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NO. 12.

Editorial.

LETTER FROM THE NORTHWEST TEXAS CONFERENCE.

On Wednesday afternoon, November 13, the publisher and editor of the ADVOCATE boarded the Missouri, Kansas and Texas passenger train to attend the session of the Northwest Texas Conference at Temple, Texas. It is always a pleasure to travel by this route. The road is unsurpassed in Texas, the accommodations are ample and strictly first-class, and the whole service eminently satisfactory. We reached Temple about half-past ten, and found great difficulty in procuring conveyance and in getting lodging. It had rained and the mud was deep. Our horses stalled, and we were compelled to transfer to another carriage. There were four of us in the vehicle: Bishop W. W. Duncan, Dr. J. J. Tigert, Louis Blaylock and the editor. Stuck in the mire, turning round again and again to get some purchase to pull out, we became discouraged. Sam Wright's worst forebodings had been realized. Dr. Tigert said ironically: "This is the day I long have sought, and mourned because I found it not." The Bishop remarked later on: "Through many dangers, toils and snares, I have already come." The editor ventured to say: "What peaceful hours I once enjoyed; how sweet their memory still!" Blaylock found consolation in laughter. The gloomy midnight ride ended at last. Thursday morning found the Methodist Church full and the Bishop in the chair. Bishop Duncan still clings to the old conference hymn, than which none is more appropriate or impressive. It recalls many a precious memory and awakens many a tender hope. We trust that this rallying cry and battle song will never go out of fashion. The Bishop read and commented at length upon St. Paul's thirteenth chapter of I Corinthians. The exposition was comprehensive, weighty, true and helpful. Bishop Duncan has thought much and deeply, and knows how to express himself with great clearness and force.

Temple is a fine black land city, and growing every day. It has a great future before it. The Methodist church is the best in the State. The stained glass windows, several of which are memorial, are the most beautiful we ever saw—real works of art. The Temple Station is in the very front rank, and is one of the gems of the Northwest Texas Conference. Temple entertained this large conference and the numerous visitors with a bountiful hospitality. Sam Wright engineered the matter ably, seconded by his noble people. Sam Wright is one of the strongest and most popular preachers in the conference, and his name is the synonym of success. The conference room was the theater of a busy scene. The heavy business was handled expeditiously and satisfactorily, and though the conference began a day late it adjourned very nearly at the usual time. The preachers spent their time in the customary way—mingling socially, attending the various services, transacting conference business, and in preparing for another year. The preachers were characterized by their usual faith and cheerfulness, and will go to their work another year with undiminished buoyancy and enterprise. 'Tis a brave band, and God's spirit and providence will be over and about them to the end. There were many rumors of change circulating through the conference, which produced some uneasiness. The Bishop remarked that he had been interviewed more at this conference than at the two preceding. We are not surprised at this, for the time has come when light from every conceivable, legitimate quarter ought to be communicated to the President. Light is the desideratum. The conference adjourned Tuesday morning. There were several sharp discussions and many important things done during the closing hours. The next conference will go to Waxahachie. An immense throng gathered to hear the reading of the appointments. They listened with breathless interest. Eager expectancy sat upon every face. Religious service and a brief episcopal address preceded the disclosure of the cabinet work. The appointments were read slowly and deliberately. The encampment broke up and the preachers scattered to their different fields.

Heaven's mercy over-arch and encompass everyone of them!

THE MINUTE BUSINESS.

Minutes of the Northwest Texas Annual Conference of the M. E. Church, South, held at Temple, Texas, beginning November 11, 1895, ending November 19, 1895.—Bishop W. W. Duncan, President; Jno. M. Rogers, Secretary.

Question 1. Who are admitted on trial? M. H. Hudson, S. J. Rucker, J. M. Wynne, W. C. Hollingsworth, G. E. Sander, Robt. B. Young, Jno. H. Atchley, C. H. Smith (received from the Cumberland Presbyterian Church).

Ques. 2. Who remain on trial? M. B. McKinney, W. L. Airheart, J. L. White, J. W. Fort, H. F. Staileup, L. W. Cain, C. W. Young, C. F. Annis, L. W. Dennis.

Ques. 3. Who are discontinued? M. D. Price.

Ques. 4. Who are admitted into full connection? J. D. Hendrickson, J. H. Stewart, R. B. Wagner, R. A. Walker, J. E. Stephens, W. N. Curry, C. S. Cameron.

Ques. 5. Who are readmitted? None.

Ques. 6. Who are received by transfer from other conferences? R. O. Enslace, Southwest Missouri Conference; E. D. Mouton, Texas Conference; G. K. Bransford, Memphis Conference.

Ques. 7. Who are the deacons of one year? R. B. Bonner, J. L. Hollers.

Ques. 8. What traveling preachers are elected deacons? J. D. Hendrickson, W. N. Curry, J. E. Stephens, B. R. Wagner, C. S. Cameron.

Ques. 9. What traveling preachers are ordained deacons? J. D. Hendrickson, W. N. Curry, J. E. Stephens, B. R. Wagner, C. S. Cameron.

Ques. 10. What local preachers are elected deacons? E. R. Barcus, J. M. Linn, W. L. Ball, G. S. Stover, M. S. Hewitt, S. L. Boyd, L. A. Clark, Geo. Smith, J. R. McClesky, J. L. White, J. D. Terry.

Ques. 11. What local preachers are ordained deacons? J. M. Linn, W. L. Ball, G. S. Stover, M. S. Hewitt, J. R. McClesky, J. L. White, E. R. Barcus, J. R. Lane.

Ques. 12. What traveling preachers are elected elders? L. E. Hightower, M. W. Rogers, J. W. R. Bachman, E. V. Cox, S. B. Sawyers, E. R. Wallace, J. T. Griswold.

Ques. 13. What traveling preachers are ordained elders? L. E. Hightower, J. W. R. Bachman, S. B. Sawyers, J. T. Griswold, M. W. Rogers, E. V. Cox, E. R. Wallace.

Ques. 14. What local preachers are elected elders? S. J. Rucker, J. H. Morris, J. S. Moore, C. F. Kiker, Paul Bentley.

Ques. 15. What local preachers are ordained elders? S. J. Rucker, J. H. Morris, J. S. Moore, O. F. Kiker, Paul Bentley.

Ques. 16. Who are located this year? Geo. W. Bruce, L. C. Ellis.

Ques. 17. Who are supernumerary? J. E. Neal, E. F. Jackson, J. W. Montgomery, M. K. Irvin.

Ques. 18. Who are supernumerated? H. W. South, Jno. Carpenter, S. S. Scott, Jas. Peeler, W. E. Graves, E. R. Barcus, T. W. Rogers, O. M. Addison, Andrew Davis, F. P. Ray, M. Yell, Jno. Powell, J. J. Davis, G. W. Swafford, W. R. D. Stackton, I. N. Reeves, F. T. Mitchell, H. M. Glass, J. P. Hulse, D. T. Holmes, Daniel Morgan, Wm. Price, E. L. Armstrong, E. M. Sweet, P. W. Graves, E. W. Simmons, Samuel Morris, R. W. Wellborn, C. Rowland, W. L. Harris, L. F. Collins.

Ques. 19. What preachers have died during the past year? C. C. Armstrong, J. S. McCarver, J. W. Walkup.

Ques. 20. Are all the preachers blameless in their life and official administration? Their names were called and in each case the answer was, "nothing against him."

Ques. 21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 167; members, 53,908.

Ques. 22. How many infants have been baptized during the year? 1817.

Ques. 23. How many adults have been baptized during the year? 3249.

Ques. 24. What is the number of Epworth Leagues? 201.

Ques. 25. What is the number of Epworth League members? 8190.

Ques. 26. What is the number of Sunday-schools? 461.

Ques. 27. What is the number of Sunday-school teachers? 3709.

Ques. 28. What is the number of Sunday-school scholars? 31,122.

Ques. 29. What amount is necessary for the supernumerated preachers, and the widows and orphans of preachers? \$7500.

Ques. 30. What has been collected on the foregoing account, and how has it been applied? Total from all sources, \$7576.84.

Ques. 31. What has been contributed for missions? Foreign, \$8969.80; domestic, \$8845.39.

Ques. 32. What has been contributed for Church Extension? \$2741.53.

Ques. 33. What has been done for the American Bible Society? \$316.59.

Ques. 34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$15,691; preachers in charge, \$107,284.58.

Ques. 35. What has been contributed for the support of Bishops? \$1998.74.

Ques. 36. What is the number of societies, and the number and estimated value of Church edifices? No.

societies, 599; No. Church edifices, 340; value, \$616,956.

Ques. 37. What is the number of pastoral charges, and the number and value of parsonages owned by them? No. of charges, 298; No. of parsonages, 183; value, 192,533.85.

Ques. 38. What is the number and value of district parsonages? No. district parsonages, 3; value, \$19,500.

Ques. 39. What are the educational statistics? Institutions, 4; value \$187,000; officers and teachers, 51; students, 936; paid for Payne and Lane Institute, \$116; paid for Southwestern University, \$1585.50.

Ques. 40. Where shall the next session of the conference be held? Waxahachie.

Ques. 41. Where are the preachers stationed this year? See appointments.

THE MISSIONARY ANNIVERSARY.

On Friday night the Missionary Anniversary took place. Horace Bishop presided, and after appropriate religious service Dr. Morrison took the floor. As on a former occasion, his theme was Mexico and Brazil. A very large and deeply interested congregation heard the address with unmistakable pleasure. Dr. Morrison traveled rather extensively through Mexico and Brazil and carefully noted the various facts passing under his review. He has prepared a fine lecture upon these countries touching the geographical, social, educational, religious, and other important phases. The lecture was a revelation to many, and proved beyond all controversy that Mexico and Brazil are in a condition of deep intellectual and moral degradation, and that they are true fields for legitimate missionary operations. He showed that Romanism would and could do nothing. Romanism will only rivet the chains more tightly, and intensify the spiritual gloom which broods far and wide over these unhappy lands. The picture drawn by the Doctor was a moving one, and can but augment the interest of the Church in this mighty cause. The address broke the monotony of such occasions. It was full of good things—bright, breezy, popular and instructive. The Northwest Texas Conference always magnifies this anniversary occasion. Nothing is allowed to side-track it. It stands pre-eminent. This is as it should be. Whatever throws a wet blanket upon the cause of missions is evil, only evil, and that continually. The Northwest Texas is sound and enthusiastic upon this issue, and furnishes an example that ought to be universally imitated.

CHURCH EXTENSION ANNIVERSARY.

This anniversary was held Thursday night. Dr. Morton and Bishop Duncan addressed the immense congregation. Dr. Morton made a straight money talk, showing our duty to give, and the good results to the Church and to ourselves. The Bishop followed characteristically. Bishop Duncan is a master of platform humor. He can make an audience laugh whenever he pleases. The crowd listened attentively to every word he said. We heard several brethren say that they were surprised at the power of the Bishop. Then came the collection, which was decidedly up-hill work. The brethren and friends, for some reason, were indisposed to give. Finally, \$100 were contributed. We think some refused to give because this was a special collection; they preferred that their donations should go into the treasuries of the General and Conference Boards rather than to any particular enterprise.

PARSONAGE AND HOME MISSION ANNIVERSARY.

The Conference Parsonage and Home Mission Society held a public meeting in the Methodist Church, Thursday afternoon, at 3 o'clock. The preliminary service consisted of Scripture lessons, songs and prayer. Dr. Morton was the speaker, and his address met the demands of the hour. He outlined the purpose of the society, and furnished a recapitulation of the work of the women. Dr. Morton stated the special needs of the Cuban schools and of the Kentucky Mountain enterprise. The collection was a small one, and a time of seed-sowing at least. We enjoyed the Doctor's speech, and so did the fine congregation. We bid our sisters God-speed.

THE MEMORIAL SERVICE.

Sunday afternoon at 3 o'clock the memorial service began. Bishop

Duncan presided. Appropriate religious service preceded the reading of the memoirs. The following preachers died during the year: C. C. Armstrong, J. S. McCarver, J. W. Walkup. Appreciative tributes were paid to the memory of these departed soldiers of the cross. A gap had been made in the ranks of the brotherhood, and the brethren realized it very keenly, but they anticipated the indissoluble reunion which awaits them beyond the grave. Rev. I. N. Burks, for some time a member of this conference, transferred last year to the Texas Conference, and died during the year. On this occasion the brethren made an arrangement to educate at the Southwestern University the little daughter of Bro. Burks. We are glad to be able to chronicle this beautiful deed.

A STRING OF THE BISHOP'S SAYINGS.

There is a great difference between benevolence and beneficence, between well-wishing and well-doing, between the *bono volo* and the *bono facio*.

Many a sermon is a piece of patchwork—a theological crazy-quilt, so to speak.

I have heard men say fine things from the pulpit and platform, but these well-wrought sentences were powerless because there was no character behind them.

Sometimes a man is so humble that he advertises the perfection of his humility.

We ought not to be so solicitous to have it known that we are doing things for the glory of our Lord. The people know how to draw the line between John Smith and the glory of the Lord.

THE BISHOP'S SERMON.

The conference Sunday was a beautiful one, radiant, balmy, serene. An immense congregation crowded the fine Methodist Church. The great concourse was attentive and devout. The Bishop read a chapter from Ezekiel, which constituted the basis of his remarks. He formulated the subject of the sermon thus: "The Inlet and Judgment of an Unfaithful Ministry." The preacher dwelt largely upon the word "shepherd," frequently occurring in the text, unfolding its wealth of meaning. He then made the point that the ministry is not a profession, but a divine calling. He antagonized with great vehemence and power the element of mercenary in the ministry. The ministry is a disinterested, living service, or nothing. He then emphasized the fact that, while a man received his commission direct from Almighty God, it was the prerogative of the Church to say whether or not such a man should preach within her bounds. The preacher is free, but once within a Church must submit to the authority and jurisdiction thereof. He pleaded strongly and earnestly for a qualified ministry. The preachers must be consecrated, intelligent, and efficient, actually doing the work of God. He then noticed the sins of the ministry, accentuating particularly selfishness. Toward the close of the sermon he paid a beautiful tribute to the supernumerated preachers. The doom of an apostate priesthood was pointed out and illustrated in the body of the sermon rather than under any one particular head. Like all the Bishop's preaching, the sermon was timely, impressive, bristling with aggressiveness and serviceable to the cause of Christ. The Bishop said that he would not sacrifice the practical possibilities of such an hour upon the altar of a cheap rhetoric.

THE SOUTHWESTERN UNIVERSITY.

On Friday morning Dr. Hayes, the Agent of the Southwestern University, made a speech to the conference and took a collection for the institution. He reported that he had raised during the first year of his agency, including lands, subscriptions and money, \$23,619. This is a very creditable report and decidedly encouraging. We believe that the new building is booming into view. The Northwest Texas Conference believes in the university. The more a conference knows about this fine school the better it supports it. The collections here moved off nicely. The enthusiasm was beautiful to see. The contribution amounted to \$2650. The most important work before Texas Methodism is the erection of this university edifice. We have seen a photograph of it, and it is thoroughly commodious and imposing. The building is a marvel of elegance and convenience, and when brought to a final consummation will set Texas Methodism forward by a tremendous stride. W. H. Vaughan, the Agent of the Orphanage, led the collection with \$100 for the Orphanage, and with \$25 for his wife, whom he denominated his partner in business. Dr. Lloyd, President of the Polytechnic, gave a nice contribution. We mention these things to show the unanimity of sentiment when the subscription had reached \$2150. Rev. James Peeler, a local preacher, gave \$350, thus rounding out the \$2500—the goal the Agent started to reach. We feel encouraged and devoutly trust that the Methodists all over Texas will rally to the support and maintenance of this noble and indispensable school.

WESTERN DISTRICT.

E. B. BOLTON, P. E.

Waxahachie Station—J. W. Addison, Reager Circuit—W. H. Moss, Ellis Station—T. S. Armstrong, Bristol Circuit—C. W. Young, Fergus Circuit—M. E. Hawkins, Red Oak Circuit—K. S. Van Zandt, Middleham Circuit—E. M. Stephens, Alvarado Station—C. L. Browning, Grandview Circuit—E. C. Gallagher, Busca Station—E. A. Ellis, Hillsboro Station—J. G. Putman, Milford Circuit—W. J. Snow, Italy and Frost—G. W. White, Sims and Glenwood—J. D. Odum, Abaton Circuit—E. T. Webb, Agent Texas Christian Advocate—G. W. Owens.

Fort Worth District. G. S. WATTS, P. E.

Fort Worth, First Church—H. Bishop, Missouri Avenue—O. F. Sensenbagen, Mulkey Memorial—H. A. Bonz, M. K. Irvin, superintendent.

Polytechnic—E. V. Cox, Trinity and Riverside—J. Z. T. Morris, Epworth and City Missions—R. B. Bonner.

Ade Mission—W. A. Stephens, supply, Springtown Circuit—W. B. McKown, Smithfield—H. P. Shrader, Arlington Station—J. G. Miller, Arlington Circuit—L. W. Cain, Mansfield and Gardner—J. A. Walkup, Marysville—J. E. Wadley, Cleburne Station—H. A. Bourland, Cleburne Circuit—J. D. Crockett, Covington—A. Long, Oesola—D. C. Ellis, Oresson—W. N. Curry, President Polytechnic College—W. F. Lloyd, Colporter—C. L. Ballard.

WESTHOEK DISTRICT.

E. A. BAILEY, P. E.

Weatherford, First Church—H. C. Armstrong, Weatherford, Conns Memorial—W. D. Bradford, Weatherford Circuit—W. K. Simpson, Aledo Circuit—C. E. Lindsey, Springtown Circuit—W. B. McKown, Penster Circuit—J. M. Baker, Whit Circuit—W. D. Robinson, Mineral Wells Station—J. S. Tunnell, Mineral Wells Mission—Supplied by J. A. Barke, Santo Mission—W. E. Caperton, Lipan Circuit—H. K. Azeo, Gordon and Thurber—E. E. Hightower, Hockaday Mission—J. M. Wynne, Strawn and Ranger—J. J. Francis, Elam Station—J. D. Hendrickson, Breckenridge Circuit—R. F. Dunn.

Abilene District. M. K. LITTLE, P. E.

Abilene Station—E. D. Mouton, Baird and Putnam—W. W. Dorman, Cottonwood Circuit—W. S. P. McCullough, Cisco Station—J. H. Chambliss, Eastland Circuit—H. S. Helzer, Albany Station—W. P. Garvin, Tenby Mission—R. J. H. Thomas, Anson Circuit—C. W. Irvin, Buffalo Gap Circuit—L. L. Mills, Merck Circuit—J. A. Hyder, Sacatewater—supplied by T. C. Eason, Roby Circuit—J. H. Trimble, Snyder Mission—W. H. Harris, Colorado—J. A. Whitehurst; H. F. Staileup, junior preacher, Big Springs—Charles D. West, Midland—Walter Spencer.

BROWNWOOD DISTRICT.

W. M. SHELDON, P. E.

Brownwood Station—C. E. Brown, May Circuit—J. C. Carter, J. W. Story, Blaker Circuit—W. L. Airheart, Comanche Station—S. E. Burkhead, Comanche Circuit—G. F. Fair, Loneta Circuit—T. J. Lassiter, Goldthwaite Station—Sam'l Gray, Mullin Circuit—M. C. Mills, Indian Creek Circuit—D. C. Stark, Bangs Mission—C. S. Cameron, Santa Anna Circuit—C. E. Statham, Coleman Station—E. K. Bransford, Glen Cove Mission—J. V. Canaway, Ballinger Station—W. C. Hillborn, Ballinger Mission—G. E. Sander, Robert Lee Mission—E. T. Gates, Decker Mission—J. N. Broyles, supply.

Dublin District. E. A. SMITH, P. E.

Dublin Station—W. H. Matthews, Stephenville Circuit—C. G. Shutt, Stephenville Mission—W. C. Hollingsworth, Green Creek Circuit—Jno. R. Steele, Dardania Mission—J. E. Stephens, DeLeon Station—A. E. Carraway, Carleton Circuit—W. V. Jones, Rising Springs Circuit—W. A. Gilleland, Rising Star and Pleasant—H. H. Elder, Proctor Mission—W. H. Hudson, Carlton Circuit—A. B. Roberts, Hico Circuit—G. H. Hodge, Duffau and Fredell—M. M. Smith, Walnut and Georose—E. Hightower, Grandbury Station—A. E. Canaway, Grandbury Circuit—J. W. Kizlar, Bluffdale Circuit—B. F. Badgett.

Vernon District. C. W. DANIEL, P. E.

Vernon Station—Sam R. Hay, Chillicothe Circuit—J. T. Griswold, Harold Mission—S. B. Sawyers, Altus Mission—L. N. Crutchefield, Mangum Mission—R. F. Bird, supply, Eldorado—A. P. Lipscomb, Okmah and Childress—G. S. Hardy, Crowell Mission—L. G. Rogers, Seymour Station—Jno. R. Morris, Seymour Mission—R. A. Walker, Benjamin—W. B. Ford, Bassett and Rayner—S. B. Bennett, Three-knotion—M. W. Rogers, Graham Station—M. L. Mooly, Farmer Mission—B. R. Wagner, Farmer Circuit—J. J. Harris.

Clarendon District. R. A. HALL, P. E.

Clarendon Station—J. S. Barcus, Claude Mission—C. S. McCarver, Channing Mission—E. P. Harrison, Mobeetie Mission—J. W. R. Buchanan; B. F. Jackson, superintendent, Canadian Mission—R. O. Eastace, Amarillo Station—J. R. Henson, Canyon City Mission—R. M. Morris, Silverton Circuit—L. W. Dennis, Plainview Circuit—J. T. Bloodworth, Floyd Mission—W. M. Adams, Kirkland Mission—Supplied by T. F. Robinson.

Memphis District. E. R. WALLACE, P. E.

Wellington Mission—W. L. Childress.

GATESVILLE DISTRICT.

E. E. DOONE, P. E.

Gatesville Station—C. S. Field, Gatesville Circuit—G. A. Nance; J. W. Montgomery, superintendent, Oglesby Circuit—T. B. Hillborn, Crawford and McGregor—H. R. Raymond, Valley Mills Circuit—N. M. McLaughlin.

Meridian Station—J. H. Bragwell, Coryell City Circuit—E. J. Trosky, Harmony Circuit—J. L. Hollers, Jonesboro Circuit—G. D. Wilson, Hamilton Circuit—C. D. Jordan, Evans Circuit—J. A. Gardner, Bee House Circuit—R. B. Young, Brookhaven Circuit—J. W. Ford, Kilbuck and Nolanville—A. P. Smith, Capras Cove Circuit—G. C. Summers, Lampasas Circuit—T. N. Lowery, supply, Student at Southwestern University—J. L. White.

TRANSFERRED. H. M. Whaling, to Baltimore Conference and stationed at St. Paul's, Baltimore; T. R. Chendin, to Tennessee Conference; H. C. Jolly, to Arkansas Conference; J. S. Chapman, to Los Angeles Conference; J. R. Atchley, to North Texas Conference.

CONFERENCE NOTES.

The very large Texas Conference is a very large one. We were impressed by the length of time required for the calling of the roll. The bar of the conference included the auditorium of a large Church. A fine body of men, doing a great work.

The list of the supernumeraries and the supernumerated was a long one. Some tender communications were read and some very touching remarks were made to the conference. The old veterans had the ear and the heart of the brethren. This is an honor roll indeed—one that will compare favorably with any roster of heroic names however illustrious or long.

When the name of Bro. Wagner was called the presiding elder stated that he had served a hard work where the preacher last year had been whipped. The Bishop said, "Why did they strike Bro. Wagner?" The presiding elder said, "No, not Wagner; no man in that number would dare do that." The Bishop said, "That is right." The Bishop is a Virginian by birth and a South Carolinian by residence and training.

The paper upon "the holiness question," passed by the North Texas Conference, was introduced into this conference by Dr. Campbell, who supported it with an able speech. Dr. Lloyd brought in a substitute. The matter was very generally and earnestly debated. Several very entertaining speeches were made. The crowd made a big circle about the chair, and listened as if fascinated. The entire morning session was devoted to the discussion. The brethren kept in good humor to the end. The previous question was ordered and the substitute was lost. The original was adopted by a large majority. The Bishop then made some conciliatory and wise remarks. He also said some very plain things. The Bishop said that we had a sufficiency of law to cover all these special cases if we only had spinitality enough to apply it.

The assessment for the Orphanage was \$1200, which was more than paid. In the North Texas Conference every preacher took up a collection for it but one. In this conference the preachers looked after the interests of the Orphanage with the same degree of unanimity. This is a remarkable state of affairs. The assessments were more than paid in full in the two largest conferences. The preachers, with only one or two exceptions, took the collection. All of this proves that the brethren need not be afraid of this assessment. The preachers will take it. The Orphanage is strong and safe in the hearts of the preachers and people.

It was publicly announced to the conference that Rev. George W. Owen, of Dallas, had contributed to the building fund of the Southwestern University \$500. We note with pleasure this fine gift and commend the inspiring example to others.

The following brethren preached during the conference: Dr. J. J. Tigert, Revs. J. G. Putman, Jerome Duncan, S. R. Hay, W. D. Bradford, R. C. Armstrong, H. A. Bourland, E. A. Bailey, H. M. Whaling, J. S. Chapman, T. G. Whittin, J. S. Davis, H. A. Boaz, C. A. Lehmgren, A. B. Roberts, J. J. Harris, S. M. Sherman, C. L. Browning.

Mrs. Hiram V. Talbot, of Temple, the widow of a minister formerly of the Erie Conference of the M. E.

(Continued on fourth page.)

Devotional.

It Had Only Known.

Calling on a young widow who had been recently bereaved I found several had preceded me, and so I listened to what others might have to say, knowing that after a little we would be left alone. It seemed to me as I did so that the heart of the mourner must be lifted out of sadness in a measure as she listened to the eulogies and praises of the departed, because none could doubt the sincerity of the speakers. Said one: "I own my conversion to some words spoken by him in prayer meeting several years ago," and then she went on to say what the words were.

When she finished the widow said, half wistfully: "I hope you told him it would have gladdened his heart."

"Oh, no," said the one who owed him so much, "I often thought of telling him, and now I wish I had."

The widow sighed, but with tearless eyes listened to another, as she said: "I miss him more than any one else in the family, for he was my Sunday-school teacher so many years, and he has done more to mold my character than any one else, not excepting my parents even."

When we were left alone, I exclaimed: "What a comfort such testimonies must be to you!" But to my surprise, my friend burst out into passionate weeping, as she said, brokenly:

"They do not comfort me! They just break my heart!" The "why?" was expressed as we wept in sympathy, but the unspoken query was answered as soon as the bereaved one could trust herself to speak.

"Yes, I know I ought to feel grateful for the kind things that are said of him, for everyone talks just as those ladies did. But oh, if people only knew how their words of appreciation add to my misery, they would keep their tongues shut. Just as they did when he was alive. Poor man! If he had only known the high esteem in which he was held in the Church and community, how glad it would have made him! That is what breaks my heart!"

With a fresh outbreak of grief—"that all the kind things that are poured into my ears when I do not need them, for I know his worth, were not said direct to him, for I recall how many times his sensitive nature was cut to the quick by words of commendation from well-meaning brothers, and how his heart many times yearned in vain for some word of encouragement. But it seems cruel that he was ignorant of all the kind thoughts that find expression now through his ears as dead to them now. You know my husband was impulsive and outspoken, and so sometimes he may have said indiscreet things and many is the time that he has come to me burdened with some well-meant criticism. But I can not recall when his heart was grieved by any word which helped me, or I may say conversion to you. But now when it will do him no good, they send his praises."

I tried to comfort her, but there was little use in words in the face of such cruel facts, and again and again, as we talked, she wailed: "If he had only known!" And today the echo of those words rings in the heart of her listener, and she queries if in every such and similar community there are not those who will-night faint by the way through lack of appreciation which finds expression only when it is too late. Better far speak out the heart-felt, "You have helped me," or "How well you do," while the one deserving praise may still be cheerful and stimulated, than bury them in the heart until they can but awaken the refrain: "If he had only known!"—Helen H. Thomas, in New York Observer.

Little Sins.

Catholic theologians have divided sin into classes, one of which they call venial and the other deadly sin; and they contend that those of the former class do not produce spiritual death, but are consistent with a state of grace.

In our sense all sin is deadly. However slight it may seem it has its mark upon the soul. While there may be a wide difference between acts which are in themselves and which are merely reprehensible, sin is sin and never anything that is helpful or grace-giving. One can never touch fresh paint, however lightly, without carrying away some of it. It always makes a stain. An angel would see its spotless whiteness, if it came into the least contact with sin.

Robes of white which have been dragged through the mire become so changed that the addition of particles of dirt make little show; but the specks have, nevertheless, their power to add to the uncleanliness. Many appear to think that it is only important to keep one's self from grievous sin. If one does that he is white enough, they say, for this world. The little sins which are so common, what matters it whether we endeavor to guard against them or not? God is lenient. He will not treasure them up against us. He knows we are human, and do not the little sins, those almost colorless acts from which angels, and angels only, of all created beings, are free, simply show the weakness of our humanity? This is a dangerous pleading. Sin can never be anything but offensive in the sight of God and the heavenly host. The greater and more continuous, the more offensive; the less grievous, the less offensive. There are no white sins. If an act or thought is white it is not a sin; if it is a sin, it is not white.

If we are to give an account of every idle word, if we are to keep ourselves unspotted from the world, if we are to have pure religion and undefiled, we must not indulge loose notions about sins which are allowable and sins which are not allowable. If there is a Divine law against an act, that act is sin; and if we held to the contrary we impeach the wisdom of the Almighty Law-giver and accuse

him of making laws arbitrarily and without reason. It may be that with all our watchfulness we shall not at all avoid these lesser offenses; but it is certain that we can not expect to live lives pleasing to God, if we excuse ourselves from obedience to the laws and titles of the law on the ground that obedience or disobedience makes little or no difference.

No doubt Eve thought the command of God not to eat the fruit of the tree of life very unimportant. Why should she not eat of this fruit? Why should there be one tree prohibited to the owners and occupants of the Garden? Truly, obedience to unnecessary command seemed useless deprivation. It was a small thing surely to eat of this tree. But the consequences were enormous, greater, indeed, than those of the horrible act of Cain, which was simply one of the vast train of evil things which the primal disobedience entailed. Disobedience is no little thing.

It is the little foxes that spoil the vines. We may avoid all the so-called mortal sins, and yet live a life that is anything but pure. God demands purity of us. Our bodies are temples of the Holy Ghost. It is not a little matter when we defile them. We are ministers of the love of Christ; it is no slight thing to misrepresent Him. We say that a man should not steal—do we carefully take a neighbor's good name, or his business, or his comforts? We think it wrong to lie—do we misrepresent, deceive, bear false witness a little? We quote with approval and admiring reverence Christ's new commandment, That ye love one another—do we hate this one and that in some degree? It is not excessive to steal over so little, or to lie at all, or to hate to the least extent.

The bloom on a basket of grapes is very delicate and very beautiful. The grapes are not what they ought to be if they do not have it. They do not please the eye so well; perhaps they lose some in flavor also. But the least thing will rob them of it. A breath, a drop of water, a moist touch, reckless handling will take it away, and they disappoint our critical eye. The little sins may be beautiful bloom of the soul. They affect injuriously the freshness, the purity of character. More than that, they rob it of the possibility of perfect development, of that approach to maturity and ripeness which God designed. For the Divine law requires us to grow in grace, and we cannot sow the seeds of sin with one hand and successfully cultivate the fruit of a devoted life with the other.—Independent.

Reverence for God's House.

Am I growing old, and can not see clearly; or are the young people of today becoming more and more careless as to their conduct while in God's house? I can well remember when, long ago, my good old father and mother used to march myself and brothers and sisters, a goodly crowd of us, carefully washed and brushed, our lessons for the day well learned, to the old church on the hill every Sabbath morning. None were allowed to stay away, unless necessarily required to, and when once within the sacred doors, all week-day levity and fun were laid aside, even the least little one being taught to sit still and "look at the minister."

When the services were ended, we might linger a few moments to speak to our young companions, while father and mother asked after the health of some sick friends or absent neighbor, but no loud talk or laughing, no frolic or merry-making was allowed to mar the sacred quiet of the place.

"Too strict-laced to suit the present day; the children of to-day would grow to hate the day and the place," I hear you say. I think you are mistaken. The children of to-day are every way like the children of the past, and I think they will be less so after years for a restraining hand laid upon them now, for teaching them to "remember their Creator in the days of their youth."

Those quiet holy Sabbath days are to me precious memories. I do not remember text or sermon I heard, yet the memories of the lovely Sabbath mornings, the sweet bird-songs, the good old hymns, the tender voice of our gray-haired old pastor, who was just visible to me above the high-backed seats, are vivid recollections of a time which rests upon my tired spirit like a benediction of God's own peace.

It may be that the training of these early years has made me critical, and not indulgent enough towards the young; but when I see the young men and the young women making merry over the events of the week past or the amusements of the week to come, I say to myself: "What manner of place will this be by and by when the children of these young people rise up to fill these walks? Can the blind lead the blind?"

I wish to say a word specially to the young women. Do they know, or consider, the vast influence for good or for evil they are exerting? Many of the young men go to church as a pleasant place to spend the day—"to hear the music and see the girls," as one of them frankly confessed a few days ago. Not a creditable purpose of the young men, surely; but if the young women they meet there teach them by voice and manner to worship God, to spend the time passed in his house reverently, God is glorified and they all are helped. "Ye shall keep my Sabbaths, and I reverence my sanctuary; I am the Lord."—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."

God is merciful and long-suffering, yet will he always suffer his temple to be profaned?—Christian Observer.

For Dyspepsia.

Use Horsford's Acid Phosphate. Dr. R. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

Old and Young.

A MADE-OVER LITTLE GIRL.

Come here, Lulu, and try on your new frock."

Lulu came and stood quietly while her mother buttoned it—patting down and pulling up, settling a bow or a ruff.

"It is very pretty," said Aunt Lucy, who sat near.

"And all the time Lulu did not smile or look pleased."

"Yes, I think it looks very well," said mamma. "I hadn't much to do on except my work, but I haven't stunted that."

"No," said Aunt Lucy, "when it comes toward and good taste, too, there is no lack in you."

"Don't you like it, Lulu?" asked mamma.

"Yes," said Lulu, slowly, "I like it all except that it is a made-over dress."

Mamma took the dress off without saying anything. She left the room with a pained look on her dear face.

"If I were a little girl," said Aunt Lucy, "I should be sorry to make my mother feel sorry after all she had done for the frock. I think I should be proud of wearing anything which was so full of loving painstaking."

"But, Aunt Lucy, I do hate to wear made-over things. I like new frocks."

"I sometimes wish," said her aunt, "that little girls could be as easily made over as dresses."

"O Aunt Lucy!" laughed Lulu. "Making over a little girl! Who ever heard of such a thing?"

"It has been done," said Aunt Lucy. "It might be done often if mothers and aunts had the thing of it—although it is by no means so easy a thing to do as to make over a dress."

"But how do they do it, Auntie? How would you do it, if you were going to?"

"Well, I should look well over the little girl—the old little girl, you know—to see how good the stuff might be. In one little girl," smiling at Lulu, "I should find some pretty good things to go on. It would be a mixed goods, woven one way or a pleated disposition, the other of a strong thread of perfect honesty, shot through with some little silken threads of cheerfulness, willingness to help, with a good large polka dot of obedience."

Lulu laughed.

"I should expect to find some ugly little tears, made by outbreaks of bad temper and failures in duties at home and at school."

"Oh, dear!" sighed Lulu.

"Also some spots and stains left by ugly, hateful words."

"Lulu shook her head mournfully. "But," said Aunt Lucy, "I should not expect to find any of the dreadful stains left by a lie, or an act of deliberate deception or disobedience."

"I hope not," said Lulu.

"Well, there is my stuff. I should try to cut away entirely the tears, or mend them so carefully that no one could ever see them. For this I should use a thread woven of patience and sweet temper and industry."

"Oh, oh, Auntie," said Lulu.

"To take out the spots I should try to find some orange soap made of self-control and loving-kindness. Then, you see, I should be ready to do my cutting out."

"Where would you get your pattern, Auntie?"

"Oh, my dearie, I would strive to follow the pattern left by our Lord and Master."

"I guess you'd make a good little girl of it, Auntie," said Lulu, soberly.

"When I thought I had it so it would do pretty well," said Aunt Lucy, smiling again, "I should look after the trimmings."

"What would they be?"

"Oh, I had some to begin on. There were some ruffles of sweet, pleasant words. There was some lace of smiles and dimples and sweet songs. There were some silken bows—made of very loving impulses to be sweetly and lovingly helpful to those who were sick or in trouble."

Lulu drew a long breath.

"You'd have a very good made-over little girl, I think," she said.

"But the trouble is, dear, that I can't do the making over. That can only be done by the little girl herself—by slow, earnest efforts, by striving with all her heart to cast out of herself all that is evil, and making to grow in herself all that is sweet and lovely and Christlike. And when we know that she will have, for the asking, all the help of her great Exemplar and Savior, how can she fail?"—Sylvia Dugre, in New York Observer.

to the botanists of Europe less than 10 per cent are odoriferous. Of the common wild flowers very few have any fragrance at all, and almost none commonly fragrant than any others, red next and then yellow.

Flowers of the same kind differ in the amount of their perfume. This is influenced by climate, method of cultivation and soil and plant food furnished them. The perfume is a subtle and volatile quality contained in the essential oil which the flower petals hold; it is easily dissipated, and only the most apt and careful handling can transfer it to any medium through which it may be brought into the channels of commerce. Heat quickly releases it, so if the flower is exposed to the power of the noonday sun after it is fully developed, its fragrance soon grows less. For this reason perfume flowers, when they have reached their fullest bloom, are gathered at once, and always in the early morning while wet with dew.

Nowhere within the whole scope or annals of the primeval occupation do we find any other scene so idyllic as this: women and children going out among the flower fields and gathering into their baskets roses and jasmino, hyacinths and jonquils, all dewy and with a slight frost. It is a scene that Virgil might have celebrated, but it is enacted every day where the sloping hills of France look off to the blue sea.

Although it is in France that the business of perfume flower farming is most systematized, and made into the greatest industry, it is in the far East that the most precious scents are produced.

The very mention of the "attar of roses" carries us to the East, to India, to Persia, to Turkey. There—where time is not money—are great districts of rose gardens kept under the highest cultivation by the labor of slaves, and the flowers used only for the production of this inestimable perfume. Among the finest of all attars is that produced in the famous Vale of Cashmere. As an indication of the care and cost of producing this, and to show how nearly impossible it would be with valuable labor, I may state that a hundred thousand roses yield but a hundred and eighty grains of oil.

All the operations of preparing it are conducted with the most elaborate care. The rose petals are gathered before sunrise; as after that they lose half their fragrance; then they are either placed in a still at once, or for the production of the highest grade of oil, put in a wooden vessel, in pure water, and exposed for several days to the heat of the sun. The oily particles are disengaged by the heat and, floating upon the surface, are taken off.

But while the East holds the palm for the rose and its famous essence, France is still the proper home of all perfume flowers. The factories of the town of Grasse alone give employment to five thousand people, and very many more find a livelihood in the fields where the flowers are grown. And there they are not confined to a single flower. Carnes produces perfumes from the rose, tuberose, cassia, jasmine and orange; at Nismes thyme, rosemary and lavender are used; Nice is famous for its violets.

We who pay the florist almost their weight in gold for flowers, who buy the precious things sparingly by the bud or dozen, cannot easily compass the idea of flowers by the pound, and that for a few cents only. At Grasse, which is the principal flower market, rose leaves sell at 4 to 5 cents per pound, jasmino and orange-flower leaves at 20 to 25 cents, while violet and tuberose leaves (which have the most valuable of all) bring 40 to 50 cents.

The amount of the volatile oil that the flowers contain determines their value for the perfumers use. This, as I have said, depends largely upon climate. A French chemist, who has recently been experimenting in California, says that the roses there possess at least 20 per cent more of this valuable principle than the roses of France. This alone would to a considerable degree offset the greater cost of labor, which has been considered the chief drawback to the introduction of the industry in this country. California is probably not the only portion of this country adapted to the work. A few years since, I made a close, comparative analysis of the climatic conditions that exist in the maritime provinces of France—the perfume flower district—and our own Gulf coast. I have not the data at hand to enable me now to give comparative figures, but I was much surprised to find how nearly alike they were in every essential condition. And I have little doubt but that the time will come when a great part of that littoral, as well as the California coast, will be utilized for this industry to which it is so well adapted.

Some experiments that are not without promise have already been made in this direction. In New Orleans a large florist has produced some excellent extracts. In the laboratory of Dr. Pinchon, in Atlanta, I have examined products which were produced from tuberose grown in that vicinity and in South Carolina.

The same gentleman has also made some pomades in Florida from flowers grown in that State. A lady near Columbia, S. C., has produced a considerable quantity of tuberose pomade of so good quality that a leading firm of American perfumers paid her \$11 per pound for it. In California a tea-acre perfume flower farm is reported to be in operation at Los Gatos, but I did not have an opportunity of visiting it while in that State recently. At Santa Ana, further South in California, I found that a purchase of land had recently been made for this purpose. And a few months since I received letters from still another Californian asking me to cite to him text-books and works upon perfume flower culture, as he was about to engage in the industry. I mention these facts to show that some attention is being directed toward the subject. The trouble has been here not in growing the flowers, nor in growing them rich in the odoriferous principle, but in processes of after manipulation. In this, most of our experimenters have met with only a moderate degree of success. There are two principal ways of treating the flowers, before the products go into the hands of the perfumer proper. One of these is the making of encaustic pomades—the other distilling the oil. In making pomades the petals are plucked from the flowers as soon as gathered and placed upon pans of glass which have been spread with even layers of pure grease. These are then covered again with other pans similarly prepared upon both sides. Upon the upper sides of these and on the glass again are laid more flowers, and so on until the pans are filled. The glasses are inclosed in a tight wooden frame and left until the fragrance has been wholly absorbed by the grease, when the spent flowers are removed and fresh ones put in their place. This process is continued for weeks or months, according to the desired strength of the pomade; each time the flowers are renewed, the grease of course accumulating greater pungency.

The pomade is often, but not always, prepared by the flower grower. Sometimes the blossoms are taken as gathered directly to the manufacturer, who then combines this work with the other business of the manufacturing perfumer. If done by the grower, the pomade when removed from the glass is sealed up to await the needs of the manufacturer. In order to be successful the grease must be absolutely pure. The difficulty of obtaining such has been very great. The method of making it has been held by the French growers as a trade secret which has been jealously guarded. It treats the least impure the pomade becomes rancid and worthless. A perfectly odorless fat oil is required. Pomades are also prepared by maceration, the fat being melted and the leaves stirred in; after leaving them for twenty-four hours the mass is melted, strained and fresh leaves added.

In preparing essential oils the process of distillation is used. This is more simple, and the very best results have been achieved in this in the United States. In the London market the essential oil of pepper-mint produced in central New York is always quoted at the very highest price. As the same methods are used in preparing oil of lavender, rose, thyme, neroli, rosemary and others, it would seem that there is no obstacle in the way of this branch of the industry.

It has commonly been said that in order to make such minute branches of agricultural industry successful, we must have cheap labor. But one feature of such occupations has been overlooked. We have almost no distinctively home industries or handicrafts, such as engage the surplus time and labor of the rural population of Europe, nor such as in the old days made every farm-house a manufactory of something that contributed in some measure to the earnings and support of the family. The loom and the spinning-wheel have been relegated to the attic—or put on exhibition in the parlor. The ax

handles are made in factories. In many homes there is some surplus labor, some available energy that would be glad of light employment; it has no place in the ordinary operations of the farm, but would find congenial work in such light labor as the growing and handling of flowers.

And not alone upon the farm could this industry be pursued, but in many a village and country home. With the gardens made a commercial factor, even a small one, we should see better gardens and more carefully tended flowers.

The healthfulness of such employment, especially for women, cannot be too much considered. A French author states that flowers have a salutary influence on the constitution, and that they may be regarded as a therapeutic agency of high value. He says that residence in a perfume atmosphere forms a protection from pulmonary affections and arrests the development of phthisis. He adds that in the town of Grasse, where the making of perfumes is so largely carried on, phthisis is rare and attributes it to the odoriferous vapors exhaled from the numerous distilleries.

Whether this theory is correct or not, there is no doubt but that the people who work out of doors among the flowers get the benefit of pure air and bright sunshine and healthful exercise, and that these are among the very best agencies for warding off disease.

While theoretically flowers form the base of all perfumes, there are many perfume products which in fact bear no relation to the flowers at all. They are simply a compound of cheap, and often of no value, materials, which chemical skill combine so as to produce a more or less strong resemblance to the desired scent. Some are of animal origin, such as musk and civet; some of chemical, such as the salts of ammonia; the scent of wintergreen was found to be a true compound of ether, consisting of salicylic acid and pyroxylic spirit, and capable of being formed by a combination of these substances, so as to possess all the characters of the natural product. The constituents of eau de cologne are supposed to be the essential oils of the lemon, the orange and the citron, prepared from the fruit in different stages of maturity. But among the ethers are some that present the odors of fruits so decidedly that it is by no means certain that the fruits themselves enter into the preparation of the perfumes.—James Knapp Rice, in Independent.

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

UNION SUNDAY-SCHOOLS.

I have been waiting and wondering why some more able and interesting pen has not called attention to this subject which, I think, is of vital importance to the Church. According to my idea, there are but two kinds of Sunday-schools that are entitled to be called union Sunday-schools, viz.: 1. A school that is under the control of the American Union Sunday-school Society (which is a union of Churches); 2. A Sunday-school that is officially run by two or more denominations or Churches, being under their control. Yet there is a disposition among the members of the Church to think that they are more competent to teach and train the children in Bible religion than the Church (and some preachers, too). So they take the Sunday-school work out of the hands of the Church and organize Sunday-schools, falsely calling them union Sunday-schools, while they are nothing but independent, mixed, or free schools; for, as no Church has any control over them, they are independent of the Church, and free to every and anyone.

And, then, instead of getting the American Union Sunday-school Literature (the only real union literature that I know of), they get some individual literature, falsely called union literature; for all that I have examined is fuller of sectarianism than the Southern Methodist literature. This disposition grows out of the false ideas that the Church has nothing to do with children, and that children should have no place or any privileges in the Church, but must be raised and trained in the world until they become wicked sinners; then persuade them to come back to the Church when the Book says, "Bring them up in the nurture and admonition of the Lord." (Eph. 6:4). How can that be done out of the Church, and without Church privileges? Again, "Train a child in the way he should go." (Prov. 22:6). If he should go out of the Church, why should we try to get him into the Church after he is grown? Or, if he is to go into the Church after he is grown, he should be trained up in the Church. I am sorry from the depths of my heart that the term "union," like "liberty," (two precious words) is so often abused by false application. Notwithstanding all our prayers, tears, and efforts to bring about that long-

looked-for time when "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know" the Lord "from the least of them unto the greatest." (Jer. 31:34).

Yet we will never see that time until the Church takes the children into her bosom, train them "up in the nurture and admonition of the Lord" in the Church, and secure their regeneration in the Church as soon as they reach the years of accountability. For as long as they are raised out of the Church we will have a crop of hardened sinners, many of whom will never return to the Church or become Christians. What would be the result if infants were treated by the family as they are generally treated by the Church? The children of Christian parents have the same right in the household of God that they have in the household of their parents. In conclusion, no one is qualified to teach in a Sunday-school who has not been born of the Spirit. It matters not how often a man has been born of water, he is still a natural man until he is born of the Spirit. (John 3:3-8) And Paul says that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." (1 Cor. 2:14).

A man can read Masonic literature and teach its verbiage, but can not teach Masonry until he has learned Masonry. So one may teach the verbiage of the Bible, but can not teach religion until born of the Spirit.

Let Churches have their Sunday-schools like their Church organizations, and teach not sectarianism, but Bible religion; and all attend and help each other as they do in our revival meetings. I trust some more able pen will take this subject up, as these so-called union Sunday-schools are detrimental to the interest of the Church, and to the spiritual interest of the children, by taking the Sunday-school work out of the hands of the Church.

ROSALVO. WEST TEXAS. FOURTH QUARTER LESSONS DECEMBER. DAVID ANOINTED KING.—1 Sam. 16:1-14.

GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

David was the son of Jesse and the great-grandson of Ruth, for Boaz married this Moabitish woman, and Boaz was the name of Rahab, who made her name immortal by her act of faith at Jericho. So David carried Gentile blood in his veins, and inherited the excellencies of his illustrious ancestry in both body and mind. The name of his mother is not known, but it is safe to say he was the son of an excellent woman, for there are few great men who have not descended from good stock on the mother's side.

David was born 1055 B. C., in the city of Bethlehem; was of the tribe of Judah; had seven brothers and two sisters, and at this time was about seventeen years of age. This town was the scene of the strange and interesting history of Ruth, and around this village Ruth gleaned the wheat fields for a living rather than desert the woman who had brought her to a saving knowledge of God, and this fidelity was transmitted to her illustrious son, and became the most conspicuous mark of his beautiful character. Here the beautiful and affectionate Rachel was buried, and her name is made to represent the tribes of Ephraim and Manasse; the children of Joseph, who was eldest son of Rachel, and Matthew refers to her sleeping dust as making lamentations for the death of innocent children, slain to appease the wrath and jealousy of an unrelenting and diabolical King. The infant Jesus was born here, and over the humble scene the angels of God sang glad choruses, while a star, unknown to science, guided the wise men to the manger where the son of David saw the light of day and marked the most wonderful epoch in the history of the world.

Over these hills the shepherd boy followed his father's flocks and broke the monotony of the long days by sweet strains of music, or, maybe, he entertained his active mind with the lovely flowers and entrancing landscape. The early impressions of childhood have much to do with the development of mind and character. The pictures on our walls become vocal to our children, and we take on the coloring of every suggestive object that exists about our childhood home. It is said that Napoleon was born in a room whose walls were hung with scenes of the Trojan war, and the martial spirit that breathed from the mute but instructive pictures, by some mysterious process, awoke in his heart and developed in his person the greatest warrior of his age. The contest with the bear and the lion, the constant vigils of his every-day life, and the heavy responsibilities that came to him as the custodian of his father's wealth and the living of the family, helped at least to mold and fashion the mighty chief who led to successful battle the armies of Israel.

Saul, who had entered upon the duties and responsibilities of the King of a great people with every circumstance of hope and promise, had forsaken God and lost the prestige of power and influence of his people. His armies had suffered defeat; his nation has become despoiled; he had changed the direction of his anti-

pations, and instead of following God and desiring his glory, he had consulted the witch of Endor.

Samuel was about eighty years old, and had lamented the course of Saul until his form was bent under the cares and sorrows of life. God informs Samuel that, since Saul had been rejected, he should cease from sorrowing, for God can only do what is right, and, although it might seem wrong to Samuel, yet God had ordered it and Samuel should know that it was right.

God certainly gives us every evidence of his patience and sympathy with men. He does not become angry with Samuel, but simply reproves him for sorrowing when God ordered and fearing Saul when called of God to duty.

There is no duplicity in the fact that Samuel disguised his mission by sacrificing unto the Lord. If the preacher should be confronted by wicked men and prevented from doing his duty, his only remedy would be a sacrifice unto God in prayer and supplication.

The service of prayer has often given even the outward form a sentiment of rebuke to the ungodly, and there is no place or position so secure as that of prayer to Almighty God. No man has so much influence with men as he who faithfully and honestly observes the forms of genuine worship.

He who goes into the pulpit from the mercy seat will make his auditors tremble with the felt sense of the Divine presence.

Samuel came sacrificing to God, and it was not the sight of the heifer that drove consternation to the hearts of the people, but it was the Spirit of God in answer to the sacrifice.

The people were ordered to sanctify themselves, and the elders were reminded of the safety found in the secret place of the Most High.

Congregations assemble without a thought of spiritual preparation for the hour's service, and the unsatisfied souls result from the duties of the sanctuary, not being able to discern the spiritual lessons given from the pulpit.

If preacher and pulpit would go to Church anointed with the Holy Ghost, sinners would be converted at every sermon and the Church would grow in favor with God and men.

Samuel expected God to select the man from outward appearance, and prefer the person of large and well-formed body, but he told Samuel to disregard all outward show, and be directed entirely by his voice, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Jesse had sent David off with the flocks, not thinking that God would have any use for this lad, but God knew what was in him; he had watched the steady growth of character, and the same hand that formed, with matchless skill, hills and valleys, and spanned the heavens with the bow of promise; he who placed in the seed the skill and wisdom to frame the plant and color the flowers and breathe the fragrance, did not neglect to put the germ of angels in the human soul and throw about it the magnetic touch of every circumstance and influence to develop it into king and priest unto God.

The child committed to the parent is the embryo of immortal life, and the possibilities of all the fullness of God in Christ Jesus; and the mother who so trains and develops this child as to make the most of him possible, has accomplished more than he who subdues empires and revolutionizes kingdoms.

The beauty spoken of here does not refer to facial mold, but expresses the general impression made on the mind when looking into the face of one who indicates character.

David's mind and heart had grown familiar with stirring things. Music had charmed his soul until the outlines of melody were seen in the expression of eye and face. He had confronted danger until the composed and self-possessed manners over-ruled the beholder. He had revealed in the beauties of nature and associated with grand and ennobling thoughts until his soul had traced the outlines of nobility on his brow, and pointed his speech with the authority of a king.

Many a boy who feels that his lot of poverty and want indicates that God is unequal in the distribution of his benefits will some day bless God for trusting him into the network of circumstances that develop the mind and heart.

It is this pressure brought to bear on us by the force of circumstances that bring into existence the dormant elements of our natures.

The difference in mind and character is the result of training and the influence of things about us. "I am part of all I have ever known," is certainly true, and those who make and circulate vicious literature will have to account for the loss and misery of souls in hell.

He who keeps before the eyes of our young people attractions of doubtful character are responsible for the future and destiny of those young people. "Train up a child in the way he should go" is the greatest problem of our lives.

Epworth League.

THE TEXAS ADVOCATE is a good paper. Can't the Leaguers send some copies for next year to families who are too poor to take the paper. Let the Charity and Help Department watch out for opportunities like these.

A USEFUL League is a working League. When a League waits for the pastor to do all the work, and really becomes a burden to him more than any other part of his work, it ought to disband.

READ the course this winter; and not only read the course, but as many other good books as you can. Dyspepsia is caused by eating too much of ill-prepared food. So mental dyspepsia is caused from an overdose of bad literature. Always read the best books.

It is not how many books you read, but how well you read them. A good book ought to be read several times over and over again.

The Epworth League is an institution of the Methodist Church. It is not one of the wheels in the machinery of the Church. It therefore seems to us that it might have some notice at our Annual Conferences more than the question to the preacher in making his report. "Have you a League, brother?" It would do our young people good to attend our Annual Conferences and talk of their work. Besides, they would gather enthusiasm from the preachers and connecting officers. At our next Annual Conference, why not have some thing said about the League?

DR. SOLOMON PALMER held the young people at Bossmer a sensible talk on "How to Read." He said: "Read a paragraph; then think; think! Never turn a leaf until you understand everything on the page. Reading without thinking is worse than not reading at all. Read less and think more."—Atlanta Advocate.

We learn from the Epworth Herald that Prof. J. M. Black is talking of accompanying Dr. Steel on an Epworth tour through the South. We hope this is true.

DR. E. A. SCHELL, League Secretary of the M. E. Church, made a fine speech at the recent Missouri State League Conference held at Perle Springs. He says there is no more perfect State organization in existence than that of the Southern League in Missouri.

WE must use strategy in approaching souls. Men we must care first for the material wants of men, and reach their consciences through their sympathies. All devotional meetings should make this end plain: the winning of the souls that are present. Earnest personal persuasion is the secret of successful soul-winning. We must not rely on organization. The value of organization is that it stresses individual effort and gives it wise direction. We must call no duty small that is done for Christ. Most of us lose all opportunities by letting the little chances slip. The great occasions seldom come. The time to work is now, and with those who are next to us.—Epworth Herald.

BRO. ALLEN RAGSDALE informs us that he is getting along nicely in collecting the missionary assessments of the Epworth League. A number of Leagues have responded, yet many have not. How about your League? Has it paid its assessment yet? If not, why not? What better time than this for collecting it? This is a most important matter, and our Leagues must not let it go unheeded. Let our missionaries be supported. Let all the Leagues send in their assessment immediately. Brother, stop, don't rest until this is done.

DR. SCHELL writes this to the Epworth Herald in regard to the Missouri League Conference: "Each presiding elder's district of the three conferences is represented by a Chairman, who is responsible for the extension of the work in his district, thus becoming practically an Epworth League presiding layman for a district co-extensive with the presiding elder's district. The Chairmen were expected to report their own work, and absent Chairmen were in the greatest disfavor, as was shown by open censures. There are now 113 Southern Chapters of the Epworth League in Missouri."

JESSE cared for the sick. It is our privilege to visit the hospital, carry flowers, religious papers, and trade to the sick, sing and pray with them, and read the Bible to them. We should do this by committees, on which, in turn, all the members should serve. Not only in the hospital, but in the homes of the people, are there abundant opportunities for honoring Christ in this way.—Epworth Herald.

BISHOP HENDERIX is a strong believer in the Epworth League. As our readers know, he has recently gone to Japan and China to hold conference and inspect our mission work over there. In a recent Nashville Advocate he has a most interesting letter. From it we clip the follow-

ing: "Twenty years ago you went out to represent a Church of 700,000 members. Today I represent not less than 1,000,000, and with a newly organized force, the Epworth Leaguers, able to do as much as the whole Church was doing then." At St. Joseph, Mo., a large delegation of Epworth Leaguers came on board the Bishop's train, and he describes their mission thus: "A large basket of delicious peaches, pears, grapes, oranges and bananas, marked with the compliments of the Epworth Leaguers of Francis Street Church, brought good cheer to the missionary party who joined me a few hours later in St. Paul, Minn." The League is making itself felt in foreign missions.

TOPIC FOR DECEMBER 1. SUBJECT: The Council at Jerusalem.—Acts 15:1-29.

1.—CONFESSION IN THE CHURCH AT ANTIOCH OVER CIRCUMCISION.

There were many who still held on to the practice of circumcision, notwithstanding the fact that Christ's death and sufferings had away with all the ceremonial law.

Some of these people, Pharisees, came from Jerusalem to Antioch and purposed to teach the Antiochians that this part of the ceremonial law must still be kept up.

Satan always takes advantage of any prejudice that may exist in one's mind to turn it against the progress of Christianity in an individual soul, or in a community of men. Here was a Jewish prejudice and prejudice that was calculated to destroy the very purpose of Christianity. Anything that looks like the latter and takes away the spirit of the law, is altogether foreign to Christianity.

II.—RESULT OF THIS DISCUSSION. Paul and Barnabas, after great discussion with the brethren at Antioch, determine to go to Jerusalem, the mother Church, to discuss this matter with the apostles and elders assembled there.

They were gladly received by the Church at Jerusalem and declared all things that God had done with them. The Pharisees contended sharply with the elders and apostles in favor of circumcision. Peter, who was one of the chief speakers on this occasion, arose and spoke of his experience with the Gentiles and how that God had called him to this work. The Holy Ghost came upon the Gentiles and possessed their hearts by faith and not by circumcision, said Peter. He then asks a very important question, "Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Then all kept silence, and Paul and Barnabas related to the council what things God had wrought among the Gentiles through them.

III.—AFTER THE DECISION OF THE COUNCIL. After much speech making, the decision reached was that chosen men should go forth to all the Churches, bearing letters to them and preaching Christ and him crucified for salvation. Here we see this body of representative men—preachers, most of them—exercising authority over the Churches.

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Will be running to the Polytechnic College by November 1.

A large force of hands are now at work erecting the poles and putting the track in order.

The new system will take us from the College directly by the Union Depot to the heart of the city, and will touch every other street-car line in the city. Cars will run every 20 minutes. All this will be of incalculable benefit to the College.

Several families in the city have already declared their purpose of removing to the College at once.

Others from different portions of the State are here every week prospecting for location.

Our enrollment for this session has now reached 200, which is fully three months ahead of the registration of last year.

We have a more advanced class of students than ever before.

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Timely Warning. The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocos and Chocolates on this continent. No chemicals are used in their manufactures. Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods. WALTER BAKER & CO., Limited, DORCHESTER, MASS.



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TEXAS CHRISTIAN ADVOCATE DALLAS, TEXAS.

At their conference in Gainesville last week the members representing the Woman's Parsonage and Home Mission Societies of North Texas, by formal resolution, requested each pastor to take up a collection on Sunday before Thanksgiving, under the auspices of their local societies, to be used in rescue work in the purchase and maintenance of a home in Dallas. This work has already begun. The home may be easily secured to the Church, and under the direction of our holy, consecrated women good will be accomplished in the rescue of the fallen and sinning ones for whom Christ died. Certainly, the Master would approve and honor such a work, and the Church would be greatly blessed. Let the collections be taken, and let us help those women who labor with us in the gospel.

E. L. SPRAGINS.

We received the below sad intelligence last week after the ADVOCATE had gone to press. We sympathize deeply with the bereaved: Mother went to heaven this morning (November 11, 1895) at 7 o'clock. We are in deep afflictions. Father went long ago, and I only had a mother to look to. Now she is gone. Pray for us. Yours in Christ, DRURY W. TOWNS, Canton, Texas.

DEATHS. Death has been an unwelcome messenger in our midst. Bro. W. L. Callender, for nearly forty years one of the most consistent and efficient members of the M. E. Church, South, at this place, went home to his reward on the 5th inst. Not only the Church, but almost the whole town deeply mourns their loss. More later. A. W. WILSON, P. C. Victoria, Texas.

I have just received a telegram announcing the death of my brother-in-law, Rev. Jno. W. Patton, a member of the White River Conference, which sad event occurred at 1:40 p. m., Saturday last, at Riverside, Ark. A good and true man has fallen. He leaves a wife and three children. Pray for them and me. I. T. MORRIS, Gonzales Texas, Nov. 18, 1895.

CONFERENCE NOTES.

(Continued from first page.)

Church, gave Dr. McLean, during the conference, for the Southwestern University, some 200 volumes of valuable books. These books are worth \$100 or \$500. This is a noble benefaction, highly appreciated. The University and the friends of the University are deeply thankful to this elect lady.

Dr. Tigert made a telling talk for the Review. The Texas Conferences have enjoyed Dr. Tigert's visit, sermons and speeches. It is beautiful to note the interest which the rank and file of our preachers take in our connectional men. The Doctor secured over one hundred subscribers for the Review.

Some of the brethren bought old Bro. Gravis a splendid overcoat and gave him a little money. The Bishop delivered the presents to the old veteran. It was a very touching scene. Bro. Gravis was deeply moved by the thoughtful kindness of his brethren.

Sunday morning the church was so crowded that it was proposed to omit the incidental collection. Whereupon the Bishop remarked: "This is a defect in your Methodist worship. The radical, generic idea of worship is sacrifice, the bringing of an offering. See Israelitish history." A halt was called and the stewards took a fine collection. It was an impressive and fruitful object lesson.

Rev. J. H. Morris conducted a certain religious service. It so happened that a portion of the Psalm which he had selected was torn off. Of course Morris was somewhat embarrassed by the abrupt termination, but he was equal to the exigency. After pausing a moment he said: "Thus endeth the lesson and the Psalm according to the Bible in Temple."

The preachers of the Waxahachie District gave Rev. J. S. DAVIS, the retiring presiding elder, a beautiful Bible in token of their confidence and love. Bishop Duncan made the presentation speech most gracefully, and the recipient responded with a few appropriate words full of gratitude and love. It was a nice thing; honorable to both parties alike. The conference enjoyed the scene.

FOR THE PREACHER ON A HARD CIRCUIT.

Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed.

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

He that giveth unto the poor shall not lack.

Them that honor me, I will honor. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

For he shall give his angels charge over thee, to keep thee in all thy ways. Blessed is that man that maketh the Lord his trust, that respecteth not the proud, nor such as turn aside to lies.

Verily, verily, I say unto you whatsoever ye shall ask the Father in my name, he will give it you. In my Father's house are many mansions. I go to prepare a place for you.

I will come again and receive you unto myself; that where I am there ye may be also.

Lo, I am with you always, even unto the end of the world—Rom's Horn.

A MEMBER OF THE HOUSEHOLD.

LEBANON, NOV. 15: We can not do without the ADVOCATE, for it has been in the family ever since I can remember; and, like the Church it represents, it grows better and digs deeper into the souls of men every year. J. W. FOX.

BRO. SONFIELD AS AN ADJUSTER.

I have read Bro. Sonfield's reply to my article, and it amuses me very much. It would be an easy matter for me to have some fun at his expense through the ADVOCATE, but I do not wish to punish a brother "just for the fun of the thing," even though he has been unjust to me. My article was not written to criticize him, but to discuss some of the inconsistencies of those opposing "local preacher evangelism." Of course, to do this I had to show some of his inconsistencies in the interpretation of our law—inconsistencies for which I freely forgive him, since he has deliberately receded from his former position.

Always "attending to my own business," I am yours for Christ and the Church. J. H. COLLARD.

NEXT TO THE BIBLE.

The TEXAS ADVOCATE has been coming to our home near ten years, since we have had a home, and I used to read it when I was with my father. I look forward to its weekly visits with great pleasure. Next to my Bible it is food for my soul. Hope it will always come to us; wish all people loved it as I do. May it continue to prosper and do good. MARY E. STRAGALD, Tulsa, Texas, Nov. 11, 1895.

THE GREATEST GRACE IN THE WORLD.

There is a great difference between beneficence and charity. Beneficence, as the word implies, is simply the doing of good to others, and has no reference to the motive that prompts the act; while charity is love expressed to others in word, deed and feeling, with the motive that prompts the same grounded deep in the human soul and linked inseparably with faith in the "unseen" and hope in the fulfillment of everlasting promises.

Faith and hope are subjective religious experiences; while charity is objective, and has to do with the results and effects of the Christian life in this world. Therefore it is called the greatest of the Christian graces. It shines out to the world as an incandescent light, and is both beautiful and useful; as well as its brightness and glory, is dependent upon the unobserved wire of hope and the powerful dynamo of faith set up in the human heart. Let the wire of hope become corroded with despair, and the dynamo of faith become disconnected with Christ, and the light of charity goes out.

Paul says: "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The world would say: "Surely, if a man gave all his goods to feed the poor and even his body to be burned, he would be charitable." But not so, that would be beneficence; and such an act would entitle a man to the admiration of the world, but not of God, for he takes cognizance of the intention rather than the act. The world too often takes for granted that because a man does good to others, he works righteousness. It can only judge the motive by the act, while God judges the act by the motive.

Here is a man that has fleeced his millions from the hands of the poor, and by bribery has bent legislation to the building up of an unjust fortune. Lest the world may call him a miser, and a worshiper of a golden idol, he tickles public sentiment into sympathy and public criticism into praise by building an orphan asylum upon a high hill. But as water will not wash away the stain of blood from a guilty conscience, neither will money put even in an orphan asylum atone for the crime of stench, of ill-gotten gains. While beneficence is commendable in any man, it will not cover up an unclean life, nor buy the meanness or robe in all heaven's royal livery.

I have been told of men who put that within their neighbors' mouths which steals away their brains, their souls and all that earth holds most dear, that they were charitable; that they were good men; that they gave of their means to help the poor, and to build churches. You may murder a man, steal his money and give it to the poor, and then call it charity if you will, but I call it the veil of hypocrisy that hides a Mokanna's face of hideous mien and frightful visage.

The world has always been attracted by symbols rather than by what those symbols represent. It is not strange then that villains have often stolen the place of affection in humanity's great heart by the flash and show of good works. Caesar gave corn to the common people that he might buy his ambitious hands upon the imperial treasury of Rome, and satisfy his own selfishness in the pleasures which wealth purchases and pride enjoys. Napoleon extended privileges to the people and enjoyed them with gifts, only to bleach the plains of Western Europe with their bones in sacrifice to his unholly ambition. The demagogue talks loud and long about charity; of benefits that he, if elected, will bestow upon the poor, only to thrust his arm into power and sell his vote to the highest bidder in the council chambers of legislation. The Roman Church, with one hand outstretched in alms-deeds to the poor, beguiles the fancy of the unwary, while with uplifted sword in the other she strikes down civil liberty—all this in the name of charity.

But let us find out what the nature of true charity is. Charity is supreme love to humanity and to God. It is the ripened fruit of faith and hope, and therefore bestows the Christian mind, and furnishes the underlying motive of every act of the Christian life. It is something more than beneficence, which itself is but the poor rush-light of morality, and which was never meant to lend the ray by whose pale light man should understand his relations to humanity and to God. But charity is the great charity lighted by the powerful dynamo of faith in Christ, and swung out in man's spiritual sky with its beams falling upon the minarets of the celestial city of the future before him, and flooding with its effulgent light the track of man's past history behind him.

But let us follow Paul's analysis of charity. He first tells us what

it is not. First, it does not consist in eloquence and smooth-tongued flattery. "Tho' a man may speak with the tongues of men and angels," he may not possess charity. A man may with eloquence sway the multitude as the wind sways the forest of pine and yet be lacking in the one thing needful—the necessary thing that constitutes him a true child of God and a true lover of humanity. Secondly, he may have gathered from the tomes of history all facts, and may have imbibed from the great masters all philosophy, so that he could understand all of the mysteries that confound and vex life, and yet not possess the greatest of the Christian graces. Thirdly, he may, as we have stated before, "give all his goods to feed the poor, and yet be philanthropic, but not charitable."

But Paul does not stop with a negative definition of the greatest grace in the world. He tells us what is as well as what is not. First, "Charity suffereth long," therefore it is patient. To be silent and not to be provoked under the severest reproaches of the world is the crucial test of Christian character, but this is just what charity demands. Second, "It is kind and envieth not." To be silent under reproach demands Christian fortitude; to be at the same time kind and unselfish, demands the complete subjection of self and the unreserved exaltation of Christ the controlling power of the Christian life. Third, "Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own." Just as Christ was meek and lowly in heart, so the supreme love of God abiding in the human heart begets humility and modesty. How different, then, is true charity from that pseudo-manifestation of it we so often see in the world, and behind which is the hidden hand of pride, vanity and vainglory. Then, again, we are told that charity not alone doeth no evil, but thinketh no evil, and rejoiceth in the truth-purity, with no cross of selfishness and uncleanliness. How hard it is for people to keep from doing evil; how much harder to keep from speaking evil; and how much harder still to keep from thinking evil. So we see that charity originates in the intention and is expressed in words, deeds and feeling. Lastly, we are told that charity never faileth—that is indeed love in the highest degree. I know of nothing comparable to it. All else will fail us in this life. Houses and lands may be stolen from us, reputation may be lost and friends forsake us, but love never. It is more enduring than the granite of yonder mountain hoary with the frost of ages, and more everlasting than yonder stars that sang their lullaby over the cradled infancy of the newborn earth. Go ask the infidel what boon he brings to heal a wounded heart or troubled mind, and he tells you "disbelief, despair and gloom." Go ask the lowly Nazarene and he tells you "love"—love, the sister of faith and hope, that makes life fragrant with good deeds and rainbows the future with glorious anticipation.

We can not understand God's infinite love. We can only conceive of it in terms with which we are already familiar. Not even a mother's love is comparable to it. Yet even a mother's love will follow a criminal to the prison, and where justice scourges she will soothe with the hand of mercy and pity with the tear of sympathy. Even at the gallows, where the multitude stand with pointed bayonet and musket to see that the law takes its course, she will kiss the criminal and say, "He is my boy"—that is to say, "I love him."

But the world is not wanting in examples of self-sacrificing love. Mr. Guthrie gives us the following:

On the deck of a foundering vessel stood a negro slave. The last man left on board, he was about to step into the life-boat. She was almost laden to the gunwale, to the water's edge. Bearing in his arms what seemed a heavy bundle, the boat's crew with difficulty kept her afloat in the rolling sea, refused to receive him. If he came he must be unaccompanied and alone. On that they insisted. He must either leave that bundle and leap in or throw it in and stay to perish. Pressing it to his bosom, he opened its folds, there warmly wrapped, lay two little children, whom their father had committed to his care. He kissed them and bade the sailors carry his affectionate farewell to his master, telling how faithfully he had fulfilled his charge. Then lowering the children into the boat which pushed off, the dark man stood alone on the deck to go down with the sinking ship, a noble example of bravery and true fidelity, and the "love that seeketh not her own."

Many other examples of true charity might be cited, and such examples are refreshing to our faith and serve to picture to our minds a faint conception of God's love to us; but perhaps the best idea of love, or charity, is to be had from Paul's definition given in the thirteenth chapter of Romans and the tenth verse: "Love worketh no ill to his neighbor;

STATISTICAL TABLE OF THE NORTHWEST TEXAS CONFERENCE FOR 1894-5.

Table with columns for Districts, Local Preachers, Total Members, Infants, Adults, No. Societies in Charge, No. of Churches, Value of Churches, No. of Parsonages, Value of Parsonages, Value of District Parsonages, Value of Other Church Property, Expended for Churches and Parsonages, Assessed, Paid, Other Objects, Total from all sources.

ABOUT ALEXANDER INSTITUTE.

Lest some of the brethren should think that the death of Mrs. Nunn might interfere with the management of our dormitory at Jacksonville, I will state that I have just been over to look to that, and am prepared to say that, while we will miss her very much, everything is and will run on without a jar.

We have been fortunate in securing Misses McClure and Rogers, the former as primary teacher, and the latter as assistant matron in the dormitory. These, with Mrs. Funchess, the mother of the deceased, will carry on the work at the dormitory with perfect safety. In this we can say, as has been said before, "God buries his workmen, but carries on his work." Everything is working well. So, brethren, let all work for the school. A. J. FRICK, Henderson, Texas.

HOME PREACHER.

SCRANTON, NOV. 15: I can not get along without the TEXAS CHRISTIAN ADVOCATE—my home weekly preacher in my old age and declining years. (REV.) W. L. GATTIS.

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therefore love is the fulfilling of the law." Just as a mother's love worketh no ill to her child, but instead comprehends all her duties to it and guarantees all the privileges which it enjoys, so love to God and to humanity comprehends all our duties and guarantees us all our blessings, both in this life and in the life to come. One simple word stamped on the human heart and expressed in human life would make all law and government unnecessary, would blot out of the world all sorrow and grief, and make this earth a temporary heaven. That word is love. To teach it and exemplify it to the world was the burden of Christ's mission on earth. Christ was the photograph of God's love thrown upon the canvas of human nature, so that the world might comprehend the intensity of his infinite heartache for lost humanity. But it is only when we, in thought, go back to Calvary's rugged summit and take our stand in front of that rabble throng by the side of weeping Mary and Mary Magdalene and behold the Son of Man hanging upon the cross with pierced feet and hands, and wounded side, and thorn-encircled brow, that the fullness, the power, and the intensity of Divine love is revealed to us. ERNEST P. NEWSOM, Rockdale, Texas.

SOME DUTIES OF THE CHURCH—No. 3

Seek and take advice of your pastor. The Pope and the subordinate ministry of the Roman Catholic Church do not advise, but command.

The Pope assumes to be the vicergerent of God upon earth, therefore has the right to demand confession, and the power to absolve from guilt. (This power is also delegated to the priests.) According to this assumption the keys of the kingdom of God hang at the Pope's girdle. He closes out or admits in whomsoever he pleases. He can absolve from sins past, present and future.

Luther boldly entered a protest against this arrogant assumption of authority and power. The Protestants have continued to protest until some have reached the other extreme, denying the ministry all authority. While I flatly deny the arrogant assumptions of the Pope, yet I claim that a minister, by reason of his superior knowledge of things pertaining to religion, has a right to speak on those subjects with considerable authority. Having given years of special study to this subject his words demand careful attention from the laity.

Law books are cheap and accessible, but when a farmer needs legal advice he usually consults a lawyer, not because the lawyer is his superior, but because he has given himself to the study of that branch of knowledge. Doctor books are common, but when the merchant's child is taken very ill he sends at once for a doctor, and if he is a sensible man he will follow the directions of the doctor so long as he helps him.

However, there are people who, having never studied theology, law nor medicine know (?) how to instruct the preacher, lawyer and doctor in their several branches.

This class will neither seek the preacher's advice privately, nor take it when given publicly. But there are still others who fail to avail themselves of the help he could give on account of timidity.

If your pastor is worthy of the place he fills, you may be sure that he will be in sympathy with you, and will never mention even a private matter told him. If you have difficulties (and who has not?), if you have obstacles in the way of your religious progress, seek his counsel. He may show you the way out of the difficulty or remove the obstacle. Anyhow you will be brought into more intimate acquaintance with him, and touch the tender chords of his nature by that expression of confidence.

When he makes you a pastoral call, spend the hour in talking of your religious experience and drawing him out on any point where you need instruction.

If he advises you against attending certain places, or engaging in certain things, be sure that you have a "thus saith the Lord" to justify your course before you proceed. Look well to it that you give your preacher's words of advice the weight due them; it may save you much trouble and many a bitter regret.

To Pray for Your Pastor.

When arising to preach on ordinary occasions I have asked those who had prayed for me on that day to stand. I did it to test the matter and found that not one member in ten had made me an object of prayer. The preacher's office is the highest committed to man, and involves the greatest responsibilities. Paul says, "We pray you, in Christ's stead, be ye reconciled to God." Think of it! Man standing instead of Christ! How awful the responsibility. The great Paul, with his unction and endurance from on high, felt the need of prayer. Hear him: "The Corinthians, 'Helping together by

prayer;" to the Romans, "That ye strive together with me in your prayers to God for me;" to the Ephesians, "Pray for me that utterance may be given me;" to the Philippians, "For I know that this shall turn to my salvation through your prayers;" to the Colossians, "Withal praying also for us that God would open unto us a door of utterance;" to the Thessalonians, "Brethren, pray for us." "Pray for us that the Word of the Lord may have free course and be glorified." If your pastor were a man with the gifts and grace of Paul, then he might accomplish a great deal without your prayers; but if he be a man of few gifts and many imperfections, it is the more imperative that you ever remember him at a throne of grace. No man can do his best in the face of a cold, critical audience. Does your minister preach poor sermons and make many blunders? Do you want him cured? Would you really know the remedy? Give him an ounce of kindly counsel with a pound of prayer, minus all harsh criticism. He gets enough abuse from an ungodly world without being "wounded in the house of his friends." Not the least of the perils to which Paul was exposed was the "peril among false brethren." You may call your preacher "brother" to his face with a show of brotherly affection, but when you turn away and criticize him harshly you give the lie to the name you call him. You are not acting the part of a true brother. This remedy of prayer has made many and marvelous cures. If your preacher does not suit you, try it on him. If the entire membership try it, and it fails, his case is well-nigh hopeless. J. A. W.

"DEARLY BELOVED, AVENGE NOT YOURSELVES, BUT RATHER GIVE PLACE UNTO WRATH."

Probably there is no injunction of Scripture to which the human heart more reluctantly yields obedience than that quoted above. It is one of those high requirements which call for the subjugation of one of the strongest of human passions. There are perhaps few, if any, who by nature do not possess more or less of the spirit of revenge; while in many it is one of the most violent and inveterate tempers. Utterly opposed as it is to the Spirit of Christ, it is nevertheless among the last evils to be overcome in many of his disciples. It is a sad fact that too often we observe Christian men and women breaking down at this point who in other respects habitually manifest the fruits of the Spirit; and, what is sadder still, in some Christian circles, the sentiment seems to obtain that under certain circumstances to avenge oneself on an adversary is both justifiable and manly, while forbearance is deemed weak and cowardly. That criminals and evil-doers should be punished, and the victims of their criminal deeds vindicated, are propositions that can not be gainsaid, and to this end human tribunals are a necessity; but it is equally true that vengeance belongeth unto God. No man can assume the prerogative of avenger without involving himself in guilt. I may maim or even slay a fellow-man in defense of my life or the life of another, but to inflict injury or hurt of any kind upon his person, property, reputation or what not, by way of taking revenge, would be to overstep the limits of human prerogative and involve my own soul in sin and guilt. But if it be wrong for me to avenge myself, it will not alter the case to summon to my aid a dozen or a score of friends. I may say the case is an extreme one; that I am the victim of a crime or outrage of appalling magnitude, and which demands speedy and dire retribution. This is, in effect, to say that in small matters I can trust my cause to God, but in more important affairs I must act for myself. It ought not to be necessary to argue the righteousness of forbearance. To all who profess to accept the Bible that should be settled beyond dispute. But a little sober reflection must satisfy any one that it is not less wise and expedient than righteousness.

Others may inflict upon us many grievous wrongs; they may pierce our hearts with sorrow, wring tears of grief and anguish from our eyes; yes, rob us of much that we prized and prayed to possess; but the best things of life are beyond the reach of the spoiler—namely, clean hands, a pure heart and a conscience void of offense. With these and with faith in God it is possible for one to rise superior to any earthly sorrow, grief or wrong and to live and die bravely and well. A consciousness of blamelessness and an abiding trust in the Almighty Judge and Rewarder of men is infinitely more satisfying to the soul than any poor revenge we could get out of a fellow-man. But if we choose to avenge ourselves we must take the consequences, which are fearful to contemplate. Some of these are conscious guilt, forfeiture of all claim to the sympathy due to an innocent sufferer, fearful forebod-

ings of yet greater grief, both here and hereafter. With a weight of guilt and remorse, superadded to a heart-crushing affliction, life will become intolerable indeed. If we follow the advice of the Friend of man, we shall at least have peace of conscience, though the cup of sorrow may sometimes overflow. S. G. SHAW. Center Point, Texas.

THANKSGIVING. In a table talk the other day a good man, and a worker in the Church for years, said: "I did not believe in missions until I heard my father's experience, in which he said he was led to Christ by Robert Alexander, an early missionary to Texas." Just so. How thankful we ought to be for these old soldiers of the cross and the early missionary spirit! I find their fathers and see their foot-prints all over this district. Some of these men of God are with us yet.

November 28 is the day set apart for thanksgiving. I wish the preachers would appoint leaders and hold services in every church in the district. Let all who have been led to Christ by or through the influence of a missionary, with all who are thankful to God for the labor of the past and the privileges of the present, hand a thank-offering to the preacher for the old fathers and mothers who are with us. It will make the day brighter to help these conference claimants. J. B. COCHRAN.

MORNING. But the morning itself, few people, inhabitants of cities, know anything about. Among all our good people, not one out of a thousand sees the sun rise once in a year. They know nothing of the morning; their idea of it is that part of the day which comes after a cup of coffee or a piece of toast. With them morning is not a new issuing of light, a new bursting forth of the sun, a new waking up of all that has life, from a sort of temporary death, to behold the works of God, the heaven and the earth. It is only a part of the domestic day, belonging to reading the newspapers, answering notes, sending the children to school, and giving orders for dinner. The first streak of light, the earliest purpling of the East, which the lark springs up to greet, and the deeper coloring into orange and red, till at length the glorious sun is seen, "vibrant of days," this they never see. Joy, for they never see it. Beautiful descriptions of the morning abound in all the languages; but they are strongest, perhaps, in the East, where the sun is frequently the object of worship. King David speaks of taking to himself the wings of the morning. This is highly poetical and beautiful. The wings of the morning are the beams of the rising sun. It is said that the "sun of Righteousness shall arise with healing in his wings"—a morning that shall scatter life, and health, and joy throughout the universe. Milton has fine descriptions of the morning, but not so many as Shakespeare, from whose writings pages of the most delightful imagery, all founded on the glory of the morning, might be filled. I never thought Adam had such the advantage of us for having seen the world when it was new. The manifestations of the power of God, like his mercies, are "new every morning, and fresh every moment." We see fine risings of the sun as ever Adam saw, and his risings are as much of a miracle now as they were in his day, and I think a great deal more so, because it is now a part of the miracle that for thousands and thousands of years he has come to his appointed time without the variations of the millionth part of a second. Adam could not tell how this was.—Daniel Webster.

TOILING IN ROWING. "On some wild night when the storm sweeps and howls about the place, step into this little home. Here in the warm and cozy room sits the mother, and her little one lies upon her lap. The older maiden mopes about the place busied with a host of services; and the lad bends over his books. Which of her children, think you, the mother sees most clearly? Listen to the angry burst that comes howling about the house and then goes moaning up the hillside. It is not the baby in her arms, nor the maiden at her side, nor the lad at the table of whom the mother is most conscious. Her thoughts and heart are all away at sea, there beside her

Not a Patent Medicine. Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure. Freligh's Tonic (A Phosphorized Cerebro-Spinant) will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c. Ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each. Concentrated, Prompt, Powerful. Formula, descriptive pamphlet, full directions, testimonials, etc., to any address. J. O. Woodruff & Co., Manufacturing Chemists, 103-105 Fulton St., New York City. Formula on Every Bottle.

Encouragement. Truly God has been good to us. The outlook for full collections on all lines is good. Conference collections all secured in cash, and good subscription. The Advocate is in great favor with all who read it. The regret is that all our people do not read it. May it live long to serve God and bless Methodism.

NORTH TEXAS CONFERENCE. Honors. C. C. Davis, Nov. 19: I had the people of Aubrey "good-bye" Friday evening and came to Frankford Saturday, where I tried to preach Sunday. I held a Church Conference Sunday afternoon and we arranged to organize a Sunday-school next Sunday. I got two subscribers to the Advocate. My family are still at Aubrey. They will come as soon as my household goods arrive. We have no church-house on the circuit, but our people are abundantly able to build, and we hope to do so soon.

W. S. May, Nov. 18: I reached home from conference safely. The second night after we arrived, about dark, four of our charming young ladies, from one of the other appointments—Miss Sallie Miller, Miss Mary Miller, Miss Sula Prunty and her sister, Mand Prunty—drove up to the parsonage in two buggies, each well loaded with just such a variety of good things to eat as woman alone know how to select. They remained over night, and a good, jolly time we had. Next morning the girls struck out in their buggies, two one way and the other two in another direction, and literally took in the city of Rhome, and came back loaded down again. These girls called it "pounding the new preacher." Now, Mr. Editor, if you could see the piles of coffee, sugar, butter, cans of fruit, jelly, preserves, and almost everything else good to feed a preacher and family, you would say, as I did, hurrah for the girls, and you would join us in thanking them and the good people who so kindly donated these good things. More, I am told, are yet to come. In the name of the preacher and family, thanks are offered to them all, and God's blessing invoked upon them.

W. H. Brooks, Nov. 13: We have just closed the greatest revival Giddings ever had. Bro. Abe Mulkey and Louis came on the 1st and stayed until the 10th. Bro. Mulkey wielded the gospel battle ax successfully, preaching with great power and effect; while Sister Mulkey gave us the gospel in song by singing a great many beautiful and impressive solos, besides leading the choir singing, and she did a great deal of personal work, both at the altar and in the congregation. As to the result no mortal man can estimate it, but it is safe to say that the moral and spiritual forces of the community have been aroused from center to circumference; 64 gave their names for membership in the different Churches; 24 of whom joined the Methodist Church; about 20 or 25 others gave the preacher their hand, promising to join some Church right soon. After all the expenses of the meeting were paid and a handsome purse of \$150 presented to Bro. and Sister Mulkey, the people gave the pastor a silver pounding. In this our colored friends joined enthusiastically and liberally. The Lord has done a great work in Giddings, for which we give him praise and thanksgiving.

W. J. Ridley, Nov. 16: Our meeting began October 30. Every Christian was committed to work. On the third day Bro. Collard and his son Gay arrived and engaged with us—the former in the preaching, the latter in the singing. Bro. C. preached twice a day for eleven days. He gave us the gospel simple, pure, straight and forcible. The spiritual life of the Church quickened and conviction holding sway among the unsaved. We are continuing with unabated interest, assisted by Bros. Coker and Seebast, pastors respectively of the Old School and Cumberland Presbyterian Churches, both of whom are serving efficiently in the pulpit and out of it. Sixteen have professed conversion, 12 have given their names for membership in the various Churches. Along all lines of Church work I have met none, worked with none, better than J. H. Collard. He is a true man, a hard worker and a sound preacher.

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

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C. S. Cameron, Nov. 11: We closed up the conference year for Thrifty Mission November 10. Through another year we have labored under the blessings of God, with many conflicts and as many victories. We have served a good people. Many of them stood by us and did a noble part in carrying on this good work. This charge will report conference collections in full and salary somewhat behind. Three of the five appointments paid in full and over. Many tokens of love have been received from this good people. A handsome friendship quilt from the good sisters of Indian Creek was very highly appreciated, and then Sister Wisley, of Bangs appointment, presented Mrs. C. with a nice quilt. We here and now ask the blessings of God on these good women that he will measure spiritual blessings to these and all who have bestowed their good things on us. Prosperity has come to this drought-stricken county at last. This year we have a bountiful yield of both corn and cotton, and as cotton has advanced in price we predict a good future for the cause of Christ and for Methodism in this country. Brownwood District has made advancement along financial and other lines this year. The Advocate, the best paper in Methodism, is growing in favor in these parts. The Bible offer is immense.

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ANNUAL CONFERENCE NOTICES. TEXAS. Class for Admission. The class for admission on trial will please meet the committee in the basement of the Methodist Church in Brenham, Texas, Monday, at 7 o'clock p. m., December 2. Geo. A. LeClere, Chairman of Committee.

Class of First Year. Let the class of the first year meet the committee in the basement of the Methodist Church in Brenham, at 9 a. m., Tuesday, December 3, 1895. Geo. C. Stovall.

Class of Third Year. The class of the third year will please meet the committee at the Methodist Church in Brenham, Tuesday morning at 9 o'clock sharp. I want each member of the class to prepare an analysis of the twenty-fourth chapter of Watson's Institutes, part III. Not the analysis made by Mr. Watson, but an original one. Please mail me your sermon on the "Witness of the Spirit" by November 25. O. T. Hovick, Chairman.

It is very desirable that we have all the names of lay delegates, candidates for admission on trial, and for deacons' and elders' orders as soon as possible. We ask, therefore, that the presiding elders give us these names promptly. We also want the names of all the preachers and delegates' wives who expect to attend conference at Brenham. We hope that none will expect us to provide for their entertainment who fail to comply with this request. C. H. Brooks.

Rev. J. Marvin Nichols, Rockwall, Texas, will edit and publish the North Texas Conference Minutes. Address all matter concerning the same to him. It becomes necessary for me to transfer the work to some one. He kindly consented to undertake it for me. It will be well done. C. I. McWhirter, Nevada, Texas.

TO NEW SUBSCRIBERS. The TEXAS CHRISTIAN ADVOCATE will be sent from this date to January 1, 1897, for \$2. Hand your name and the amount to your preacher at once, or send direct to this office.

The Measure of Life. Time does not measure life, so much as life measures time. We may go on proving or denying that there is such an objective entity as time, apart from our own thought of it, but the great truth for us to remember is that "time is the stuff that life is made of." That which is of great moment to us is likely to seem more than momentary. Ordinarily, an earthquake does not occupy more than a few seconds, but the degree of novelty or interest or fear or excitement which it awakens in those who feel it, is likely to be, to considerable extent, the measure of the estimate of its duration. One has only to look over individual graves of the duration of the recent earthquake in the Middle States to see how true it is that the amount or intensity of the living that we do is, in an all-important sense, the measure of our time. A full life is, in all its effects upon the individual and upon the world which it influences, a long life, even though it be measured by few years. An empty life, one without serious purposes and actions, is a short life, even though it be measured by many years.

Life is not measured merely by the roll of days and months and years. For all the moments of the moments are torn within, and move by smiles and tears. S. S. Thoms.

Successful Soul Winning. A large part of our work of winning souls is personal—that is, it is a work between man and man. God has ordained that, usually, when an unsaved person is to be led to the Savior, it shall be done through some human agent. As Andrew found Peter, as Philip found Nathanael, as Jesus found the woman at Jacob's well, so we are to seek after souls, and patiently, lovingly win them to their Redeemer. In point of fact, nearly every regenerate person can trace his religious life to the agency of some individual.

Doing Good. We should feel it a finer thing to acquire the art of healing wounds than the art of calculating ceilings; a finer thing to occupy a post of toil in the cause of the ignorant and the suffering than a post of honor and authority in a palace; that of the two it is grander to learn how to "bind up the broken-hearted," or to "speak a word in season to the weary" than to learn how to investigate the secrets of nature or converse in five languages.—S. A. Tappin.

God made most for those whose eyes are best.

DISFIGURING HUMOURS. Presented by CUTICURA SOAP when all Else Fails CUTICURA SOAP purifies and beautifies the skin, scalp, and hair by restoring healthy activity the CLOGGED, INFILTRATED, IRRITATED, SLEGGISH, or OVERWORKED PORES.

Will someone please furnish me the addresses of Mrs. John Sherrill and Mrs. Andrew Cummings, conference claimants. B. M. BURGIER, Dallas, Texas.

POSTOFFICE ADDRESSES. The postoffice of Rev. R. M. Powers is Denton, Texas. The address of Rev. J. N. Hunter is Sulphur Bluff, Texas.

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IVORY SOAP
99 44/100 PURE
At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

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. Anderson county...Elkhart. Atascosa county...Amphion. Bandera county...Medina City Precinct. Bee county...Precinct No. 3. Bell county...Killen Precinct. Bosque county...Kimball, Walnut Springs. Bowie county. Brazoria county...Alvin. Brown county...Brownwood. Burnet county. Caldwell county...Martindale Precinct. Camp county...Leesburg Precinct. Cass county...Douglassville, Bivins, Linden. Coleman county...Atoka, Burkett, Camp Colorado, Coleman, Conch, Glen Cove, Novice, Rockwood, Santa Anna, Silver Valley, Talpa, Trichman. Collin county...Piano, Wylie, Blue Ridge, Farmersville, Nevada, Weston, McKinney. Cooke county...Marsville 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, Kleburg, Seagoville, 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. Delta county. Dickens county...Snyder Precinct. Dimmit county. Eastland county. Ellis county...Midlothian, Milford. Erath county...Bluff Dale, Dublin Precinct. Fannin county...Windom, Leonard and School District, Bonham, Honey Grove, Ladonia, Dodds, Savoy, Trenton. Franklin...Mt. Vernon. Grayson county...Whitewright, Van Alstyne, Whitesboro. Gonzales county...Waelder (3 miles each way from old corporation limits), Precinct No. 2 (including Belmont). Gregg county...Kilgore. Hale county...Clisbee, Hale City, Plainview, Progress, Running Water. Hamilton county...Hico, Pottsville, Fair, Carlton. Hardeman...Chillicothe. Harrison county...Hallville. Hayes county...Every precinct with the exception of Kyle. Hill county...Hillsboro, Woodbury, Osceola, Brandon Precinct, Hubbard. Hood county. Hopkins county...Carroll's Prairie, Pickett, Black Jack Grove. Hunt county. Jack county. Jasper county. Johnson county...Alvarado, Buel, Burleson, Caleb, Cleburne, Cula, Donald, Egan, Eustretria, Freedland, Godley, Grandview, Joshua, Marystown, Nathan, Pleasant Point, Rivista, Stubblesfield, Venus. Karnes county...Kenedy. Kaufman county...Keap Precinct No. 7. Kerri county...Ingram, Centre Point. Lavaca county...Precinct No. 4. Liberty county...Devers, Dayton. Limestone county...Wortham. Matagorda county...Precinct No. 1. Milan county...Gause, Davilla. Mesley county...Northfield, Matador, Gilpin, Teepee City. Montague county...Illinois Bend, Saint Jo, Bonita, Dye, Amo, Hardy, Forestburg, Denver, UZ. Nacogdoches county...Garrison. Navarro county...Hubbard City Precinct. Newton county. Palo Pinto county...Strawn Precinct. Parker county...Weatherford. Robertson county...Precinct No. 3. Rusk county...Glenfawn, Pine Hill, Concord, Minden, Mt. Enterprise. Saline county. San Saba county...Richland Springs Precinct, Cherokee Precinct. Scurry county. Shackelford...Albany. Shelby county...Center, Timpon. Stephens county...Breckenridge. Tarrant county...Mansfield. Taylor county...Merkel Precinct. Travis county...Manor, Webberville. Tyler county...Warren. Upshur county. Van Zandt county...Martin's Mills, Wills Point, Edgewood, Ben Wheeler, Edom, Grand Saline, Owlet Creek, Canton. Willbarger county...Harold. Williamson county...Round Rock, Hutto, Georgetown, Florence, Liberty Hill, Bartlett, Granger, Laneport. Wilson county...Fair View, Laveria. Wise county...Alvord Precinct. Wood county...Quitman Beat, Yanis Beat, Wimsboro Precinct. Zavala county.

REPAIRING OF ALL KINDS. If you have anything that needs repairing, such as Watches, Rings, Spectacles, Razors and Pens, send them to C. P. BARNES & CO., Jewelers, 214 North Texas Bldg., Dallas, Texas, and they will tell you what it will cost you before doing the work.

JOSEPH GILLOTT'S STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION (1889) AND THE CHICAGO EXPOSITION AWARDS.
THE MOST PERFECT OF PENS.
DIALOGUES. There is no pen so perfect as the GilloTT's. It writes as fast as you think, and it never runs out. It is the only pen that will write on any paper, and it will not stain your clothes. It is the only pen that will write on any paper, and it will not stain your clothes. It is the only pen that will write on any paper, and it will not stain your clothes.

BOOK AGENTS, LOOK HERE!
If you want to sell a Book of REAL VALUE, at a low price, with good discounts to Agents, write me, B. A. THOMAS, Randolph, Fairfax Co., Va.
The Leading Conservatory of America. CARL F. FORTY, Director. Founded in 1849 by E. F. Young.

MORPHINE HABITS.
Cured at Home. Write for Book of Particulars. G. Wilson Chemical Co. (Incorporated under Texas laws.) Dublin, Tex.

CLUBS AND DUMB BELLS at Low Prices.
Special Rates to Schools and Colleges. Books of Drills, Marches, Calisthenics, Entertainment for Home, Church and School. Address: KERRIGAN'S BOOK STORE, 210 Elm Street, DALLAS, TEXAS.

SOLID SILVER FORKS AND SPOONS.
We invite the attention of persons desiring to furnish their tables with the best quality of reasonable silverware. Our Forks and Table Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., in our New Illustrated Catalogue, sent free to any address. C. P. BARNES & CO., 214 North Texas Bldg., Dallas, Texas.

INCREASE YOUR INCOME.
By careful speculation by mail through a responsible firm of large experience and great success. Will send you particulars free showing how a small amount of money can be easily multiplied by successful speculation in grain. Highest Bank references. Opportunities excellent. FORTY & CO., Bankers and Brokers, A. B. Omaha Building, Chicago, Ill.

Are You a Life Insurance Man?
THE SECURITY MUTUAL LIFE OF Birmingham, New York, makes the most liberal and advantageous contracts with Agents, the most equitable and popular policy contract to the insured at about one-half the Old Line Legal Reserve rates. The success of the Company in Texas is phenomenal—having entered the State only twelve and a half months since—they placed over one and one-half millions of accepted business their first year in the State, and are now placing at the rate of four millions per year in Texas. Agents make money rapidly with the SECURITY and are invariably well pleased both with the Company and the results. We offer some new features of Equity as between Company and Agent that will interest you if in the Life Insurance business or contemplating entering. Only first-class men willing to devote their entire time and attention to this Company need apply. To such we will give contracts that will surprise you. Invested gate by all means before contracting elsewhere. Write, giving reference and account of past experience, if any, to C. O. McCLURE, Manager Northwestern Dept., 511 North Texas Bldg., DALLAS, TEX.

Artificial LIMBS.
Free Catalogue. Geo. B. Fuller, 214 North Texas Bldg., Dallas, Texas.

"CLEANLINESS IS NAER PRIDE, DIRT'S NAER HONESTY." COMMON SENSE DICTATES THE USE OF SAPOLIO.

Woman's Department.

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

"GOOD-BYE, GOD BLESS YOU"

I love the words—perhaps because When I was leaving mother, Standing at last in solemn pause We looked at one another, And I—I saw in mother's eyes The love she could not tell me— A love eternal as the skies, Whatever fate befell me, She put her arms about my neck, And soothed the pain of leaving, And, though her heart was like to break, She spoke no word of grieving; She let no tear bedim her eye, For fear that might distress me, But kissing me she said good-bye, And asked our God to bless me. —Eugene Field.

A copy of the Minutes of the Annual Meeting of the W. F. M. Society, Northwest Texas Conference, held June 20-24, at Taylor, Texas, came to hand recently. In reading the contents of the neat and attractive pamphlet we get encouraging accounts of the last year's work done by this progressive society, and the gratifying fact is learned that the past year's collection amounted to something over \$1800. We notice, too, another gratifying item, the recommendation by Mrs. J. P. Mussett, the Corresponding Secretary of the society, that a reporter for the society be appointed to furnish articles bearing upon the interests of the work to the Woman's Department of the TEXAS CHRISTIAN ADVOCATE. This recommendation resulted in the appointment by the President of Mrs. M. M. Davidson, of Georgetown, as reporter for the society. We sincerely hope that the other societies of our Texas Conferences will also provide for the interests of the work in hand by the appointment of such a correspondent or reporter for the Woman's Department, and fall into line with our sisters of the Northwest Texas Conference in this particular.

AN OFFERING TO GOD AND HIS CHURCH FOR A RESCUE HOME.

On Sunday next, the 24th of November, to the W. F. M. Society of North Texas Conference—the Presidents and Members:

DEAR SISTERS—That all may know, again we write. At the Gainesville Conference it was unanimously resolved that said conference should take up the rescue work and purchase a home, to be located in Dallas, thereby cooperating with our sisters already engaged in this work. A resolution was put before the society requesting the entire ministry of the North Texas Conference to set apart Sunday, the 24th inst., on which to make a thank-offering to our blessed Lord and his Church. What more acceptable offering can we make to him than a home for his homeless ones. With wondrous love, with infinite pity, the Son of God puts himself in the place of these poor, ruined souls and says to you and me, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Supremely miserable, their stretch out pleading hands. Their wail of woe, lost! lost! pierces our hearts. Therefore, women of our Church, pray our ministry that next Sunday they deal with this subject as the Master taught (Luke 7; John 4 and 8, etc.) in order that every woman may feel her responsibility to aid this cause. One dollar from each of our membership, or, if any can not give so much, let those whom God has blessed give in proportion as he has prospered them. "The silver is mine, and the gold is mine, saith the Lord of hosts." Shall we withhold it when he calls? If each will do her duty, this question of finance will no longer consume valuable time which should be spent in other parts of our Lord's vineyard.

This House of Mercy now contains sixteen souls, rescued by the sweet ministry of pure and saintly womanhood. Last Wednesday, at our regular prayer and praise service, we heard three of these saved ones testify that God, for Christ's sake, had redeemed their souls; their sins which were as scarlet, had been washed in the blood of the lamb. They know as well as we, there can be no reformation—they must literally be born again. And with hearts full of gratitude they praised God for bringing them to this "Door of Hope."

Dear sisters, let each heart go out in prayer to our Heavenly Father that on Sunday next every dollar necessary to purchase this Home for the homeless shall be raised, thereby inaugurating an anniversary to be celebrated with thanksgiving to God for his goodness and mercy. By one generous effort we can lift this burden from our souls and put ourselves perpetually on record as the friend of the friendless. Dear sisters, let us return thanks to our Father for this opportunity to assist in gathering the harvest which has been planted and watered by our noble, consecrated sisters. Let us lay our hands in theirs and pledge them our means, our prayers and our loving service for his sake, remembering if we are faithful,

soon we will hear, the "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Mrs. W. H. JOHNSON, Agent North Texas Conference. Money should be sent to Mrs. W. C. Young, Treasurer, 345 Wall Street, Dallas, Texas.

ANNUAL MEETING WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

The Woman's Parsonage and Home Mission Society met at Arlington, November 2, 1895, Mrs. W. H. Purcell in the chair. They have had a marked increase. Last year they had six societies, now they have thirty-four, a gain of twenty-eight during this year. Dues paid last year, \$70; this year, \$182.52; amount spent on local work, \$783.

The members of the society are very much encouraged. They go home expecting to increase the number of societies to one hundred this year.

Preachers and ladies were enthusiastic in their applause of Sister Purcell for what she has done for them.

Sister Hargrove's speech did all much good. She has endeared herself to all the conference.

A. E. BUTTERFIELD, Rush Springs, I. T.

A SUGGESTION.

Auxiliaries of the Woman's Foreign Missionary Society and Epworth Leagues securing a library would do well to get from the Publishing House, Nashville, Miss N. E. Holding's new book, "A Decade of Mission Life." It is replete with interest from beginning to end; is nicely bound and beautifully illustrated. Price, \$1.75. Mrs. S. S. MUNGER, Lampasas, Texas.

"NAMELESS is the charm, uncalculated the grace That makes the beauty of a woman's face."

If the charm were not nameless, we would probably call it amiability—love-ability. That is as near as we can get to it in cold language. But what is a charming woman? She certainly is not a vain one; nor is she egotistical. No one can "charm" by continually impressing others with a sense of her own importance. She is not imperceptibly curious about your affairs, but gracefully encourages you to believe that you are the most interesting subject in life to her just then. She is never personal in her remarks; does not entertain you with her physical ills. Somehow, imperceptibly, subtly, she leads you to a higher mental and moral plane by an all pervading sweetness and cheerfulness that leave you admiring, emulous, and "charmed."

How can we acquire this cheerfulness? Mrs. Edmund Goss, the wife of the English poet and critic, gives a recipe for this: To two parts of unselfishness add as much fresh air as can easily be obtained. Stir in two hours of beauty sleep (i. e., sleep obtained before 12 o'clock at night), a silver tongue, from the tip of which all malice has been removed, and an eye that looks out on the brighter side of life. Into this mixture throw a pinch of humor and a sprinkle of the essence of romance. And there you are.

Even though not quite complete, this is not a bad recipe, is it?—Selected.

Cataract in the Head is due to impure blood and cannot be cured with local applications. Hood's Sarsaparilla has cured hundreds of cases of cataract because it purifies the blood and in this way removes the cause of the disease. It also builds up the system and prevents attacks of pneumonia, diphtheria and typhoid fever.

Hood's Pills become the favorite cathartic with everyone who tries them.

The more grateful we are, the more God will give us to be grateful for.

An Old Nurse for Children. Mrs. Widdow's Sarsaparilla is for children because it is so mild and so effective. It soothes the child, softens the gums, cures all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle.

To be able to say that God is, is to be able to say that he is everything.

I HAVE handled the Bible which is sold in connection with the ADVOCATE, and it is a marvel of beauty and utility for the amount. All who have the books are greatly pleased with them. Some have books no better for which they have just paid from \$4 to \$5. The Word of God and the Church paper are indeed "Methodist armor."

C. S. FIELD, Vernon, Texas, Sept. 26, 1895.

A VALUABLE GIFT.

For the next 30 days, to every purchaser of a bottle of Dr. W. J. Thummond's Blood Syrup or Catarrh Cure, we will give free a book worth \$3.75. This book is a household necessity; it treats all diseases of both man and beast and contains over 100 valuable prescriptions. Call on your druggists or write THUMMOND CHEMICAL CO., Dallas, Texas.

A TRAVELING MAN, after commending very highly other features of Hotel Palmo, Waco, Texas, adds: "The dining-room service (the most important part) is most excellent, and I most heartily recommend Hotel Palmo to all who want a pleasant place to stop while in Waco."

Farmer Shaw, Dallas, can sell you as good a Berkshire Pig as can be found anywhere. Write him for particulars.

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and days of the week, listing various events and dates.

ANNUAL CONFERENCES.

West Texas { San Antonio, Nov. 20
German Mission { Houston, Nov. 28
Texas { Brenham, Dec. 4
East Texas { Texarkana, Dec. 18

Church Notices.

NORTH TEXAS.

Paris District—First Round.
Roxton, at Roxton, Nov. 29
Roxton, at Roxton, Dec. 1
Roxton, at Roxton, Dec. 1

NEW MEXICO.

El Paso District—First Round.
Eddy, N. M., Nov. 21
Pecos, Texas, Nov. 21

DAVIS DISTRICT—FIRST ROUND.

Floyd Street, Nov. 21
Oak Lawn, Nov. 21
Oak Cliff, Nov. 21

TERRELL DISTRICT—FIRST ROUND.

Chisholm, at Chisholm, 1st Sun in Dec
Weekend, at Rock, 1st Sun in Dec
Forsyth, at Forsyth, 1st Sun in Dec

ROVIE DISTRICT—FIRST ROUND.

Archer City, at Archer City, Nov. 23
Holtville, at Holtville, Nov. 23
Iowa Park and Beaver, at I. P., Nov. 30

GREENVILLE DISTRICT—FIRST ROUND.

McKinney, at McKinney, 1st Sab in Nov
Farmersville, at Farmersville, 1st Sab in Dec
Belle, at Belle, 1st Sab in Dec

NORTHWEST TEXAS.

Gatesville District—First Round.
Gatesville, at Gatesville, Dec. 1
Gatesville, at Gatesville, Dec. 1

EAST TEXAS.

San Augustine District—Fourth Round.
Altova, at New Hope, Nov. 29
Hinder, at Mt. Enterprise, Nov. 29

Pittsburg District—Fourth Round.
Atlanta, at Atlanta, 1st Sab in Nov
Leesburg, at Leesburg, 1st Sab in Nov

Marshall District—Fourth Round.
Arlington, at Belvidere, Nov. 21
Centerville, at Hartway, Nov. 21

Beaumont District—Fourth Round.
Liberty, at Liberty, Nov. 21
Beaumont, at Beaumont, Dec. 8

Tyler District—Fourth Round.
Lindale, at Lindale, Nov. 21
Grand Saline, at Grand Saline, Nov. 21

Calvert District—Fourth Round.
Fairfield, at Fairfield, Nov. 21
Bremont and Reagan, at Bremont, Nov. 21

Houston District—Fourth Round.
Alvin, at Alvin, Nov. 21
Clyde, at Clyde, Nov. 21

Austin District—Fourth Round.
Wesmar, at Wesmar, Nov. 21
Laird, at Laird, Nov. 21

Brenham District—Fourth Round.
Lexington, at Lexington, Nov. 21
Caldwell, at Caldwell, Nov. 21

El Paso District—First Round.
Eddy, N. M., Nov. 21
Pecos, Texas, Nov. 21

DAVIS DISTRICT—FIRST ROUND.
Floyd Street, Nov. 21
Oak Lawn, Nov. 21

TERRELL DISTRICT—FIRST ROUND.
Chisholm, at Chisholm, 1st Sun in Dec
Weekend, at Rock, 1st Sun in Dec

ROVIE DISTRICT—FIRST ROUND.
Archer City, at Archer City, Nov. 23
Holtville, at Holtville, Nov. 23

GREENVILLE DISTRICT—FIRST ROUND.
McKinney, at McKinney, 1st Sab in Nov
Farmersville, at Farmersville, 1st Sab in Dec

NORTHWEST TEXAS.
Gatesville District—First Round.
Gatesville, at Gatesville, Dec. 1

EAST TEXAS.
San Augustine District—Fourth Round.
Altova, at New Hope, Nov. 29

DONT GET LEFT THE KATY FLYER A NEW FAST TRAIN VIA MKT

FIRST CLASS SERVICE TO ST. LOUIS AND CHICAGO WITHOUT CHANGE. TRAINS LEAVE DALLAS. Ticket Office, Dallas, corner Main and Lamar Streets.

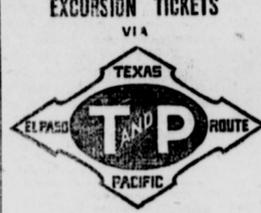


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What is Thought of IT!

WHILE every Machine sold by the ADVOCATE is under full guarantee, a word from those who have used the Machine will be of interest to those who contemplate buying.

TESTIMONIAL. GATEVILLE, TEX., Feb. 2, 1895. The Favorite Sewing Machine bought of you last fall is first class in every respect. I have used several machines and think the Favorite one of the best ever used. Respectfully, Mrs. W. A. SOKLEY.

TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

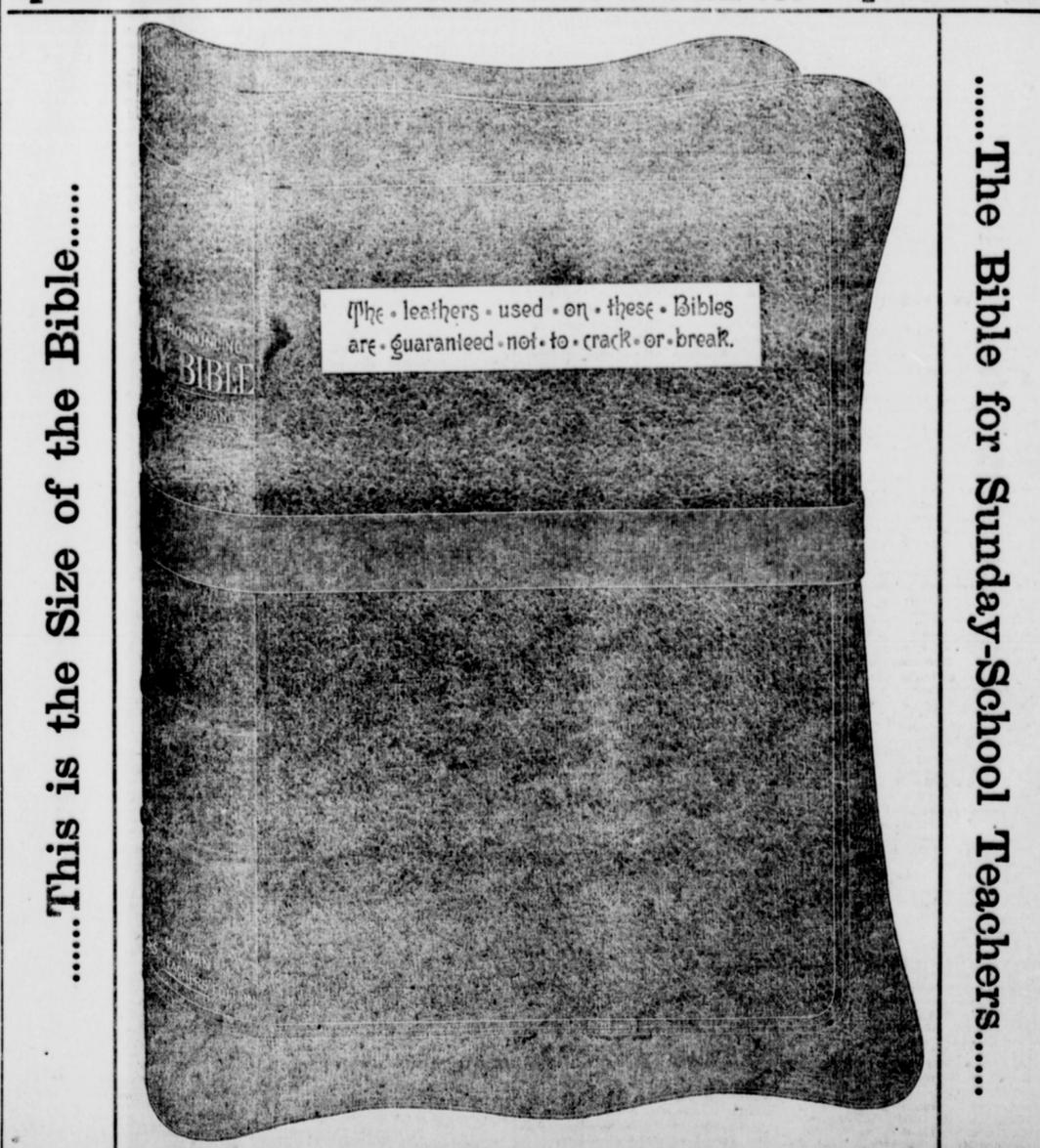
THE FAVORITE SEWING MACHINE.

DEAR SIR—I received your Favorite Sewing Machine the first of February and found it all right. My wife and daughters have tried it and are highly pleased with it. They say it is just as good as a \$50 Singer and an agent left at my house some time back. It is very neat, noiseless and runs light and has given no trouble as yet. They are highly pleased with it and claim it a first-class Machine in every respect, and would advise all in need of sewing machines to take one, for we have found nothing wrong with this yet. Yours respectfully, T. W. FULLER.

P. S.—If any person doubts this, just tell him to write me at Enless, Texas, and I will tell him the same as I tell you. Respectfully, T. W. FULLER, Enless, Tarrant County, Texas.

The M. K. & P. is now running through Waco, Vandalia, Littlefield, Sherman, Fort Worth, to St. Louis and Chicago on the KATY FLYER leaving Dallas at 7:25 a. m., daily and making two round-trip runs to St. Louis and 31 hours to Chicago—the fastest time and the best service.

\$4.00 The Texas Christian Advocate One Year and THIS BIBLE for \$4.00



Address all orders to... L. BLAYLOCK, Dallas, Texas.

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.....The Bible for Sunday-School Teachers.....

AN EXTRAORDINARY AFFAIR IN FORT WORTH.

A Man Who Had been a Confirmed Cripple and Unable to Take a Step Without a Crutch and Cane for Four Years, Created Excitement Yesterday by Laying Down His Cane and Crutch and Walking—This Was the Result of Treatment by Veno's Medicines—He Was So Overjoyed that He Went Before C. M. Templeton and Swore to the Facts Printed Below.

Another Proof of the Remarkable and Extraordinary Healing Power of Veno's Curative Syrup and Veno's Electric Fluid, the Two Most Phenomenal Medicines in Existence. No Matter What People Say of How They Argue, Veno's Medicines Will Cure You Just the Same—The Veno Drug Company is Legally Chartered, and Will Return the Money if They Fail.

Fort Worth, Oct. 20, 1895.

The following is Mr. Chandler's affidavit: State of Texas, County of Tarrant, I, the undersigned, being before me, a Notary Public in and for said State and County aforesaid, Mr. Levi Chandler, known to me to be the person whose name is subscribed to the foregoing, and who according to law deposes and swears as follows: In the month of August, 1891, I was afflicted with rheumatism and have been a constant sufferer ever since and for the past four years have been unable to walk a step without a crutch and cane. Have devoted my whole time and money and got to the point of being blind. He examined me and sold me his medicines. I took his medicine, but thinking that he would cure my rheumatism, I have only been using his medicine for a few days, and now I can walk without a crutch or cane. I am thankful for the great good I have received, as I am a cripple and unable to take a step without a crutch and cane. I have received, as I am a cripple and unable to take a step without a crutch and cane. I have received, as I am a cripple and unable to take a step without a crutch and cane.

Notary Public, Tarrant County, Texas. My commission expires the 21st day of September, 1896. VENO'S CURATIVE SYRUP. Not only cures rheumatism, neuralgia, sciatica, lumbago, etc., but also cures all other rheumatic affections. It is a powerful blood purifier, and when used with VENO'S ELECTRIC FLUID will cure the worst and most desperate cases of rheumatism, neuralgia, sciatica, lumbago, etc., and all other rheumatic affections. They are sold at 25 cents each. For sale by all druggists. Send for Veno's Curative Syrup and Veno's Electric Fluid for free, or write to the Veno Drug Co., Pittsburg, Pa.

OBITUARIES.

Continued from seventh page. sas to Texas in 1891, where she fell asleep in Christ, at Pecos Gap, Texas, near her home, November 7, 1895. Sister McMillan was a sweet-spirited, Christian woman. The writer of this sketch used to visit her home in his boyhood days. She had a kind word for all. She did all she could to make everybody pleasant and happy. To know her was to love her. She was a good wife, and a precious, sweet mother. She was a constant sufferer for four years, but she did not murmur nor complain. She said she did not dread to die. Her only regret was leaving her husband and children. Her life on earth is spent, her labors ended. We see her here no more, but she has gone to reap her reward in heaven. She leaves a husband and seven children. God bless them. Children, live as did your mother, and meet her in heaven. G. E. FISHER, L. P.

FRANCES.—Mrs. Mollie Francis, daughter of W. C. and Annie Francis, was born in Collin County, Texas, February 3, 1875; professed religion, Hood's Chapel, Hunt County, Texas, August, 1895, and joined the M. E. Church, South. In 1888 she moved with her parents to Northwest Collin, near Celina, and joined the Church by letter at Wesley Chapel, January, 1889, and was an acceptable member of the same until her death. Everything was done for her in her last illness that could be done, but God thought best to take her, and on Sunday morning, September 15, 1895, she closed her eyes calmly on this world to open them again in the paradise of God. When she realized that she must die she called the family and in loving words bade each one a last farewell, and admonished them to meet her in heaven. Just before she died she raised her hands and clasped them together three times and each time repeated, "Glory." While the family are at most heart-broken, they sorrow not as those who have no hope, for they know where to find her. To the brothers and sisters who are not religions, I would say, strive to keep the promises made to your dying saints to meet her in heaven. Dear parents, it is heard to give up your darling child, but remember it is only for a little while. You have two precious children in heaven now, and if you will hold out faithful it will not be long until you will meet them again, no longer broken-hearted, but with an immortal life. Her cousin, HATTIE WILLIAMS.

BEAL.—Mrs. Annie Beal (nee Martin) fell asleep in Jesus, October 21, 1895, near Roschard, Falls County, Texas. She was born near Reagan, February 5, 1805; professed religion at Shady Grove Camp-ground and united with the M. E. Church, South, 1879; married John Dick Chad July 11, 1882. She leaves a sweet little girl fifteen months old and a devoted husband, father, sister and brother to mourn their loss. All are members of the M. E. Church, South. Five years ago Sister Beal's mother died, and from that time her growth in grace has been clear and steadfast; and while she shed the tears of sympathy with the bereaved family, we look beyond this vale of tears to the haven of rest from sorrow and suffering where sickness and death will not intrude themselves upon our happy homes. May we meet in that and sing the song of redemption unto Him that loved us and washed us from our sins in his own blood (Rev. 1:5). GEO. H. PHAIR.

KNOWLES.—On Wednesday, November 13, 1895, Sister Molly Knowles gently "fell asleep." Her suffering had been long, and at times very great, but her constant expression was, "It's all right." She rejoiced in her affliction and never ceased to witness for her Savior. A few days before her end the writer visited her and, at her request, conducted the last worship of a public nature she ever enjoyed, and as we talked of Paul's beautiful words in II Tim. 4:7, 8, she thanked God she could say for herself she was ready. I had been her pastor for the past two years. During that time she has been afflicted, scarcely ever coming to Church; but her life has been one saved song of submission and trust. Just before she died her husband asked her if she was ready. With heaven's own light beaming from her fading eyes she said: "Why, of course!" We buried her body to day, November 14, but her sweet spirit rejoices in heaven. To the husband, sons and brothers we would say, all's well. May we meet in heaven. J. B. TURRENTINE.

TALIAFERRO.—Floyd Taliaferro, son of Charles A. and Annie B. Taliaferro, was born in Brownsville, Tenn., October 14, 1881, and died in Texarkana, Ark., November 5, 1895. Little Floyd possessed rare traits of mind and character. His manliness, intelligence and general uprightness were beyond his years, and he impressed all who knew him as being a boy of great promise. The bereaved parents and devoted grandmother fully realize their great loss. Truly have they passed through deep waters—deeper than any can know save those who have had like experiences. But how their Heavenly Father has helped them! How his blessed Word has lighted up the dark way and enabled them to see his kind providence and loving care sheltering them. He lent them dear little Floyd for a few years, and his beautiful life has not been in vain. Like a lovely flower, he beautified and made glad his home here, and the fragrance of his pure, sweet life lingers round it still. His influence, though his was the life of a child, will ever be an inspiration to a higher and better life; his habit of prayer, from which he never swerved, will never let them forget; his hands, so often and so cheerfully about their necks, will ever be beckoning them to that happy home where he is gone. God bless these bereaved ones whose affliction falls so heavy in an almost new home, away from relatives and life-long friends. May the comfort and sympathy of new friends form ties which will grow and strengthen to bless them in all future. J. W. JOHNSON.

There are more people who can forget themselves than govern themselves.—Ruskin. It gives us pleasure to call our readers' attention to an article that has sold most, namely, Brown's Bronchial Troches. For more than a hundred years a sterling character, honesty of purpose and wise designs have characterized the house manufacturing this excellent and popular article. The same determination to do everything well has marked for fifty years the manufacture and sale of these famous troches. Every speaker who reads their immense value, and all are ready to tell of their worth for colds and sore throats. But public speakers and singers are not their only users. The benefit from the use of Brown's Bronchial Troches. The general public are not slow to show appreciation of a good thing. The immense sale of these troches proves the truth of this statement. We can confidently recommend them to our readers, thus bringing the example of millions and regular purchasers who are the true value for afflictions of the throat.

When men are growing in grace they will be found trying to be gracious. Mr. J. M. Booth, of Bonham, Texas, purchased one of the Pronouncing Bibles with the understanding that if it failed to give satisfaction the money would be refunded. Read what he says: I. Blaylock, Publisher: DEAR SIR—My copy of the Pronouncing Bible came duly to hand. I am greatly pleased with it; like it better than any eight-dollar Oxford Bible which I have previously purchased. The Advocate and Bible at \$4 is the best bargain I know of. J. M. BOOTH, Supr. Sunday school M. E. Church, South, Bonham, Texas, Sept. 27, 1895. If you want a first-class Jersey Cow, write Farmer Shaw, Dallas, Texas, stating full particulars. He will send you a long list of pedigrees to select from. To begin the day in communion with God, is to get a good start.

DR. PRICE'S CREAM BAKING POWDER. Awarded Highest Honors—World's Fairs. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

It is Known By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit. The thousands of people whom it has raised from disease and despair to happiness and health, are the strongest and best advertisements Hood's Sarsaparilla has. No other preparation in existence has such a record of wonderful cures. This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world. Now if you need a good medicine, why not try that which has done others so much good. Remember

Hood's Sarsaparilla Is the Only True Blood Purifier Prominently in the public eye. \$1; six for \$5. Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c. TEXAS ADVOCATE. \$2 PER YEAR.

DON'T TRY TO QUIT. And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco. THE ROSE TOBACCO CURE removes the nicotine from the system and at the same time soothes up the nerves as to prevent any shock or collapse. This is science at work. THE CURE IS PLEASANT, HARMLESS AND ABSOLUTE. We guarantee a cure. Price, \$1.00 per Box. Write for Circulars, or order of ROSE DRUG CO., 2105 and 2107 Third Ave., Birmingham, Ala.

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