference began, and closed after a session of five joyous, but laborious days.

Two Secretaries were elected, one English, the other Chinese. Dr. Parker was interpreter, and sat by the Chairman to state questions and put motions in Chinese. Thus the native brethren were able to take an active part in all the conference proceedings. The discussions were in their language, Dr. Parker keeping me advised of points and motions made. Business proceeded regularly, and, despite the different tongues, all minded the same thing.

The reports of the preachers, which were more than mere statistics, specially interested me, and brought out incidents of missionary labor that were most instructive. This was eminently true of the native pastors. One brother said the last had been his best year, and he had the strongest hope of his people becoming Christian. "Some of our meetings," said he, "are much like Pentecost at Jerusalem—multitudes come to preaching, probationers are more easily secured, and the older members have a better spirit. Our new members are well trained, and the probationers come not only to the meetings appointed, but at other times, and want me to instruct them. The members are contributing more liberally also. One of the stewards said to me not long ago, if you get so much money from the people for missions and other things they won't pay anything for the preacher. I told him the Lord would take care of that."

Another said his chapels were crowded as formerly, but a larger number sat quietly through the entire service. He said some sick people came to chapel, and went away well or much improved—or so they claimed. Another said the people were becoming friendly, and seem desirous to learn of the doctrine. At one place a recent convert relieved their distress about getting a chapel by offering his own house for public service. He kept books in the room where visitors were received, and many remained to read with him, and thus learn of the Christian religion.

Another young preacher gave a thrilling account of a new convert enduring persecution at home with such patience that the family were being favorably affected toward Christianity. They ridiculed him, mixed uncooked and cooked rice for his meals, put thorns in his bed, and in every possible way attempted his humiliation; but all was borne with such a meek and quiet spirit as to commend his religion and command their respect.

All the missionaries gave cheering accounts of their work, and the success of the year was most gratifying. About 135 were added to the Church and nearly 200 additional probationers were receiving regular instruction, making the full members and probationers foot up 320. Such numerical results have never before gladdened the hearts of these faithful brethren. And all the indications point to a larger ingathering next year. One young man was admitted on trial, four were ordained deacons, and five to the order of elders.

Buffington College is located in Soochow, and under Dr. Parker's skillful management has achieved great reputation. It is really a well-equipped institution, and has already made some valuable contributions to the ranks of our ministry and to honorable positions in the Empire. I was quite surprised to see the chemical and physical departments so well supplied with the best apparatus, and to find classes of young men studying calculus and other higher mathematics.

There were four graduates in the collegiate department last year, two of whom have entered the theological school, and are being prepared for the itinerant ministry. An additional building has become a necessity, in order to provide for an industrial department. All these educated boys can not be preachers and teachers, Christian young men are at a disadvantage in, if not barred from, the national examinations, and therefore have no hope of official preferment or any influential share in the conduct of public affairs. But if taught civil engineering, telegraphy, etc., they can secure Imperial positions because of their expert knowledge. If made to learn a trade they will become useful and influential Christians in the artisan class. I commend this enterprise as worthy of liberal support, in which there is great promise to the cause of God in China.

The hospital here, founded by Dr. W. R. Lambuth, and conducted with eminent success by Dr. Park, has had a prosperous year under the superintendency of Dr.

Hart. The number of patients treated is the largest in the history of the hospital, and its influence in the community and beyond increases with the weeks. Gin Li (pronounced Lee), in command of this military division, is a liberal friend and patron of the institution. I saw several of his soldiers in the wards, under treatment for gunshot wounds received in a recent battle with pirates and salt smugglers. A few days before the General sent his check for \$200, and had on a former occasion shown his appreciation of foreign surgery. Another prominent gentleman sent a handsome board, with suitable character inscriptions, which was elevated to its appropriate place on the walls with rather imposing ceremonies. Dr. Park received a number of such testimonials. Before a serious operation is performed the family of the patient are required to sign and seal a document acquitting the surgeon of guilt in case it should prove fatal. This precaution is necessary to save trouble, if not life, from an infuriated mob. But successful surgery commands highest respect, almost idolatrous admiration. The hospital and dispensary, therefore, become efficient evangelistic agencies. At the forenoon clinics, while the numbers are waiting to have audience with the doctor, a chaplain preaches to them, and is expected to minister consolation and instruction to the patients in the wards. He finds ready access to the hearts of the afflicted. Here is one place—a missionary medical hospital—where the sick are not supposed to be injured by the visits and prayers of a pastor. A few such retreats from professional upstartism would be a blessing in America.

The Anglo-Chinese College in Shanghai maturated 141 students during the past year. We have a splendid property and a fair equipment. Good work is done, but all feel embarrassed in not being able to retain the pupils longer. After a few years instruction they readily secure lucrative positions, so great is the demand for such young men. Not sufficient time, therefore, is given to ground them in the great doctrines and experience of the Christian religion, nor are they sufficiently trained in the higher collegiate branches to become leaders in educational or literary work. But the demand for these boys is great. Eleven secured positions in some branches of the government service during the last year. When the anticipated changes in China take place—when telegraph lines are extended, postal and fiscal systems established, and other railroads built—need for the character of work proposed by the college will be intensified. I believe the institution has a great opportunity and will make a grand history. Young men attending the institution pay tuition. Quite an intelligent, handsome student body they make.

There are also thirty-three day schools, attended by 539 pupils, and taught by Christian teachers. Including the girls in the boarding and day schools of the Woman's Board—860—we have 1646 youth under Southern Methodist instruction in China. The value of these schools to the evangelization of this great Empire can not be estimated. All these children may not become Christians, but they can never be heathen any more. They have taken a long step forward which can never be retraced—have put their hands to a plow which will not let them look back. Out of these schools have already come some of our best workers and most earnest Christians. The outlay has brought large return. I wish we had money for similar investment at other points. It is wise missionary policy.

The representatives of the Woman's Board were called to meet daily at 2 p. m. These young women transact business most orderly and accurately. Their reports are written and quite full, embracing incidents which enliven and brighten the statistics. Committees report promptly and minutely. All the details of their work are inquired into diligently and rigidly. The very best results are sought from the investment made. Plans are freely discussed, and every woman votes her own clear judgment and honest convictions. I think their work has never been on a better basis, and was never administered more harmoniously and vigorously. Their day schools are so located—contiguous to our Churches—as to aid in building up Sunday-schools and congregations. This is wise. Unless thus intimately and sympathetically correlated much of their labor would go to waste.

The Girls' Boarding School, located near First Church, and under the immediate superintendency of Miss Pyles, is doing admirably. I had the pleasure of visiting the class-rooms and noting the methods employed. The dormitories are neatly kept, and the girls evidenced, in manners, dress, speech, and song, that they were being carefully instructed. In that home Misses Gary and Waters also reside, but their work is out in

the city, superintending the day schools. And hard work it is. The Lord is blessing the cause committed to the hands of these dear young women.

The Woman's Hospital, in Soochow, conducted by Dr. Anne Walters, of Mississippi, is doing admirable work. The number of patients treated is the largest in its history. The wards are quite full all the time, the clinics are crowded daily, and the multitudes of diseased made whole win name and influence for the Christian religion. Mrs. Campbell and a Bible woman instruct and exhort in the little chapel, while the crowds are waiting their turn to be admitted into the consultation room. Thus, as in the days and Spirit of the Master, they take advantage of bodily affliction to administer spiritual remedies. So, while the diseased are made to take up their bed and walk, I trust many hear the Great Physician also say, "Thy sins be forgiven thee." Dr. Walters has been called into the homes of the official and wealthy classes, and has received distinguished consideration and flattering testimonials for efficient professional service.

The conference was an occasion of spiritual power. It was a genuine and joyous "communion of saints"—a time of refreshing from the Lord. Hearts flowed together, experiences of higher living were given, and instances of answered prayer and Divine guidance related, which made the occasion a pentecost. I esteem it one of the great privileges of my life to have been associated for days with these heroic men and consecrated women.

The native brethren, I am told, partook generously of the joyousness of the conference, and go out to another year's work more hopeful than ever before. By the way, the loneliest man in China is a young native preacher trying to establish work in a new place. He is not only alone—cut off from friendly communication with his own people—but is suspected of betraying them into the hands of "foreign devils." A foreigner, not at all dependent upon the people for social entertainment, having resources within himself for daily enjoyment, though entirely alone in a city of a hundred thousand, has less to endure and suffer than the neglected, rejected and suspected Christian Chinaman. That they stand up so bravely and accomplish so much can only be attributed to the sustaining and all-conquering grace of God.

By slow degrees access is gained to the higher classes. Bro. Anderson has received into his Church—the Central, of Soochow—two gentlemen of the literary rank—the first fruits, I trust, of a great harvest in this famed city of scholars and governors. The only aristocracy in China is an aristocracy of letters. Culture alone can wear a crown. Every high official must pass through the Examination Hall. The Emperor can not appoint a man to chief office who has not won his degrees in a fair competitive examination. As little as we think it, culture controls Cathay. The literary classes are supreme. Of course the system may be abused and circumvented, but the theory is wise. It is China's civil service that requires special fitness before appointment to office. Position is not a reward for partisan support. Now, to gain access to this class means much for Christianity. Our physicians and the hospitals are also throwing open barred doors, and introducing us to the literati. To Dr. Walters we were indebted for a visit to the ex-Governor of a province who resides in Soochow. We were received in state by the venerable statesman, conducted into his inner reception room, treated to tea many times, and shown distinguished courtesies. Dr. Walters has cured several sick members of his family, and he was loud in her praises. When a daughter of the present Governor was ill he recommended her, and a messenger was dispatched; but the young physician was taking a little needed rest in Japan. Dr. Hart also has received like consideration for service rendered to distinguished families. Such incidents are eloquently significant when we think of the inveterate hostility to the very presence of the foreigner a few years ago.

The growing demands of our work make it necessary to provide facilities for publishing books and papers. A resolution was adopted by the conference looking to the co-operation of all Methodist bodies in China, in the establishment of a Publishing House. The question of location was left open, but all agree that if the institution can be secured it must be domiciled in Shanghai, the great commercial center of the Empire. I commend it most heartily. If established it will pay expenses from the day the first press begins to run, and in a little while will become a source of revenue.

On Monday night the 35th question was called and the appointments read—first, the representatives of the Woman's Board, then the members of conference. With glad hearts and cheerful voices all

joined in the parting hymn. The next morning boats were in line on the canal, and as one after another filled with passengers, the boatmen pulled on the oars, and we waved them loving good-byes. Dr. Allen, longest in service, and revered by all, said he never felt happier, or had stronger faith in the mission. With a benediction upon his younger collaborators, he boarded the little Methodist flag-ship, and led the way out the great gate and down the canal toward Shanghai. And so the gate of another conference year has opened to the China Mission. May it be a double, wide-open gate of glorious triumph.

Of Soochow, "the Venice of the Orient," I must write in another letter. To Bro. Anderson and his charming family, under whose roof ten days have been spent, I am indebted for a thousand delicate courtesies. For every one I have a brother's love.—Bishop Charles B. Galloway, D. D., in Nashville Advocate.

Soochow, October 17, 1894.

"BEAR YE ONE ANOTHER'S BURDENS."

I have just returned home from attending the sessions of the five Texas conferences and found all well.

I met with only kindness from all. The brethren made liberal provision and pledges for the current expenses of the Orphanage.

I have been able to meet all demands for the first year of our work. The Constitution under which we work absolutely forbids the Board of Directors or the Manager to involve the Church or conferences in any debt.

I have done the very best I could everywhere and at all times for the Home. I have subscriptions largely in excess of demands. The second payment on the property matures the 11th day of January, 1895. It is a lien note and must and will be paid at the time, but how?

I shall I, having worked harder than ever before in my life, be burdened personally by borrowing the money and paying the notes, or will each pastor, Sunday-school Superintendent, Epworth League, Woman's Parsonage and Home Mission Society, make a special effort to raise a Christmas offering that will be large enough to meet this emergency?

The East Texas resolved to do this, and they will. Now will all the other conferences join them in the work?

The Lord, whose natal day we celebrate, will come very close to us at Christmas. He will talk to us of our own conversion; he will come into our homes and make glad the living; he will speak to us of our dead, and make every empty chair and vacant place in our hearts thrill in anticipation of resurrection's morn and the mansions above. Praise God, what a wonderful Savior! He who was born in a stable, and had no home on earth, makes it his whole business to make happy homes on earth and build mansions in heaven for all who will have them. Let all the people sing "Glory to God in the highest."

Brother, sister, did you ever feel that Jesus would have had a home had you lived in Bethlehem? Now is your chance. God helps the fatherless. Jesus loves childhood. We can't build a home to shelter and care for the person of Jesus, but we can build the orphan a home. So to end my plea for the orphan, in the name of Jesus Christ, let us all the Sunday before Christmas, and every service through the week, and the Sunday after Christmas, keep the interest of helpless orphanage upon our hearts and in our plans, so that every congregation, Sunday-school, Epworth League and social service of our Church from one side of the State to the other, may know of this work, and help in this time of need. God help you to do this and you will glorify God, bless the orphanage and give untold relief to your brother.

W. H. VAUGHAN.

WACO, TEXAS.

LOS ANGELES, CALIFORNIA.

I have intended writing you ever since I saw the announcement that you were to be the scribe-in-chief of the TEXAS. I congratulate you and yours. What a splendid field you have! May God make you an instrument in his hand for the accomplishment of a wonderful work through the medium of your pen.

The more I think over the great field of usefulness opened to our Church in Texas, the more filled with wonder I am at the Divine fitness of our Church for the work. Two trips through large portions of the State, and meeting and mingling with so many of its brave, true men, have tended to endear the work and the workers to my heart. But more: the bodies of two lovely sisters and two of my wife's sheep in her bosom, and our first-born has cast his lot among the noble itinerant band of the Northwest Texas. So I am somewhat of a Tennessee-Texas basking in the sunshine of all men's land.

I am now making my first round on my second year on Los Angeles District. Our conference closed November 5. It was a pleasant session. Our numbers were few. Our trials were lost sight of in the triumphs of the year. We had a small gain in almost all departments of our work. There was a strong current of spiritual power in our little band. We grow less in numbers, but we are forming a hollow square, and every soldier's bayonet glistens in the sunlight and in the face of the foe. On either side and in his rear stands a brother, brave and true. We have compacted the work somewhat. Our pastors will have a better average support. Our people will be more faithfully served.

The debts on our property are being liquidated more rapidly than I hoped when I came to the district. They were an eyesore to our people

ACROSTIC.

ALL is but lip wisdom which wants experience.—South. [Bishop Hall. Moderation is the silken string running through the pearl chain of virtue. Entertain honor with humanity, and poverty with patience.—Fleming. Revenge at first though sweet, bitter ere long, back on itself recoils.—Milton. Real philosophy seeks rather to serve than to deny.—Butler. Youth is eminently the fittest season for establishing habits of industry.—Parr.

Common sense is the gift of heaven, enough of it is genius.—Ben Johnson. Hospitality is one of the first Christian duties.—Goldsmith. Right conduct is connected with right views of truth.—Colton. If your love raises and exalts you, you are safe.—Hamilton. [Longfellow. Something the heart must have to cherish or die, and in itself to ashes burn. The greatest facts, without discretion may be fatal to the owner.—Hume. More faith lives in honest doubt, believe me, than in half the creeds.—Tennyson. A sweet and virtuous soul, like seasoned timber, never gives.—George Herbert. Search others for their virtue, thyself for thy fault.—Proverb.

A man convinced against his will is of the same opinion still.—Butler. Death calls thee to the crowd of common men.—Shirley. Virtue alone thives the pyramids.—Young. One crowded hour of glorious life is worth an age without a name.—Old Mortality. Confidence is a plant of slow growth in an aged bosom.—Cathan. [Byrant. All that tread the globe are but a handful to the myriad that slumber in its bosom. The noblest spur unto the sons of fame is thirst of honor.—John Hall. Excellence is never granted to man but as the reward of labor.—Reginalds. Compiled by J. M. N.

ROCKWALL, TEXAS.

and a bulwark for Satan. By various means we have been enabled to remove about half the indebtedness I found when I came. I think the close of this year will find us nearly clear of debt. We will be compelled to move some property, and sell at two or three points. In one instance we propose to move a \$7500 church building twelve miles. It will take a \$2000 parsonage to do it, but once done we will have the best church building, in one of the loveliest valleys on earth. Your young kinsman, Rev. Wilds L. Pierce, is the pastor, and leads the movement. Bishop Pierce dedicated the present church building in that valley twenty years ago. Since our last Annual Conference Rev. E. J. Harper has wheeled Los Neatos church building into Downey, and I suppose he preached in that growing village last Sunday. Dr. Morton spent a week with me just preceding our conference, and we trust that good will come of his visit.

The board assisted us at one place to the amount of \$750 last year, and we have reason to believe that its goodness will continue with us. I am glad to say that I believe the airy I have given our work out here will increase the interest felt in us by those who plan for and support us. To have one state of things existing with us, and publish another to the Church at home, or conceal from the Church at home the true inwardness of our work out here by the character of our communications, is not the best method of dealing with God's Church and God's word.

Bishop Fitzgerald and his good wife ("Oscar" and "Sarah") are on the same floor with us in Bellvue Terrace. The Bishop is a nervous, busy, feeble man. He steps to the same time, with head erect, shoulders well thrown back, eye flashing, and penetrating the regions beyond like a field-officer. His pace may shorten, but he will keep time to the end. When he fails to measure he will mark time. At roll-call he will be in line. He presides easily. He "loves everybody in the world, some more than others." It is wonderful how like a father he is loved by the people called Methodist in California. He ought to rest. He will not do it. His work is prodigious. Reading, writing, traveling, planning, executing, he moves up and down the line, inspiring Spartan spirit in his troops, and taking up the glad refrain of every shout of victory along the line of battle where God's militant hosts confront the foe. His traveling "companion," a "spiritual" wise and devout, neckly fills her place and fills it well, awaiting "the crowning day that's coming."

T. J. DUNGAN.

CONFERENCE OR ASSOCIATION—WHICH!

The time has now come, we think, when every member of the South Carolina Conference should decide for himself whether his first allegiance belongs to the Church of the Lord Jesus Christ or to the Holiness Association. That there is no necessary antagonism between the two may be true, but that the association as it is entirely out of harmony with the Church, is susceptible of the most conclusive demonstration. And this is not at all surprising when it is remembered that the association is an authorized and self-constituted organization within the Church which seeks to do the very work for which the Church has been established by its Divine Founder and Head. The one mission of the Lord Jesus Christ, of the Methodist Church in particular, is "to spread Scriptural holiness over the lands." For the accomplishment of her Divine purpose she has been amply endowed from on high. Everything earnest and consistent in opposing the method of the association and in standing by the recognized doctrines of our Church. We have sometimes been misunderstood, both in and out of the association; we have been misrepresented by others and even abused by a few weak and ignorant souls. But here we stand to-day, just where we stood eight years ago, pleading for the peace and welfare of Jerusalem and protesting against influential forces that are working disintegration and destruction. We need no higher vindication of our position than that which the history of the last few years furnishes. The record is before us; what do we see? In one presiding elder's district—almost in one county—five or more congregations have been organized of dissatisfied "concomers;" whole circuits have been dismembered; others have been seriously crippled; and the cause of Christ greatly damaged by unholty schisms. What do we see? For eight years the conference has been overrun with ignorant and unlicensed evangelists, who have ridiculed our Bishops,

diminished loyalty from the house-top and challenge their brethren to a comparison, but the fact as stated, remains, and can easily be demonstrated when the heaven-ordained test is applied: "By their fruits ye shall know them."

Let this test be applied in matters great and in matters small, and how soon it becomes painfully apparent that the first thought of the zealous member of the association is for the association, its work and its institutions. The Church organ is displaced by the holiness paper, the Church hymn book gives way to the holiness song book, the Church's literature is superseded by so-called holiness books, and even the house of God must give place to the holiness tent. If a young lady is to be prepared for mission work, she is sent by the association to some holiness school up North and not to the Training School of the Church at Kansas City. If a young man is to be educated for the ministry, he is sent to the holiness college in Kentucky and not to the Church school—Wofford or Vanderbilt. Scores of pastors will also testify that, as a rule, membership in the association, or even sympathy with it, means loss of interest in the work of the Church. Men liberal to the Church heretofore, now become parsimonious, turning their contributions, it is presumed, into the treasury of the association or into the pockets of the unlicensed and greedy evangelists, who, if not sent out by the association, are sustained and encouraged by it, and who could not stand alone a day without this help. Others, who were formerly regarded as attendants upon the services of the sanctuary and active workers in the Church, are now conspicuous by their absence and their indifference to the pastor's call, as well as by their prominence and zeal in the "opposition meetings" conducted in tent or under brush arbor by some roving evangelist. The fact is, a large majority of the "so-called" holiness "kickers," the critics of our chief pastors, the investigators against our Discipline, both among our preachers and laymen, are to be found among those belonging to the association or in sympathy with it; and the papers published by them or in their interest [some of them, like the Way of Faith, edited by accredited itinerant preachers], are the willing mediums for the publication of all manner of charges, insinuations, slurs, sneers, and exaggerated or false statements of divers kinds, aimed at our Bishops, our pastors, and the Church generally.

The work of the association and the whole movement for which it stands has never been a work of co-operation with the Church or of aid to the Church in the work in which she is engaged. On the contrary, it is a work of opposition, of pulling down, of disintegration, of full and complete destruction. The forces of the Church and conference are divided, unity of feeling and purpose has been destroyed, factional divisions have been created, suspicions and strifes have been engendered. On the one hand, a majority of our preachers are standing by the Ark and are unshaken in their allegiance to the Church of God as a soul-saving agency; on the other, a minority has fallen in with this movement which substitutes the association for the Church, and gives to the former the local service which belongs exclusively to the latter.

More than eight years have rolled around since we first raised our voice in earnest and affectionate warning and entreaty on this subject. During all these years not one word or syllable have we written against the doctrine of holiness—no, not even against the "second blessing" theory held by many. The Advocate has been equally earnest and consistent in opposing the method of the association and in standing by the recognized doctrines of our Church. We have sometimes been misunderstood, both in and out of the association; we have been misrepresented by others and even abused by a few weak and ignorant souls. But here we stand to-day, just where we stood eight years ago, pleading for the peace and welfare of Jerusalem and protesting against influential forces that are working disintegration and destruction. We need no higher vindication of our position than that which the history of the last few years furnishes. The record is before us; what do we see? In one presiding elder's district—almost in one county—five or more congregations have been organized of dissatisfied "concomers;" whole circuits have been dismembered; others have been seriously crippled; and the cause of Christ greatly damaged by unholty schisms. What do we see? For eight years the conference has been overrun with ignorant and unlicensed evangelists, who have ridiculed our Bishops,

abused our pastors and denounced the Church. What do we see? An endowed institute, the "Gospel Mission," so-called, established in Columbia, under the management of members of the conference, which is out of harmony with the Church, independent of the Church, and antagonistic to the Church. What do we see? An endowed paper, published by this association, edited by a member of the conference, the organ and representative of this movement, pushing its way into every Methodist home as far as possible, which assails our Bishops, ridicules the action of our highest Church courts, inveighs against our time-honored institutions and speaks contemptuously of the conference and its resolutions. What do we see? An ignorant and unlicensed traveling evangelist, careering over the State with the tent of this same "Gospel Mission," pitching it under the shadow of our churches and against the protest of our pastors, proclaiming his independence of all ecclesiastical authority, abusing our pastors and denouncing the Church. What do we see? This same traveling evangelist, and others equally unauthorized and equally objectionable preaching from our pulpits by invitation of some of our pastors, in the direct face of conference resolutions prohibiting their employment. What do we see? Members of this association boldly proclaiming their independence of the order's rules, and regulations of the conference to which they belong, and rebuking other pastors for not holding conference resolutions and ministerial vows in like contempt.

But enough. Can any one doubt the attitude of this association toward the Church with this history before him? Who are the "come-onters" in South Carolina Methodist? Who are those who have left the Church of their fathers, the altars of their mothers, and the burying grounds of their sainted dead? Who are those who are making war upon our polity, discreditting our regular ministry, and assailing our institutions? Who are these that are rebelling against conference authority, and the law of the Discipline as well, and have become a law unto themselves? Who, we ask, but the leaders of the association and their followers.

Shall these things thus continue? Shall the conference continue to allow such large latitude to its members? If the Way of Faith must still be used to sow the seeds of discord, to create unrest and dissatisfaction in the minds of our people, shall it still be edited by a member of our conference, and shall our preachers be allowed to encourage its circulation in the homes of our people? If the "Gospel Mission" is to be used against us, as a hindering and not a helping agency in Church work, shall its affairs continue to be conducted by members of our conference? And shall we not as a conference protect our pulpits and congregations from the traveling evangelist? Shall we not enforce our rules upon our members and see to it that they are observed?

For eight or ten years we have, as a conference, borne these burdens uncomplainingly. We have borne them long enough. If the South Carolina Conference is to sit still and be dominated by the association the sooner we find it out the better. What say the brethren: Conference or disaffiliation—which?—Southern Christian Advocate.

PERSONAL TEXAS.

Rev. W. H. Moss paid the ADVOCATE office a pleasant visit the past week.

Rev. B. R. Bolton, of the Northwest Texas Conference and stationed at Waxahachie, made us a call this week. We regret that we were absent from the office.

Rev. J. H. Collard began a meeting one week ago in the Methodist Church in Wichita Falls, in connection with the pastor, Rev. G. F. Boyd. The Presbyterian and other Churches have united in the work. The night services are being held in the court-house and are largely attended.

SOUTHERN METHODIST. Rev. W. H. Laprade, an old colleague-mate of the editor, is stationed this year in Shreveport, and Rev. J. L. Pierce, his predecessor there, is appointed to the Carondelet Street Church, New Orleans.

Our readers will be glad to learn the following good news clipped from the Wesleyan Christian Advocate of the 12th inst: Bishop Haygood has been quite sick for two weeks. His condition for a few days last week caused his friends serious apprehension. The trouble was acute bron-

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chitis, and the fear was that it would develop into pneumonia; along with there was considerable nervous trouble, threatening prostration. For some days, however, the disease has been abating, the apprehensions of pneumonia have passed away, and he is resting more satisfactorily. A telegram received late Monday afternoon from Mrs. Haygood says, "he is still in bed, but getting better."

CHANGES OF ADDRESS.

The postoffice address of Rev. G. S. Sander is Angleton, Texas.

The address of Rev. John A. Wallace is Brandon, Hill County, Texas.

The address of Rev. S. H. Morgan is Hearne, Texas.

The Rev. M. A. Turner's address is San Diego, Texas.

The address of Rev. W. Wootton is Anderson, Texas.

The postoffice address of Rev. J. K. Lane is Dew, Freestone County, Texas.

NORTH TEXAS CONFERENCE.

St. Vernon. J. N. Hunter, Dec. 14: In the prohibition election here yesterday, 153 votes for local option and 52 against; majority, 101 for local option. A mass-meeting of praise and thanksgiving was held at the Methodist Church last night. We now have a brighter future.

Lawson. S. Crutchfield, Dec. 14: Our people received us warmly and have given us the usual "pounding," for which we feel very grateful and pray that we may be able to minister unto their spiritual as they are to minister to our temporal wants. This is a fine county and a beautiful town. I see no reason why Methodism should be behind any denomination.

Bellevue. L. P. Smith, Dec. 18: We are on the Bellevue charge for the third year. This is the most beautiful and the most life-giving part of the State I have ever lived in. We have been kindly received, well pounded, and a reasonable liberal assessment has been made for our support, for all of which we are grateful. We have just closed a series of meetings at this place of two weeks' duration. Bro. Boyd, of Wichita Falls, and Bro. Stuckey, of Bowie, each did us excellent service in the meetings. The church members were much benefited, and a number of children gave good evidence of genuine conversion. Took a collection for foreign missions Sunday and secured the most of our assessment in cash and good subscriptions.

Floyd Street, Dallas. T. H. Morris: The Floyd Street Church is moving along smoothly. We received a warm Methodist welcome. We have fallen in love with our people already, and hope to capture their hearts. No preacher ever had a better Church to serve. Congregations have been good; Sunday-school, League, prayer and class-meetings unusually fine. We have been pounded; ladies have supplied the parsonage with many needed articles. We are moving up on all the lines, and expect shortly to lift a \$2000 debt. All things considered, we are doing well, and are putting in for the best year's work we ever did. If we can carry forward the work to the glory of God and the salvation of souls, our hearts will rejoice.

Gatesville. Jas. W. Hill, Dec. 15: Have been kindly received by the people of Denton Street Church. The ladies had the parsonage in good shape when I got here, and last evening (Dec. 14), men, women and children stormed us with a pounding. It was a complete surprise, but a very pleasant one, albeit, and I sincerely hope to deserve the good will of these kind people thus and otherwise expressed. My congregations are small, but I notice a little increase. We have no League, but I will organize as soon as I get the reins thoroughly in hand. I am visiting the members from house to house, talking up the League, the prayer-meeting and a revival, and getting their streets and numbers with a view to printing a church directory, which I aim to place in the hands of the membership.

Winnsboro. J. J. Clark, Dec. 15: Have been very kindly received by the Winnsboro people. They give evidence of genuine hospitality, and have been united in their expressions of sympathy for us during the protracted illness of my wife at Wills Point. Immediately after conference she went with her mother to her home in Wills Point, and has since that time

been confined to her bed, not being able to be moved. The bachelor's life, mixed with painful solitude, is an unenviable experience. The Church here starts off with bright prospects for the first year of its history as a station. The town seems to be free from sin in its grossest forms since whisky, the primal cause, has been removed. We need a revival, however, and by the grace and mercy of God, we'll have it.

Oasis.

W. A. Edwards, Dec. 15: On Wednesday night, 12th inst., the people of Cochran and Caruth gave us a genuine pounding. It was full and complete. The crowd that assembled was large; the occasion joyous. If such a pounding does not arouse a preacher's emotional nature, "he must not have no appetite." Call again and often.

Anna Mission. J. P. Rodgers, Dec. 17: Our first Quarterly Conference was held at Wilson's Chapel last Saturday, the 15th. Bro. Stafford was not present. He was at the bedside of a sick brother in Mineola. Bro. Morris, of McKinney Station, came out and preached on Saturday. There were but few official members present, it being a rainy day. There was no assessment made for the preacher, no steward being present. Some were sick, but some were afraid of the weather. We are getting along very well with our work, and the outlook is hopeful. We have two public prayer-meetings and two cottage prayer-meetings and one Sunday-school, and expect to organize another next Sunday.

Declarer Circuit. J. D. Whitehead, Dec. 15: We have made a fair beginning of a third year's pastorate on this charge. Many have expressed themselves as being thankful for my return, and the powers that be, as pastor of this charge. We will soon have a neat little church at Sweetwater ready for use. This people deserve praise for the manner in which they have pushed this enterprise. We would not forget to thank the ladies of Mt. Zion for a nice suit presented before conference; also for a nice dress presented wife since conference. While a storm has not struck the parsonage in full blast, yet ever and anon nice things find their way to this preacher's home, for which we thank the donors.

Laredo. F. S. Odenrunk, Dec. 11: We arrived at our new work in due time; found many warm hearts to receive us. The good people had repapered and repainted the interior of the parsonage; so this preacher and family have a good home. This was not all: The Tuesday after our arrival the people stormed us with good things. After the pantry had received its burden of edibles we were asked to the church, where we found quite a large congregation. We had speeches, singing, praying, and a good handshake with every one. We appreciate this reception. May God bless these people. We are moving off well; large congregations; flourishing Sunday-school and Epworth League.

Blounting Grove. Sam C. Vaughari, Dec. 14: I have been finely suited and well pounded by my good people.

Albany. W. P. Garvin, Dec. 11: Our reception has been all we could wish. The outlook is promising for a good year. We hear many good things said of E. Fox, our predecessor. On last Saturday, the 8th, there was an election held in this precinct to determine whether we would have whisky sold here or not. I thank the Lord, the saloons were voted out by a big majority. Put it down that Albany is a local option town.

Red Oak Circuit. K. S. Van Zandt, Dec. 16: I am on my new work, and filled, my first appointment after conference year. Bill's

Polytechnic School of Commerce.

A THOROUGH Business Education in a moderate cost. Bookkeeping, Shorthand, Penmanship, Typewriting, Commercial Law, Commercial Arithmetic, Business Form, All taught in the most careful manner. Great emphasis to students to take Business Course in connection with Literary Course. Liberal reduction to those who take both Bookkeeping and Shorthand. A business education under the tuition of a high grade Literary College and a four-year religious community Student Center at any time. For further information, address REV. W. F. LLOYD, Fort Worth, Texas.

Chapel. I am located in the parsonage in the little town of Ovilla, among a good people, as is indicated by the pounding they gave us last Saturday night and by the frequent visits of the stewards and others to the parsonage. This is my first year in Texas, and I hope to make it the best year of my ministry.

Hubbard. J. W. Sanson, Dec. 15: The Bishop saw proper to place me on Irene Circuit, where I had been for three years, to Hubbard. In leaving Irene Circuit I left a good people. May the Lord bless them. I am now housed in the comfortable parsonage built last conference year by this charge, under the faithful management of our former pastor, R. A. Hall. I am well pleased with the outlook. I am praying for an advance move on religious lines this coming conference year, and now that I am about over our move I shall endeavor to go to work.

West Texas Conference. Point Rock. Charles H. Peele, Dec. 15: We have been cordially received and liberally pounded. Our membership is small, but intelligent. We open with fair prospects for the future. Come over, Mr. Editor, and preach in our magnificent church, and eat fish from the clear waters of the Concho.

Comal Street, San Antonio. A. E. Rector, Dec. 13: A "pounding" seems to be a well-accepted way for an assaulter upon the Advocate's columns; so I dictate herewith that, as for me and mine, we have been elaborately, abundantly and most joyously pounded. A thousand thanks to our kind people. The new conference year is opening well, and we face its possibilities with humble trust in God.

Devine. J. L. Kennedy, Dec. 15: We feel very grateful to the people of this place. On our arrival they gave us a liberal pounding. The ladies have bought new furniture for the parsonage, and I now have a nicely and comfortably fixed. We have not a warm reception all over the work where we have been. We have every encouragement necessary to expect success. We begin with bright anticipations. By God's help and the Church's we expect to do our best for the cause of Christ. God be praised for his goodness and this good people!

El Paso. J. W. Harmon, Dec. 16: We reached Weimar Thursday, December 13. Our good people were not looking for us until Saturday, but when they found that we had come several came over and invited us to supper. We could not go and they sent it to us. They came back Friday and gave the parsonage a general overhauling. When they got through they began to pound us, and I am going on yet. They brought wood, hay, flour, meat, coffee, sugar and all sorts of fruit. This is a protracted pounding. Wife and I laugh and cry, pray and rejoice. Go to sleep this good people! We went to the meeting today; had a good meeting and a good congregation. I came back to Weimar and preached at night to a large and attentive audience. I enter upon this year's work with great faith and gratitude.

Jewett. L. T. Dashiell, Dec. 17: The Jewett and Buffalo Methodists are entering the conference year with zest and confidence. A hearty welcome was accorded our new pastor, and prospects generally are bright. Bro. A. J. Ancker, pastor in charge for two years, has gone to his field of labor. We dislike to give him up. His work on this circuit was effective in every respect. Under his preach-

ing 206 members were added to the rolls. The people appreciating his merits raised his salary from \$500 to \$700 per annum. During the past two years conference collections were nearly double the amount raised in former years, and church property, including the parsonage, has been completed and improved. Indeed, Bro. Anderson has developed Jewett and Buffalo into a first-class circuit. His labors have been crowned with God's approval, and Christian prayers will follow him wherever he goes. The people of his new charge may be assured that their incoming pastor is an effective worker, an able preacher, thoroughly versed in Methodist theology, and completely consecrated to the Master's work. Bro. Anderson is also accompanied by a noble wife, who enters into all his labors with true Christian loyalty, and two more effective workers can not be found in the length and breadth of the Texas Mexico Conference.

NEW MEXICO CONFERENCE.

Cerrillos, N. M. T. L. Adams, Dec. 10: We are having a glorious revival at this place; 28 to 30 conversions; about 10 sanctified; 10 infants baptized; 25 accessions (nearly doubling our membership) to the Church; a number have abandoned the snuff and tobacco habit; many new family altars erected; a good per cent of the Christians will pray in public, and, finally, the pastor has been presented with a new suit of clothes and other temporal wants are supplied. We expect Rev. H. C. Morrison tonight to press the battle. Salvation is rolling on in New Mexico.

NOTES FROM LLAÑO DISTRICT.

We are now domiciled in the district parsonage at Llano, and on our arrival we received a warm reception and a good pounding from Bro. J. T. H. Miller's people. This, too, after they had given him a big pounding. We are thankful to the good people of Llano for the kindness shown us. Bro. Miller has his work well in hand, and is moving on well. He has the promise of a good year. The Quarterly Conference for San Sabia Station is just over, and Bro. L. C. Mattioli has a strong hold on his people. Everything about his Church indicates a revival. He reported to the Quarterly Conference six weekly prayer-meetings. These are all well attended. We had a large communion service on Sunday, and many young people took the sacrament of the Lord's Supper. Bro. M. J. Allen will soon move into a new parsonage at Cherokee. He has done a fine work on this charge, and one of the stewards told me he was in favor with all the people. Bro. W. J. Johnson met with a hearty reception at Kerrville. He is starting off well, and we shall expect much from that station the present year. Bro. H. T. Hill has been well received at Ingram and Rock Springs. They have a strong preacher and appreciate him. Center Point Station is delighted to have Bro. A. T. Galloway returned. They are enlarging on parsonage lines, and preparing liberal things generally for their preacher. There is a gradual growth there. The outlook is promising. Bro. V. G. Thomas was returned to Boerne, to the joy of his people. Thomas will succeed again this year. We are expecting to hear good tidings from Bro. L. S. Napier and Bander in the near future. Bro. Napier has the reputation of being one of the best pastors we have in the conference. Bro. Garrett is striving hard to build a parsonage at Willow City. May the Lord give success at this time. Bro. J. D. Young has started the subscription with \$100. Oh, brethren of the circuit, help now! May God bless you. Bro. J. T. Gillett, a tried and true man, is at Blanco, and, from a private letter, I learn that the start is a good one. Bro. Gillett will succeed—he knows how. Bro. Worrell makes a good start at Round Mountain. A good man with a good charge. Why not expect success on all lines of Church work? Bro. Buchanan is in charge of the Llano Circuit, and has made good impression on his people. May the Lord give success in this field. Brethren, do not forget the conference resolution to take the collections for domestic missions at once. Who will be the first in the district to report amount paid in full? Let each preacher in the district order at once a new Quarterly Conference Record. The old ones will not do longer; can not be used at all. And now, beloved, for another year. May a gracious God speak to us kindly and out of his fullness give success. M. A. BLAIR, LLAÑO, TEXAS.

CARRILLO. Carrilho is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures psoriasis. Give it a trial.

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ATTENTION-CORSICANA DISTRICT! The District Stewards of the Corsicana District will meet me in the Methodist Church, Corsicana, on Thursday, January 10, at 2 o'clock p. m. Come prepared to stay until the financial interests of the district are all thoroughly discussed. J. T. L. ANNIS, P. E.

AN APPEAL. I write this little appeal to none but the old friends of Bro. Wm. Monk. He and his widowed daughter (who takes care of him) are here in San Marcos, and homeless. You know what a small allowance was made for him at the last conference. I am trying to build a little house for him and want the people he has served so long to help me. Let them send the money to me, and I will acknowledge it in the ADVOCATE.

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District Conference will convene at Nevada; time not yet determined. J. A. STAFFORD, P. E.

PREACHERS OF TEXAS CONFERENCE. Please write to me at once at Manor, Texas, your postoffice and address, so that the directory for the Minutes may be made. If you will attend to this immediately, you will assist us in getting the Minutes published at an early date. D. H. HOTCHKISS, MANOR, TEXAS, December 15, 1894.

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Woman's Departm't.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 22 Maston Street, Dallas, Texas.

FROM WEATHERFORD.

In the spacious double parlors of the parsonage, Tuesday night, some of the friends of Rev. T. G. Whitten and wife congregated to tender unto them a farewell reception.

The old and young, the grave and gay, participated alike in the antiquated games, "Snap" and "Consequence," and rosy-cheeked joy from Pandora's mystic box made them children again "just for the night."

Every one was free and perfectly at home, and the loved minister and lady broke the barriers of formality, and pleasure reigned supreme.

How natural, standing in the dim twilight of their departure, while in panoramic parade, his work filled by us, to say as in the "Phantom Lady":

"Oh then we see your beauty reflected thro' our tears; And we feel that we have loved you A thousand, thousand years."

Exhausted nature had us cease our sportive games, and with unconcealed delight we listened to the soft, mellow strains of music by a class of beautiful young ladies, taught and trained by Mrs. D. S. Switzer.

The personnel were Misses Mollie Sikes, Nora Eppler, Vida Grace, Zoe and Alma Switzer, and, indeed, it was "Beauty, born of murmuring sound."

They may not know how to play a golden harp, but give them a mandolin, a violin and guitar and they will make heavenly music.

We are sorry that space forbids a mention of the entire roster who, each, contributed an integral part of the entertainment.

A salutary lunch of sandwiches and sausage was served by willing hands. No gaudy show in pastry nor epicurean feast, but a repast as plain, simple and hearty as a friend's fidelity. Songs and prayer were fitting tributes to the close of such an evening.

In deep and holy memory we will treasure Bro. Whitten and family with fervent prayers for a "bon voyage" over life's fretful sea.

By our loyal and devoted support to our new pastor we expect a harvest of bountiful works.

Reviewing the nomadic career of a Methodist preacher, we are led to think Coleridge followed that itinerant ministry, for they learn in suffering what he taught in song: "To meet, to know, to love, and then to part, Is the sad tale of many a human heart."

C. HERE.

WEATHERFORD, TEXAS. A COPY of "Home Tidings," an attractive little sheet published by the Woman's Foreign Missionary Society of the Texas Conference, has been received from Mrs. S. S. Park, Corresponding Secretary of the Society, and read with interest.

We learn from the first page that this society had, previously to the inauguration of the little paper, corresponded through a committee with the management of the TEXAS CHRISTIAN ADVOCATE, asking for a special column in that paper for the use of the society, and had failed to get the request granted.

We think a few words at this point would be timely. The Woman's Department of the ADVOCATE was opened after repeated requests from various quarters among the women of our State, for the benefit of one and all of the societies of our five Texas Conferences—both the Foreign Missionary and the Parsonage and Home Mission Societies, or any other Church work in which the women of our Church are concerned. The members of the Woman's Foreign Missionary Society of the Texas Conference have contributed, from time to time, to the Woman's Department, and their communications have always been received and published with pleasure and read with profit. But it will be seen at a glance that the request of this society for a special department, "all and only for itself," could not well be granted, since to comply would be to discriminate against the sister societies, and to grant such space to one conference society would warrant one or all of the remaining societies in the State to ask the same privilege, which the ADVOCATE could not find at all practicable to grant.

We trust, however, the little paper (the organ of the Woman's Foreign Missionary Society, Texas Conference,) will answer the purpose for which it was inaugurated: which purpose, as we learn from its first page, is "to keep the work of the society more prominently before its members by means of printers' ink." We will be glad indeed to receive contributions from the members of this society in future for our department concerning any matter of general interest to the work in hand, as our department is certainly the best medium the women of our Church can find within our own bounds for the dissemination of information, since it has been said that the TEXAS ADVOCATE has the largest circulation

of any weekly paper in our State, and we know it has the whole Methodist of Texas for its constituency.—ED. WOMAN'S DEPT.

The following letter to the editor of this department is inserted for the special attention of the Woman's Foreign Missionary Society of the North Texas Conference, to which we hope the members will give earnest heed:

DEAR SISTER HOWELL: As the money for the Scholarship Fund that was pledged at the annual meeting of our society, at Kaufman, by the different auxiliaries, is coming in very slowly indeed, it has been suggested to me to write to you and ask you to put a notice in the Woman's Department as to how it is being neglected and urge them to attend to raising it as soon as possible, as it must be sent off by January 1, 1895. Only two or three auxiliaries so far have forwarded it to me, and most of the quarterly reports have been received. If you think best you can write it in my name as coming from the Treasurer.

Your friend, Mrs. J. H. COCKRELL, Conference Treasurer, W. F. M. S., N. T. C., TERRELL, TEXAS.

FOURTH ANNUAL MEETING OF THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

The fourth annual meeting of the Woman's Parsonage and Home Mission Society, West Texas Conference, convened at Sherman Street Church, San Antonio, November 13, 1894.

Meeting opened at 9:30 a. m. Devotional exercises conducted by Rev. W. J. Johnson. Opening hymn, 580; Scripture read, James 2; prayer, hymn 910.

Meeting called to order by the President. Roll called and the following officers and delegates found present: Mesdames S. A. Davis, President; A. M. Ireland, Vice-President; M. E. Moore, Treasurer; E. T. Smith, Recording Secretary, and Miss Alice Starkey, Corresponding Secretary. Mesdames Sammie Lowe, G. W. Collier, District Secretaries; Katie LeFevre, Sherman Street; O. L. Crouch, Chero; J. E. Baber, Goddard; J. L. Cunningham, Adm. Auxiliary Delegates, Miss Una Hatch, Young Ladies' Auxiliary, Goddard; Miss Ethel Moore, "Cheerful Builders," Seguin; Linnie Davis, "Rosebuds," Bernice Kendall, "Willing Workers," San Antonio; Youkum, Juvenile Auxiliary.

The address of welcome was read by Mrs. W. J. Johnson, and the response by Miss Alice Starkey. Report from Mrs. M. E. Moore, Treasurer, was read and Mesdames Baker and Wynne were appointed to audit the same.

THE TREASURER'S REPORT. Dr. To balance \$38 00 Life members \$20 00 Loan fund \$5 00 Dues \$193 60 Week of prayer \$69 25 Contingent fund \$5 03 Delegates' expense fund \$12 93 Total \$831 29

CR. J. E. Parrish \$58 00 General Treasurer \$19 70 Corresponding Secretary \$3 65 Postage and Exp. \$1 58 Total \$192 88 Balance on hand \$111 41 Miss Alice Starkey, Secretary, rendered the following statistical report:

Adult auxiliaries, 14; young ladies' auxiliaries, 2; juvenile auxiliaries, 9; adult members, 159; young lady members, 30; juvenile members, 325; number added to Sunday-school, 122; sick and strangers visited, 55; garments distributed, 20; cottage prayer-meeting and Bible readings, 12; subscribers to Our Homes, 40; literature disbursed: copies of 7th and 8th annual report, 50; maps, charts, etc., 100; collection cards, 100; programs for anniversary services, 150; copies adult leaflets, 250; copies juveniles' leaflets, 200; adult programs, 60; juveniles' programs, 50.

The following committees were appointed: Extension of Work—Mesdames Collier, Lowe, Crouch and Miss Hatch. Finance and Publication—Mesdames Moore, Cunningham, LeFevre and Miss Davis.

Resolutions—Miss Starkey, Mesdames Ireland, Baker and Miss Moore.

The following resolutions were offered and adopted: 1. That each auxiliary send their reports to their District Secretary and the District Secretaries duplicate them to the Corresponding Secretary.

2. That \$10 make a life member, in place of \$20, formerly required. Applications were made for help on Sherman Street parsonage for \$75, on Junction City parsonage for \$25 and Benton City parsonage for \$50.

Meeting adjourned to 3 p. m.

AFTERNOON SESSION. At 3 p. m. meeting opened with

devotional exercises conducted by Sister Baker, reading 97th Psalm, hymn 318 and prayer.

President called the meeting to order and minutes of the morning session were read and approved.

Mrs. Lowe, of San Antonio, and Mrs. Collier, of Beeville Districts, read their reports, and that of Mrs. Spears, of Llano District, was read by the Corresponding Secretary.

These were encouraging reports and show that our work is growing. Reports were read from nine adult auxiliaries and two young ladies' auxiliaries. They all show that the interest is deepening and widening.

Four juvenile societies were represented by delegates with excellent reports, viz: Miss Ethel Moore, "Cheerful Builders," Seguin; Miss Linnie Davis, "Rosebuds," Kerrville; Miss Nannie Locke, Youkum Juveniles; Miss Bernice Kendall, "Willing Workers," San Antonio. Reports from three other juveniles were read. The subject of engaging a city missionary for San Antonio was discussed.

The President appointed a committee composed of Mrs. Wash and Mrs. Cunningham, of Travis Park auxiliary, and Mrs. Wynne and Mrs. Smith, of Sherman Street auxiliary, to confer with the pastors in the city in finding a woman suitable for the work and on what terms she can be procured, also to solicit aid for that purpose. Requested that each auxiliary in this Conference District report to Corresponding Secretary what they can do to further this object. The meeting adjourned to meet at 9:30 a. m. November 14.

SECOND DAY. Meeting opened with devotional exercises conducted by Mrs. Ireland, reading Philippians 4, hymn 875 and prayer.

The President read her address to the society. The following report was submitted on Extension of Work:

We, your Committee on Extension of Work, recommend the following:

1. That the District Secretaries and the Presidents of the auxiliaries make special effort to interest the ministers more in the work.

2. That the executive department urge the strict use of the literature prescribed by the Central Committee, especially the Wolf Record Books for Treasurer and Corresponding Secretary.

3. That every effort be made to have each auxiliary take the course of reading prescribed by Central Committee, and extend the circulation of Our Homes.

4. That we earnestly urge the strict adherence to parliamentary practice by every auxiliary, as that is very necessary to the success of any society work.

5. That all auxiliaries be urged to make special prayer and effort for the success of the society.

The Committee on Finance and Publication beg leave to recommend, on consideration, the following:

That the proceedings of the meeting of the Woman's Parsonage and Home Mission Society be published in the TEXAS CHRISTIAN ADVOCATE and Our Homes. We urge that the Wolf Record Books for Treasurers and Corresponding Secretaries be used by every society. We can not recommend in terms too strong the circulation of our literature; first and foremost to all as fully equal to any individual literature of like character, which is worthy of a place in every Methodist home; be it

Resolved, that each auxiliary urge its members to pay a contingent fee of 25 cents yearly, as it is necessary to pay for literature, etc. That Corresponding Secretaries' expenses be paid quarterly. We urge that each auxiliary be more prompt in sending reports at the beginning of each quarter.

The Committee on Resolutions offered the following: Resolved, that we thank Dr. Harrison for his encouraging and forcible address delivered on Tuesday evening, and for entertainment given at the San Antonio Female College complimentary to our society.

The ladies of Sherman Street Church for their generous hospitality so freely bestowed upon the delegates and visitors of the Woman's Parsonage and Home Mission Society.

The election of officers for ensuing year, with Mrs. Nichols in the chair, and Mesdames Baker, Cunningham and Wynne as Nominating Committee, resulted as follows: President, Mrs. S. A. Davis, Goddard; Vice-President, Mrs. A. M. Ireland, Seguin; Treasurer, Mrs. M. E. Moore, Seguin; Corresponding Secretary, Miss Alice Starkey, Kerrville; Recording Secretary, Mrs. E. T. Smith, San Antonio. District Secretaries: Mrs. Sammie Lowe, San Antonio; San Marcos District, Miss Olive Biggs, Lockhart; Beeville District, Mrs. G. W. Collier, Corpus Christi; Llano District, Mrs. Spears, Llano; Kerrville District, Miss Bettie Reese, Kerrville; Cuero District, Mrs. Maggie North, Youkum.

The place of holding the next

meeting was left over till after conference.

A collection of \$25 was made during the meeting to help pay on applications. Being no other business our fourth annual meeting adjourned with singing:

"God be with you till we meet again."

Mrs. S. A. DAVIS, President.

Mrs. E. T. SMITH, Recording Secretary.

Joyous throbbing life. offered to the chronic invalid would be regarded with distrust! Long suffering leaves the patient hopeless—he believes no more in any cure. Would that such hopeless ones could read the testimonials of Brown's Iron Bitters.

They point a way to relief and health, and they are genuine! For twelve long years I was a great sufferer from kidney and other troubles, and at times was confined to my bed. A number of medicines recommended by sympathizing friends and physicians, without receiving the least benefit. Then I gave Brown's Iron Bitters a trial, and two bottles did me of my ills. Today I am well and hearty. W. T. Coak. This Broom, Tex.

After being under the care of a physician for eight years, I commenced taking Brown's Iron Bitters, and in a short time I am entirely cured. It is the best remedy I have ever taken, and I certainly can not say enough of its value. Rosa Rogers, San Antonio, Tex.

Does the above knock at your door? The Genuine has the Crossed Red Lines on the wrapper. Beware of cheap imitations. 25¢

DIRECTORY OF BISHOPS AND GENERAL OFFICERS.

Table listing BISHOPS, BISHOPS' ASSISTANTS, and GENERAL OFFICERS across various districts including Mississippi, Alabama, Georgia, Florida, Louisiana, and Texas.

WOMAN'S BOARDS.

Table listing the Presidents and Corresponding Secretaries of various Woman's Boards across different districts.

Church Notices.

Table listing church notices and services across various districts including East Texas, West Texas, and Central Texas.

TEXAS.

Table listing church notices and services across various districts including Dallas, Fort Worth, and other Texas locations.

Table listing church notices and services for Brenham District—First Round, including locations like Milano, Giddings, and Rockdale.

Table listing church notices and services for Huntsville District—First Round, including locations like Zion, Madisonville, and Mt. Vernon.

Table listing church notices and services for Houston District—First Round, including locations like St. James, West Houston, and Houston.

Table listing church notices and services for Northwest Texas, including locations like Georgetown, Temple, and Harrell.

Table listing church notices and services for North Texas, including locations like Sulphur Springs and Campbell.

Table listing church notices and services for Sherman District—First Round, including locations like Belts, Whiteburg, and Pottsboro.

Table listing church notices and services for Greenville District—First Round, including locations like McKelvey, Greenville, and Leno.

Table listing church notices and services for Terrell District—First Round, including locations like Rockwall, Terrell, and Cedarland.

Table listing church notices and services for Dallas District—First Round, including locations like Aubrey, Oak Cliff, and West Dallas.

Table listing church notices and services for Fort Worth District—First Round, including locations like Cleburne, Ft. Worth, and Cleburne.

Table listing church notices and services for Waco District—First Round, including locations like Mt. Calm, Mart, and Kerk.

Electroprise. (Trade-mark). A Man Who Could Not Walk Now Runs. Five months ago I purchased an Electroprise from you to treat for rheumatism. At last time I was suffering immensely. At doctors told me I could never get well. I could not walk, and soon after commencing your treatment I was relieved of pain. In two weeks I could move around—in four weeks I could walk over town and run. I am entirely cured of rheumatism and my general health is much improved. I can't say too many praise of the Electroprise. I would not part with mine for anything. With great respect, I remain your friend. "JOSEPH WILLIAMS. Stevenson, Ala., Nov. 20, 1894."

Instruments rented to responsible persons. For 40-page descriptive circular of the great curative agent, address: W. S. SWINNEY, Agent for Texas, New Mexico and Arizona, Southwestern Corner 22nd and ST. AUSTIN, GALVESTON, TEXAS.

Table listing church notices and services for Corsicana District—First Round, including locations like Cotton Gin, Mexico, and Wortham.

Table listing church notices and services for Vernon District—First Round, including locations like Graham, Vernon, and Seymour.

Table listing church notices and services for Waxahatchee District—First Round, including locations like Italy and Frost, Avalon, and Ferris.

Table listing church notices and services for Sherman District—First Round, including locations like Belts, Whiteburg, and Pottsboro.

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Table listing church notices and services for Waco District—First Round, including locations like Mt. Calm, Mart, and Kerk.

An Old and Well-Tried Remedy. Mrs. Williams' Special Remedy for children. Testing should always be used for children while teething. It softens the gums, draws all pain, cures whooping cough and is the best remedy for diarrhoea.

Table listing church notices and services for West Texas, including locations like San Antonio, Comal, and Gillespie.

Table listing church notices and services for San Marcos District—First Round, including locations like Seguin, Luling, and San Marcos.

Table listing church notices and services for Llano District—First Round, including locations like Willow City, Llano, and Llano.

Table listing church notices and services for Cuero District—First Round, including locations like Waelder, Cuero, and Hurley.

Ayer's PILLS. Received Highest Awards. AT THE World's Fair AS THE BEST Family PHYSIC. SAVE YOUR EYES. To persons who desire to avail themselves of our superior facilities for fitting spectacles or eye-glasses, we will send our printed instructions for testing the eyes. Free of charge. We will also send you a new pair of eye-glasses fitted in our factory. J. C. Parms & Co., 549 W. Market, Louisville, Ky. Use them in reliance.—Publishers Trans-Atlantic.

TEXAS Methodist Orphanage, WACO, TEXAS. An institution of the Methodist Episcopal Church, South, under the control of a Board of Commissioners, composed of Rev. J. H. McLean, of the North Texas Conference; Rev. R. W. Thompson, of the East Texas Conference; Rev. H. M. Sears, of the Texas Conference; Rev. J. T. Graham, of the West Texas Conference; and Rev. Horace Bishop, of the Northwest Texas Conference.

METHODIST EPISCOPAL CHURCH, SOUTH. I hereby agree to contribute during the present Conference year as follows: Foreign Missions, Domestic Missions, Conference Collection, Church Extension, Education, Bishop's Fund, Bible Causes. Total \$100.00 (Fifty Cents per week).

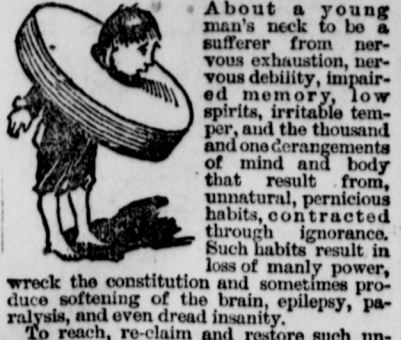
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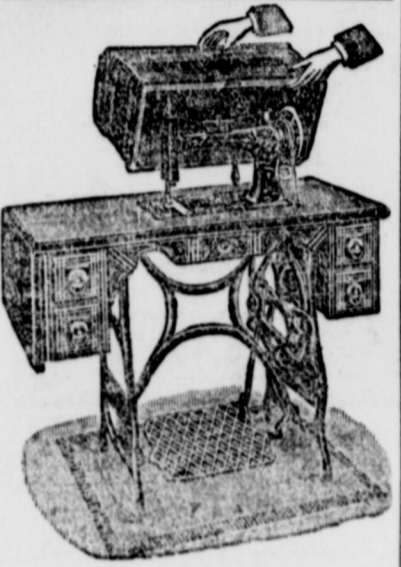
IT'S A MILLSTONE



About a young man's neck to be a sufferer from nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of many powers, wreck the constitution and sometimes produce softening of the brain, epilepsy, paralysis, and even death insanity.

SOLID SILVER FORKS AND SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of reliable solid silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address.



Real Bargain.

For the benefit of the readers of the ADVOCATE we have made a contract with a reliable company whereby we are enabled to offer our subscribers a bargain in Sewing Machines.

Texas Christian Advocate, DALLAS, TEXAS.

Only a Few Left.

Now is the time to buy the

Pastor's Book

Price, 50 Cents.

Address L. BLAYLOCK, Dallas, Tex.

THE FISHER PIANO.

Over \$2,000,000 worth of Fisher Pianos have been sold in Chicago alone. This could not have been done had not the "Fisher" possessed the highest degree of merit.

HOLIDAY EXCURSIONS EAST.

With its usual liberality, the Louisville and Nashville Railroad will have tickets on sale to all points in the South-east at one fare round trip on December 20, 21 and 22. Tickets will be sold by our connecting lines in Arkansas and Texas, through via the L. & N. to points in Kentucky, Tennessee, the Carolinas, Georgia and Florida. Tickets will be good to return any time within thirty days.

MAKE YOUR FRIENDS HAPPY

All the year round by buying something that will be useful and durable. Get something good, if only a little. Get it of C. P. BARNES & BRO., Louisville, Ky., and it will be sure to be good. Write to them for their Christmas Catalogue or say what kind of goods you wish a Catalogue of.

"Timmins' father says he is going to cut him off with a shilling." "What did Timmins say?" "I asked if he couldn't arrange to leave him out of the will entirely and give him the shilling now."

Dr. Price's Cream Baking Powder Awarded Gold Medal Midwinter Fair, San Francisco.

PROHIBITION.

For the information of the public and encouragement of temperance workers we give below a list of the "dry" places in Texas. Names will be added as they are received:

- Angelina county...Burke. Atascosa county...Amphion. Bandera county...Medina City Precinct. Bee county...Precinct No. 3. Bell county...Killen. Bosque county...Walnut Springs. Brazoria county...Alvin. Brown county...Brownwood. Camp county...Leesburg Precinct. Cass county...Douglassville, Bivins, Linden. Coleman county...Atoka, Garrett, Camp Colorado, Coleman, Couch, Bluff Cove, Novice, Rockwood, Santa Anna, Silver Valley, Talpa, Trickham. Collin county...Piano, Wylie, Blue Ridge, Farmersville, Nevada, Weston. Cooke county...Marysville Precinct. Precinct No. 3. Coryell county...Jonesboro. Crosby county...Emma, Estacado, Falcon, Mount Blanco, Pansy. Dallas county...Farmer's Branch, Richardson, Carrollton, Trinity Mills, Garland, Rose Hill, New Hope, Riley, Kleberg, Sengoville, Mesquite, Wilmer, Hutchins, Lancaster, Precinct No. 6 (Cedar Hill is in this Precinct), Precinct No. 7 (Oak Cliff is in this Precinct), Precinct No. 8.

- Dickens county...Snyder Precinct Dummit county. Eastland county...Cleo. Ellis county...Midlothian, Milford. Erath county...Bluff Dale, Dublin Precinct. Fannin county...Windom, Leonard and School District. Franklin...Mt. Vernon. Grayson county...Van Alstyne. Gonzales county...Waelder (3 miles each way from old corporation limits). Gregg county...Kilgore. Hale county...Gibson, Hale City, Plainview, Peavens, Running Water. Hamilton county...Hico, Pottsville, Fair, Carlton. Harrison county...Hallville. Hays county...San Marcos. Hill county...Hillsboro, Woodlary, Osceola, Brandon Precinct. Hopkins county...Carroll's Prairie, Pickton, Black Jack Grove. Hunt county...Wolfe City, Celeste, Floyd, Caddo Mills School District. Johnson county...Grand View Precinct. Karnes county...Kenedy. Kaufman county...Kemp Precinct No. 7. Lavaca county...Precinct No. 4. Matagorda county...Precinct No. 1. Milam county...Gause. Motley county...Northfield, Matador, Gilpin, Teepee City. Montague county...Saint Jo, Dye. Navarro county...Hubbard City Precinct. Palo Pinto county...Strawn Precinct. Parker county...Weatherford. Robertson county...Precinct No. 2. Rock county...Glenfawn, Pine Hill, Concord, Minden, Mt. Enterprise. San Saba county...Richland Springs Precinct, Cherokee Precinct. Shackelford...Albany. Tarrant county...Mansfield. Travis county...Manor, Weiberville. Upton county...Glenwood Precinct, La Fayette Precinct, Simpsonville Precinct, Calloway Precinct, Diana Precinct. Van Zandt county...Martin's Mills, Wills Point, Edgewood, Ben Wheeler, Edom, Grand Saline, Owlet Greco, Canton. Willbarger county...Harrold. Williamson county...Round Rock, Hutto, Georgetown, Liberty Hill. Wilson county...Fair View, Laventia. Wise county...Alford Precinct. Wood county...Quitman Beat, Yantis Beat, Wimsboro Precinct. Zavalla county...ADVENT.

MARRIAGES.

Rogers-Ziriax.—In the Methodist Church in Crawford, Texas, December 12, 1894, by Rev. S. C. Littlepage, Mr. J. M. Rogers, of Mason, Texas, and Miss Ida Ziriax, of Crawford. Province-Reeder.—At the residence of the bride's father, John Reeder, near Post Oak, Texas, Mr. W. L. Province and Miss Zenobia Reeder, November 27, 1894, Rev. S. L. Ball officiating. Mize-Anderson.—In the Methodist Church at Olesby, December 9, 1894, Mr. Wm. E. Mize and Miss Anna A. Anderson, Rev. T. B. Hilburn officiating. Landers-Robertson.—At the residence of the bride's parents, in Nolan County, Texas, December 12, 1894, by the Rev. J. H. Chambliss, Mr. H. C. Landers and Miss Edna Robertson. Eubanks-Abernathy.—At the residence of the bride's mother, near Avinger, Cass County, Texas, December 9, 1894, Mr. S. J. Eubanks and Miss Oreta Abernathy, Rev. J. B. Minnis officiating. Noll-Vanzandt-Morris-Vanzandt.—In their boudoirs, in the public road, in Ellis County, Texas, Mr. J. J. Noll and Miss Ida Vanzandt, Mr. J. W. Morris and Miss Mattie Vanzandt, on Thursday, December 13, 1894, by Rev. S. Crutchehead. Tunnell-Bucy.—On the evening of December 12, in Comanche, Texas, Mr. J. W. Tunnell and Miss Mary Bucy, Rev. D. C. Stark officiating. Cockrell-Parker.—At the residence of the groom's father, in Red River County, Texas, Mr. Alonzo T. Cockrell and Miss Nanette Parker, of the Choctaw Nation, Rev. W. W. Graham officiating. Stewart-Edgar.—Near Angus, Texas, December 12, 1894, Mr. L. H. Stewart and Miss Allie Edgar, Rev. F. M. Winburne officiating. Wood-Whitworth.—On December 6, 1894, at the residence of Alfred Linville, Esq., Mr. Robert R. Wood and Miss Rhoda Whitworth, Rev. F. E. Gasaway officiating. Emmons-Smith.—At Mr. Harrod's, in Smith County, Texas, December 16, 1894, Mr. John H. Emmons and Miss Laura Smith, Rev. P. O. Tunnell officiating. Ennsley-Trendway.—At the parsonage, at Caruth Chapel, on the 3d inst., by Rev. Wm. A. Edwards, Mr. George Ennsley and Miss Angi Trendway. Smith-Campbell.—At the parsonage in East Waco, at 6:30 p. m., by Rev. J. A. A. Gleason, Mr. J. G. Smith and Miss Nettie Campbell. Kennedy-Havens.—On November 28, 1894, in the M. E. Church, South, in the town of Dublin, Texas, Mr. C. P. Kennedy and Miss Jimmie Havens, Rev. J. T. Owen officiating.

Read the following testimonial: OAK CLIFF, TEX., March 23, 1893. "I feel it a duty to say to all who suffer with Catarrh that Dr. Thorne's Catarrh Cure is all that they need to be cured. It is 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 used only two bottles on both cases. Yours sincerely, F. N. OLIVER. Call on your Druggists."

HOLIDAY EXCURSIONS TO THE SOUTHWEST. On December 20, 21 and 22, 1894, the International Road, as usual, have on sale holiday excursion tickets to the Southern States, including St. Louis, Memphis and New Orleans, at rate of one fare for the round trip, tickets limited to 30 days for return. Call on nearest ticket agent for information. D. J. PRICE, A. G. P. A.

For the HOLIDAY EXCURSIONS to the OLD STATES the "COTTON BELT ROUTE" will sell tickets December 20th, 21st and 22nd, 1894, at one fare for the round trip, limited good to return within 30 days from date of sale. All lines sell via the "Cotton Belt Route" and they will double daily trains from Texas to Memphis and return without charge. Through cars will leave all prominent stations in Texas on the above dates to go through to Louisville, Chattanooga, Birmingham, Atlanta, and other cities in the Old States. If you anticipate paying your friends a Holiday visit, write to us and get the lowest rates for such connections. A. A. GLEASON, Gen. Pass. & Ticket Agent, T. P. A. & F. W. THORP, Tex. G. P. A., Tyler, Tex.

Through Wagner Sleepers by the Missouri, Kansas & Texas leave double daily from all points in Texas without change for St. Louis, Hannibal and Kansas City. The only through Sleeping Car from Texas to Chicago without change.

REMEMBER. Holiday Excursion Tickets to all points in the Southwest will be sold over the Texas and Pacific Railway at one fare for the round trip, December 20th, 21st and 22nd, 1894, limited for return passage to thirty days from date of sale. Gen. Pass. & Ticket Agent.

MORPHINE AND OPIUM HABIT CURED IN 24 HOURS. I bear all expenses and require no money till cure is made. No charge for food or medicine. Best references given. Dr. J. S. HILL, Waxahachie, Texas.

W. T. Scott one of the leading merchants of Pilot Point, says: My wife has been in extreme bad health for over three years. Her weight was 115 pounds when she began taking Dr. W. J. Thurmond's Blood Syrup. She took only four bottles, and she now weighs 147 pounds, and her health is entirely restored. She had tried many different remedies, as well as several good physicians, without relief. Sold by all Druggists.

UNANSWERED LETTERS. DECEMBER 13. A. E. Caraway, change. J. H. Wiseman, sub. J. A. Wallace, subs. Mae M. Smith, change made. J. A. Walkup, subs. J. C. Russell, sub. DECEMBER 14, 15. J. M. Bond, sub. C. S. Cameron, subs. G. S. Clark, has attention. R. D. Moon, sub. J. C. Weaver, subs. R. M. Powers, sub. T. R. Cleudelin, sub. R. F. Dunn, sub. S. J. Vaughan, sub and trial sub. J. R. Hixon, sub. J. A. Walkup, subs. DECEMBER 17. Thos. Gregory, sub. J. T. L. Annis, subs. W. W. Graham, has attention. J. M. Woodward, subs. I. W. Clark, sub stopped. B. H. Webster, subs. J. B. Elder, o. k. J. B. Minnis, sub at half price. J. L. Sullivan, subs. E. K. Denton, subs. M. W. Rogers, sub at half price. C. G. Shutt, subs. J. E. Walker, sub. J. F. Pierce, sub.

MELLIN'S FOOD FOR INFANTS AND INVALIDS. THE ONLY PERFECT Substitute for Mother's Milk. Philadelphia, Pa. Gentlemen—I commenced the use of Mellin's Food some three weeks ago, and find it better than all others I have used; my baby is thriving wonderfully upon it. I shall recommend its use to all my friends. Mrs. J. A. K. Tyler, Tex. Gentlemen—I am using your Mellin's Food for babies. I find it better than anything else. Rev. C. C. Williams. SEND for our book, "The Care and Feeding of Infants," mailed free to any address. Doller-Goodale Co., Boston, Mass.

two horizons would have her children live. As a means of expanding and enlarging their view of human life, men should constantly look to the distant horizon of the future Advent. There is nothing that makes life so ineffective, that so completely dwarfs and narrows human effort and aspiration, as a total absorption of the mind by the struggles of to-day or the fears of to-morrow. The second Advent, the coming of Christ, is to provide the only final decision as to human effort or success. Men wish for a decision at once; they desire immediate results, immediate judgments. Count no man happy before the end, said the heathen sage, Judge nothing before the time, cried the Christian apostle.

"We believe that thou shalt come to be our Judge!" is the passionate declaration of the great Christian hymn. As a protest against the craving for the praise, the success, of the moment, for the fame that comes of men and of human judgment, the contemplation of the doctrine of Advent may be, in these restless, envious and impatient days, most salutary. It is equally salutary in preserving serenity, in fostering unworldliness among the changes and chances of mortal life, for his teaches the restoration of all things, and points to the adjustment of praise and blame, of reward and punishment, an adjustment in the hope of which lies an incentive to effort, a realization of personal responsibility, without which the world would become the madroom or the desert of the fatalist and the pessimist.—The Churchman.

Call on your Druggists.

STEWART-EDGAR.—Near Angus, Texas, December 12, 1894, Mr. L. H. Stewart and Miss Allie Edgar, Rev. F. M. Winburne officiating.

WOOD-WHITWORTH.—On December 6, 1894, at the residence of Alfred Linville, Esq., Mr. Robert R. Wood and Miss Rhoda Whitworth, Rev. F. E. Gasaway officiating.

EMMONS-SMITH.—At Mr. Harrod's, in Smith County, Texas, December 16, 1894, Mr. John H. Emmons and Miss Laura Smith, Rev. P. O. Tunnell officiating.

ENNSLEY-TRENDWAY.—At the parsonage, at Caruth Chapel, on the 3d inst., by Rev. Wm. A. Edwards, Mr. George Ennsley and Miss Angi Trendway.

SMITH-CAMPBELL.—At the parsonage in East Waco, at 6:30 p. m., by Rev. J. A. A. Gleason, Mr. J. G. Smith and Miss Nettie Campbell.

KENNEDY-HAVENS.—On November 28, 1894, in the M. E. Church, South, in the town of Dublin, Texas, Mr. C. P. Kennedy and Miss Jimmie Havens, Rev. J. T. Owen officiating.

TO THE YOUNG FACE PIMSON'S COMPLEXION POWDER gives fresher charms to the old, renewed youth. Try it.



IVORY SOAP 99 1/100 % PURE USED IN HOSPITALS.

MARRIAGES. Rogers-Ziriax.—In the Methodist Church in Crawford, Texas, December 12, 1894, by Rev. S. C. Littlepage, Mr. J. M. Rogers, of Mason, Texas, and Miss Ida Ziriax, of Crawford. Province-Reeder.—At the residence of the bride's father, John Reeder, near Post Oak, Texas, Mr. W. L. Province and Miss Zenobia Reeder, November 27, 1894, Rev. S. L. Ball officiating. Mize-Anderson.—In the Methodist Church at Olesby, December 9, 1894, Mr. Wm. E. Mize and Miss Anna A. Anderson, Rev. T. B. Hilburn officiating. Landers-Robertson.—At the residence of the bride's parents, in Nolan County, Texas, December 12, 1894, by the Rev. J. H. Chambliss, Mr. H. C. Landers and Miss Edna Robertson. Eubanks-Abernathy.—At the residence of the bride's mother, near Avinger, Cass County, Texas, December 9, 1894, Mr. S. J. Eubanks and Miss Oreta Abernathy, Rev. J. B. Minnis officiating. Noll-Vanzandt-Morris-Vanzandt.—In their boudoirs, in the public road, in Ellis County, Texas, Mr. J. J. Noll and Miss Ida Vanzandt, Mr. J. W. Morris and Miss Mattie Vanzandt, on Thursday, December 13, 1894, by Rev. S. Crutchehead. Tunnell-Bucy.—On the evening of December 12, in Comanche, Texas, Mr. J. W. Tunnell and Miss Mary Bucy, Rev. D. C. Stark officiating. Cockrell-Parker.—At the residence of the groom's father, in Red River County, Texas, Mr. Alonzo T. Cockrell and Miss Nanette Parker, of the Choctaw Nation, Rev. W. W. Graham officiating. Stewart-Edgar.—Near Angus, Texas, December 12, 1894, Mr. L. H. Stewart and Miss Allie Edgar, Rev. F. M. Winburne officiating. Wood-Whitworth.—On December 6, 1894, at the residence of Alfred Linville, Esq., Mr. Robert R. Wood and Miss Rhoda Whitworth, Rev. F. E. Gasaway officiating. Emmons-Smith.—At Mr. Harrod's, in Smith County, Texas, December 16, 1894, Mr. John H. Emmons and Miss Laura Smith, Rev. P. O. Tunnell officiating. Ennsley-Trendway.—At the parsonage, at Caruth Chapel, on the 3d inst., by Rev. Wm. A. Edwards, Mr. George Ennsley and Miss Angi Trendway. Smith-Campbell.—At the parsonage in East Waco, at 6:30 p. m., by Rev. J. A. A. Gleason, Mr. J. G. Smith and Miss Nettie Campbell. Kennedy-Havens.—On November 28, 1894, in the M. E. Church, South, in the town of Dublin, Texas, Mr. C. P. Kennedy and Miss Jimmie Havens, Rev. J. T. Owen officiating.

WILLIAMS.—Mrs. Emily Williams, wife of Henderson Williams, was born September 15, 1813, in Madison County, Miss. She was married September 22, 1835; joined the M. E. Church, South, January 14, 1849; moved from Madison County, Miss., to Bee County, Texas, 1851, and departed this life November 3, 1894, at Blomington, Texas, aged seventy-five years, one month and eighteen days. While she suffered a great deal in her last illness (paralysis), she enjoyed a precious knowledge of her acceptance with God, and frequently expressed a willingness to go and be at rest. God has indeed blessed this old couple with long life and peace. While grandpa, who is in his eighty-seventh year, feels very lonely, yet he is not alone.

WALTER BAKER & CO. THE LARGEST MANUFACTURERS OF PURE HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received HIGHEST AWARDS. Industrial and Food EXPOSITIONS in Europe and America. Sold by Grocers Everywhere. WALTER BAKER & CO. DORCHESTER, MASS.

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SELF-THREADING SHUTTLE. PERFECT TENSION. THIS EXCELLENT SEWING MACHINE. Combines all the elements consistent with strength and durability, and is entirely free from complicated machinery; with large space under arm for handling bulky goods, such as coats, dresses, etc. This Machine is a model of neatness and beauty; the nickel plating, japanned, gold ornamentations and general finish are first-class in every respect. It is not an experiment, but is built on mechanical principles. The parts being strong and well fitted can be run at a high rate of speed without injury, and is adapted to all grades of work, having no irregular cranks or cog-wheels. All the working parts are down to such a fine state of perfection that this Machine will find a large demand simply on its superior merits as a silent sewer, swift seller and sure satisfaction. An ordinary machine requires a trumpet to sound its praises. This Machine will talk for itself, and where one is sold many others will be also. This Machine is equal to the best and superior to many. Is fully confirmed by the unanimous verdict of thousands of purchasers who have put this Machine to a practical test. The Machine represented in the above cut, together with one year's subscription to the TEXAS CHRISTIAN ADVOCATE, will be sent to any address for \$22.00. CASH TO ACCOMPANY EACH ORDER, and the purchaser to pay freight charges. Address TEXAS CHRISTIAN ADVOCATE, : DALLAS, TEXAS.

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for Jesus is with him, and he will soon go over the river and strike hands with grandma in their house of many mansions. She lived not in vain. Her Christian life, her examples of piety, her regular attendance at Church, her expressions of strong faith in God have indeed been a great help to the cause in this community. She leaves nine children and a number of grandchildren, most of whom are members of the Church—one a minister of the gospel, Rev. J. W. Williams. Blessed are the dead that die in the Lord, for they shall rest from their labors and their works shall follow them. J. W. HARGROVE.

BELL.—Mrs. Sallie L. Bell (nee Winfrey) was born in Athens, Ga., June 8, 1853; died at home, in Waco, Texas, August 20, 1894. She was married to J. M. Bell November 4, 1873. She was converted and joined the Methodist Episcopal Church, South, in the year 1866, and remained an acceptable member of the same until death claimed her as his victim. She had been a great sufferer for quite awhile, and was an active worker in the Church at all times when her health would permit. But, thank God, she will suffer no more. Our loss is her eternal gain, for she gave evidence in her last moments of final triumph over death and several children to mourn her death; but, thanks be unto God through Jesus Christ, these have the hope of an eternal reunion in the sweet by-and-by. J. P. MURSETT, P. C.

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CATARH CURES.

An Ever-Increasing Host of Witnesses.

It used to be very common to hear people say that chronic catarrh could not be cured. The science of medicine has made all such statements absurd in this day and age of the world.

Mrs. J. N. Kirchner, of Herndon, Kas., had chronic catarrh sixteen years, tried many kinds of treatment without cure.

Mr. J. S. Phillips, of Herndon, Kas., had chronic catarrh for years. Tried Pe-ru-na, and says that it has more virtue than is claimed for it.

This list of cures could be increased almost indefinitely. Everybody should have a copy of the Family Physician No. 2, an excellent treatise on catarrh, coughs, colic and consumption.

You can't get too much relief if you mix common sense with it.

TEXAS LANDS.

Having made satisfactory arrangements with the Business Manager of the paper for the advertising features of these letters, I hope they will be printed for the following reasons:

1. I am a superannuated preacher of the West Texas Conference, and have been forced into secular business for the support of my family.

I think I can tell the truth as Land Agent as well as keep the truth as I would in canvassing for "the best-selling book in the world."

2. I want, by a faithful description, to show that men who have homes ought never to break up to go to a new country.

In all these sections for they embrace areas equal to States there are exceptions. Many things desirable, and many things undesirable.

3. I propose to describe Southern Texas. I know the country from the Sabine to the Rio Grande.

4. I shall ask the homeseeker to come and see what I have seen, look at the land, talk with the people as to health, etc., and if in the many thousands of acres I have in hand I can find a location, I shall take pleasure in making the owner of it pay me a commission for selling it to him.

For immediate particulars, address me at Wharton, Wharton County, or Steele & Joyce, San Marcos, Texas. W. J. JOYCE.

BOOKS AND PERIODICALS.

Mrs. Maud Ballington Booth, who began the work of the Salvation Army in the slums of London a number of years ago, and also inaugurated the same work in New York, has written the first extended account of it for the January Scribner's filled with instances and experiences of herself and other workers, which no one else could possibly tell.

DEAFNESS

WILSON EAR DRUG CO. 9th & Market St., Louisville, Ky.

PLUCK AND PERSEVERANCE.

Rapid growths are short-lived. "Slow but sure" is a good motto. The plodding tortoise gets there while the hare sleeps by the way. Atlanta was swifter of foot than any of her pursuing suitors, but when she stopped to pick up the golden apples thrown down by Hipponeus as a lure and snare to her cupidity, she lost the race.

The heroic fronting of difficulties robs them of half their terrors. The steep of the distant hill diminishes as we roll toward it; the converging track of the railway widens as the train rushes onward; the mist of despair, seen through the mist, dissipates as courage cleaves the clouds.

The trumpet of Gileon, thrilling resolve amid the mountains of Palestine, instantly brought Abner to his standard. The gods help those who help themselves. Hercules only comes to the relief of the mired wheels when the teamsters themselves put their shoulders to the hubs.

Confidence in one's own powers is the key to victory. In a battle for truth, to doubt and hesitate is to be damned. Said Cicero: "Confidence is that feeling by which the mind embarks in great and honorable courses with a sure hope and trust in itself."

Men never find the sun by racing after a shadow. "Look up" for light; go on to perfection; "lift up" from love. "Faith working by love" is the legend brodered on the banner of the gospel.

Awarded Highest Honors—World's Fair. DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

cross who does not reckon how much the Great Captain of our salvation can be counted for, who has promised: "Lo, I am with you always, even unto the end of the world; not only the end of time, but "the ends of the earth." Arnold won the laurel of patriotism, and might-to-day have occupied a niche in the pantheon of freedom had he not withered his chaplet by a single act of treason.

Two articles in Nashville Advocate of December 13 are commended to the attention of your readers, to-wit: "The Wilmington Rule," by John S. Gillett.

And again, "Reception of Members," by Charles B. Ames. The folly of hurrying people into full fellowship in the Church with neither grace, religion nor spiritual sense is very forcibly presented.

of Hood's Sarapilla made such a change in me, I was surprised at myself. I have a number of men working here and I got them to take it, and now I do not see to touch but what some one wants me to bring him a supply of Hood's Sarapilla. I was six feet, one inch tall and only weighed 107 pounds. The first bottle I took I was better in ten days.

Enjoying the Best of Health, better than I have been for years. I recommend Hood's Sarapilla to all for it is a blessing to me.

HEISKELL'S OINTMENT. If you would have soft, smooth and healthy skin, free from all imperfections, use HEISKELL'S OINTMENT.

HEISKELL'S SOAP. Purely Vegetable. Cleanses the Skin.

THE LARGEST ESTABLISHED MANUFACTURING CHURCH BELLS. PURELY BELL METAL.

Hammar Celebrated Pure Linseed Oil Ready-Mixed Paints. THEY ARE THE BEST. Guaranteed to give satisfaction and to stand the climate better than any S. P. Lead now sold on this market.

Awarded Highest Honors—World's Fair. DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

NOTES FROM THE WEST.

Regain charge is much pleased to see his young preacher, W. H. H. Biggs, Epworth League revived in spirit and commencing anew.

Dr. J. A. Beardley, of Kentucky, and Rev. A. S. Provost, of Tennessee, have been with us lately, and both preached several times to the delight and edification of large congregations.

This community will miss the genial presence and Christian fellowship of H. J. Deets and family, who have moved to Bruceville. Many prayers go out for his success in the work of the ministry.

And again, "Reception of Members," by Charles B. Ames. The folly of hurrying people into full fellowship in the Church with neither grace, religion nor spiritual sense is very forcibly presented.

The heroic fronting of difficulties robs them of half their terrors. The steep of the distant hill diminishes as we roll toward it; the converging track of the railway widens as the train rushes onward; the mist of despair, seen through the mist, dissipates as courage cleaves the clouds.

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