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EDITORIAL.

THE CHRISTMAS SEASON.

The months have gone rapidly by and we are again facing the festivities of another Christmas season. As we grow older how swiftly the year passes! To childhood the months drag, and Christmas is a long time coming; but to those who are on the shady side of life it seems but yesterday that this eventful period was upon us. To spend the holidays profitably is an end to be desired by all. A little reflection just here is not, therefore, out of place.

Christ came into the world to redeem humanity. To accomplish this it was necessary for him to be born of a woman and clothe himself in human flesh. So we first behold him as a babe in Bethlehem. This is significant. Since his birth childhood has been invested with an ever-increasing interest. Christmas, then, ought to be largely given over to the happiness of children. This is right and proper. All the year through they have been studying, for the most part, the life of Christ in the Sunday-school. They have heard of his advent, of his boyhood, of his life work, of his death, and of his resurrection. Now the time that celebrates his birth has again arrived, and the children are entitled to a big share of the joys brought into this world by the coming of the Savior. Give them a royal good time, and teach them that our religion is not one of gloom, but of gladness. Make their hearts bright and their lives radiant with the happy thought and good cheer of the Master's presence. Later on life will have for them care and burden enough. So give them, as far as possible, freedom from experiences of this kind, and make the coming of Christmas the most delightful anticipation of the whole year. It does not matter if times are hard and you are pushed to make both ends meet, do not allow these grave matters to prevent you from giving to the little ones some sort of a joyous time. It will relieve you to see them happy once more, and the children will carry all through their future lives the thrilling recollections of this delightful season.

But the life of womanhood and manhood is also entitled to some consideration upon these recurring occasions. The happiness of Christmas ought to be general in the domestic circle. It is a good time for the husband to remember in some little special way the wife who has made the home bright during the year, and for the wife to throw a ray of sunshine into the heart of her husband who has carried some heavy burdens as the dreary months have gone by. Such little tender tokens make the cares of life hang lightly upon the hearts of both and help to bring them even into still greater oneness as age creeps over them. There is nothing that brings a larger return to the home experience than some delicate touch of kindness on Christmas morning. To neglect it is a loss for which there is no adequate compensation.

But if we limit our thoughtful remembrance to our own homes we are in danger of drifting into an unconscious selfishness that will rob us of a larger joy to which these occasions entitle us. Our highest happiness has its basis in making some one else happy. This opens up an extensive field of usefulness. The needy poor are Christ's wards. He has left them to the care of his people. To help some one of these is to practice an unselfish Christianity—to follow the Master's example. Look around you during the Christmas season and find some one of these in need and give him a helping hand. You will not only bless him, but you will bless yourself also. Look up some dark home where a poor woman with two or three children is struggling to keep the wolf from the door, and throw a little light into her chamber and Christ will smile upon you. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

In the many acts of this sort which we can perform with but little inconvenience or expense to ourselves we can make this Christmas occasion one of "peace on earth and good will to men." As a result, the spirit of our benevolence will be enlarged and our sympathy with humanity will be deepened and broadened. And, best of all, our personal kinship with Christ will be made more intimate and tender and our interest in the fatherhood of God will be quickened an hundred-fold. Happy Christmas this if we will incline our hearts to these things.

OUR VISIT TO THE CONFERENCES.

For the first time in our experience we had the pleasure of visiting all of the five Annual Conferences in Texas. We went in our capacity as editor of the Texas Christian Advocate to meet the brethren and represent the interests of the organ of these conferences. We had never even seen the majority of the members of these influential organizations and we had a special opportunity to study the brethren and their methods of work, etc. As a result, we here record some of our observations:

1. We found them everywhere to be true, noble, big-hearted Methodist preachers and laymen. Their fellowship was a marked feature of their gatherings. They looked at times, in their glee and good cheer, like boys at Christmas seasons. Burdens were thrown aside, troubles were forgotten, and happy reunions and hand-shakings were the order of the hour. It was refreshing to witness their joyous greetings and to enter into the spirit of their cheerful humor. We are more convinced than ever that Methodist preachers in conference assembled are the happiest and most exuberant set of men upon the face of the earth. It is good to mingle with them.

2. Our preachers throughout Texas are among the most loyal men to the doctrines and usages of our Methodism to be found anywhere within the bounds of the entire connection. We heard not one word of criticism of the authorities of the Church, nor one

utterance of sympathy with that spirit of agrarianism which finds expression in some other quarters of our Zion. On the contrary, we found the most enthusiastic devotion to our ecclesiastical system in its entirety; and this devotion was not a blind devotion, but it was born of intelligence and a thorough apprehension of what we teach and practice.

3. Among the memberships of these conferences we found independence of thought and freedom of speech on all questions which came up for consideration. They had minds of their own touching those matters and they were ever ready to give a reason for the hope that was within them. We saw nothing of captiousness, but a straightforward and manly way of thinking and speaking for themselves. No man or set of men in any conference did the thinking and talking for the others. In voting each man came as nearly expressing his own will upon all important matters as any deliberative body of men whose proceedings we have ever witnessed.

4. These conferences average up well in point of intelligence and mental training. A great many of the men are college-bred and stand high in the field of education and refined culture. Those who are not college men in their training are nevertheless well educated in all things pertaining to the duties and responsibilities of the itinerant ministry. They understand the Bible; they have grasped the cardinal doctrines of our religion; they have read good books; they have studied men; and they know how to think and preach and pray. While many of these old veterans have never been to college, they have helped to make our colleges, and all over this broad empire of Texas they have done a work for Methodism which speaks volumes in testimony of their rare gifts, attainments and efficiency. So that all in all these Texas preachers will rank with the foremost class of preachers throughout the Church in point of ability and strength of character. They are well informed men.

5. Above all, these conferences are composed of genuinely religious men. They have a deep and a full experience in divine things. In their love-feasts we heard them tell of their acquaintance with God, their communion with the Holy Ghost, and their companionship with Jesus Christ; and under the inspiring words from the various pulpits we heard their approving and emphatic response. Yes, and we heard many of them give vent to expressions of praise to the great King.

6. We looked with keen interest into the faces of these seven hundred trained itinerants as they listened with bated breath to the reading of their appointment, and we here say that no army of warriors even went forth to battle under the orders of a commander with greater zest and with more buoyant hopes than did these men to the fields of labor unto which they were appointed. Many of them went to places of hardship and self-denial, and in more than one instance did we see the mist come into the eyes of poor fellows assigned to hard and difficult

posts, but like brave men they turned their faces, without a murmur, toward their appointed fields of service. Today they are in the villages, the towns and the cities of this State, and some of them are moving over the prairies, threading the forests and even following up the trail of the most distant pioneer in their herculean efforts to give the blessed gospel to all classes of the people. The history of no Church can furnish such devotion and loyalty to its system of doctrines and polity as our beloved Methodism. And these Texas preachers are an illustration of this truth in our history. The story of some of them would read like romance.

7. In the memberships of these conferences we met some of the finest laymen whose acquaintance it has ever been our privilege to form. Among them were merchants, business men, workingmen, lawyers, jurists, doctors and statesmen—all of them busy men, but such was their interest in the weal of the Church that they took the time to be present and bear their part of conference responsibility. In committee work and upon the floor they took a prominent part in the proceedings of the sessions.

8. But apart from our official visits to these conferences, we wish to say, in conclusion, that the personal reception given to us by the brethren was a joy inexpressible. Everywhere we were accorded a welcome and made to feel at home. In fact, we often found ourselves voting on different measures before the conferences. We have added hundreds of brethren to our list of friends, and when the time shall come to meet them again, we shall esteem it a high privilege.

BISHOP CHARLES B. GALLOWAY.

Bishop Galloway is a very remarkable man from whatever point you view him. In the chair, presiding over a conference, he is self-possessed, expeditious, dignified, painstaking and uniformly courteous. He talks but little, listens intently to the speeches of others, gives ample time for free discussion and keeps the business of the session well in hand until every item is thoroughly disposed of. He is never in undue haste, but when the hour of adjournment has arrived, you look back and realize that steady progress has been made. He is eminently a man of affairs, and his knowledge of parliamentary law is well-nigh perfect. He is quick to see every point involved in the question under consideration and he acts with promptness and dispatch. So far as one can see, he is absolutely without partiality. He is just as deferential to one as he is to another, and he respects with great care the rights and privileges of all concerned. In the pulpit he is par excellence, judging from the wonderful effect of his sermons upon his auditors. He is not profoundly analytical in his methods; neither is he metaphysical in his subject matter, but he gets a firm, broad grasp of truth, and in his delivery of it his whole soul burns and glows with an earnestness that sweeps everything before him. He is an orator of the rarest gifts. With a splendid physique, a

well-formed head, a face of variable expression, movements as graceful as measurement and a voice of wonderful volume, sweetness of tone and clearness of articulation, he is a master of assemblies. Some passages in his sermons are as beautiful as prose poems. And underneath and running through all of his oratory and splendid diction there is a wealth of practical thought very instructive and inspiring. His eloquence is unstudied and perfectly natural. To listen to him is a transporting experience and an epoch in the life-time of an audience.

But to see him at his best is to be associated with him in the family-circle, when the burdens of life are thrown aside and his spirit is free from all responsibility and care. Under such circumstances he is as simple as a child and as gentle as a cultured woman. You absolutely forget the official position and the extraordinary greatness of the man, in the warmth of the friend and the tenderness of the brother. The children love him and the whole family feel the touch of a kindred spirit. In his personal association in the home-life there is not one particle of restraint; on the contrary, his very presence imparts an easy grace to the circle which gives to all a freedom delightful to experience. He is never dull or uninteresting, and the pleasure of his society is enhanced by the continuance of his visit. He is a man of the happiest disposition, and occasionally his nature bubbles over with harmless wit and innocent humor. No one enjoys a hearty laugh more than he; and once in awhile he is actually inimitable in telling an anecdote. In matters of this sort he is high-toned and chaste; and when he gives way to this proclivity, there is a twinkle in his eye, a glow on his face and a charm in his voice and manner more easily seen and enjoyed by the listener than can be described. It is a positive recreation and an uplift to be in his company around the fireside. His presence is a benediction to the home that entertains him.

But whether in the chair presiding over the conference, or in the pulpit sending forth bugle-blasts to vast audiences, or in the home-circle imparting good cheer and fellowship to the family, he is devoutly religious and his whole life is fragrant with the spirit of the Master. He is, therefore, a very kind-hearted and sympathetic man. We have seen him under almost all circumstances at these five conferences, with brethren appealing to him in the heat of debate, tugging at him in private interviews and even breaking in upon him at meal-time and during important cabinet sessions, but we never saw him even once show the least impatience or treat any brother with the slightest discourtesy. He is a splendid Bishop and a model Christian gentleman; hence his presiding over these conferences gave eminent satisfaction and his preaching won all hearts. Whenever his Episcopal brethren see fit to again assign Bishop Galloway to Texas, he will have the right of way to all there is in the Methodism of the Lone Star State. We will be glad when he comes and sorry when he leaves.

Communicated.

MORAL PHILOSOPHY.

I heard a lecture recently on the subject of history, in which the speaker laid down this postulate, that history made language and geography, and as proof that statement to be true, he took for an example the Island of Pesto Rico, which has lately fallen into our possession, and explained that it was only a question of time when the native language there would be changed from Spanish to English as the result of this war, as our courts and the schools would be established where the English language would be spoken and taught, and showed furthermore that the geography and language of our own country was the result of war or history therefore is importance as a study. After hearing this lecture, and having passed the romantic and sentimental period of life and reached that point where I can study cause and effect and reason from effect back to cause, I said, if all this is the effect of history, what is its cause? And I found upon examination that it lay imbedded in moral philosophy. Then I make this statement, that moral philosophy makes history. To prove this, I will refer to the late war between Spain and Cuba. What was the cause that led to the result? No one can say it was a superior force or greater number, for Spain had these. No, sir; the cause lay in the fact that Spain stood on the wrong side of a great moral question, against humanity and justice.

Take the Revolutionary War. What caused the final result, which ended in the defeat of England? No one could say that it was a superior force or greater number, for it was just the reverse. The cause lay in the fact that England stood on the wrong side of a great moral question—on the side of oppression and injustice. As with nations, just so with individuals. I believe this to be the key that will unlock every blessing of God and admit the light that will dispel every doubt and fear that may come to us in this life, that is, to plant ourselves on the right side of every moral question, regardless of pecuniary advantage, regardless of reputation or public sentiment, yes, regardless of life itself. That man will stand. He will stand against the evil day. He will stand against the side of the Devil. He will stand through it eternally.

The cause lies in moral philosophy. The cause of moral philosophy lies in God, the moral governor. He will stand, because God has pledged it, he has given heaven and earth as security that this word shall not pass. There is no reasonable man that does not know that drunkenness or the use of intoxicating liquors, except strictly as a medicine, is morally wrong, and yet some well-meaning men stand against prohibition. The controversy is not about the thing itself, but about the mode or manner of accomplishing it. The fact is, that all the controversy on the subject of baptism has been about the mode or manner, and not the thing itself. All the controversy about the Holy Spirit has been about the mode, and not the thing itself. All the controversy about sanctification has been about the mode, and not the thing itself. Brethren, are not all these controversies merely the wiles of the Devil?

Webster says the word "wile" means to deceive by stratagem. And does this not apply to all such controversies? But how can I stand against these stratagems and not be deceived? I answer by having a firm, abiding faith in God, and this is the only way; without any moral equivocation or mental reservation of mind in me, not to quibble in the least iota, for my financial interest, to public sentiment, for my reputation, or even for life itself.

But I am weak. Listen to God: The battle is not to the strong. But I am weak; listen: The race is not to the swift. It is not by power nor by might, but by my Spirit, saith the Lord of hosts. But some say that prohibition is summary law, therefore opposed to liberty; but listen to God: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." Here the result: "The Lord's right hand shall be turned unto thee, and shame shall be on thy glory or character." In this text God passes by the effect and strikes at the cause. He works over the fruit as it lies on the ground spoiling, souring, rotting, and lays the ax at the root of the tree and sends it to every moral man: With your axe cut it down. "Every evil tree which bringeth not forth good fruit shall be hewn down and cast into the

fire." God in his great mercy passes by the poor drunkard as he lies helpless in the gutter spoiling, souring, rotting for hell, and with a drawn sword He strikes at the cause—the saloon man and the voter—who are equally guilty of this Satanic traffic, and sooner or later you must fall, and great will be your fall; but how can I keep from being deceived? I have given you the key; unlock and walk into the secrets of God's chamber by repentance towards God for your past conduct and faith in Christ, and a pledge of your future conduct, and with an eternal principle to stand on the right side of every moral question. "You will hear a word behind thee saying this is the way, walk ye in it." You will then have the abiding presence of the Holy Spirit to guide you into all truth, to comfort you in all trouble, to uphold you with the right-hand of His righteousness, to inform you of the subtle devices of the Devil, to impart to you His own divine nature and to strengthen you by might in the inner man. Having done all you can stand, you will stand. You can never fall. The saloon must go. It is inevitable. It is on the wrong side of a great moral question. C. W. PERKINS. Laveria, Texas.

A FIELD FOR BIBLE WORK.

New York, Dec. 12, 1898.—The American Bible Society has received a special report from the Rev. John R. Hykes, whom it directed in September last to proceed from Shanghai, China, to Manila and investigate concerning the Philippine Islands as a field for Bible work. He reports concerning the islands, the people, the views of Admiral Dewey and American officers, and his observations are very interesting and timely. Some extracts are given below:

Before the war there were 60,000 Spanish officials, friars and soldiers in the Islands. The Chinese population is 85,000, besides over 200,000 Chinese Mestizos, or half-breeds. Most of the Chinese immigrants come from the city of Amoy, in the Fukkien province; a very small proportion, only about 5 per cent, coming from Canton. There are scarcely any Chinese women in the islands. In 1886, out of a population of 57,000 Chinese, only 191 were women. The Chinese men, almost without exception, marry Philippine women; a fact which accounts for the large number of Chinese half-breeds. In Manila they form about one-sixth of the population. As a class, they are more cunning and treacherous than the pure natives. The Spanish half-breeds and creoles form a distinct class, as well as an influential one. Formerly the Spanish government encouraged marriages between Spaniards and native women, and such alliances are still quite common. The Spanish Mestizos, like all Eurasians, are more shrewd and intellectual than the pure Asiatic, but they are more suspicious, vacillating, and seem to have inherited the worst traits of both races. Among the native population the Tagals are the principal tribe in Luzon, and the Visayas of the southern islands.

In the mountains of nearly every one of the inhabited islands, native races are to be met with, which are supposed to be the aboriginal inhabitants. They have not been subdued by the Spanish conquerors of the islands, and even in Luzon there are some of these tribes which have never so much as heard of the Spaniards. The Negrites are to be found in most of the islands. They are a very low type, both intellectually and physically, and will probably disappear before the advance of civilization. The Igorrotes are the chief mountain tribe in Luzon. They are perhaps the tribe best of the aboriginal races. They are very tenacious of their beliefs, and after repeated efforts, the Spaniards abandoned the idea of subduing them as an impossibility. There are a number of Igorrote Chinese, who are supposed to be the descendants of Chinese soldiers abandoned by their chief, the renowned corsair, Li Ma Hong, in his unsuccessful attempt to effect the conquest of the Philippines in 1571. These soldiers fled to the hills on the departure of their chief, and their intermarriage with the Igorrote women has produced this peculiar race, still distinguishable by their oblique eyes and Chinese features. There are no less than thirty different languages officially recognized. There are four or five of these spoken in Luzon. The Tagalo, the principal dialect spoken in Luzon, is used by one and a half millions; the Visaya by over 2,000,000. Spanish is the language of Manila and of the principal ports of the islands.

Not more than one-third of the arable land in the valleys of Luzon has been brought under cultivation. The mountains are rich in the most valuable timber to be found anywhere in

the world. While some of the valleys have been denuded of the forests, Spanish official obstruction has effectually spared the valuable trees in the interior. It is not a bad thing that it required about two years' effort and a large fee in order to get a license to fell a single tree, and a heavy duty before it could be exported.

The climate is a continual summer, and it is not unhealthful for Europeans. The cold or dry season is from November to February, inclusive; the hot season from March to June, and the wet season from July to October. Or, as an old resident said: "We have four months of rain, four months of dry and four months of anything." The average temperature for the year is about 81 degrees Fahrenheit. The most common diseases among Europeans are malarial fever, diarrhoea and dysentery.

I talked with men of all classes, some of whom have been resident in the Philippines for more than twenty-five years, and I feel safe in saying that sacerdotal despotism and official rapacity are alone responsible for the present rebellion. Not only has the venality of administration been notorious, but the oppression, the cruelty, the injustice of many of the Spanish officials have called to high heaven for vengeance. Men, from the Governor-General down, sought government positions in the Philippines in order to make their fortunes, and it was a common saying that a Governor who could not in three years retire with a competency was a fool. Every man had his price, and it was almost impossible to get goods through the customs without bribing the officers. A business man in Manila imported some cotton goods. He declared them correctly at the customs, but could not get them passed. After nearly two months of vexatious delays a customs officer said to him, "How would you like to pay \$200 or \$400 to get your goods through?" This was about as much profit as he expected to make on the entire consignment. He said, "I will not give you a cent." The next day he received a notice from the customs that his goods had been examined and found to be silk, and he was fined \$5000. He had his appeal, of course, but he would have to bribe some one in order to get it presented to the higher authorities, and then there was no hope of his ever getting back a cent. A merchant told me that he had some goods stolen out of the custom house (a not infrequent occurrence), and after exhausting every effort locally to obtain redress he sent his claim to the foreign office in London. They sent it to the Spanish government through the British Minister at Madrid, and finally, five years after the goods had been stolen, he received press copies of instructions from the Spanish government to the Manila customs to pay He received their decision, which was as follows: "The government ordered A and B to pay conjointly. A is dead and cannot pay, therefore B is not responsible."

Just before the war the steamer Esmeralda took among other cargo to Manila 2000 bags of American flour. The customs officers said that thirty bags had a different mark on them from the others, and a fine of \$2000 was imposed upon the ship. The "fine" would have gone into the pockets of the officials.

The native had to pay tax on everything, the paper on which he wrote a letter, the buffalo that plowed the fields, his chickens, and even upon the eggs they laid. The Governors monopolized the trade of their districts. They fixed their own purchasing price, and sold, of course, at current market rates. No conscience was shown by any officer in his rigorous exactions from the natives.

The expenses of legal proceedings were so enormous that many a wealthy man was ruined by a single case of litigation.

Three times in the history of Manila have the Chinese been massacred. At one time more than 20,000 were barbarously murdered. The slaughter only ceased when there were no more victims to be found. Many of the Chinese have become nominally Christians in order to escape persecution.

In the present rebellion more than 10,000 men, women and children were massacred by the Spaniards. If the history of Spanish rule in the Philippines were fully known, it would be found that atrocities have been committed in these islands quite equal to those in Cuba, which so horrified the people of the United States.

Men and women were arrested merely on a suspicion expressed by a single individual, thrown into prison without even the formality of a hearing, and allowed to remain there for years without a trial. There was no such thing as trial by jury, no writ of ha-

beas corpus, no right of appeal. When the United States troops took Manila there were 2000 prisoners in the jails. Many of these were political prisoners, confined on a mere suspicion. An investigation was instituted, and the result was that 1100 (21 of whom were women) were released. Some of them had been more than ten years in prison without even a formal commitment. One of the women was enclente when she was arrested. A child was born in the prison, which was ten years old when she was released, and it had never seen beyond the four walls of the cell. Another woman went into the jail with a little boy of four years, and when she came out he was a young man of 17.

If the people of the United States could see what I saw and hear what I heard while I was in Luzon, they would not for a moment entertain the thought of giving back one foot of the territory to Spain. We have, in the providence of God, assumed a responsibility in regard to the Philippines which we cannot shirk. Under Spanish rule the parish priests were the virtual rulers of the provinces, and by working upon the superstitious fears of the natives they often effected a submission to the Spanish crown which the secular authorities could not secure by a display of force. The clerical and secular rivalries form one of the disgraceful pages in the history of the islands. The friars often usurped civil authority and openly defied the civil Governors.

The burial fees demanded by the priests during an epidemic of smallpox were something enormous. As many were unable to pay, the dead were lying in the churches and in private houses in such numbers as to become a serious menace to the public health. The thing was so scandalous that the Governor-General interferred and issued orders for all the corpses to be buried at once. The priests disregarded it and telegraphed to the government at Madrid, who reversed the order.

I heard such a revolting story about the Paco cemetery (Paco is a suburb of Manila) that I decided to visit the place and ascertain the facts for myself. In the centre of a plot of ground containing about two acres, is a mortuary chapel. Around this in concentric circles, and with a space of about 20 feet between, are three or four walls. These walls are from five to seven feet wide, about ten feet high and contain three tiers of vaults, one above the other, and of sufficient size to admit a coffin. The Philippine in charge told me that there are 125 vaults for adults and 501 for children. The fees are collected five-yearly in advance, and are \$3 for an adult and \$16 for a child. I said to the attendant: "Suppose that at the end of any period of five years the friends of the deceased are unable to pay, what do you do?" "We remove the coffin, take out the remains and throw them on the bone-pile." "Will you show me the bone-pile?" "Certainly." He conducted me to the rear of the cemetery, up a flight of stone steps to the top of the wall. The receptacle for the bones was a space between two parallel walls, about thirty feet long, by four wide, by eight deep and it was nearly full. Near by were two metallic coffins, which had evidently just been opened, and on top of the bone-pile were two complete skeletons. A dog was munching the bones. You can imagine how such a system would work with an ignorant, superstitious people like the natives. All of the vaults except three were occupied. The fees amount to more than \$50,000 every five years. The fees of a Church near to the hotel at which I was stopping amounted to \$100,000 per annum.

It is not surprising that the great religious corporations are enormously wealthy, and that they have a power consonant with that wealth. I was shocked at the stories I was told by men whose word I could not doubt of the flagrant immorality of the Spanish friars. The men who gave me these statements said they were prepared to give names, dates and places.

I am sure that the Roman Catholics of the United States would be as much shocked as anybody at the immorality of these friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States to-day, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people, and to adequately realize their spiritual needs. They have had more than three centuries of Catholic Christianity; commodious churches are to be found all over the islands, and they are well attended, but practically nothing has been done to educate and enlighten them. The Spanish government passed a law that the Spanish language should be taught in all the parochial schools, but the order

was disregarded because the priests preferred to keep the people in ignorance. It is astonishing that a lower standard of morals does not exist among the people when we consider the character of their spiritual teachers. It is generally conceded that the Filipino priests are vastly more moral than the Spanish friars, and it is perhaps this fact and their inherent superstitions that has prevented the people from abandoning all religion. With the native religion is a mere form and not a spiritual life. The symbols of the faith and the observance of religious rites are about all he knows of religion. The friars have long been losing their hold upon the people. They cannot much longer be held in mental and spiritual thralldom.

Being furnished with letters of introduction from our excellent Consul-General at Shanghai, the Hon. John Goodnow, I called upon the most prominent of our officials in Manila, and was gratified to find that their attitude was most friendly to all forms of missionary work.

Gen. Otis, the military and civil Governor, said there can be no doubt of the great need of our work. The Spanish priests are thoroughly hated by the Filipinos, and their hold upon the people is gone.

He would welcome the American Bible Society, and any other missionary organization, and he would have much pleasure in giving us any help in his power. He thought that our work would probably be discouraging at the start, but there could be no difference of opinion as to this being the Church's greatest opportunity in the Philippines.

Admiral Dewey received me most cordially, and spoke very freely and enthusiastically about opening mission work. He said he was anxious for the Churches and the Bible Society to come in and begin work at once. We could not come too soon.

DOTS FROM LIFE OF DR. CLARKE.

Is there any true greatness but that of the soul, and has the soul any true nobility unless it is begotten from above, and has the spirit and love of Christ to actuate it? Surely none. There are three dispensations—Patriarchal, Mosaic and Gospel. God, like his instrument—nature—delights in progression. Were God to bestow his blessings before the want of them were truly felt, men could not be properly grateful for the receptions of blessings, the value of which they had not known by previously feeling the want of them. God gives his blessings that they may be duly esteemed, and he himself becomes the sole object of our dependence; and this end he secures by a gradual communication of his bounties as they are felt to be necessary. To give them all at once would defeat his own intention and leave us unconscious of our dependence on and debt to his grace. He therefore brings forward his various dispensations of mercy and love as he sees men prepared to receive and value them; and as the receipt of the grace of one dispensation makes way for another, and the soul is thereby rendered capable of more extended views and communications, so the divine being causes every succeeding dispensation to exceed that which preceded it. On this ground we find a climax of dispensation, and in each a progressive, graduated scale of light, life, power and holiness. Thus God deals with the universe, and thus he deals with every individual. Every communication from God is a kind of seed which, if properly cultivated, brings forth much fruit. "Light is sown for the righteous and gladness for the upright in heart."

Conscience is defined by some: "That judgment which the rational soul possesses on her own actions, and is a faculty of the soul itself, and consequently natural to it." Others say: "It is a ray of the divine light." Milton calls it "God's umpire." Dr. Young seems to call it a "God in man." To me it appears to be no other than a faculty of the mind, capable of receiving light and information from the Spirit of God, and is the same to the soul in spiritual matters as the eye is to the body in the things which concern vision. The eye is not light in itself, nor is it capable of discerning any object save by the instrumentality of natural or artificial light. But it has organs properly adapted to the reception of the rays of light and the various images of the objects which they exhibit. When these are present to an eye, the structure of which is perfect, then there is discernment or perception of those objects which are within the sphere of vision. But when the light is absent, there is no perception of the figure, dimension, situation or color of any object, however entire or perfect the optic nerves may be. In the same manner, com-

paring spiritual things with natural, the Spirit of God enlightens that eye of the soul which we call conscience; it penetrates it with its effulgence, and, speaking as human language will permit on the subject, it has organs properly adapted for the reception of the Spirit's emanations, which, when received into the conscience, exhibit a real view of the situation, state, etc., of the soul as it stands in reference to God and eternity. Thus the scriptures say: "The Spirit itself bears witness with our spirits." That is, it shines into the conscience and reflects through the soul a conviction, proportioned to the degree of light communicated, of condemnation, pardon, or acquaintance, according to the end of its coming. Conscience is sometimes said to be good, bad, tender, seared, etc. A good conscience is that to which the Spirit of God has brought intelligence of the pardon of all the sins of the soul, and its reconciliation to God through the blood of the covenant; and this good conscience retained implies God's continued approbation of such a person's conduct. A bad conscience is that which records a charge of guilt brought against the soul by the Holy Spirit on account of the transgression of God's holy law—the light of that spirit showing the soul the nature of sin and its own guilty conduct. A tender conscience is that which is fully irradiated by the light of the Holy Spirit, which enables the soul to view the good as good, the evil as evil, in every important respect; and, consequently, leads it to abominate the latter and cleave to the former; and it at any time it act in the smallest measure opposite to those views, it is severe in self-reprehension and bitter in regrets. A darkened, seared or hardened conscience is that which has none of this divine light—the soul having by repeated transgressions so grieved the spirit of God that it has withdrawn its light, in consequence of which the man feels no remorse, but goes on in repeated acts of transgression, unaffected either by threatenings or promises, and careless about the destruction which awaits it. This is what the Scripture means by the conscience being seared as with a hot iron—i. e., by repeated transgressions and resisting of the Holy Ghost. The word itself is compounded of "con," together or with, and "seio," I know—because it knows or combines with, by or together with the spirit of God. All men have what is commonly called conscience, and conscience plainly supposes the influence of the divine Spirit in it, convincing of sin, righteousness and judgment. The spirit of God is given to enlighten, convince, strengthen and bring men back to God and fit them for glory by purifying their hearts. Therefore, all men may be saved who attend to and coincide with the convictions and light communicated, for the God of the Christian does not give men his Spirit to enlighten—that is, merely to leave them without excuse—but that it may direct, strengthen and lead them to himself, that they may be finally saved. This Spirit comes from the grace of God; besides, it is such a grace as can not be merited; for, as it is God's Spirit, it is of infinite value; yet it is given; that, then, which is not merited and yet is given, must be of grace, not condemning or ineffectual grace, for no such principle comes from or resides in the Godhead. It appears that all men are partakers of the grace of God—for all acknowledge that conscience is common to all. The grace was given by Jesus Christ, not that the world might be thereby condemned, but that it might be saved. Nevertheless, multitudes who are partakers of this heavenly gift sin against it, lose it and perish everlastingly—not through any defect in the gift, but through the abuse of it. God wills all men to be saved; for he dispenses the true light to every man that comes into the world.

God will not force the human will; he can not because it is will, and consequently free. Freedom is essential to its existence. All force God will resist and overthrow that opposes the salvation of the soul; but the volitions of the soul he will not—can not—force, for this would imply the destruction of what he himself wills should exist, and should exist in this mode, because the mode here is essential to the existence.

SAM'L B. SAWYERS.
Florence, Texas.

MIND HOW YOU BLOW.

It has long been in my mind to write on this original and very important theme; original, for I have never seen a line written upon it; important, for it effects very seriously the efficiency of the ministry, and the pleasure with which congregations wait upon the Word of Life. This was painfully apparent during the session of our late conference at Brownwood. Just as our incomparable Bishop

would make a capital point, or cap a climax with one of those inimitable facial expressions, a dozen or more thoughtless brethren would blow their noses, hawk and spit, or indulge in those outrageous regurgitations which utterly preclude the possibility of hearing anything more until these nasal and laryngeal powers would come to rest.

Now, I insist that this is an outrage on our boasted civilization. It is an offense upon common decency and decorum; a violation of the "rights of man," which ought to be "punished by the judges." And this, too, for the want of a little thought, for any one may easily clear his throat or nasal ducts without making a noise like a dinner horn, or arousing the recollections of ipicac and warm water.

The various disturbances peculiar to our rural congregations could be corrected with a little heroic effort; as, for instance, one of our old superannuated preachers had been annoyed during the morning service by a lot of thoughtless boys running in and out while he was preaching. He requested everybody to come back to Church at night, promising to show them "Rag-Tag and Bobtail," for they will all be on hand. The people came, and before the preacher had got well under way along, lank, goshing of a fellow stalked out of the house. "There goes Rag," said the preacher, and proceeded with his discourse. Presently, another specimen equally hopeful and pretty ambled down the aisle. "There goes Tag; how do you like his looks? Bobtail will go next," said the laconic divine, but Bobtail failed to put himself on exhibition that time. All sensible people know that when a gentleman or lady leaves Church during service there are good reasons for it, and no harm is done; but there is no reason, justification or excuse for the abominable habits I have alluded to above, of which so many of our otherwise sensible preachers are guilty. They are habits, and nothing else, which may easily be corrected. The truth is, there was a great deal of courage and a "whole lot" of common sense in the statement of the old physician that "Bad colds is a disease of filth." As a rule, this is true. If people will be careful not to sleep too warm and will take a thorough sponge bath in cold water as soon as they arise and make a fire, if it is winter, they will never have a cold; or if they have contracted the habit of taking cold, it will correct the habit. I know this by experience. But cold, or no cold, dear brethren, I beseech you don't make a noise in church with your nose, throat, or mouth, to the great scandal of public worship and injury of the service.

OBSERVER.

THREE CONFERENCES.

Yes, it was my privilege to visit three conferences this fall:

1. The Mexican Border at San Antonio: Bishop Duncan presided. My home was with Bro. J. A. Smith, a superannuate of the East Texas Conference. It was a very pleasant, happy home to me, and I became very much attached to him and his kind and lovely family. Bishop Duncan was in fine health and spirits, and did his part of the work well. This conference was once a part of the West Texas Conference. The older brethren who knew me long ago appeared very glad to see me. I was glad to see them. This is a good conference and looked carefully after the work of the Savior. The conference honored me with an introduction to the body. The Lord be with them.

2. My own dear West Texas at Seguin. My home was with Bro. Kredell, of the M. E. Church. Here I also fell in love with him and his family, and felt like I had the best home in Seguin. Our own Bishop Galloway called to order at the appointed time, and invited Bishop Duncan (who was present) to open the conference. He did so, and gave us a good, religious talk. Our beloved Bishop Galloway showed himself every inch a man. Having been absent two years, I was so glad to see my brethren again. If their kind words and deeds are any proof, they were glad to see me. Bro. Fisher was elected Secretary, and he makes an excellent one. He selected an able body of helpers. I never attended a more pleasant session of conference anywhere. It did good, Seguin entertained it well, and we parted feeling, by the grace of God, that if we do not meet at San Marcos next fall, we will meet later on at the New Jerusalem.

3. The last was the Northwest Texas Conference, which met at Brownwood, where I live. Bishop Galloway was on hand in fine trim and ready for all the work and responsibility demanded at his hand. He magnifies his office. Bro. John M. Barcus was re-elected Secretary. Like our Fisher, he makes

a capital Secretary. The brethren have very little correcting to do on his minutes. Brownwood did well in the entertainment, and the brethren went away pleased. I am a stranger in this conference, and had no invitation to be introduced. Bros. S. C. Littlepage and H. A. Bourland are old friends of mine from Missouri. They both dined with me. I enjoyed their company very much. Also Bros. J. B. Elder and W. E. Towson came and broke bread with me. This was a good session of this great conference. It represents a membership of over sixty-six thousand.

R. M. LEATON.

Brownwood, Texas.

LETTER TO PASTOR.

Rev. Hezekiah Faithful:

In greeting you as our new-old pastor, permit us to express the hope that God will this year grant unto you an harvest of many souls for the Master's vineyard—souls washed in the blood of the Lamb, regenerated, born unto a spiritual life, sanctified and consecrated to a life of service.

Patterning after the example of our Lord, may the sick and distressed feel the gentle touch of your hand, the sweet ministrations of your counsel and of God's Holy Word at your hands. May the babes receive milk and the weak and struggling help, the able and growing strong meats, the erring be warmed, the unruly be admonished gently at first, but made to feel the hand of authority, if need be, until each individual entrusted to your care shall pass under your personal attention and you be enabled to show yourself a workman approved of the Lord. The individual life is the hope of the Church, and when she leaves that she lets down the gap for worldliness and sin to come in. If mind, heart and hands are kept full of the thought, love and work of God, there is no room for evil.

May the Church under your ministrations become a living epistle of a living gospel, read by all through her works of love for each other and humanity.

May her members rise to the appreciation of that grand truth that we serve God most in serving humanity.

May her members get acquainted with each other, visit the sick, cheer the downcast and in love inquire of the spiritual state one of another. Indeed, may they become helpers one of another, and then enter the doors of opportunity everywhere open all around them until their pastor shall have no need to call their attention to those sublime words of our Lord to Peter, "What God hath cleansed that call not thou common or unclean." Let us not become an isolated ring, but a sink which, while binding us together, surrounding, nourishing and protecting our weak, is attached at either end to the great chain of Methodist Christianity from which helping hands are extended to a dying world. As for myself, I take pleasure in saying I am in your hands to do your bidding or co-operate with you to the extent of my opportunity and ability, and I shall be glad if I may be able to make opportunities if thereby I may glorify God by serving men.

Fraternally yours, H.

GOOD THINGS ABOUT THE TEXAS CHRISTIAN ADVOCATE.

We have been taking the Advocate for a number of years, and don't know how we could well do without it. It helps us with our Sunday-school lesson, gives us an idea of what the ministers of our Church and the different societies in the good Lord's work are doing all over the grand old State of Texas. We can but feel proud of Methodism and the good it is accomplishing. The accounts of the conferences that have been held are deeply interesting to the true Methodist who could not attend. The issue of November 3 no doubt brought pleasant memories to many, while beholding the familiar faces of pastors of years gone by. I really enjoyed it. The second was that of Bro. T. S. Garrett, who labored for the Savior on the Lockhart Circuit (now station) during the years of 1882 and 1883. That was then our home, and we knew and loved him for his godly preaching and example. Comparatively young, yet deeply consecrated to his sacred calling. In 1882 the death angel visited our home and bore from earth to heaven the only little girl of our family, and Bro. Garrett was the one who performed the last sad rites, and the consoling words he spoke, as we turned with broken hearts to leave the little newly-made grave, are as fresh to-day as they were the day he spoke them. "Sister M., you are now the mother of an angel." How consoling now, but then grief only portrayed the dark side to the sad picture. The face of Bro. Joyce, too, made us



Comparing the sizes of toilet soaps with Ivory Soap, the Ivory Soap should cost four times as much as the toilet soaps. It is exactly the reverse, and when you buy Ivory Soap you pay about one-fourth as much for it.

The best people use Ivory Soap for their toilet and bath; because of its purity, the effect upon the skin is beneficial.

A WORD OF WARNING—There are many white soaps, each represented to be "just as good as the Ivory"; they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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think of the times when he baptized our three eldest, among them the little girl above mentioned. May the earnest prayers that he breathed for them as he administered the sacred rites be realized, and may his declining days be blessed for the good work he has done for God's holy cause. There were many more that we had known as pastors, and we eagerly searched for that of Bro. R. M. Leaton who married us, but after thinking, we remembered that his health at that time forbade him being in the itinerant service. God bless all these dear heroes of the cross. Some have gone to their reward; some are still battling against sin.

The proposed addition to the Orphanage, and the many good things said in behalf of it, is enough to gladden the hearts and stimulate every Methodist, and especially mothers, to work for it. Indeed, I think we all should feel ourselves agents for this worthy institution. It is a blessed reality to know that were our own little ones bereft of father, mother and home, they would be sheltered and cared for within the portals of the Orphanage. Too much praise cannot be given Bro. Abe Mulkey for the great interest he manifests in the welfare of these little ones.

The editorials of the Advocate are just as good as they can be, and when carefully read the reader's first impulse is to take an inventory of his or her own spiritual worth. So while furnishing good news and a long list each week of our departed friends and Church members, the paper is also preaching in many homes, both to the Christian and unconverted. May the good work it is doing be as successful in the future as it has been in the past.

MRS. G. W. MONKHOUSE.

POLYTECHNIC COLLEGE.

Our second term opened December 7th. A sufficient number of new students have already entered to swell our number to three hundred, and many more have given notice that they would be in immediately after the holidays. This is by far the most satisfactory school year so far that we have ever had. Our student body is larger, riper and more easily controlled than any heretofore. Professors and other instructors all seem deeply interested, and are doing splendid work. How greatly we need enlarged room and better equipment only those on the ground really know. Our faith is in God. We believe he will in due time give, not only to us, but to all our schools in Texas, the facilities we so much need, and will likewise solve our other problems. Till then we will labor and wait.

The Christmas holidays are on us. We are trying very hard to prevent the demoralization that nearly always comes to all schools by virtue of a long holiday, and students straggling

in for a week or ten days after school has resumed. Among other things the following circular letter has been sent to all our patrons whose sons or daughters will go home for the holidays:

To the Parents and Patrons of the Polytechnic College:

Dear Friends—It is the desire of the faculty of this college to do our students all the good we possibly can. We feel that we owe this much to the students themselves, and to their parents. For this reason we give a very short holiday at Christmas. This year we will close school for Christmas Thursday, December 22, at 4:30 p. m. We will open again Wednesday morning, December 28th. It is of very great importance that every student be in place at chapel service Wednesday morning. We will not excuse students for holiday absence after 8:30 Wednesday morning, December 28th. To have students hanging back and dropping in for a week after school has resumed, is a great damage to them and to the school, and we cannot consent to it. Parents who value the efforts of the faculty will co-operate with us, and have their sons or daughters here by Tuesday night.

W. F. LLOYD.

By Order of the Faculty.

Beginning about the middle of January, after the new students are regularly at work, we will have a series of lectures on the Evidences of Christianity, by Rev. H. A. Bourland, D. D. We anticipate a treat in these lectures. Fuller notice will be given later. In the meantime I wish here and now to extend an invitation to the preachers generally, and the young preachers in particular, to hear these lectures. They will cover a field of thought in which every young preacher should be well informed.

W. F. LLOYD.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love enables all.
The world may sound no trumpets,
ring no bells;
The Book of Life the shining record tells.
Thy love shall chant its own beauties
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—Elizabeth Barrett Browning.

SECULAR NEWS

President McKinley was given a great reception at Macon, Ga. The speech made a few days before at the Atlanta Peace Jubilee had already prepared the right of way for his "march through Georgia." So at Macon the demonstration was simply immense. One old, scarred ex-Confederate veteran pinned a Confederate veteran's badge upon the lapel of the President's coat. He remarked that he did not know that it would be proper for him to wear it, but he kept it on during his stay in Macon. No one up North but a carping and foolish critic will take exception to this, and down South it will be accepted as a fact that the late war between the States is but a harmless memory.

Col. W. J. Bryan, the nominee of the Democratic party at the last Presidential election, has tendered his resignation as Colonel of one of the Nebraska regiments of volunteers, and the resignation has been accepted by the War Department. Col. Bryan did not see much of army life on account of the short duration of the war between this Government and Spain, and now that the war is over he does not deem his service in that capacity of any further use to his country. He is now a private citizen and he will doubtless re-enter political life.

General Fitzhugh Lee, of the United States Army, has been appointed Governor of the province of Havana, and he and his staff are now in that city and making arrangements to take charge of his new position. Gen. Lee's presence has provoked numerous demonstrations of approval. All through the city the ladies waved United States flags and in other ways showed that his presence was received with pleasure. Gen. Lee stated that he proposed to treat Cubans, Spaniards and all other nationalities with equal justice. This announcement has produced a great reaction among Spanish residents favorable to Gen. Lee. The honor thus bestowed upon the South's favorite son by the President of the United States is a worthy tribute to a great and noble spirit. He is the man for the hour.

Gen. Calixto Garcia, the Cuban patriot and warrior, died early last week in Washington City. He had come to this country to arrange for an interview with the President with reference to the adjustment of matters in Cuba, but he was taken ill and expired as above indicated. He was the most important native figure in Cuban affairs and his death is universally regretted, not only throughout Cuba, but also in this country. He was looked upon by those in authority as the best informed man and the wisest counselor upon the island. The sorrow caused by his death is widespread and genuine.

The Peace Commissioners at Paris have about concluded the details of their work, and the Spanish authorities have conceded all that was demanded by the United States Government. On the 19th of December the treaty was signed and we will be in actual possession of the territory acquired by the victories of the war as soon as the treaty is ratified by Congress.

President McKinley made a visit last week to Atlanta, Ga., to take a part in the great Peace Jubilee which occurred with much ceremony in that city. Great honor was shown the President by all classes of people, and by invitation he addressed the joint houses of the Georgia Legislature. His speech made a profound impression, not only upon the great gathering there assembled, but upon the people throughout the South, for it was transmitted by wire to the press of the country. "Of all the conciliatory speeches which have

been made since Grant said, 'Let there be peace,' nothing has more deeply stirred a Southern audience than the simple words of President McKinley on this occasion," says the Associated dispatch.

The United States Senate and House are now in session and hard at work. They have before them some delicate responsibilities. Our recently acquired possessions will have to be provided for in the way of government. All of the questions involved in this weighty matter will come before Congress for settlement. Also the bill for the construction of the Nicaragua canal is up for discussion, and there is a diversity of views among the members concerning it.

A riot occurred in Havana the 12th of this month between the Cubans and the Spanish in which considerable trouble was developed. That in connection with the death of Gen. Garcia is strong evidence that our government will have to take hold of matters over there with a strong hand. This will necessitate the presence of a large body of troops in Havana. But no one doubts the ability of Gen. Lee to cope successfully with the issue in bringing order out of the present unsettled condition of affairs.

Captain-General Blanco, recent Spanish Governor of Cuba, has arrived at Madrid. Quite a crowd was present to receive him, but he tried to avoid all publicity. He declined to discuss Cuban affairs and seemed greatly affected as he met old friends.

The recent decision of United States Judge McCormick, of this city, in the injunction suit brought by the different railroads of the State against the rulings of the State Railroad Commission, in which the work of the commission since 1894 is practically knocked out, has produced a widespread sensation throughout the State. Unless the United States Supreme Court reverses this decision, the commission is about paralyzed in its work. In the meantime the roads are restoring former rates, and they again have things their own way.

Rev. Lyman Abbott, D.D., the successor of Henry Ward Beecher in Plymouth Church, New York, and the editor of the Outlook, has tendered his resignation as pastor of that Church on account of the increasing duties on his position as editor of the Outlook. Mr. Abbott has done that which was thought at Beecher's death to be impossible—that was to maintain the popular hold of the Plymouth pulpit upon the public favor. He has only been a close second to Beecher in his pulpit deliverances, and he has commanded a wide hearing as a preacher and a scholar.

Mr. Bailey, the Democratic leader in Congress, has raised the question of Gen. Joseph Wheeler's eligibility to legally occupy a seat in Congress while holding his present position in the army. Colson, of Kentucky, and Campbell, of Illinois, are also officers in the army. The object of Mr. Bailey's war on Gen. Wheeler has not yet become apparent. Wheeler is at this time a popular hero, and if Mr. Bailey makes any headway in trying to oust him, he will have much public favor to overcome.

The Nicaragua canal bill is now very largely occupying the attention of the United States Senate. Senator Morgan thinks the bill will pass.

The election to the next House of Congress of Brigham H. Roberts, of Utah, has created no small amount of discussion in the newspapers. He admits having more than one wife, notwithstanding the fact that his State is supposed to have abolished polygamy. Mr. Roberts claims that his numerous

wives antedate the Constitution adopted by the State before it was admitted into the Union. Among the members of Congress there is a diversity of views as to the seating of Mr. Roberts.

An insane man, on last Friday night, while passing the residence of the British embassy in Washington City, amused himself several minutes by throwing stones at the building. It was occupied at the time by Sir Julian Pauncefort, the English Prime Minister, and his daughter, and the latter was slightly injured by a blow on the foot from a brickbat. Many valuable windows, in handsome design, were destroyed. The poor fellow was taken in hand by the police and was properly dealt with.

A curious case of slavery was brought to the attention of the public in New Orleans last week, when Capt. Nevaro, of a Portuguese ship, came into port with a ten-year-old Hottentot girl on board, whom he had purchased in South Africa and intended to take home as a present to his wife. The authorities were notified and action was taken toward the liberation of the child.

Ex-Senator Calvin S. Brice, long a Democratic Senator from Ohio, died December 16 in the City of New York. For quite a time he was Chairman of the Democratic National Committee and a prominent figure in National elections.

Rev. William Gill, pastor of the Protestant Episcopal Church at Brownsville, Texas, in a fit of insanity, left his home early last week, and at this writing has not been found, though diligent search has been made for him. It is feared that he wandered into the river and was drowned.

It is given out at Austin that the Governor-elect, Major Sayers, will appoint Rev. R. K. Smoot and Maj. H. E. Shelly on the Board of Pardons. Dr. Smoot is pastor of the First Presbyterian Church in Austin and Major Shelly is now the Superintendent of the State Confederate Home. Col. R. Y. King, it is said, will succeed Major Shelly in the latter position.

The commissioners appointed by the Harris County Court to condemn and estimate the value of the San Jacinto battlefield lands have finished their work and recommend the purchase of the grounds at \$20 per acre. If the defendants take no appeal from the report, the matter will soon be settled and this famous spot will pass into the hands of the State as a public park.

The Salvation Army of Dallas is raising funds with which to furnish supper and lodging to the unfortunate for a quarter. This is meeting with much favor, and during the cold winter an arrangement of this character will prove a blessing to men and boys about the city with limited means.

Major Irvine G. Randle, of this city, was shot and killed near the corner of Main and Akard Streets last Monday night by Hiram P. Erwin, of Forney. Six years ago the 26th of this month, Major Randle shot Ed Randall to death near this same locality. He was tried and sentenced to twenty-one years in the penitentiary, but appealed the case and the verdict was reversed. He then secured a change of venue to Kaufman County and was cleared. Now he sleeps in a bloody grave at the hands of a fellow man. The cause of the tragedy, at this writing, is not known. The slayer is in jail.

Dr. R. H. Jones, who murdered Capt. W. G. Veal in this city October, 1892, after repeated trials and reversals, has again been convicted and this time

given a sentence of two years in the State penitentiary. Immediately after the sentence was pronounced his attorneys appealed the case, but now they announce the withdrawal of the appeal, and Dr. Jones will serve out his brief term in the State prison.

On Monday night of this week a terrible fire destroyed \$1,000,000 worth of property at Terre Haute, Indiana. A number of people were badly injured by falling walls and by being burned. Hundreds of others narrowly escaped death during the ravages of the flames.

As announced some time since, the I. and G. N. Railway inaugurated on December 3 a new fast train between Laredo and St. Louis, the "Mexico and St. Louis Limited," consisting of new equipment throughout, handsome wide vestibuled day coaches and sleepers elegantly appointed and of the most modern pattern, embodying the drawing-room and buffet features, and providing all conveniences and luxuries which the traveler could desire. Many columns were written in the large dailies of the various cities through which this train passes in its journey across the State from the Rio Grande to the Red River, and much praise has been bestowed upon it, which is well merited, as the road deserves much credit for its efforts to serve the traveling public.

Galloway College at Searcy, Ark., was completely destroyed by fire a few weeks ago. Fortunately the property was very well insured.

Nearly the whole of the business part of Lufkin, Ga., was destroyed by fire last Sunday night.

J. E. Collins, a farmer living near Garrison, was shot by an unknown party while at supper one night last week.

The people at Corsicana continue to discover oil. New wells are being opened up almost weekly. Waco has also found oil in a number of localities.

Livestock has suffered severely from the cold snap throughout the grazing sections of the State.

The annual financial report of Comptroller Finley shows a revenue balance on August 31, 1898, \$680,988.

MAINE MEMORIAL.

I received a communication to-day from some committee in New York, I believe, wanting me to have a Maine Memorial Sunday and talk about our heroes and take up a collection to build a monument. In the first place I don't want to secularize my Sunday. Patriotism is a good thing, but religion is better on the Sabbath. This kind of doings doubtless will suit Tom Dixon, Bob Ingersoll and the Sabbath-breaking Democratic party in New York city. In the next place I don't go much on tombstones, graveyard bouquets or talkets and monuments of marble. There is a whole lot of costly humbug in all this stuff. The idea of turning our money and affections into cold marble and colder carved phrases to ornament some street or park in New York in honor of the heroes of the Spanish war! Now if you want to get up a monument right, such as would make the spirits of the dead soldiers glad and the bodies of the live ones gladder, raise a better system of service for our sick soldiers and a more humane care for them before they need the hospital. The idea of piling a whole lot of money in marble anywhere for the dead soldier's sake, while his live comrades in camp and field need a better quality of food and care! I don't know who is the inspirator or instigator of the thing. I see several high sounding names attached. Whether they put them there or just allowed some one else to do it, I don't know. Sometimes I have known the dead as an excuse for some folks to build a monument to their own honor. In the next place the heroes of that wholesale horrible Maine murder and every sailor and soldier that fell pierced by the fire of the foe or killed by the fare of his friend has erected a memorial for himself in liberating those islands of the sea from the fists of tyranny, beside which myriads of marble monuments all like pyramids would be but little pigmies. Let's leave the dead

heroes alone, sleeping so softly in their graves of glory and turn our attention to fully freeing these century fettered slaves, festering from the sores of superstition that have been laid at our doors. NATH THOMPSON.

PARADISE.

BY REV. C. L. SPENCER.

Home is the place which comprehends The whole of life, its aims and ends, And is my earthly paradise. A sweet retreat with love replete, Where burdened hearts and weary feet When coming homeward from the street Find peaceful rest in paradise. A sweet retreat where true hearts meet, And in responsive cadence beat— My wife, my home my paradise.

There cares which vex the heart to-day Can not intrude, but flee away From my enraptured paradise. For love, as sovereign, there doth reign, Repeating o'er and o'er again The burden of my heart's refrain. The names of those I so much prize, Whose sweet communion doth impart New life and courage to my heart— My wife, my home, my paradise.

When freezing north winds fiercely blow And falls the rain, the sleet, the snow, Home radiates the darkest skies. And when stern duty calls me far, Home is my brilliant beacon star, Still gleaming through the gates ajar Of my far distant paradise. Where prattling voices still I hear, And, sighing, shed affliction's tear, For wife, for home, for paradise.

And though fair hands the harp attune, My heart with fond ones will commune In my far distant paradise. And though rich flowers, with beauty rare Shed fragrance on a foreign air, And skies are bright and maidens fair, My heart still sighs for paradise. The dearest spot to me on earth, My richest treasure, my own hearth— My wife, my home, my paradise.

Peace, like a river, there doth flow, And hearts with love and kindness glow, The light, the life of paradise. The place of rest when toil is o'er, To feast on love's delicious store, Where fond ones meet me at the door, And welcome me to paradise. Where heaven and earth do coalesce— Which other words can not express Than wife, and home, and paradise.

Friends may be false, the world unkind, Yet hearts 'round my own entwine, Which more than my own life I prize, Whose love flows like a purling rill, And pulses to each other thrill, And my sweet home with rapture fill, And make of it a paradise. And should misfortune haunt the door, They only consecrate the more— My wife, my home, my paradise.

There every spot is hallowed ground, Where symphonies of home resound Like distant chimes of paradise. Which, in my bosom, rise and swell Like some enraptured holy spell, And every object seems to tell Some tale of bliss in paradise. As memory recalls to view Each sacred scene my pleasures knew— My wife, my home, my paradise.

In childhood's home, now distant far, Love, ever life's bright morning star, First rose upon my infant skies; And father, mother, sister, brother, Love bound so sweetly to each other, And my dear, noble loving mother, Oft sung to sleep my weary eyes, With melodies known to no other Than to my noble, loving mother— Sung nowhere but in paradise.

The angels may have melodies More sweet to them; but if they please, May keep and sing them in the skies; For they can never thrill my heart Nor to my soul such bliss impart, Though sung by their seraphic art, As mother's songs in paradise, Which held my senses in control, While flowing from my mother's soul, In my dear childhood's paradise.

When cares the heart to ashes burn, And weary feet no more return, From off the street to paradise, Then may those on the golden street, Long gone before me, haste to greet, And welcome home my weary feet To the celestial paradise, Where, laying down the weight they bore, Shall there be weary nevermore In the celestial paradise.

About Catarrh.

It is caused by a cold or succession of colds, combined with impure blood. Its symptoms are pain in the head, discharge from the nose, ringing noises in the ears. It is cured by Hood's Sarsaparilla which purifies and enriches the blood, soothes and rebuilds the tissues and relieves all the disagreeable sensations.

HOOD'S PILLS cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

The true joy of Christmas is found when we bring ourselves as a gift to the manger-born King.

NORTH TEXAS CONFERENCE.

MONTAGUE.

Atticus Webb, Dec. 16: No preacher could receive a warmer welcome than we received here. Cheering words on every hand, open hearts and open homes, and the first night after our arrival, though the snow was deep and weather cold, a crowd filled our sitting room, bringing many good things to eat. They called it a "beating," not "pounding." This cheered our hearts.

FATE AND CHISHOLM.

D. F. Fuller: We are in our new home at Fate. Though saddened at leaving dear friends at Garland, we have been gladdened by unbroken kindness of the people of Fate. They moved us over without money and price, and last night surprised the manse and captured us all. We have had but one such pounding in several years. God bless the kind donors.

ROSTON CIRCUIT.

C. W. Glanville, Dec. 17: We arrived just in time to escape the storm without, but found one within—one of kindness and love. Sister Dills, with some other of the good women, came with manifold good things as soon as she knew of our presence. We are hopeful for the future and pray that we may have a good year and that many may be brought to Christ this year.

NEVADA.

G. F. Boyd, Dec. 13: Another victory for prohibition. This is the oldest prohibition precinct in Texas—about twenty-three years old. The sentiment has grown with each election, and the one Saturday was the largest that has ever been polled. Two of the voting places, through a misunderstanding, did not vote. We are in our new charge. The ladies had a nice dinner for us when we reached the parsonage. We are expecting a great year spiritually. As we are less than "100 miles from Dallas" we are anxious to have the new editor to preach for us the first opportunity that he has.

ROSALIE.

W. H. Brown, Dec. 12: We left Greenville on Tuesday and got to Petty that afternoon. We started for Rosalie Wednesday at noon; got here Thursday night. We found Bro. Coppedge ready to move; so he left us Saturday. We have had our parsonage newly covered and one room papered and will paper another at once. We have been pounded in the regular style, and good things are coming daily to the parsonage. We have corn in the crib—nearly enough to last us a whole year already. Everything the people can do is being done to make us feel at home among them. We have spent two Sundays on the work, and the outlook is flattering. We are hoping and praying for a great time and hundreds of conversions. God bless all the brethren in their new fields of labor.

CUMBY.

E. L. Ball, Dec. 12: When Bishop Galloway read me out for Cumby Circuit I was satisfied. When I met Sister White, one of my parishioners before leaving Greenville, and she invited me and my family to dine with her the next Saturday, I was pleased, and on our arrival, and getting a view of this nice town, beautiful country and good people, I was better pleased. Though the parsonage was not well furnished nor supplied when we arrived, that is now at least partially done, and we are still better pleased. On last Wednesday night, our prayer-meeting night,

quite a large crowd met at the church and proceeded to the parsonage and gave us a generous pounding, which not only helped to supply the larder, but it meant "welcome, and we pledge you our sympathy and support." All this cheered our hearts, and we were still more highly pleased with our people and work. Cumby is a half station, and we have already preached to this congregation two Sundays, morning and night. Both days were very disagreeable and cold, but we were greeted by fairly good congregations of nice, intelligent and devout people. This also pleases us more and more. We hope these first services were not in vain. Though the ground was covered with snow, yet four couples drove eight or ten miles through the cold yesterday and came to the parsonage on that special and important matter—matrimony. Only one couple got married. We all had a jolly time, and they all went on their way rejoicing. So far all is well. We pray God's blessing upon these good people, both old and young, that we may all live to his glory and praise.

TRENTON AND MARVIN CHARGE.

Zoro B. Pirtle: We arrived at Trenton, our new work, December 7, on the eve of which the people, irrespective of denomination, proceeded to pound us in complete order. Blessings upon them. We follow Rev. W. J. Bludworth, who has been the pastor for the past three years. Bro. Bludworth has made tracks here which can never be erased. He built a beautiful church at Trenton at a cost of about \$3000, besides providing a parsonage and paying part on the same; also, the people say, he was largely the cause of a nice school building being erected. In many other ways he built up the interest of the Church. So Bro. Bludworth goes away highly esteemed by most of the people. I have only met part of the people here and at Pecan, but have been told that I will also meet a splendid people at Marvin and at Medintown. We will do our best to cultivate the Master's vineyard in this part. It would only be in justice to the people of my former charge that I say we served White Rock charge most pleasantly to ourselves for three long years, though we could have done some things differently and better if we could have seen the finale from the beginning; but we cannot live in the future nor in the past. Present duties must be performed. We paid the conference collections in full every year, and last year the salary was paid more than full. We built one church and a large tabernacle. White Rock is a strong charge, consisting of a consecrated old type Methodist people. No preacher need think himself set back to go to that place. We bespeak a prosperous, happy year for Bro. Bayless.

POTTSBORO.

Ben H. Bounds, Dec. 14: I phoned my wife from conference of our change, and so when I arrived at home Tuesday I found her preparing for the move, and so by Thursday morning daylight we were loaded on wagons and on our way to our new home at Pottsboro, where we arrived that same evening, to find a very nice home, and Sister Thomas lingering to attend to the shipping of her household goods to Allen. Well, to say that we met a warm welcome is to put it very mildly, for the people manifested every interest possible for the welfare of the new preacher, meeting all our wants, so when the snow came we were well fitted up and could rest at ease by a good coal fire in the bosom of our family, having already visited Preston and made the acquaintance of quite a number of the brethren, both there and at this place. The first Sunday Rev. J. E. Vinson and wife were with us, being here on a visit to relatives and on their way to Bowie, their new field of labor, for another year, and so the new preacher held forth at 11 a. m. and Bro. Vinson at night, and we had a good time, and Wednesday night at prayer-meeting we had an old-fashioned Methodist time with hearty confessions and promise to do better in the future, and as a result the next Sunday at 11 o'clock we had one conversion, who, after being instructed in the general rules and baptismal covenant of our Church, as the new Discipline directs, was that night received into the Church. Well last night, about 7:30, the snow having nearly all melted away and the heavens perfectly clear, a storm of love broke in on us as we sat reading, and oh! my they filled the family rooms with old folks and children, for another year, and so the new preacher held forth at 11 a. m. and Bro. Vinson at night, and we had a good time, and Wednesday night at prayer-meeting we had an old-fashioned Methodist time with hearty confessions and promise to do better in the future, and as a result the next Sunday at 11 o'clock we had one conversion, who, after being instructed in the general rules and baptismal covenant of our Church, as the new Discipline directs, was that night received into the Church. Well last night, about 7:30, the snow having nearly all melted away and the heavens perfectly clear, a storm of love broke in on us as we sat reading, and oh! my they filled the family rooms with old folks and children, that made this parsonage feel like it was already a sacred place. After an hour pleasantly spent we all

joined in that grand old song, "Am I a soldier of the cross," to the tune and chorus, "We are going to spend eternity singing around the throne." Then this scribe tried to lead in a prayer, but, alas! the heart was too full for utterance. Well I wish to say I don't think I ever had a brighter outlook in the beginning of a new year than the present. May I prove worthy of all this love and friendship, and by God's grace be enabled to lead this people to higher plains of religious experience.

NORTHWEST TEXAS CONFERENCE.

BLANKET CIRCUIT.

A. F. Bowden: We are expecting a good year. Last year was one of progress. Through the noble efforts of Bro. Sensabaugh the pastor and others, Blanket is coming to the front. Bro. J. W. Fort is making a good start off. We think the Lord will use him as a power for good. Let us pay, pray and prosper.

ROBERT LEE.

Eugene T. Bates, Dec. 13: I reached this place, this being my fourth year, December 7. As soon as I opened my door I discovered a nice rocking-chair upon the opposite side of the house, neatly and nicely dressed. The good sisters and good people of Robert Lee did this. May God bless them abundantly this year. I am well received; have had many kind words. God grant this, the fourth year on this work, may be the best of the four.

ENNIS.

E. A. Smith, Dec. 14: Our reception at Ennis has been warm and hearty. The pounding was ready several days before my family reached here. My Board of Stewards met last night and made their assessments. The board is composed of men of solid religious character, and are determined to make an advance move on the salary. The outlook is very hopeful for a good year in Ennis.

FORT WORTH.

M. H. Major, Dec. 14: When we were sent to Marystowen Circuit we found a kind and appreciative people, and they continued to be so for the two years we were there. Our separation was not without a feeling of sadness. When we reached our present field of labor, the Peach Street Mission in Fort Worth, we found a big-hearted, hospitable people. Our reception by them has never been surpassed by any work to which we have gone. The signs indicate a good year all round.

BRECKENRIDGE.

I. E. Hightower, Dec. 13: We are located at Breckenridge, our new charge. The people have received us kindly. We are well pleased with the prospect of a good year. Many of the people speak encouragingly of the work. Bros. Vaughan and Dunn, the last two pastors who have gone before us, have wrought well. Many are the kind words spoken of them and their labors of love. We have three splendid local elders, who are loyal, faithful men. We expect great things of the Lord.

McGREGOR.

J. H. Braswell, Dec. 13: Our first Quarterly Conference has just been held. Bro. Putman presided for the first time here yesterday forenoon. No mistake seems to have been made in his appointment as presiding elder. In the chair he is graceful, courteous and dignified. He looks after all the interests of our Zion. His sermons were well received. They were logical, scriptural and edifying. We made a good showing. We are expecting a great uplift to our charge this year. In His name we set up our banners. The Holy One come upon all of our charges, is the prayer of every true follower.

COTTON GIN.

J. David Crockett, Dec. 14: Thursday morning, after conference, we started from Belton in the buggy for our new charge—Cotton Gin. We reached Marlin that night and put up with our old friend, Dr. J. W. Cook, who, with Dr. Torbett, owns the "Bethesda Bath House," at the hot well, which is 3250 feet deep, temperature 147 degrees Fahrenheit. Friday morning it was raining, so we spent the day with the Doctor and took a hot bath. The water has great healing properties, and the Doctor is a noble Christian man. Saturday night we stayed with our old and true friend, S. S. Walker,

in Groesbeck, and were royally entertained. We met our appointments Sunday, but, as they were not expecting us, the congregation did not appear. Good congregation at Forest Glade, December 4, but too cold to have preaching here last Sunday. Cotton Gin and Campbell's Branch gave us a big pounding last Wednesday night. Two loads of wood came since, and some who were not here Wednesday night are bringing their part. I think we have a loyal people, who love our Church and her ministry. The Lord bless them.

GOLDTHWAITE.

C. A. Evans, Dec. 13: The next week after conference we came to Goldthwaite, our field for another conference year. Found Dr. Brown, one of the stewards, at the depot waiting for us, and carried us to the parsonage, which had been lighted, heated and pounded. We are now comfortably situated in a nicely furnished parsonage in a town of about 1500 inhabitants, affording a great opportunity for doing good. Our membership is small, but loyal and true, and we are very hopeful. Thankful to God and the Church for a place to work we will do our best to "go forward."

MINERAL WELLS STATION.

G. W. White: We reached our new charge on Tuesday evening after the close of our conference and found our people ready and willing to receive us with open arms. They have bestowed upon us very many tokens of kindness and appreciation. They "pounded" us soon after our arrival in good Methodist style. Our Quarterly Conference came on our second Sunday on the charge, and with it our whole-souled, genial presiding elder, John R. Morris, who preached two excellent sermons for us on Sunday and held his initial Quarterly Conference on Saturday before. He presided like one to the manor born. We are pleased with both our people and our presiding elder.

CARBON.

R. J. Tooley, Dec. 12: We are on our new charge and hard at work. We are in a new, five room parsonage, which is still incomplete. Since our arrival we have put a fence around it, built a nice crib with shelter for horse and buggy, at work on a well and lumber on the ground to do some ceiling. We have met a hearty welcome and had the usual pounding. We are thankful for such expressions of kindness and trust to meet the expectations of our flock. We cannot refrain speaking a word concerning our old friends whom we served the past three years. They showed us many kindnesses. May God bless them and their new pastor.

BEEHOUSE.

W. P. Edwards, Dec. 11: I have closed another year's work for the Lord, I trust, and am moved on my new work for another year, and this people have received me very kindly. Many tokens of appreciation have been shown since we arrived at this place, in the way of furnishing the parsonage and bringing in the necessary things to satisfy hunger. May God bless these good people we have just left, and their young preacher, Rev. A. W. Waddell and may this be a year of great spiritual uplifting in this part of the country. To this end I am working and praying. May God pour out upon the Gatesville District a great baptism of the Holy Ghost, that both presiding elder and preachers may do their whole duty; and may there be a great ingathering of souls this year.

WEST TEXAS CONFERENCE.

UVALDE.

C. W. Godwin: At the last session of the West Texas Conference Bishop Galloway returned me to Uvalde for another year. We have received many expressions of kindness and the largest pounding I have ever seen. It ranged from a 200-pound hog, a boneless turkey, etc. down the whole range of kitchen supplies, including nice dress patterns for wife. The stewards have

made a liberal provision for the pastor. Revs. A. L. Scarborough and J. W. Long were visiting at the parsonage when the good women came to storm the parsonage, and from the amount of cake and chocolate that Long ate he must not have been hungry since. The year opens up with fair prospects.

TEXAS CONFERENCE.

LYONS.

W. C. B., Dec. 11: We are back at Lyons for the third year, and have been kindly received and generously pounded.

FROM BRO. NICHOLSON.

Once more I try to communicate, and it may be my last. I am back home from conference. After a hard year's work and a great deal of anxiety and some serious sickness, I have succeeded in getting up a new mission field connected with the conference, called the Bay Shore Mission, and as I think secured a most excellent young man, Sam Warner, as supply. I secured him last June and placed him on the work, after my health failed. Had some splendid revivals. Our presiding elder reviewed the work and sounded it, as he does all his field, with great judgment and consideration, accepted of Bro. Warner, had him ordained deacon and placed him on the work. By the help of the Church and the small appropriation that was made I am hopeful of its becoming one of the prime movers to a great field of much good. The country is filling up fast with newcomers, small towns are growing, new settlements are building, new farms opening—all within the last five years. There are ten families now to where there was but one five years ago; but the trouble is, the people are from various States and of various Church relations, and but little harmony and but little religion, as they are away from their homes and from their Churches, and greatly embarrassed—building new homes, opening new farms, and but short crops. They don't give much time to religious worship or interests. But the outlook is flattering, with a godly and zealous pastor to go into the homes of those people carrying sunshine and love with him, sharing their hospitality, partaking of such as they have without murmuring or complaining—showing the boundless love that he has for suffering humanity and for souls perishing for the bread of life; gaining their affections by love and prayer, not by big preaching, but by godly example. The day is not far distant when we will capture the great majority of honest and thinking people for Christ. We have three organized societies, with some eighty members, and two good Sunday-schools in fine working order. Taking all things into consideration we must say that we are encouraged, though I now leave the field and turn it over to stronger men. This is my fortieth year that I have made my annual reports since I was licensed to exhort, and I am glad to say that I have steered my bark clear of the snags, the hidden rocks and the shoals, for there never has been a charge nor a complaint lodged against me, so far as I know; my character has always been passed. Bless the Lord! I am now too blind to write. My feeble correspondence will have to cease only as I can get those to write for me, as I am doing now. I don't expect to cease work. I expect to attend the meetings and the revivals, even if I have to be led by a guide as I was at the last Annual Conference.

I shall work for the Advocate, for it has been my companion—for news, for counsel—for forty years. Thank God! I can pray, I can sing, I can shout and I can love—blindness don't interfere with that part of my religion. I am now in my room, comfortably situated, well taken care of and loved by my children, and never alone—no, never alone. I ask the prayers of all God's people. Amen!

P. E. NICHOLSON.

My postoffice address will be at Temple, Texas, until further notice is given. Will be glad to assist any of the brethren in their meetings who may desire help.
E. G. KILGORE.

MILK CRUST

When our baby boy was three months old, he had the milk crust very badly on his head, so that all the hair came out, and itched so bad, he made it bleed by scratching it. I got a cake of CUTICURA SOAP and a box of CUTICURA (ointment). I applied the CUTICURA and put a thin cap on his head, and before I had used half a box it was entirely cured, and his hair commenced to grow out nicely.
Feb. 24, '98. Mrs. H. P. HOLMES, Ashland, Or.

CUTICURA REMEDIES appeal with irresistible force to mothers, nurses, and all having the care of children. To know that a single application will afford instant relief, permit rest and sleep, and point to a speedy cure in the most torturing, and disfiguring of skin and scalp diseases, with loss of hair, and not to use them is to fail in your duty.

BLEND FOR SKIN-TORTURED BABIES and REST FOR TIED MOTHERS in a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, greatest of skin cures.

Sold throughout the world. PUTTAN D. & C. CO., Sole Props., Boston. How to Cure Baby's Skin Diseases, free.

Old and Young

THE ORIGIN OF CHRISTMAS.

It has been claimed by some evolutionists that the anniversary of the festival of Christmas co-ordinates with the beginning of the return of the sun from its extreme distance from the equator, and, as this was made a festive occasion by people who worshipped the sun, that Christmas is a survival of an old heathen custom. There is scant logic in this. That there were such festivals, and that the Christians in many countries did transfer heathen dates of festivals into Christian ones, is all true; but that is far from proving that any heathen sun-worship ceremony had and connection with the fixing on December as the date for celebrating the birth of Christ.

Within the historic period we have evidence that the date was fixed for the winter solstice by the decree of Pope Justin I in the fourth century; but the celebration itself was not of so late origin. In A. D. 138 Pope Telesphorus instituted the custom of its observance. Justin I made a complete investigation, all anew, as to the date of the nativity, and appointed December 25 as the proper day, after careful investigation, reaching his decision in favor of that time from data in the tables of censurs in the Roman archives.

There is still another attempt, however, to account for the origin of Christmas, as synchronizing with a festival which originated with the Maccabees in the second century before Christ was born, known as the Feast of Dedication. Dr. Edersheim, famous as a contributor to our most modern literature on Jewish customs, especially as related to Christ, remarks that the Feast of Dedication ought to be remembered in connection with the fact that it was while attending this that Jesus for the first time announced his inseparable unity with the Father—"The Father is in Me, and I in Him." Edersheim says this lesson ought to form part of our Christian reading at the time, since it is the counterpart of Matthew's recital of the birth of Christ by Mary, Christ now declaring who His Father was.

Dr. Cassel, a learned Hebrew scholar, has said: "Christmas Day was celebrated on the twenty-fifth of December because it was the fulfillment of what had been symbolized in the Feast of Dedication of the temple, which took place on the twenty-fifth day of the ninth month."

The Feast of Dedication or of Purification was instituted by the Maccabees in memory of the great delivery from the attempts of Antiochus Epiphanes to make the Jews worship idols. That monarch polluted the temple by offering swine's flesh upon the altar, so the Hebrews were obliged to cleanse the temple and purify it, and thus re-sanctify or rededicate it. There is the tradition of a miracle in connection with it, which has also caused it to be known as the Feast of Candles (Chanukah). When the purification of the temple was complete the priests lighted the lamp which was to burn continually before the Lord, but were astounded to find that there was beaten oil, or pure oil, enough only for one night, while the feast was to last eight days and nights. But the Almighty wrought so great a miracle that the small portion of oil continued to burn eight days and nights. Since then they light one light the first night, two the second night, three the third night, four the fourth night, and thus increase the number one each day till on the eighth night eight lights are burning.

This Feast of Lights is still observed by Jews on a date not far from our Christmas, and the feast is strictly observed, all servile work being suspended. During these eight days the people are given over to rejoicing and social intercourse. Parents and children amuse themselves in different games, and on the last night neighbors and acquaintances meet in festive pleasure. A writer in the Jewish Era points out this survival of the festivities of the Feast of Dedication, which he thinks was transferred or innocently adopted from that and incorporated into modern social Christmas usages. He thinks there is a similitude between our form of Christmas trees lighted with candles and the candlestick of the temple, and as among Hebrews everywhere this is lighted up on the Feast of Dedication or Feast of Lights, so every Christian home came to use the lighted Christmas tree. Following the tradition that the fruit forbidden in the Garden of Eden was the apple, and the fact that the ruin of the first Adam is offset by the salvation of the second Adam, the fruit is gilded to represent on the Christmas tree the redemption of the race. However, curi-

ous some parts of this may be, there remains the fact that the Jews do observe as a festive occasion the Feast of Lights, which usually occurs in our December, and on the twenty-fifth day of the Jewish month corresponding to the closing month of our calendar.—J. T. Gracey, D. D., in New York Advocate.

THE CHILD OF CHRISTMAS.

The Child of Christmas has become the King of the centuries. In the days of old wise men came from the east to Jerusalem, seeking a king and they found a child. After this fashion was taught unto them the lesson which is at the very heart of Christianity, that true greatness consists in childlikeness. For ages power and knowledge had been potent factors in the development of humanity. The first stage of the history of the world reveals the deification of force. The strong man was the great man, and to him homage was rendered. The physical elements of man were emphasized in those days. Gradually men rose out of the life of the body into the higher life of the mind, and pushed knowledge to the front. The great man was the intellectual man. Homer, Socrates, Plato, and Aristotle were lifted high on the pedestals of admiration, and all who sought after culture worshipped at their shrine. But Christianity inaugurated a new era. The symbol with which it was introduced was a child in a cradle. On that first Christmas night when the shepherds kept their sheep in the open plain near to Bethlehem, the glory of the Lord shone round about them, and the angelic message fell upon their ears, "Unto you is born this day in the city of David a Savior." In proof of the wonderful announcement a sign was offered unto them. "This shall be a sign unto you, ye shall find a babe." To follow the inimitably beautiful and graphic words of the inspired narrative. "It came to pass as the angels were gone away from them into heaven, the shepherds said one unto another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

The birth we commemorate at this season of the year was the dawning of a new dispensation in which the greatness of might and knowledge is destined more and more to yield to the greatness of childlikeness. When the disciples came to Jesus, asking, "Who is the greatest in the kingdom of heaven?" the Master called a little child to him, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Sublime boldness and great simplicity combine in this presentation of the central idea of Christianity. Only Jesus Christ, Son of God and Son of Man, could, of all the teachers of humanity, reveal the highest type of character under the symbolism of a child's loving, trustful, and gentle heart. The mustard-seed sown in the thought of humanity nineteen hundred years ago has been growing into a mighty tree under the shade of which all that is sweet, pure and helpful flourishes. Each Christmas witnesses a fuller development of the child spirit in which the hope of humanity is to be found. Paganism, whether ancient or modern, is always old and weary, but Christianity is ever renewing its youth in the perennial youth of the Child of Christmas. There come moods and moments to us all in which strength of body or of mind can not satisfy, but the moment or the mood never comes when goodness of heart and simplicity of life are a weariness and a disappointment.

The promise of the future is with the Babe of Bethlehem who became the Man of Calvary. Richter spoke words of truth when he declared that Christ is "holiest among the mighty, the mightiest among the holy, who, with his nail-pierced hands lifted empires off their hinges and still governs the world." The scepter of universal dominion is in the hand of the Child of Christmas, and the throne will be his in due time. Power is wrestling for the kinship in the ambitions and policies of nations that would dominate the world; knowledge is striving after the crown in the arrogant claims made for the supremacy of culture in our generation; but goodness is more and more gathering unto itself the aspirations and achievements in which all the best life of our century blossoms into flower and fragrance. The prayer of Christmas for, all true-hearted men

and women is that they may become more and more child-like; and the ideal of Christmas is that which Charles Kingsley flashed before the girl in whom he took a tender interest:

Be good, sweet maid, let who can be clever;
Do noble deeds, not dream them, all day long;
And so make life, death, and the vast forever
One grand, sweet song.
—Central Christian Advocate.

CHRISTMAS IN BULGARIA.

In all Christian countries Christmas has ever been a great and merry holiday. Various are the customs connected with the celebration of this great festival commemorating the birth of Christ, the Savior of the world.

It would no doubt be interesting to the readers of the Advocate to read accounts of the peculiar customs obtaining in the Christian countries of Europe in connection with the celebration of Christmas.

The manners and customs of the peoples of Southeastern Europe differ considerably from those of Western Europe, where the Christmas tree entertainment with Santa Claus forms a very interesting and familiar feature. In Bulgaria, which is one of the Slavic countries, the Christmas tree as such is unknown. In the rural districts (in the larger towns the Christmas tree has lately been introduced by resident Germans, though not yet adopted by the Bulgarians) the primitive customs still hold full sway, and are tenaciously held and scrupulously observed by the people. As in Western Europe and America, so in Bulgaria Christmas is pre-eminently the children's day. Of course, as in Russia, so in Bulgaria and in all countries professing the oriental form of Christianity known as the Greek Church, Christmas is observed according to the old (Julian) calendar—that is, twelve days later than it is in America and, in fact, in all Catholic and Protestant countries, throughout the world.

For the children in most parts of Bulgaria the day before Christmas is really of more importance than Christmas Day itself, for in it they play a very conspicuous part. Early in the morning, dressed in their picturesque attire, may be seen that day children going through the streets calling on their neighbors and relatives, who are, of course, delighted to see their little friends. On entering the house the children recite a few verses in Slavic, with the following meaning: "Christ is born this day; rejoice, all ye people, and let the whole earth praise Him," etc. Then, besides receiving a few coppers, the children are invariably given a round cake called "craval." The same performance is gone through in every house. In the evening the children return with their pockets full of coppers and often various kinds of nuts. The writer remembers having gone through this delightful function in his early days.

Then, too, the day before Christmas being the last day of the so-called Christmas fast, the people are busy on that day preparing the evening meal, which has a solemn religious significance for them. The meal consists of boiled cracked wheat mixed with the mashed kernels of walnuts. While preparing it the women sing Bulgarian songs in honor of our old heathen god Kolad, whose day appears to have been celebrated about Christmas time. This fact explains the common Bulgarian name for Christmas—Koleda. Since the adoption of Christianity by the Bulgarians, these Koleda songs have been somewhat modified, so that now, along with the name of the heathen god Kolad are heard the names of the Virgin Mary, John the Baptist, and the apostle John.

On Christmas eve the meal described above is served, and in place of the usual grace a special religious ceremony is performed. The paterfamilias throws a few grains of incense on an old-fashioned family censor, which he swings several times over the meal and the table, saying a prayer in Slavic, all the members of the family devoutly standing. After that the meal is partaken of before the fire, on which generally burns the traditional Christmas log.

Early on Christmas morning—about one o'clock—all the people go to Church to hear the elaborate liturgical service of the Greek Church, and then the whole day is devoted to merry-making. In Bulgaria Christmas is celebrated three days. No preaching is heard in the churches, and in the

excesses of eating and drinking to which the people give themselves no room is left in their hearts for the meek Savior whose birth they profess to celebrate on that day.—Rev. Stephen Thomoff, in New York Advocate.

THE DIVINE IRONY OF BETHLEHEM.

There are loving ironies in God's methods, both of nature and of grace. Especially are these seen in the adjustments of causes to effects. Our way is to adapt the one to the other, so that there shall be nothing unexpected in the result we obtain. If we want a widely extended achievement, we muster all our forces, put our best foot foremost, and take for granted that nothing short of our utmost effort will be crowned with success.

This is because we deal chiefly in the sphere of the mechanical, in which a pound weighs just sixteen ounces, and a foot measures just twelve inches, and all things respond to our expectations in just their ascertained measures. But the moment we enter the sphere of the vital, and still more after we pass to that of the spiritual, we become aware of a gracious and kindly scorn of our estimates and our measures of things. The germ of life which lies implicit in the seed is feeble enough to be crushed by the foot of man or the beak of a bird, but it can tear the mighty stones from their places in the Jagannath temple, or rend apart the asphalt pavements of a city park, by a power too great to be resisted, and too subtle for our mechanical tests.

The spiritual is the form of the vital which is farthest from what is mechanical and measurable. Its forces are the subtlest of all, and their strangeness finds no more striking illustration than in the wonder of the Incarnation. A world was to be transformed into a habitation of righteousness and peace. Man had failed to achieve this, for his civilizations were sinking into a corrupt decrepitude. Even God seemed to have failed, for the law and the prophets and the long ages of national discipline had but produced a generation of sapless moralists, whose glory lay, not in their likeness to God, but in their unlikeness to other men. The world had sunk into its dreariest spiritual winter, and no germ of a new life was to be seen anywhere.

Then it was that in a little child, born in the stable and cradled in a manger by poor and obscure parents of the mechanic class, came into the world to work a transformation the vastest in its moral history. The child of Bethlehem in his seeming feebleness and insignificance stands out as the fittest type of the startling methods of that great revolution, which sprang from his life, his death, and his rising again. Then most vividly, as always in the reality, he was the proof that God had chosen the weak things of the world to put to shame the strong, the foolish to put to shame them that are wise, the things which are not to confound the things that are, that no flesh might glory before him. For, as Luther says, Christianity does not, like other religions, take its start from what is great and impressive, but from a child's birthplace; this its first shrine to which the wise and the simple shepherds are led by heavenly messengers.

And the birth in Bethlehem is forever the symbol of God's ways of working. Even his Church loses faith at times in the power of the naturally feeble but spiritually powerful forces which make for the growth and the victory of the kingdom. It turns aside to often from these to put its trust in machinery, in sensations, in display and prestige. Then always the same loving ironies come to check its unbelief. Some rude but loving heart becomes once more the manger of that divinely birth, and power from on high shines forth in his word and life; or some kindly, inspired thought shapes itself into words of Christlike love, and the earth shines with the tender light of heaven, reflected on the faces alike of those who give and those who get the blessing. So, through the feeble, the foolish, the despised things, God works his victories.—Sunday School Times.

More light from your lamp, whatever lamp you use; and almost no chimney expense, no breaking. Use the chimney we make for it. Index.

Write Macbeth Pittsburgh Pa. To the Preachers and Brethren of the North Texas Conference and Elsewhere in Texas.

If you are troubled with Bronchitis, Laryngitis, or any Throat trouble, calculated to lead to Consumption, or if your children are subject to Croup, call on your druggist for MILLER'S COUGH SYRUP, and if he can't supply you, write me at Rockhill, Texas. S. W. MILLER, Pastor Bethel Circuit.

PRETTY STORY.

Recently there appeared in the Youth's Companion, of Boston, a pretty story concerning an incident at Hwassee College years ago, and there is a story of the story. Dr. F. M. Grace, now of Hwassee faculty, is the "old college professor in Nashville" referred to in the story. Dr. Grace sent the article to the "Companion," but it was returned "unavailable." Later he made a gift of the piece to "The Youth's Advocate," of Nashville. Imagine his surprise when he saw the piece copied from the Advocate in the Youth's Companion, which had recently rejected the piece! After the Companion had copied from the Advocate, it sent a check to Dr. Grace for the story!

Here is the piece as it appeared in the Companion:

The boys of whom the following story is told, by an old college professor in the Nashville Advocate, are old men now, but the memory of some of their youthful pranks must be pleasant to them.

The year 1857 was one of remarkable fruitfulness in East Tennessee, and the wheat crop was unusually large and abundant. As this was before the day of mowers and reapers, it was often difficult to find labor sufficient to gather the crop. That year it was peculiarly embarrassing, and the father of Dr. John Brunner, President of Hwassee College, who had a small farm in the neighborhood, found himself deficient in help to secure his abundant crop of wheat.

In his extremity, he called on his son to inquire if there were not some young men in the college who might be induced to lend a helping hand. Dr. Brunner made the announcement to the boys, informing them of his father's circumstances, and requesting any of them who might be willing, to volunteer for the old gentleman's help.

The boys, after consulting together, sent in a reply that they would willingly render the desired assistance, provided they could find the scythes, or "cradles," as they were then called, and borrow them from the neighboring farmers, and that they would report at the harvest-field early the next morning.

Old Mr. Brunner had an extra breakfast prepared, and awaited the coming of the young men with eagerness, but they did not come. Finally he received a message from the boys that they had not been able to secure any cradles from the neighbors that day, as they were all in use in the harvest, and could not be spared.

This was a sad disappointment to Mr. Brunner, who had no help of his own; but he concluded to go to the field, and with his own hands save what he could of his crop, now ready to fall. When he reached the field, to his utter astonishment he found the grain all neatly harvested and put up in shocks, but no one in sight.

The boys had borrowed the cradles the night before, and by the light of the moon had gone to the field with a large force, and had carefully done the work without letting the old man know anything about it.—Madisonville Democrat.

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CONSUMPTION

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THE HELP OF PRAYER.

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but it preserves the strength of the whole spiritual fiber, so that trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim him as your Father though he seem cruel, and the degrading, paralyzing embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness.—Stopford Brooke.

PRAYER.

We do not need the continual argumentative proof for the lawfulness of prayer. We know what Hooker has called its two uses: Prayer is a means conditional, upon the use of which God will give us the good things which he has prepared for us. Therefore we must pray, and not faint. It is also a means permitted, by which we may present our lawful desires to God. The soul that is in habitual communion with God finds its natural expression in constant ejaculatory prayer, or more often still in the unuttered aspirations of the heart. It is in this way that I believe many more prayers are heard in heaven than are audible on earth. Thousands, whom we least suspect of devotion, pray.

"In fallen Israel are there hearts and eyes,
That day by day in prayer like thine arise,
Thou knowest them not, but their Creator knows."

To these secret desires the Holy Spirit conjoins his own unutterable intercession, and the Father answers the poor man's prayer according to the mind of the Spirit, far beyond anything that he could ask or think.—The Bishop of Lincoln.

MORAL STEADFASTNESS.

There are ethereal forces that are steady in every storm, quiet in every tumult. Those forces travel round the earth. The fiercest winds do not blow aside the tenuous lines; the leaping waves cannot break their fragility. So amid the tossings of time, there are stable currents of celestial power. Heaved about by forces we cannot master, buffeted in the face by adversity, hemmed in by darkness we cannot penetrate, and yet irresistibly drawn we know not where, there are currents of celestial steadfastness. The eye sees naught of their direction; the hand cannot feel their passage; the ear can hear no music of their making; but, steadier than the sweep of the stars, they are coursing in every place of human need. And when man once gets the appropriate part of his nature touched by the magnetism of divine love, and ever after keeps it ready to respond to the influence of the Spirit, he is never at a loss for guidance. No matter if the sun be obscured, if the stars be hid, if winds be adverse, if waves threaten to engulf, the celestial guidance is sure.—Bishop Warren.

THE SERPENT IN THE GLASS.

Many of the famous advocates of temperance are dying off, but there is one trumpet-tongued orator who continues to sound his tocsin in every house that contains a Bible. It is the divinely-inspired preacher who utters this tremendous warning: "Look not on the wine when it is ruddy, when it giveth its color in the cup, when it goeth down smoothly; for at the last it biteth like a serpent and stingeth like an adder!" Young man, listen to that loud and loving voice before you touch that glass of champagne; good woman, stop and think what you are about before you mix that big bowl of punch for your party; father, be careful how you put that sly serpent on your table, for some of your boys may get stung to death!

The serpent quality of all intoxicants lies in their deceptiveness. "Wine is a mocker; whosoever is deceived thereby is not wise." The drinker fancies that his glass is doing him good and promoting his health. Instead of adding to his strength it excites him for a time and the reaction leaves him the weaker. Thousands of people call for liquors at the restaurants, or set

them on their tables to promote digestion; and I have known persons to cling to this fallacy after alcohol had poisoned their stomachs. The heroic Dr. Livingstone of Africa—a physician himself—asserted that he "could stand any and every hardship best by using water, and water only." I had a conversation with Nansen recently and thanked him for his published testimony that during his exploration of Greenland he found alcohol of no benefit to himself or his men.

Another deceptive quality in intoxicants is, that they steal a march on those who use them, and an appetite is formed before one suspects it. The reason is that every glass of liquor increases the desire for another glass. A tumbler of water or milk satisfies thirst; a draught of liquor increases thirst. This fact makes it so difficult to tamper with wine or brandy without becoming addicted to it—and in too many cases enslaved by it. An eminent minister of my acquaintance began to use port wine as a tonic; it woke up a terrible appetite, and not long ago he had to resign his charge under a cloud of disgrace! Women in poor health often resort to alcoholic "medicines," or sly "stiffeners," and become victims of the serpent before they are aware. I could startle my readers if I dared to mention some of the deplorable cases.

To break the terrible habit and to shake off the serpent requires such effort that few are permanently reformed. Some surrender to the inevitable and go over the cataract with eyes open to their doom. A young man said to a friend of mine, "This awful drink has used up my money, ruined my health, and almost killed my parents. It will soon kill me, and send me to hell! I know it, and yet the habit is so strong that I cannot stop." And he did not stop; yet when he began to sip his wine, he never dreamed that he would die a wretched sot. Of all the deceivers that betray body and soul to damnation, none is so alluring and ensnaring as the glass.

It is strange that parents—many Christian parents—will allow it to come into their homes, and will provide it for guests. It is strange that, in spite of all the miseries suffered by drunkards' wives, so many young women are willing to marry young men who are in the habit of taking a social glass; they are playing with a viper; if their hearts are stung with agony it is their own fault. No young woman should ever accept the hand of any young man if that hand ever touches an intoxicant. This stand resolutely taken by our women would increase the number of teetotalers immensely. If the above-mentioned things are strange, it is stranger still that Churches, Sunday-schools and pulpits do not ring out oftener and more vehemently this heaven-sent tocsin—"Look not on the wine! look not on the wine! it stingeth like a serpent and biteth like an adder!"—Rev. Theodore L. Cuyler, D. D., in Zion's Herald.

THE SIN OF EVIL SPEAKING.

The exhortation, "Keep thy tongue from evil, and thy lips from speaking guile," needs to be uttered again and again with increasing emphasis. The reason is that in a large measure men are the custodians of another's reputation, and an evil word spoken against a man, even though it be wholly untrue, and his character irreproachable, has a blighting effect upon his reputation. There are always those who seize every depreciatory word uttered against another with an eagerness and avidity that seems to indicate that they would rather learn evil than good of him. Then there are others who seem to regard it as their special mission to give wider currency to any evil word or suggestion that they may have heard concerning a person. And if the one criticized is in a high position, the more eagerly do they lend themselves to the wider utterance of the original slander. And if it should not have all the elements necessary to arouse the suspicions of the curious, and to satisfy the abnormal desires of the perverted, they do not hesitate to supply whatever may be lacking to give the story wings large and strong enough to carry it on its unhallowed journey.

The pity of it is that there are persons in nearly every community who are always seeking for an ulterior motive in the conduct of others, and who would rather give expression to calumny, open or implied, than to credit others with sincere intentions. Sometimes these wicked defamers of their brethren are found in the Church, not unfrequently in official positions, and by their unfriendly speech and manner are a serious hindrance to the work of the Church. Better open hostility than the undermining opposition that results from evil speaking. The best work of a pastor may be swept away in a moment by the breath of evil speech, just as the toil of the farmer may be brought to naught and his

hopes of success wrecked by the sudden sweep of the cyclone.

Evil speaking emanates from the "father of lies," whom Christian people are never to take as a guide and inspiration, either of speech or life. The gentle Christ, whose we are, and whom we serve, had so exalted an estimate of the reputations of men that he endured the contradiction of sinners, and kept silent under the greatest provocation. He might have uttered terrible things about those who persecuted, slandered, reviled and insulted Him; but no word of slander escaped His lips. His denunciatory speeches were directed against the hypocrites, but even in these utterances there is a flavor of charity.

It is probably true that much of the current unkind criticism is expressed unintentionally, and perhaps unconsciously. This may be mentioned in explanation of its origin, but cannot be accepted in exculpation of the detractor, or in extenuation of his sin. The man who holds the reputation of his brother so lightly as to say, even unconsciously, the things that will injure him, is hardly a safe man. If anything should be guarded zealously, it is the reputation of other persons, and the man who has so low a regard for the reputation of another that he will assail it himself, is sure to have his own reputation held in like esteem by others; for there is a reciprocal element in public opinion, which delights to honor those who guard the good names of others as a sacred heritage; and that puts under severe condemnation those who cast discredit upon the reputation of others, which are intrusted to their care.

One of the constituents of pure and undefiled religion is to keep one's self unspotted from the world. This must be done in many ways, because the taint of worldliness has many sources, one of the chief being the wicked proneness to uncharitableness of act and speech. If one is not disposed to speak well of another, he should at least refrain from speaking ill of him, in spite of the fact that there may be great provocation to do so. An evil-speaking tongue is a sure index of a low state of religion, for as St. James so aptly and truthfully says, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."—New York Christian Advocate.

SELF KNOWLEDGE.

Self-distrust should be accompanied with self-knowledge and an honest endeavor to make out what we are and where we are weak. I do not believe in the kind of self-examination that has for its object to find in myself reasons I very much doubt whether that does any good, but I do believe in the self-examination that has for its object to find out the weak places, the places where the wall has been broken down, the places where the enemy can come in. There are so many prowling creatures round us, ready to spring upon us in the dark, that a search-light that can go all round the horizon, and bring into view the hidden things of darkness, is essential, if we are to live secure.

To self-distrust and self-knowledge must be added self control. I have been saying that the worst of sins comes from the indulgence of universal tendencies, and the yielding to universal temptations. And a man may turn round on me, and say, "Very well, then, if these tendencies that you talk about are so universal, they are natural, and there can be no harm in yielding to them." That does not follow, though. A thing may be very natural, and it may be very wrong to do it. God did not give us our dispositions in order that we might let them run wild and have their way. As George Herbert says, "He gave them to us under lock and key." He who keeps "no guard upon himself is slack, and rots to nothing at the next great thaw." So, suppress tendencies that are natural, in order that you may resist the temptations that appeal to them that are universal.—Alex. McLaren, D. D.

WHAT DID HE DO?

What do you go about doing? "He," says the Bible, "went about doing good." What an epitaph those words would make for a man! I remember reading over a pompous epitaph in Westminster Abbey. The poor crumbling dust that lay beneath had been Duke of this, Marquis of that, Earl of the other. He had been so many times Lord-Lieutenant of his county; he had been sent ambassador to this court and that court. He had been His Majesty's this, that, and the other; he was brave, he was pious, he was generous; he was, in fact, the model of all

the virtues, and it took a big slab of marble to tell all he had been.

Now contrast will all that the simple words of Scripture about Christ, "He went about doing good." Do you think you could have anything finer than that put on your tombstone? Not put there to be as "lying as an epitaph," but put there because it was true, and no one in the world dare say, "Chisel it off, it is false." We could not put that epitaph over all. We sometimes come home from a funeral, and we say of the dead, "He went about making money, and a lot of it he made. He made it, and he kept it, and he left it to his family. He did not waste any of it on hospitals and asylums, and such foolery. He always said, 'The county may take care of the poor and sick. Let them behave themselves and work; I did it.' He went about smug and highly respectable, and never broke any of the commandments except the two unimportant ones, 'Love God,' and 'Love your neighbor.'" I meet people every day who ought to have those very words, cut by the very first artist of the day, graven on the very expensive tombstones their heirs will put up to them.

Then we sometimes have to say of a woman who is gone, "She went about showing clothes, and she did her duty in that respect. She showed the most expensive ones she could find, and she varied them as often as she could. She worked hard at it, and gave her time and her life to it." It would be very appropriate to put up over such a lady one of those dressmakers' lay figures. Or we have to say of another, "She went about making mischief. She repeated in one house what she heard in another. She exaggerated every little expression. She amplified every little detail. Anything ugly about any one else was a sweet morsel to roll under her tongue. She went about sowing the seeds of discord and scandal and detraction." Then we say of another, "She went about doing—nothing."

The late Bishop of Manchester, being about to preach a sermon to young women, wrote a note to a fashionable girl, asking her to be good enough to write him exactly how she ordinarily spent the day. This was her answer: "My dear Lord Bishop: We breakfast at ten. I always try to be up and ready for that. Then I arrange the flowers in the vases, and feed the birds, and write some notes for my mother or myself. Then it is time to get ready for lunch. After lunch I drive or make visits, and get home for afternoon tea. Then it is time to dress for dinner, and after dinner we go to the opera or a party, and I come home at one in the morning so tired that I can scarcely hold up my head." Is not that a record? Is not that a splendid thing to have your recording angel each day jotting down as the outcome of your life? Imagine such persons coming to the judgment seat, and conscience bringing this all up,—this emptiness, this nothingness, this laborious idleness, this busy vacancy, this trifling with such an awful thing as life, given only one second at a time!

Contrast with all these the words, "He went about doing good." To be able to say that of a man or woman is so sweet, not only to the priest who consigns them to the grave, and to the family who feel the consolation of that thought, but even to the chance acquaintance who sees the funeral train passing. He went about the place where he lived just like sunshine starting into some cold, wretched room, making the coldness seem less cold, and the wretchedness a little more bearable. His heart beat responsive to a tale of woe. He loved to offer the helping hand, to speak the cheering word, to show himself a brother. She was ever to be found where help was needed, and no appeal to her for woman's aid or woman's priceless tenderness was ever in vain. Remember, too, you can take an epitaph like that with you when you die, and you know well that there is nothing else you can take that is worth taking. You can not take a single dollar. You can not even take your expensive coffin and your will. It will do no good for your guardian angel to say, "This person was very rich, and went in the best society, and was highly respected." Such talk would sound in that clear air like hollow laughter, but every gate will fly open at the cry, "He went about doing good."—Clinton Locke, in The Living Church.

CONSECRATED HANDS AND EYES.

"And thou shalt bind them"—these words of truth and grace—"thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." So spoke God to ancient Israel. There you have eastern imagery

if you like; the wrist gin with the scripts, the holy texts, the frontlets on which the sacred words were written. Ancient and eastern, certainly, but what is the meaning of it? You can read a parable; you can interpret a metaphor. The hand is the organ of work, and the eye the symbol of intelligence. And man's work and man's thought are to be warded and guarded and purified by love to God. If the world's activity, the activity of nations, the energies and actions of the innumerable multitudes, were always in the fear and the love of God, then there would be no words of cruelty, no deeds of darkness, no actions of impurity and wrong. If the sign was between the eyes—in other words, if men in looking out with vision illumined, Christianized, governed by the truth of God, the world's life would soon be regenerated. There would be consecrated thought and consecrated action; the sign upon the hand, the frontlet between the eyes.—Rev. F. W. MacDonald.

SEASONS OF TRIAL.

The excellence of our religion lies largely in its fitness for seasons of trial. When all the powers of mind and body are worn out and fainting,—as after Christ's forty days in the wilderness,—the hope that maketh not ashamed comes to the rescue with almighty re-inforcements. Pain, sorrow, death can get the upper hand only for a moment. Under oft-repeated blows the soul of the Christian has an elasticity which refuses to be conquered. "Bring forth the ax," cries Philip the Second, "the sword and the faggot! We will test this boastful fortitude!" In less than three months, eighteen hundred of the best and bravest men of the Netherlands pass from the blood-council to the Inquisition and thence to shameful death. Drunk with blood and weary with slaughter the barbarous Duke of Alva writes to the king, "Sire, it is in vain. These bigots are only strengthened by persecution. You may depopulate the land, but you can not destroy its faith!" Virtue like this, laughing at the scourge and the anathema, is something more than human; it is Divine power indwelling in flesh.—Rev. Dr. J. Burrell, in Christian Intelligencer.

The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's word or seeking God's face in prayer.—Rev. Isaac W. Gowen.

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Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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

L. BLAYLOCK, Dallas, Texas.

TO OUR CORRESPONDENTS.

We are receiving a great many communications, on a variety of topics, for publication in the Advocate. In these communications there is a variety of views expressed on almost all subjects, according to the predilections of the authors. We will give space to such as we think legitimate in the columns of this paper as rapidly as we can reach them. If any article is declined, it will be promptly returned to the writer, with reasons for the return. So that if you do not see your communication in print as early as you expect do not grow impatient; it will take its turn and appear in due time. If it is not accepted, you will be notified at once. Therefore, if you send anything for publication and you do not hear from us privately, you may rest well assured that your article is on the "hook" biding its time.

We wish further to say that we are not responsible for the views of any correspondent in this paper. The Advocate is not our personal organ; it is yours; and doubtless you will say many things in its columns not in keeping with our way of thinking, but when you write in the proper spirit, you are entitled to a hearing, and the views expressed are your own—not ours. We are only responsible for our editorial utterances. So bear this in mind when you read the Advocate.

On the fourth page will be found our secular news department. We will make a good deal more out of this after the present issue. It will be one of the features of the Advocate.

At one of our Texas Conferences Bishop Galloway said that he once heard a rumor that a presiding elder had actually been accused of preparing and preaching a brand-new sermon. This incident was published in our columns; whereupon the Baltimore Advocate copied the same and then, with malice aforethought, proceeded to indite the following: "We can beat that. It is whispered around these parts that one of our Bishops has been guilty of the same thing."

At the session of the North Texas Conference we failed to get the exact amount subscribed for the Southwestern University. We have since learned that it was \$1600 and a little over. The entire amount subscribed at the conferences is \$6076. No collection for this specific fund was taken at the East and West Texas Conferences on account of the fact that these two conferences have a school each needing immediate help. Collections were taken for these local schools.

THE DAWN OF A BRIGHTER DAY.

President William McKinley was invited to attend the great Peace Jubilee which took place December 13 in Atlanta, Ga., and he accepted the invitation and was present on that memorable occasion and delivered the principal address of the day to the assembled masses of Georgia. The speech was a marvelous deliverance, coming from this high source. It was no Fourth of July outburst of oratory, but a calm, deliberate statement of a condition of things glorious to contemplate. In these patriotic utterances, expressive of the good will now obtaining among all sections of our country, the President reached a grand climax in the following period:

A nation which cares for its disabled soldiers as we have always done will never lack defenders. The national cemeteries for those who fell in battle are proof that the dead as well as the living have our love. What an army of silent sentinels we have, and with what loving care their graves are kept! Every soldier's grave made during our unfortunate Civil War is a tribute to American valor. And while, when these graves were made, we differed widely about the future of this government, these differences were long ago settled by the arbitrament of arms, and the time has now come in the evolution of sentiment and feeling under the providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers.

An Associated Press reporter then adds:

A scene of intense enthusiasm followed when, amid impressive silence, these words fell from the lips of the President. A wild cheer went up from every throat in the typical Southern audience, a cheer that echoed and re-echoed through the chamber, until it was taken up by the crowds outside. Old men who fought for the South rose from their seats and waved their hats. One Confederate veteran, now a venerable legislator, had pressed forward until he was leaning against the Speaker's desk, hanging on each word the President uttered. When the reference was made to the Confederate dead, this old man buried his head in his arms and while the cheers rang out, cried like a little child.

The politician will attribute these words to a political motive, but we believe no such a thing. Times have changed; we are facing a new era as a people, and the President is sufficiently wise to realize the great fact, and this fraternal utterance is simply the outgoing of a heart in love and fellowship with all of the people, both North and South.

OUR METHODIST ORPHANAGE.

In this week's issue we publish the financial report of the Methodist Orphanage at Waco as submitted by Rev. W. H. Vaughan, the Superintendent, and we take this occasion to commend in the highest terms possible this worthy institution to the general public. We have no work in the Church in Texas that more strongly appeals to the generosity of our people than the Orphanage. It now has in its care something like 100 motherless and fatherless children, with no one to look to for support and education but the good people of Texas. It would move the heart of any man or woman to look in upon these promising little ones and see their needs and contemplate the effort being made to meet these necessities. They must have provisions for the table, clothes for their bodies, and such other comforts as are necessary for their bringing up. A contribution to this object will be worthily bestowed, and it will meet the smiling approval of our good Father above. This is a fit time to remember these little ones, and we appeal to our charitably disposed people to take advantage of this holiday season to send these wards of humanity a handsome donation. They need it, and you are able to do it and they ought not to be forgotten. Your children will have a happy time, for you will remember them as only loving parents can; but what about the little girls and boys in

the Orphanage who have neither fathers nor mothers? Do not overlook them, but on this glad Christmas occasion won't you be fathers and mothers to them?

Remember that this Orphanage is not only trying to feed and cloth them, but it is trying to teach them habits of industry and to give them a good common school education, so that when they grow up and go out into the world they will be a credit to society and a contribution to our citizenship. Then let this be a Christmas long to be remembered at the Orphanage.

A SUGGESTIVE AND HELPFUL LETTER.

Dear Dr. Rankin: The day after our educational anniversary at the session of the North Texas Conference I received an unsigned private letter which impressed me most profoundly. I have never ascertained the name of the noble-hearted brother, and, of course, respect his becoming modesty in preferring to be unknown. But as evidence of the intelligent and growing interest in the cause of Christian education in Texas and as helpful to all who earnestly preach the Word, I crave the pardon of my incognito brother for giving his greatly appreciated letter to your columns. This is only one story of that masterful Thanksgiving sermon. How many others as tender and inspiring we may not know until "that day." The truth faithfully presented will win its way to the world's final conquest.

CHAS. B. GALLOWAY.

Jackson, Miss.

Dear Bishop: Your talk on "Education" last night stirred my soul. I wanted to give you \$100, but I work on a circuit which pays less than \$500 per year, and I have a wife and several small children. I had just paid \$12.50 to Bro. Sinex on the building and gave my note for \$12.50 to be paid next year. Besides this, after hearing Dr. Barbee's sermon yesterday on "Giving," I went to the office and sent a poor orphan boy, who is struggling to get an education to preach, \$20 also. I held a note on a poor young man with a wife and one little child and who had lost two other sweet babes, and I sent him his note of \$23. I also gave a poor old local preacher, whose health has run down, \$35, and sent a small amount to a poor widow in this city who is in distress. Of course I feel extremely happy this morning, and yet I wish I had \$100 to give you on that school. I feel the need of an education so much, as I never had the opportunity of attending a college. I pray God's richest blessings on you in your great labors and herewith inclose you \$5 on your collection last night, which, I hope, will in some degree at least answer the prayer I am breathing to God for you this morning. I hope no other man will ever have to preach with so little education as I have. Modesty forbids me signing my name to this, but I assure you I am one of the happiest preachers in this great body.

Greenville, Texas.

MISSING LIEUTENANT HOBSON.

We notice in the Associated Press dispatches that Lieut. Hobson, the Merrimac hero, lectured a few nights ago in Chicago, and at the close of the lecture he was given a reception by the hundreds of people present. One item not on the programme was the filing past him of 160 girls, who kissed him as they marched by. The number may be exaggerated, but it is now quite the fad for girls to kiss the hero whenever he appears in public. This was started some months ago when he was given a reception, and an enthusiastic young Miss, with blushes, performed the kissing act. Since then the receptions tendered the young man are not thought to be complete until some silly young woman rushes up and imprints a kiss upon his lips; but this Chicago performance reaches a climax ad nauseam.

We are not versed in matters of this sort, but if modesty and propriety are not among the lost arts in the ladies' society of the windy city, it seems to us that it is time to call a halt, even in kissing Hobson. There is a bare possi-

bility of carrying this sort of thing too far, and if these female youngsters in Chicago have any mammas and papas it is high time that the old people were taking them in hand. Their exuberance needs curbing. This Hobson kissing business, in all probability, explains the prolonged absence of widower Dewey from the United States.

Rev. W. F. Lloyd, D.D., of Polytechnic College, Fort Worth, has a readable article in a recent number of the old Wesleyan Advocate. We rarely ever clip anything from the exchanges commendatory of self, but as Dr. Lloyd in this communication intertwines the present and former editors of the Advocate in many nice things, we give his reference to both of us a place in these columns:

Speaking of religious papers and editors, reminds me that we have recently had a change in the editor of the Texas Christian Advocate. For four years Dr. T. R. Pierce, nephew of our sainted Bishop George F. Pierce, and known to many Georgians, has been at the helm of the Texas Advocate; he displayed gifts of a high order as writer and editor. His editorials were strong and manly and characterized by a classic purity of diction that is unusual in this age of slangy writing. For reasons of his own he tendered his resignation, and Dr. G. C. Rankin was elected to the place. Dr. Rankin began life as an itinerant preacher in the North Georgia Conference. After a year he discontinued that he might improve his education. The next time he entered the traveling ministry it was in the Holston Conference. He rose rapidly and was soon filling the best stations in his conference. Soon he was numbered among the giraffes and was in demand for leading city Churches in various parts of the connection. He has filled with splendid success Churches in Chattanooga, Asheville, Kansas City, Houston and Dallas, Texas. He was just closing his second year in Dallas when called to the Advocate tripod. Dr. Rankin is a Christian gentleman of the best type. He is a man of wide information, strong convictions, and fearless methods. He does not wear kid gloves or walk on stilts. He declares that he belongs to the common people, and that he intends to make a paper for them. I predict success for him.

The Nashville Advocate furnishes the following exquisite pen picture of an old married couple:

It is interesting to watch an old man and his old wife as they sit on opposite sides of the fireplace during the hours of a long winter evening. It is more than likely that they will have little to say to each other. Sometimes they will suffer many minutes to pass without giving utterance to even a most common place remark. They have passed the point where it is necessary for them to use words as a medium of communication. But it is easy to see that, in spite of their silence, they are in the full enjoyment of a quiet and indefinable sense of companionship. Even the temporary absence of either would be a grief to the other, and permanent separation would mean nothing less than the agony of heart-break. Long years of association have given them a sort of common consciousness.

Judge Foree, County Judge of Dallas County, recently decided that the city charter of Dallas could authorize the saloons to close at 9 o'clock and open again at 4 o'clock on Sunday. We will revert to this decision later on.

We notice in an exchange a summary of a part of the work done during the year by Rev. Abe Mulkey as estimated by himself. He has held 650 services, traveling 8000 miles, has had 2000 conversions, and collected \$42,000 for Churches and Church work. Of this amount \$4600 has been collected for the Waco Orphanage in various sorts of donations. This is a wonderful work, and it shows that our "Abe" eats no idle bread.

We place upon our exchange list a new paper—The Canadian Epworth Era. It is a large thirty-two page weekly filled with a body of fine original and selected matter for the young people. It has the name of our own Epworth League organ, but it is so

much the better for having become our name-sake. It is published at Toronto by Rev. Wm. Briggs, D. D., and edited by Rev. A. C. Crews. We predict large success for the Era, because it is worthy.

TEXAS PERSONALS.

Dr. Samuel E. Milliken, of Dallas, made the Advocate a call during the week and spent a few minutes with us pleasantly.

We regret to learn of the illness of Rev. C. M. Threadgill, of Bonham Station, and trust he will soon regain his wonted health.

Rev. J. G. Garth, pastor of the Presbyterian Church at Humboldt, Tenn., made us a delightful call. He is visiting relatives in this city.

Bro. Edward Hammer, of Oasis, Dallas County, called to see us. He is a prosperous farmer in his community. We are glad to have such visits.

Professor Smith Ragsdale, of Oak Cliff, looked in upon us the other day and gave us a hearty good cheer.

The new preachers appointed by the late sessions of the conferences are all in place and starting off well. We hear nothing of them except that which is of the most favorable kind.

Bishop Galloway is announced to spend the 14th and 15th of next month in this city in the interest of Southwestern University. He will preach at First Church at the morning service and will perhaps be called upon to dedicate Floyd Street Church at the night service.

Something new under the sun occurred over at Brownwood the other night, namely: The people of that hospitable town actually got together and pounded Presiding Elder Sensabaugh. Good for them and for him too. A man will not object to having a presiding elder if the people will make this innovation a common practice.

Rev. Abe Mulkey gave us a hurried call during the week, and we had a moment of sweet communion. He is as busy as a banker about the Master's affairs, and had to be off at once. He says that he is having some calls now out of the State and has accepted a few in Arkansas and Arizona. These will be his first visits in the regions beyond, and the brethren will find him a real Texas product and true blue. We endorse for him abroad as well at home. Abe's all right.

Rev. H. M. Whaling, D. D., of Baltimore, who was recently transferred to the Texas Conference and stationed at Tenth Street Church, Austin, is perhaps by this time at his new charge. We notice from a copy of the Baltimore Daily Sun quite a lengthy notice of his work in that city and the deep regret among the membership of his Church there at his transfer from them. Very many complimentary things are said of him and his excellent wife. Dr. Whaling is a fine preacher and excellent pastor, and we predict for him a good year at Austin. He is no stranger in Texas, and we welcome him back to this great State.

CONNECTIONAL PERSONALS.

Rev. John H. Kennedy, long a useful member of the Holston Conference, died very suddenly at the parsonage in Philadelphia, Tenn. The writer knew him well in other years and for a long time has numbered him among his warm friends.

This from the Nashville Advocate will be read with interest: "Bishop Fitzgerald has just returned to Nashville after holding the two conferences in North Carolina. He pleased the

brethren much. He has one more con-
ence to hold—the Mississippi. After
that he will devote some time to the
preparation of a book: 'The Men and
the Times I Have Known.' To aid and
encourage the work the North Caro-
lina Conference presented the Bishop
with a beautiful cut-glass inkstand and
a fine gold pen. The Bishop is a native
of the 'Old North State,' and the gift
was a mother's kindly voice, as it were.
The public will be eager to get hold of
that book."

We clip the following personal from
the Midland Methodist: "Dr. R. K.
Brown, who is under medical treatment
for nervous prostration and dyspepsia,
is reported to be slowly improving. He
has for thirty-nine years been one of
the most active and valuable members
of the Tennessee Conference. His many
friends are much concerned about him,
and pray for his speedy recovery and
return to the efficient list."

Bishop Candler has returned from
Cuba, where he went some three weeks
ago to look into the prospect for open-
ing up our mission work in that new
field. He is very enthusiastic over the
outlook.

Rev. R. N. Price, late editor of the
Midland Methodist, has been appointed
Chaplain of the Fourth Tennessee Reg-
iment of Volunteers, and he has sailed
for Cuba.

Rev. S. A. Steel, D. D., appears in the
list of North Mississippi Conference
appointments as Missionary Secretary.

OUR ORPHANAGE.

The current expenses of the Meth-
odist Orphanage for the past year
have been \$4984.50. To pay this I have
received from the five patronizing
conferences as follows:

Table with 2 columns: Conference Name, Amount.
West Texas Conference\$ 492 00
North Texas Conference 1000 40
Northwest Texas Conference .. 1382 35
Texas Conference 599 15
East Texas Conference 767 50

Total\$4241 40

Which leaves \$156.90 on hand. We
have had a delightful year, good
health, good discipline, and have
made good advance in religious lines.
We are expecting a good time Christ-
mas.

The express companies do not carry
free for us now.

We need good school shoes for the
children; in other matters you take
your choice. We will appreciate any-
thing you may wish to send.

W. H. VAUGHAN.

Waco, Texas, Dec. 18, 1898.

HOUSTON DISTRICT.

As you were kind enough to speak
complimentary of the work in our dis-
trict, will you allow me space in the
Advocate to make some statements
and corrections? The fine report of
1897 and almost success in paying the
district out that year, in the face of
the many besetments about us, in-
spired us to believe that we could suc-
ceed this, and we went into the year
with that determination, and while
each charge did not pay its full assess-
ment, there were only three that fail-
ed, and what they lacked was more
than made up by the others paying
more than they were assessed. The
assessments on the district for all con-
nectional interests amounted to
\$5148.90, and we collected and paid
\$5159. The following table will show
the assessments and payments:

Table with 3 columns: Category, Assessed, Paid.
Foreign missions ..\$1260 00 \$1260 00
Domestic missions .. 1080 00 1080 00
Conf. Claimants 1168 60 1169 60
Church Extension. 618 619 75
Bishops .. 278 00 278 00
Education 365 00 365 00
Gen'l Board Ed. 50 00 50 00
Paine & Lane 60 00 60 00
Orphanage 140 00 144 60
Del. to Gen'l Con .. 29 30 32 05

Totals\$5148 90 \$5159 00

These figures do not correspond with
those published in the Advocate, which
were furnished by the Statistical Sec-
retary, but the difference may be ex-
plained from the fact that many of our
preachers do not make out their re-
ports alike, some combining collections
for education, General Board and Paine
and Lane all under one head, and then
some of the reports were changed after
copy had been put in the Secretary's
hands. The report in our Conference
Annual will show everything in full or
over.

The preachers and people in this dis-
trict have done a work to be proud of.
Such achievements are not often made.
They have the unfeigned thanks and

congratulations of the "beloved." If
any of your readers know of any dis-
trict in the connection paying all of
the assessments any year in the past,
please write to me or furnish a notice
to the Advocate.

O. T. HOTCHKISS, P. E.
Houston, Texas.

GOD'S SPARROWS.

God cares for little things. He is as
careful about the painting of a tiny
moss blossom as he is about the splen-
did rhododendrons. He has made deli-
cate little insects so small that you
could hold ten thousand of them in the
palm of your hand, as carefully and as
perfectly as he has formed the human
body. Neither does he forget his crea-
tures after they are made. He who
has great choruses of angels, and in
whose ears the morning stars sing an-
thems, does not despise the little bird's
song. He is not more thoughtful
about the eagle, which flies in the face
of the sun, than he is about the dainty
sparrow. Where a sparrow has built
her nest, and reared her brood, and
sung her song of thanksgiving, was in
David's thought one of the altars of
God. Think of it—a bird's-nest tem-
ple! A tiny cathedral of green leaves
where a sparrow's chirping incense
goes up to God. Is your nest as true
a temple as that? How abundantly
God has dealt with you! In what full
measure he has given you blessings!
What are you giving back in return?
Is your heart a place of worship? Is
your home one of the altars of God?

There is no sweeter thought for a
human heart than the thought that God
cares about us, and that it is impossible
that we are lost in the crowd so that
we are forgotten of him. If you feel as
David did once when he said, "My days
are consumed like smokes, . . . my heart
is smitten, and withered like grass;
. . . I am like a pelican of the wilder-
ness; I am like an owl of the desert.
I watch, and am as a sparrow alone up-
on the house-top," you may still have
the comfort that even the sparrow
upon the house-top alone is not forgot-
ten of God, but is tenderly cared for
by him. Happy will it be for us when
we can obey the injunction of the
Scripture to cast our care on him, and
let it rest there.

Many of us are as foolish as the poor
immigrant who was discovered walk-
ing on the tracks of the Lehigh Valley
Railroad in New Jersey. On his back
he carried a huge package containing
household utensils, as well as clothes.
He seemed tired, though he trudged
sturdily on. He had not, however, ac-
quired the veteran tramp's skill in
walking on the ties, and his journey
was evidently telling on his physical
powers more than the same distance by
the roadway would have done. An
agent stopped him and ordered him off
the track, telling him that he was lia-
ble to arrest for trespass, besides incur-
ring the risk of being killed by a train.
The man, who was a Hungarian, de-
murred, and produced a railroad ticket,
good from Jersey City to Scranton,
Pennsylvania. The agent looked at
him in amazement, and asked him why
he was walking when he might ride.
The Hungarian replied that he thought
the ticket gave him only the privilege
of walking over the road. His right
was explained to him, and the tired
man delightedly boarded the first train
that stopped.

Don't you think the angels are just
as much amazed at us when they see
us trudging along footsore and anxious
and careworn, when, if we used our
tickets of divine promise, we might
"mount up on the wings as eagle's?"

It is a very pretty touch, I think, in
Luke's account of the Savior's words,
where he said, "Are not five sparrows
sold for two farthings?" We know
from Matthew's story that the ordi-
nary price of sparrows in the market
was two for a farthing, but it seems
that on market days they sold five
sparrows for two farthings; that is,
they threw in an odd sparrow. That
is Christ's idea of God's infinite care,
for he says, "Not one of them is for-
gotten before God." And again he says
that not one of these little sparrows
falls to the ground without his notice.
How kind it was of our heavenly Father
to give us these illustrations in such
a way as to comfort the most fearful!

When he would express to us the
characteristics of his thoughtfulness,
he does not use for an illustration his
care over the eagle, or the nightingale,
or the swan, splendid and fashionable
birds, with mighty wing and rich plum-
age or beautiful song, but of the raven,
an ugly bird of ill omen, or a little
helpless, chirping sparrow. This he
does to indicate to us that though we
are sinful and disheartened enough to
be compared to a raven, or lonely and
little enough to be compared to a spar-
row—even an odd sparrow without

a mate—yet he is watching over
us with the tenderest love. Sure-
ly in that confidence we may sing to
our hearts the song which Paul Flem-
ming sang to himself:

"Let nothing make thee sad or fretful,
Or too regretful,
Be still;
What God hath ordered must be right;
Then find in it thine own delight,
My will.

—Rev. Louis Albert Banks, D.D., in
Pittsburg Advocate.

ZACCHAEUS.

Rev. Alexander Whyte, D.D., the
great Edinburg divine, in a recent ser-
mon on Zacchaeus, thus brought out
one phase of his case:

"The windows and the walls and the
roofs of Jericho were all loaded with
sight-seers that day, but our Lord did
not stop at any of them. It was at
Zacchaeus' sycamore tree alone that
our Lord stopped, and looked up, and
spoke, and said: 'Zacchaeus, make
haste and come down, for to-day I must
abide at thy house.' All Zacchaeus'
past life; all his real blamefulness, and
all the people's just and unjust preju-
dices, and all the bad odor of Zach-
chaeus' class, it all did not for one mo-
ment turn our Lord away from Zac-
chaeus' house. For, with a gret act
of humility—done, at the same time,
in the manner of a king—our Lord in-
vited himself to Zacchaeus' hospitality.
Had our Lord asked himself, What
will the people think and say? he
would not have imperiled his popu-
larity in Jericho by sitting at the tax-
gatherer's table. But one of our Lord's
absolute rules of life was to make him-
self at all times and in all places of
no reputation. And thus it was that the
thought of how Jericho would take it
never for one moment entered our
Lord's mind. Not for years had any
man who wished to stand well with the
people so much as crossed Zacchaeus'
threshold. Zacchaeus, with all his
riches, was a very lonely man. He was
a well-hated and a universally avoided
man. And thus it was that our Lord's
conduct toward him completely over-
whelmed Zacchaeus. He could not be-
lieve his own eyes and his own ears.
That this great Prophet, whose face he
had been so breathless to see, should
actually stop and call his name, and
invite himself to his house; and that
he should be actually walking with him
back to his house! Zacchaeus was well-
nigh beside himself with amazement
and delight. That halt under the tree;
that summons of our Lord; and that
walk back together through the aston-
ished and angry streets; and then the
supper and the conversation over it
and after it—all that entered into, and
at last completed, Zacchaeus' salva-
tion. Are you a minister, or a mission-
ary, or a district visitor? Then, some-
times invite yourself to the hospitali-
ty of the poor, and the outcast, and the
sunken, and the forlorn. Knock civil-
ly at their door. Ask the favor of a
chair and a cup of cold water. Join
them in a cup of tea. Join them in
their last crust. And see if salvation
does not from that day begin to come
to that house."

LET HIM COME IN.

Patiently waiting at your heart's door,
Standeth the Saviour as oft before;
Tenderly asking to let him in,
Although your heart is so full of sin.

He will bring joy to your troubled
heart;

He will bid sin and its fears depart;
Ye who are weary of all your sin,
Will you not open and let him in?

Jesus, the Saviour, your guest would
be.

Although the King of the world is he;
Standing without while the nightdews
fall;

Will you not welcome the Lord of all?

One Cent a dose is all we ask for Dr.
Simmons' Cough Syrup, and we are
pledged to refund the cost price per
bottle if it fails to do all that is claim-
ed for it. You get immediate relief.

"Before the revival—what?" Take
hold of God. Cling to him as did
Jacob of old, saying: "I will not let
thee go except thou bless me." This
means firmness. Don't try, but do.
Don't falter, but "stand fast." Don't
whine, but pray. The "four big C's" is
the road to a revival: Cleansing of
the individual member and of the
Church. Consecration of self, time,
and means. Covenant with God to do
something—do your best. Claiming
the promises of God now.—S. M. Dick.

A Minister's Son

Face was a Mass of Sores—Advice
of an Old Physician Followed
with Perfect Success.

"Our eldest child had scrofula trouble
ever since he was two years old and the
doctors pronounced it very serious. His
face became a mass of sores. I was
finally advised by an old physician to
try Hood's Sarsaparilla and we did so.
The child is now strong and healthy and
his skin is clear and smooth." REV. R.
A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.
Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with
Hood's Sarsaparilla. 2c.

BED WETTING CURED. Box FREE. Mis-
souri Remedy Co's, St.
Louis, Mo.

Self-Pronounc-
ing Bible and
Texas Chris-
tian Advocate
for \$4.00.
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PLANT LIFE, to be vig-
orous and healthy, must
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A Scientific Cure for
Catarrh, Asthma, Bron-
chitis, Colds, and all
Throat and Lung
Diseases.
THE GREATEST DISCOVERY OF THE AGE.
Dr. E. J. Worst, Ashland, Ohio, has made
himself famous in a few years by a treatment
for Catarrh and bronchitis, of which he is the
originator. While physicians generally were
treating these very common diseases with
sprays and douches, Dr. Worst perfected his
dry air treatment. Air is the only agent that
is fine enough to reach the air cells of the
head and respiratory organs. It was the agent
that carried the disease there, and it must be
the one to successfully remove it. Vapors,
sprays, and atomizers are all dangerous. Na-
ture never intended them for the windpipe,
and instantly repels them. When you get a
drop of water down "the wrong way," how
soon you cough and gag. This is because
nature has placed a very sensitive valve in
the windpipe, which closes the instant water in
any form comes in contact with it. The only
way to reach the inflamed membranes of
these organs is by properly medicating the air
you breathe. Not one person in fifty was
ever cured by the old method of treating
catarrh, now everywhere condemned. Dr.
Worst has been so uniformly successful in
curing patients, that he writes, asking us to
make the following announcement:
SPECIAL OFFER.
"I will for a short time mail any reader of
the Christian Advocate one of my new sci-
DR. E. J. WORST, DEPT. 14, ASHLAND, O.
entific Catarrh Inhalers and medicine for one
year, on three days' trial, free. If it gives
satisfaction, send me \$1.00; if not, return it.
It cures more cases than all others combined,
hence this offer."
Thousands of people have been cured by
Dr. Worst's treatment after suffering for many
years from Catarrh, Asthma, Hay Fever,
Colds, Pains and Roaring in the Head, Bron-
chitis, Sore Throat, Headache, Partial Deaf-
ness, and all diseases of the air passages.
The treatment is endorsed and used by all
leading physicians. Space forbids printing a
long list of testimonials. Persons can receive
descriptive pamphlets and testimonials by
writing, if interested. Below are given two
testimonials from grateful people who have
been cured by Dr. Worst's wonderful dry
air treatment.
"I have received and tested the Inhaler. I am
happy to say the longer I use it the more I esteem
and consider it the most effectual treatment I
have ever used for catarrh and lung affections.
It has relieved a constant cough I have had for
eight years." PROF. E. S. NASON,
6027 Main St., Germantown, Pa.
"I have been using your Catarrh Inhaler,
which I consider a little wonder. I have had Ca-
tarrh for seven years, and had taken so many
remedies that I had become discouraged. I am
almost deaf, but your Inhaler is restoring my
hearing and stopping the discharge."
Respectfully H. V. HAWKINS, Algona, Ia.
If you are afflicted with any of these dis-
eases, do not fail to write at once. Address,

"SAY AYE 'NO' AND YE'LL NE'ER BE MAR-
RIED." DON'T REFUSE ALL OUR
ADVICE TO USE
SAPOLIO

THE EPWORTH LEAGUE.

The Epworth Era has made some rapid strides in many ways within the past few months. In its illustrations it is artistic and beautiful. It gives one an idea of places, buildings, countries, men and women through this medium that would otherwise be impossible. You look upon them and become, not only acquainted with them, but familiar with them. The matter of the Era has greatly improved. The communications are of a higher grade, and the editorials, notes, personals and comments are crisp and refreshing. Dr. DuBoise evidently knows his business, and the Era ought to be placed in the hands of all of our young people.

The Devotional Department of the League ought to be made exceedingly helpful, not only to the young people, but to the evening service of the Church. To accomplish this result the chairman of this part of the League work ought to be the liveliest, the most versatile and religious young man or woman in the League membership. A dull or timid person in charge of this is fatal. He must love God, have communion with the Holy Ghost and companionship with Christ. Then, too, he must have an abiding sympathy with young people. He must familiarize himself with the lesson and the reference verses and then he must study the best methods for enlisting the largest number of young people in the work. If he will have several hundred invitation cards printed, giving the place and time of the devotional service, put them in the hands of several polite and obliging young people and place them at the doors of the church, with directions to give one to everybody entering the building, this will be a personal invitation to all to come to the League service. Then when the time comes to open do not wait a minute; plunge right into the service. Sing some soul-stirring songs—not more than two or three stanzas of each—have several short prayers, and read the lesson. Make only a few live comments, and then have your talkers so instructed that they will be prepared to speak to the point and rapidly. Do not let the meeting drag even for a moment. And the leader ought not to talk too much himself. So manipulate matters that the long long-winded brother will not have an opportunity to blow off at length. Too much talk from any one present will kill the interest of the service. From start to finish the service ought to be aflame with life. Now to do this the leader will have to make a close, systematic study of his business. It will not come to him as an inspiration; but hard work will bring it to pass.

The Literary Department of the League is perhaps the most difficult to make a success. But it can be done with proper management. In the first place you want to find some one, a lady if possible, who is well up in literary matters and who has influence with the young people. If she is unpopular the work is dead before you begin. But if she has a bright, winning way and the young people admire her and have confidence in her attainment and in her ability to lead, the work is half done right in the beginning. She will make a good start and the rest will be of easy accomplishment. She will soon find out, if she does not already know, the young people of literary turn of mind and habit and assign to them such work as she wants them to do. She will often find it necessary to give them much assistance, and this she must cheerfully render. She will not always be able to confine her work to the course of study, and frequently she ought not to. Some other good book or periodical can be used to good advantage, and she ought to avail her-

self of it. Then the young people of musical gifts must not be overlooked. If they can sing, or play any sort of an instrument, work them into the programme. It will vary the exercises and give spice to the meeting. If you have any one who can declaim well, or recite, give such an one something to do occasionally. Work in all the young people possible who are in any way qualified. Do not try to make use of too many, just simply to get them in; you must have an eye to their aptitude for the work to be done; otherwise you will make your exercises insipid and a drag. Do not let the meetings be too long. Stop when all present want you to go on; for if you continue till they want you to stop, the work will become burdensome. Keep life in the exercises and you will not lack for an audience. If you should be so situated that you have but few young people adapted to this sort of work, then go outside and get such help as you can endorse. But as far as possible use Methodist young people.

The Charity and Help Department ought to be used to fine advantage during the winter months. The poor and helpless will be all around you and you will not lack for a field of usefulness. These are the words of Christ, and he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But let this work be done wisely and discreetly. Young people are very enthusiastic and often they are governed altogether by their sympathy. In this way it is very easy to be imposed upon by unworthy people. Every case ought to be investigated and help given where it is needed and where it is worthily bestowed. This sort of work is not only a benefit to those who are relieved, but it has a reflex influence. It cultivates a humane sentiment and leaves the giver in better condition. But this department can aid in other ways than by giving to the needy material help. A visit to the sick, where only a kind word or a brotherly grasp of the hand is all that is necessary, affords an occasion for doing much good. Many a time you can be a blessing to some one by just a little kindness in the way of courteous attention. People never forget these little ministries in times of distress or affliction.

Send in short, newsy items from your Leagues for this department. Do not be too lengthy—our space is limited. But we want to hear from you on anything of interest to this cause. If you are doing any good in any way in League work, we want to know it.

Has your League paid any portion on the Mission Fund this year? The Board of Missions is looking to Texas for the support of three men in China, and unless every League pays we will be apt to disappoint them. Why not make a special effort during January to raise ten, fifteen, twenty or more dollars toward this cause? Many of the Leagues are already pledged to a definite amount, which they will of course send up.

HELP THE LEAGUES AND THE ORPHANAGE.

The Epworth Leagues of Texas, I understand, are making up a library for the Texas Methodist Orphanage. Each League is to give one dollar and fifty cents. One book and the balance in money. Let the children have it as a Christmas gift. Send the book and the money to Rev. W. H. Vaughan, Waco, Texas. Will not some men and women outside the Church help the Leagues in this good work.

Dear brothers and sisters, when you think of your own children Christmas week, think also of the little ones who have no parents on earth to think of them. R. W. THOMPSON, 391 Erva Street, Dallas, Texas.

OUR MISSION FUND.

In the interest of our pledge for the support of three missionaries in China I have had prepared literature which

will materially aid Leagues engaged in raising their portions of the fund. This will be gladly sent free of charge to Leagues who will write for it. We must push this work at once if we expect to meet our pledge. Every League should share in this. Let special effort be made during January to pay up in full. Outline programme for special missionary service will be sent free. A sub-committee on missions in every League is provided for in our constitution. If you have not this committee in operation, please appoint at once and put them to work.

A. K. RAGSDALE, Sec. Com.

LONELY? NO, NOT LONELY.

Lonely? No, not lonely
While Jesus standeth by;
His presence fills my chamber,
I know that he is nigh.
Psalm 145:18.

Friendless? No, not friendless,
For Jesus is my friend,
I change, but he remaineth
True, faithful to the end.
Prov. 18:24.

Tired? No, not tired
While leaning on his breast;
My soul hath sweet possession
Of his eternal rest.
Matt. 11:28, 29.

Saddened? Ah, yes, saddened,
By earth's deep sin and woe;
How can I count as nothing
What grieved my Savior so?
Luke 19:41.

Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And he is keeping guard.
Isa. 41:10.

Waiting? Oh, yes, waiting,
He bade me watch and wait;
I only wonder often,
What makes my Lord so late.
Psalm 130:6.

Happy? Yes so happy,
With joy too deep for words,
A precious, sure foundation,
A joy that is my Lord's.
I Peter: 1-8.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for It

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery rising, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played-out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen, it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surface of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured, the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of the stomach without cure; but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the simplest preparation, as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

It is love of man for man which can make Christmas the happiest day in the year; a day when an unjust or unkind thought of another is impossible; when a harsh or cruel word is out of place. Such a day in our hearts makes the lowest criminal our brother; the pale-faced child almost our own; the wearying burdens of the poor the burdens for our own shoulders—when homes and hearts, street and churches, prisons and asylums come together, and for the day are one—ringing with one song, attuned to the music of one grand, sweet harmony: the love of man for man. The song may die on the morrow, but for the one day it lives, uniting all, and sending forth from each of our hearts the benediction of Tiny Tim, "God bless us, every one." That is Christmas. And if that has not exactly been our Christmas of the past, let it be, at least, our Christmas of this year. Being human we cannot entirely avoid mingling a little selfishness with our happiness. But

more and more we can let Christmas day teach us of a common love, a love which will teach us more clearly to understand that only as we love our brothers can we hope to love God, and please him in our love for him—Ladies' Home Journal.

"Salvation is a definite process. If a man refuse to submit himself to that process, clearly he cannot have the benefits of it. 'As many as received Him to them gave He power to become the sons of God.' He does not avail himself of this power. It may be mere carelessness or apathy. Nevertheless the neglect is fatal. He cannot escape because he will not."—Drummond.

Our life's floor
Is laid upon eternity; no crack in it
But shows the underlying heaven.
—Charles Kingsley.

The Star of Bethlehem has never set.

"A PERFECT FOOD—as Wholesome as it is Delicious."

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The Canton is a marvel of simplicity. It is the ONLY DISK PLOW having correct mechanical construction. It is the ONLY DISK PLOW that does not require weight to make it take the ground. It is the ONLY DISK PLOW that can be made to cut from 10 to 16 inches, according to condition of land and team, without leaving an uneven ridge. It is the ONLY DISK PLOW that does not leave an uneven ridge in cutting a 12, 14 or 16 inch furrow. It is the ONLY DOUBLE DISK PLOW that throws a man walk ahead, and none of them compelled to walk on the plow-ground. It is the ONLY DISK PLOW having a completely dirt and dust proof disk with BALL BEARINGS and large oil-carrying capacity. It is the ONLY SINGLE DISK PLOW on the market, except the Canton Double Disk. The Canton will work successfully in wet land THREE DAYS EARLIER than any other Disk Plow. The Canton does perfect work in the HARDEST as well as the LOOSEST ground. The Canton is the lightest draft Disk Plow ever manufactured, according to the fact that his pupils are received at Vanderbilt University without examination or other conditions beyond his certificate of their fitness, is a better testimonial than any words of mine can be. I cordially commend him to all with whom he may have to do."

Rev. I. W. Clark, P. E. Terrell District, North Texas Conference, says: "I prefer the WALL SCHOOL at Honey Grove to all schools in Texas or out of it."

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WALL SCHOOL, HONEY GROVE, TEXAS.

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Excellent teachers, thorough work, individual attention, healthful location, rigid discipline, reasonable rates.

E. E. Hoss, L.L.D., editor Nashville Christian Advocate, February 28th, 1898, says: "I have known Prof. S. V. Wall, formerly of Tennessee, for many years, and it gives me sincere pleasure to say that he is a man of the highest character, and a teacher of large experience and success. The fact that his pupils are received at Vanderbilt University without examination or other conditions beyond his certificate of their fitness, is a better testimonial than any words of mine can be. I cordially commend him to all with whom he may have to do."

Rev. I. W. Clark, P. E. Terrell District, North Texas Conference, says: "I prefer the WALL SCHOOL at Honey Grove to all schools in Texas or out of it."

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A Fine Bible and Advocate \$4.

Sunday-School Dept.

FIRST QUARTER, LESSON I, JANUARY 1.

CHRIST THE TRUE LIGHT.—JOHN 1:1-14.

Golden Text.—"In him was life; and the life was the light of men."—Jno. 1:4.

EXPLANATORY.

The first eighteen verses of John's gospel constitute its prologue, a kind of introduction. The beloved disciple had been accustomed to hear the wise men of his day discourse very extensively upon such words as Life, Light, Fullness, Glory and Truth; but he knew more thoroughly than any other living man the inner mind and heart of Christ, and he believed that in his divine Lord these terms had their fullest exposition. If we keep this thought in mind the lesson will be better unfolded its meaning as we proceed. We quote from the Preacher's Magazine:

John's own utterances clearly and sufficiently inform us of his motive, object, and design, in writing this gospel. "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name" (20, 31). "This," says Adam Clark, "is a design as noble as it is simple, and every way highly becoming the wisdom and goodness of God." John records what he had seen and heard, and of him it is truly said, "It is evident that John was present at most of the things related by him in his gospel, and that he was an eye and ear witness of our Lord's labors, journeyings, discourses, miracles, Passion, crucifixion, Resurrection and Ascension." Jerome is an authority for the statement that the Holy Virgin lived under his care till the day of her death, which is supposed to have taken place fifteen years after the crucifixion. That his gospel was written in Greek is the prevailing opinion. Careful study of his life is an all important requirement as aiding in the study of his gospel.

I.—THE WORD WAS GOD.

The eternity of the divine Logos, or Word of God, the dispenser of light and life is declared. "In the beginning" i. e., before anything was formed—ere God began the great work of creation. "This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was no part of the creation, as He existed when no part of that existed. Now, as what was before creation must be eternal, and as what gave being to all things could not have borrowed or deprived its being from anything, therefore, Jesus, who was before all things, and who made all things, must necessarily be the eternal God."—Clark. "He was the life and life was the light of men" (verse 4). "He was the well-spring from which every form of life—physical, intellectual, moral, spiritual, eternal flows."—Cambridge Bible.

II.—HIS OWN DID NOT RECEIVE HIM.

His peculiar people, the Jews, created and chosen by Him, did not receive Him. Those who were and are ready He owns as His children. They become possessors of His likeness who receive Him.

III.—THE ETERNAL ONE WAS MADE FLESH.

The great mystery of the Incarnation is a verity. "He did not cease to be the eternal Word. His divine nature was not laid aside. Returning all the essential properties of the Word, He entered into a new mode of being, not a new being."—M. R. Vincent.

He promised to dwell among men and He fulfilled His promise. Short was His visible tarrying, but the invisible presence has ever been ours. The watch-care of our Lord is ever vouchsafed to the pure and true. He dwelleth among us.

TYLER—CEDAR STREET SUNDAY-SCHOOL.

Inclosed you will find list of the little children of Cedar Street Sunday-school, who so cheerfully gave for the Orphanage last Sunday, the amount being \$2.69, which I turned over to the preacher in charge. After a short talk on the duty of giving, I requested each of the little children to give me 10 cents, or any amount they could give, for the Orphanage, promising them that I would take each one's name and amount and send it to the Christian Advocate for publication. When I told them that I would have it published, they were so well pleased over it that we could hardly take names and amounts down fast enough. If you

will be kind enough to publish the names and amount on the list I send you, I think it will encourage them a great deal.

Class No. 6—Minnie Long, \$1; Tom High, 10c.; Ellen High, 10c.; Herbert Johnson, 10c.; Pearl Riley, 10c.; Jennie Rain, 10c.; Nettie Wellons, 1c.; Mabel Wellons, 1c.; Walker Richardson, 10c.; Clay Richardson, 10c.; Lonnie Rivers, 10c.; Oral Rivers, 10c.; Graddie Thompson, 5c.; Baldwin Campbell, 5c.; Leta Moore, 10c.; Irene Moore, 10c.; Bertie McMurray, 5c.; Merton Braddy, 2c. Total, \$2.29.

Class No. 3—Mattie Johnson, 10c.; Minnie Bartholomew, 10c.; Nannie Jones, 10c.; Winnie Moore, 10c. Total, 40c. S. S. SUPERINTENDENT.

SOMETIME.

Sometime, we shall know why Our sunniest mornings change to noons of rain; And why our steps are shadowed so by pain; And why we often lie On couches sown with thorns of care and doubt; And why our lives are thickly hedged about With bars that put our loftiest plans to rout.

Sometime, we shall know why Our dearest hopes are swept so swift away, And why our brightest flowers first decay; Why song is lost in sigh, Why clasping fingers slip so soon apart—Estrangement, space and death rend heart from heart, Until from deepest depths the tear-drops start.

Sometime, we all shall know Each other, aye, as we ourselves are known; And see how out of darkness light has grown, And He—who loves us so Despite our wilfulness and blind complaint—Will show us how His kind and calm restraint Can mold a human soul into a saint.

Sometime, our eyes shall see The silver lining to the darkest cloud, While silvery echoes follow thunders loud, Sometime, our hearts shall be Content, forgetting all our restless mood, And knowing everything has worked for good—The how, and when, and why, be understood. —Lillian Gray.

ALPHA AND OMEGA.

ALPHA.
Night.
Silence.
A struggle for the light.
And he did not know what light was. An effort to cry. And he did not know that he had a voice.

He opened his eyes "and there was light." He had never used his eyes before, but he could see with them.

He parted his lips and hailed this world with a cry for help. A tiny craft in sight of new shores; he wanted his latitude and longitude. He could not tell from what port he had cleared; he had no reckoning, no chart, no pilot.

He did not know the language of the inhabitants of the planet upon which Providence had cast him. So he saluted them in the one universal speech of God's creatures—a cry. Everybody—every one of God's children, understands that.

Nobody knew whence he came. Some one said, "He came from Heaven." They did not even know the name of the little life that came throbbing out of the darkness into the light. They had only said, "If it should be a boy," and "If it should be a girl." They did not know.

And the baby himself knew as little about it as did the learned people gathered to welcome him. He heard them speak. He had never used his ears until now, but he could hear them. "A good cry," some one said. He did not understand the words, but he kept on crying.

Possibly he had never entertained any conception of the world into whose citizenship he was now received, but

evidently he did not like it. The noises of it were harsh to his sensitive nerves. There was a man's voice—the doctor's, strong and reassuring. There was a woman's voice, soothing and comforting—the voice of the nurse. And one was a mother's voice. There is none other like it. It was the first music he had heard in this world. And the sweetest.

By-and-by somebody laughed softly and said in coaxing tones:

"There—there—there—give him his dinner."

His face was laid close against the fount of life, warm and white and tender. Nobody told him what to do. Nobody taught him. He knew. Placed suddenly on the guest-list of this changing old caravansary, he knew his way at once to two places in it—his bed-room and the dining-room.

Wherever he came from he must have made a long journey, for he was tired and hungry when he reached here. Wanted something to eat right away. When he got it he went to sleep. Slept a great deal. When he awoke he clamored again, in the universal volapuk, for refreshment. Had it and went to sleep again.

When he grew older the wise men told him the worst thing in all this world, of the many good and bad things that he could do, was to eat just before going to sleep. But the baby, not having learned the language of the wise men, did this very worst of all bad things, and, having no fear of the wise men, defiantly threw upon it.

He looked young, but made himself at home with the easy assurance of an old traveler. Knew the best room in the house, demanded it, and got it. Nestled into his mother's arms as though he had been measured for them.

Found that "gracious hollow that God made" in his mother's shoulder that fit his head as pillows of down never could. Cried when they took him away from it, when he was a tiny baby "with no language but a cry." Cried once again, twenty-five or thirty years afterward, when God took it away from him. All the languages he had learned, and all the eloquent phrasing the colleges had taught him, could not then voice the sorrow of his heart so well as the tears he tried to check.

Poor little baby! Had to go to school the first day he got here. He had to begin his lessons at once. Got praised when he learned them. Got punished when he missed them. Bit his own toes and cried when he learned there was pain in this world. Studied the subject forty years before he learned in how many ways suffering can be self-inflicted.

Reached for the moon and cried be-

cause he couldn't get it. Reached for the candle and cried because he could. First lessons in mensuration. Took him fifty or sixty years of hard reading to learn why God put so many beautiful things out of our longing reach.

Made everybody laugh long before he could laugh himself, by going into a temper because his clothes didn't fit him or his dinner wasn't served promptly. "Just like a man," the nurse said. Nobody in the family could tell where he got his temper. Either he brought it with him, or found it wrapped and addressed to his room when he got here. At any rate, he began to use it very shortly after his arrival.

Always said he lost his temper, when most certainly he had it and was using it. Played so hard sometimes that it made him cry. Took him a great many years to learn that too much play is apt to make anybody cry.

By-and-bye he learned to laugh. That came later than some of the other things—much later than crying. It is a higher accomplishment. It is much harder to learn and much harder to do. He never cried unless he wished and felt just like it. But he learned to laugh many, many times when he wanted to cry.

Grew so that he could laugh with a heart so full of tears they glistened in his eyes. Then people praised his laughter the most—"It was in his very eyes," they said.

Laughed, one baby day, to see the motes dance in the sunshine. Laughed at them once again, though not quite so cheerily, many years later, when he discovered they were only motes.

Cried, one baby day, when he was tired of play and wanted to be lifted in the mother arms and sung to sleep. Cried again one day when his hair was white because he was tired of work, and wanted to be lifted in the arms of God and hushed to rest.

Wished half his life that he was a man. Then turned around and wished all the rest of it that he was a boy.

Seeing, hearing, playing, working, resting, believing, suffering and loving, all his life long he kept on learning the same things he began to study when he was a baby.

OMEGA.

Until at last, when he had learned all his lessons and school was out, somebody lifted him, just as they had done at first. Darkened was the room, and quiet now, as it had been then. Other people stood about him, very like the people who stood there at that other time.

There was a doctor now, as then; only this doctor wore a grave look and carried a book in his hand. There was

a man's voice—the doctor's strong and reassuring. There was a woman's voice, low and comforting.

The mother-voice had passed into silence. But that was the one he could most distinctly hear. The others he heard, as he heard voices like them years ago. He could not then understand what they said; he did not understand them now.

He parted his lips again, but all his school-acquired wealth of many-syllabled eloquence, all his clear, lucid phrasing, had gone back to the old inarticulate cry.

Somebody at his bedside wept. Tears now, as then. But now they were not tears from his eyes.

Then, some one bending over him had said, "He came from Heaven." Now, some one stooping above him said, "He has gone to Heaven." The blessed, unfaltering faith that welcomed him, now bade him Godspeed, just as loving and trusting as ever, one unchanging thing in this world of change.

So the baby had walked in a little circle, after all, as all men, lost in a great wilderness, are said always to do.

As it was written thousands of years ago—"The dove found no rest for the sole of her foot, and she returned unto him in the Ark."

He felt weary now, as he was tired then. By-and-by, having then for the first time opened his eyes, now for the last time he closed them. And so, as one who in the gathering darkness retraces his steps by a half-remembered path, much in the same way as he had come into this world he went out of it.

Silence.
Light.—Robert J. Burdette, in Ladies Home Journal.

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WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 120 Masten St., Dallas, Tex.

A BETHLEHEM HYMN.

He has come! the Christ of God; Left for us His glad abode; Stoop from His throne of bliss, To this darksome wilderness.

He has come, whose name of grace Comes to bid our sorrows cease; Come to scatter, with his light, All the shadows of our night.

He the mighty King has come! Making this poor earth his home; Come to bear sin's sad load; Son of David, Son of God!

He has come, whose name of grace Speaks deliverance to our race; Left for us his glad abode; Son of Mary, Son of God!

Unto us a Child is born! Ne'er has earth beheld a morn, Among all the morns of time, Half so glorious in its prime.

Unto us a Son is given! He has come from God's own heaven; Bringing with him from above, Holy peace and holy love.

—Horatius Bonar.

KEY WEST BOARDING SCHOOL.

The following important statement, relative to our Cuban Boarding School at Key West, from the Senior Missionary Secretary, places a grave responsibility upon the women of our Church. The conditions require prompt and united action. Will our women meet it in the fear of God?

Mrs. R. K. Hargrove: While in Tampa I had the pleasure of looking in upon Miss Bruce and her staff of workers. They are diligent, effective, and hopeful. With return of some Cubans to their homes there may be a little unsettling of things, but others come to take their places. It is a time for seed sowing, the harvest will come by and by. Nearly a week in Key West gave opportunity to study conditions there. The greatest need is a better building, more centrally located. If a monthly allowance of \$40 could be furnished, an excellent place might be secured at once. The landlord, Mr. Low, is willing to put the place in good repair, and keep it so. Several boarders could be accommodated in this house. We found a deeply settled conviction among the Americans that there should be a Protestant seminary for girls. Under Bishop Candler's leadership this took expression in the form of a subscription payable in six months, amounting to \$1000. A committee was appointed to canvass for more until \$3000 was secured. This last sum will be placed at the disposal of your board, to meet the \$5000 you intend raising. The residents of Key West will in this way provide a sum sufficient for purchasing a site, so that the sum you invest may all go toward the erection of a building. The generous sympathy and enthusiastic support was the more a surprise since both the sisters and daughters of many of these gentlemen were educated in the Roman Catholic Convent in Key West, and were the recipients of much kindness. But the Key Westers are of old English stock, from the Bahama Islands and remain true to their Protestant traditions. There is no good reason why the school should not be largely self-supporting. One thing is certain, the \$5000 furnished by your society will secure \$3000 more, if you can collect it promptly. Delay may be fatal. Now is the time to strike. God help you. Dr. Fulwood loves your work. He is a wise counselor. The people at Key West and in Tampa have unbounded confidence in him. His presence and timely words helped the cause. I rejoice with you in the outlook. Pray for me as I go further into the interior of Cuba. We have a great work before us. Yours, in the bonds of the gospel.—Walter R. Lambuth, in Nashville Advocate.

Does he live at your house? The boy who grumbles if he is asked to bring in a pail of water for his mother or sister to use to get his dinner with, or who whines and pouts if there is wood to bring in to cook his dinner with. What do you think of him?—S. S. Evangelist.

The following letter written by Mrs. Trueheart, Corresponding Secretary Woman's Board of Foreign Missions, was sent us by Mrs. S. Philpott, President Woman's Foreign Missionary Society, Texas Conference, for publication.

tion. The present date is too late for its publication to be of such service to the members of the W. F. M. Society as was desired, but we publish it nevertheless, hoping that some of the members or auxiliaries may even at this late date order the book referred to in time to get the benefit of the special price:

Dear Sister: I hope your observance of the "week of prayer" was a gracious, helpful time, and its stimulating effects already manifest in your Conference Society. The work on China, by Mr. Harlan P. Beech, "The Dawn on the Hills of T'ang," is about ready. As this is our China jubilee this work was recommended to all our auxiliaries. By special arrangements with our Publishing House the 200 copies ordered by our board can be had at 25 cents. This includes the postage. When 200 copies have been sold no more can be had at that price. All copies over this number will be 35 and 50 cents. Do not be later than December 20 in sending in your orders. Send to me. I will begin to mail all orders about December 15.

It gives me great pleasure to say that about the same time the Memorial of Dora Rankin will also be ready. This is a neat little volume, containing a "cut" of our beautiful "Dora," as well as "cuts" of Louise Home, Pleasant College and our church in Nantziang. These places are not only sacred because of "Dora's" association with them, but because of Miss Lockie, her sister, Miss Louise Wilkins, of Baltimore, and of Dr. C. F. Reid, now of Korea, whose direction, oversight and skill put these buildings up for us. The book consists of eight chapters, and two at a time could be read at the monthly meetings, and in four readings completed. The memory of a character like Dora Rankin should be kept fresh in our societies, particularly by our young people. You should see that at least all your auxiliaries have a copy. I have not decided how many to have printed, except 1000, because I do not know how many you will need. Please let me know before the type is destroyed. The cost will be 25 cents each, with 5 cents postage for a single order. I will send them out and thus save expense.

Help to secure missionary literature, that in your own office you may have cheap, valuable books ready for your workers whenever called for. This book could have been larger, but the hope that a wide circulation could be had at small cost and the book reach every society governed the author. Sincerely, S. E. TRUEHEART, Box 405, Nashville, Tenn.

THE WOMAN OF TACT.

She had been talking pleasantly to two or three women. She had made her good-byes all cheerful and bright, and, after she had disappeared, one woman turned to another and said in a tone that was scolding: "She is a thorough woman of tact." Now in this case the woman who had said none but pleasant words, who, by a bright story, had prevented the discussion of a petty scandal was a woman who was as brave-hearted as any that ever lived, and who bore, not only her own, but the burdens of a good many other people, yet she saw no reason why she should inflict her troubles on her friends, or why she should not be in its best sense a woman of tact.

A woman of tact is one who feels that the story told to hurt your feelings is essentially bad form, and inconsiderate of the feelings of others.

A woman of tact is the one who is courteous to old people, who laughs with the young, and who makes herself agreeable to all women in all conditions of life.

A woman of tact is one who makes her good-morning a pleasant greeting, her visit a bright spot in the day, and her good-bye a hope that she may come again.

A woman of tact is one who does not grieve people by their clothes, or their riches, but who condemns bad manners.

A veritable woman of tact is the best type of a Christian, for her very consideration makes other women long to imitate her. Remember that to do your work as a woman of tact means more than speaking from platform or assumed elevation.

A woman of tact is one who is courteous under all circumstances and in every condition in which she may be placed. A woman of tact is one whose love for humanity is second only in her life's devotion, and whose watchword is unselfishness in thought and action.—Ledger Monthly.

If the Baby is Cutting Teeth.

Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

"BOB" BURDETTE AT WORK.

Mr. George T. B. Davis, representing the Ram's Horn, interviewed "Bob" Burdette at his lovely home in a Philadelphia suburb, last summer. Among other things he asked, "What is a typical working day when you are at home?"

"I am an early riser. Six o'clock sees me reluctantly crawling out of a bed where I have been utterly unconscious for eight hours. 'Six o'clock isn't early?' Well the man who is in the habit of rising earlier than that, unless the house is on fire, should consult a physician. Before breakfast, I take a short walk, say to the nearest apple or pear tree, if the fruit is in season. That is about forty-five feet from the door. That is all the exercise I take before breakfast. If I had to walk a mile before breakfast, I would simply omit the cheery meal of incense breathing morn, that's all. I do not even read the morning paper until breakfast is served; then it is read aloud to the family with interlunations and running comments which the audience has long since learned to recognize and interpret. It is rather confusing, however, to guests who happen to be present, and who are sometimes observed during the day to be searching the paper for personal notices and little items of home news that are only visible through the family spectacles.

"From eight o'clock until one, I am locked in my den, doing with my might what my hand findeth to do. During these hours I am a dead man, so far as callers are concerned. Not even a card is slipped under the den door. Nobody is permitted to help me waste a minute of my work time. In the afternoon, if at the right time of the year, I move my shrubbery for the season. You can't tell where you want a bush or a tree until you have watched it for two or three years. 'Can't, hey?' I tell you I have transplanted fruit trees four years old, with my own hands.

"Did they live? Of course. They wouldn't have survived, but that a neighbor or two came along and told me they would die. That settled it. I sat up nights with those trees, watered them with my tears, and held them in my arms when they seemed restless and feverish, and I am eating pears and apples from them in these fruitful, happy days. There isn't a fruit tree on my little acre that hasn't been condemned to death half a dozen times by some man who knew it all. I am the most easy-going, easily-ruled, easily-led man on this planet.

But if there is anything in life I do enjoy, and love to do, it is to have some man come along and tell me I can't do a certain thing, and prove to me by most unanswerable argument and undeniable proof that I can't, and then go right straight ahead and do it. I don't believe I ever did anything in my life worth the doing, save when I was driven to it by the flat contradiction of man or Fate. If a man pats me on the back and tells me that I can do a bit of work better than anybody else on earth, I am very liable to sniff the incense gratefully and take his word for it, and let it go at that, and do nothing. But if he says I can't do it, it does my soul good to do that very thing."

UNANSWERED LETTERS.

Dec. 15.—C. L. Browning, sub. A. J. Weeks, sub. I. W. Clark, sub.

Dec. 16.—J. F. Pierce, sub. T. J. Milam, sub. W. Wootton, sub. L. W. Harrison, sub. Jos. T. McKeown, sub. W. C. Braewell, trial subs. J. N. Hunter, thanks.

Dec. 17.—J. F. Archer, sub.

Dec. 19.—W. T. Morrow, has attention. C. M. Threadgill, sub. T. B. Vinson, o. k. W. A. Gilleland, change made. W. E. Caperton, change made. C. H. Brooks, sub. W. J. Joyce, trial sub. B. J. Guess, sub. S. M. Thompson, sub.

Dec. 20.—J. A. Ruffner, sub at half price. L. G. Rogers, sub. Jas. A. Walkup, sub.

Dec. 21.—Joe F. Webb, has attention. B. L. Glazner, sub. J. M. Mills, sub. G. V. Ridley, sub. J. W. Clifton, sub and change. Jno. A. Wallace, o. k. K. B. Bonner, has attention. G. S. Sandel, sub. R. S. Heizer, sub. A. J. Weeks, sub. Jas. M. Sherman, sub.

"Rev. Peter Plodder did not stir up much dust at the beginning of the conference year, nor did he say much about what he was going to do. But he attended strictly to business, gained every week, and ended gloriously. We were at conference when his report was given. The Bishop smiled, the presiding elder rubbed his hands, and two or three of the other brethren shouted, 'Hallelujah!'"

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MARRIAGE NOTICES.

Near Seguin, Texas, December 15, 1898, Henry Rascom Thompson and Miss Edith Lott, Rev. H. G. Horton officiating.

At the residence of the bride's parents, near Vernal, Texas, on November 6, 1898, Mr. John N. Kelley and Miss Jennie R. Rogers, Rev. J. A. Ruffner officiating.

On the evening of November 10, 1898, at the parsonage at Mart, Texas, Mr. Wm. C. Henderson and Miss Linnie Russell, Rev. J. A. Ruffner officiating.

At the residence of the bride's mother, near Mart, Texas, on November 13, 1898, Mr. J. W. McBride and Miss Addie Sibley, Rev. J. A. Ruffner officiating.

At the residence of Mr. W. H. Roberts, 516 Elm Street, Waco, Texas, on December 19, 1898, Mr. John W. Thomas, of Macon, Col., and Miss Anna Lucille Durham, of Armour, Texas, Rev. J. A. Ruffner officiating.

At the Methodist Church at Union Chapel, at 7:30 p. m., December 14, 1898, Mr. E. C. Bryan and Miss Ada Carlton, Rev. C. A. Tower officiating.

At the residence of the bride's father, near Friendship, Hopkins County, Texas, December 18, 1898, Mr. C. P. Eikner and Miss Addie Lawrence, Rev. J. T. Blodworth officiating.

At the residence of the bride's father, near Friendship, Hunt County, Texas, December 18, 1898, Mr. J. R. Fowles and Miss Ethel Via, Rev. J. T. Blodworth officiating.

Mr. J. L. Ward, of Big Springs, Texas, and Miss Annie Cooksey, of Pease City, Texas, December 8, 1898, by Rev. Thos. Hodgson.

At the parsonage on Wednesday evening, November 23, 1898, Mr. George Kennedy and Miss Minnie Walton, Rev. W. P. Edwards officiating; both parties are of Spartanburg, S. C.

At the parsonage in McGregor, Texas, December 4, 1898, by Rev. J. H. Brunsell, Mr. J. S. Payne and Miss Annie McBride.

On December 7, 1898, in the M. E. Church, South Amherst, Texas, Mr. David A. Park and Miss Myrtle Cartwright, Rev. C. S. McCarter officiating.

December 11, 1898, at the residence of the bride's father, by the Rev. J. P. Mussett, Mr. Lawson McCord and Miss Daisy Bromley; all of Navarro County, Texas.

At the parsonage in Cumbly, Texas, December 11, 1898, Mr. R. L. Raines and Miss Susie Gafford, Rev. R. L. Hall officiating.

At the Rock Church, one mile south of Fairview, Texas, on December 6, 1898, Mr. Gus Conghan and Miss Sasha Moseley, Rev. C. W. Perkins officiating.

December 6, 1898, at the residence of J. J. Gray, the bride's father, Spring Creek, Texas, Mr. Lucien M. Gilmore, of Young County, Texas, and Miss Lenora P. Gray, of Throckmorton County, Texas, by Rev. W. M. Leatherwood.

At Fairview, Texas, December 11, 1898, at 3 o'clock p. m., in a buggy in front of the Methodist parsonage, Mr. G. A. Williams and Miss Bertha Davis, Rev. H. L. Mungler officiating.

At the parsonage, Alvarado, Texas, December 13, 1898, Mr. Joshua D. Kidd, of Cleburne, Texas, and Miss Olive Redford, of Alvarado, Texas, Rev. C. S. Field officiating.

At the residence of the bride's father, W. T. Carter, in the Lone Star neighborhood, Washburn County, Texas, December 15, 1898, Mr. W. H. Thornton and Miss Lida Carter, Rev. W. A. Scott officiating.

In the Helena Church, December 14, 1898, Mr. W. E. Seagins and Miss Sallie Conway, by Rev. W. M. Francis.

Near Peoria, Texas, December 15, 1898, Mrs. C. T. Hill, of Collin County, Texas, and Mrs. M. A. Winn, of Peoria, Hill County, Texas, Rev. Sam'l Morris officiating.

In the Methodist Church at Armour, Texas, December 11, 1898, Mr. R. R. Blackburn and Miss Edie May Yarbrough. Same time and place, Mr. J. W. Riddle and Miss Pearl Yarbrough; all of Armour, Rev. C. G. Shutt officiating.

At the residence of the bride's father, near Hancock, Texas, October 30, 1898, Mr. J. W. Ellison and Miss Mary Holden, Rev. C. G. Shutt officiating.

Pittsburg District—First Round.

- Pittsburg sta., at Pittsburg, Dec. 25, 26
Queen City, at Queen City, Jan. 1, 2
Atlanta sta., at Atlanta, Jan. 7, 8
Gilmer sta., at Gilmer, Jan. 14, 15
Winfield sta., at Winfield, Jan. 21, 22
Mt. Pleasant sta., at Mt. Pleasant, Jan. 22, 23
New Boston, at New Boston, Jan. 23, 24
Dalby and DeKalb, at Dalby, Jan. 28, 29
Fairview and Rose Hill, at Fairview, Feb. 4, 5
Texarkana, State Line, at State Line, Feb. 5, 6
Naples sta., at Naples, Fri. Feb. 10
Linden sta., at Douglasville, Feb. 11, 12
Daingerfield sta., at Hughes Springs, Feb. 18, 19
Redwater sta., at Redwater, Feb. 25, 26
Quitman sta., at Quitman, Wed. March 1
Leesburg sta., at Reeves' Chapel, Mar. 4, 5
Mossygrove sta., at Souls Chapel, Mar. 11, 12
The District Stewards will meet in the Methodist Church at Pittsburg on January 5, 1899, at 1 p. m. T. F. Smith, P. E.

San Augustine District—First Round.

- Timpan sta., at Timpan, Dec. 21, 25
Center sta., at Center, Dec. 31, Jan. 1
Nacogdoches sta., at Nacogdoches, Jan. 7, 8
Tenaha sta., at Tenaha, Jan. 14, 15
Garrison sta., at Garrison, Jan. 21, 22
Carter sta., at New Prospect, Jan. 28, 29
Lufkin sta., at Lufkin, Feb. 4, 5
Homer sta., at Center, Feb. 11, 12
Melrose sta., at Simpson's camp, Feb. 18, 19
Appley sta., at Pine Grove, March 4, 5

Shelbyville sta., at Shelbyville, Mar. 11, 12
Minden sta., at Locklin, Mar. 18, 19
Sexton sta., at Sexton, Mar. 25, 26
Hemphill sta., at Hemphill, April 1, 2
San Augustine and Chiro's, at Un'n, Apr. 8, 9
Let every official member who reads this notice make arrangements to attend the Quarterly Meeting of his charge. On this round plans for the new year are to be made. That we may plan wisely, let us attend the Quarterly Meetings praying that the Holy Spirit may guide us. The past year in many respects was the best in our history; we must, by God's help, make this better. J. T. Smith, P. E.

Beaumont District—First Round.
Beaumont sta., at Beaumont, Dec. 21, 25
Liberty sta., at Liberty, Dec. 31, Jan. 1
Kountze sta., at Warren, Jan. 7, 8
Woodville and Colmesseil sta., Jan. 14, 15
Chester sta., at Pine Grove, Jan. 21, 22
Livingston sta., at Moscow, Jan. 28, 29
Leggett sta., at Elmwood, Jan. 27, 28
Sabine Pass and Port Arthur, at Port Arthur, Feb. 4, 5
Orange sta., at Orange, Feb. 11, 12
Port Bolivar, at Port Bolivar, Feb. 18, 19
Beaumont sta., at Amelia, Feb. 25, 26
Jasper and Kirbyville, at Kirbyville, March 4, 5
Jasper sta., at Magnolia, March 11, 12
Burkeville sta., at Burkeville, March 18, 19
Newton sta., at Newton County, Tamm, March 25, 26
District Stewards' meeting at Beaumont January 4, 7:30 p. m. T. J. Milam, P. E.

Tyler District—First Round.
Tyler, Cedar Street and St. Paul, at Cedar Street, Dec. 25, 26
Malakoff, at Malakoff, Dec. 31, Jan. 1
Tyler, at Center, Jan. 7, 8
Edora, at Holly Spring, Jan. 14, 15
Troupe and Overton, at Overton, Jan. 21, 22
New York, at Oak Grove, Jan. 28, 29
Athens sta., at Athens, Jan. 29, 30
Golden sta., at Golden, Friday, Feb. 3
Minola, at Minola, Feb. 4, 5
Cantor, at Canton, Feb. 11, 12
Wills Point sta., at Wills Point, Feb. 18, 19
Grand Saline, at Grand Saline, Feb. 25, 26
Whitehouse, at Chandler, March 4, 5
Lindale, at Lindale, March 11, 12
Tyler, Marvin, March 18, 19
Reno, at Reno, March 25, 26
The Tyler District Stewards will meet at Marvin Church in Tyler on Thursday, January 5, 1899, at 1 o'clock p. m. John Adams, P. E.

Waxahachie District—First Round.
Waxahachie sta., at Alvarado, Dec. 25, 26
Alvarado sta., at Alvarado, 11 a. m., Dec. 29
Forreston sta., at Collins Ch'l, Dec. 31, Jan. 1
Palmer sta., at Dixon's Ch'l, 11 a. m., Jan. 7, 8
Venus and St. P., at St. P., 11 a. m., Jan. 7, 8
Midlothian sta., at Midlothian, Jan. 14, 15
Bardwell sta., at Oak Grove, 11 a. m., Jan. 11
Grandview sta., at Grandview, Jan. 14, 15
Lovelace sta., at Woodbury, Jan. 15, 16
Red Oak sta., at Ovilla, Jan. 21, 22
Mount'n Peak sta., at Oak Branch, Jan. 28, 29
Frisp sta., at Hines Chapel, 11 a. m., Feb. 3
Ferris sta., at Ferris, Feb. 4, 5
Ennis sta., at Ennis, Feb. 11, 12
Horace Bishop, P. E.

Waco District—First Round.
East Waco, Dec. 25, 27
Morrow Street, Dec. 25, 26
Waco, Fifth Street, Jan. 1, 2
Bruceville, at Eddy, Jan. 7, 8
Troy, at Childress, Jan. 8, 9
Moran, at Moran, 7 p. m., Jan. 12
Peoria, at Bethel, Feb. 14, 15
Whitney, at Whitney, Jan. 15, 16
Abbott, at Belle Springs, Jan. 21, 22
Rosqueville, at Wesley Chapel, Jan. 28, 29
Mart, at Lone Oak, Dec. 24, 5
Mt. Calm, at Mt. Calm, Feb. 11, 12
Lorena, at Lorena, Feb. 18, 19
Moody, at Moody, Feb. 25, 26
Sam'l P. Wright, P. E.

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Prepared by Rev. J. B. Sears, Of the Texas Conference. Cameron, Texas.

THE EVANGELIZATION OF THE WORLD THE GREATEST WORK BEFORE THE RACE.

Christian missions is one of the youngest movements in the history of the Church. Indeed, the depth and grasp of the truth of missions can hardly be said to have impressed the Church of Christ. It may, with some degree of relief, be said that the missionary idea is too young to be fully realized. Measured by the long history of the race from Eden to the millennium, the enterprise of evangelizing the world is extremely modern. Evidently Jesus never expected the world to be evangelized in a few decades. "Lo I am with you always, even to the end of the world," has a suggestion as well as a promise in it. In mere human affairs, world-wide movements require time, almost geological periods. Look at the history of Europe—a half a dozen or more enlightened nations gathered in one small continent, and with much yet to be done before the Lord's kingdom will have come in all its power and glory. Yet the history of Europe began at least 750 years before the Christian era. Nearly 3000 years on the elevation of Europe! The development of the western hemisphere has been far more rapid, and we believe far more Christian. Yet we have before us an unfinished task. Many an ebb and flow of the tide yet will be from that wonderful sea of human life whose waters wash the shores of all the centuries, and whose coral reefs circle the little islands we call civilizations, that appear—and sometimes disappear—upon the map of time. We must not forget that the projectile force of the great commission is not only to the ends of the world, but also "to the end of the age." Jerusalem—yes, Judaism—was to be the point of departure. The detail of the commission is almost equal to the length and breadth of its sweep. It not only claims all nations, but it claims every generation of every nation. And more, it claims every creature in every generation. The pressure of the Gospel call to all nations has never been relieved of a single ounce. Like the world on the shoulders of Atlas, it has never grown lighter in all the centuries. Like the surging of the ocean against the dikes, whose power of resistance is under test every moment, so is the Church under the test of the commission through the roll of the years. No fretful, wriggling impulse of any one generation, untried and untrained, can evangelize the world. If "a nation is to be born in a day," it will be after long stretches of seed-sowing and sacrifice. There is a marvelous suggestion in the fact that five of the great pioneer missionaries each labored seven years for the satisfaction of having just one convert.

The Students' Volunteer Movement have adopted a watchword that runs, "The Evangelization of the World in This Generation," which needs an explanation; for it certainly must not be allowed to mean that so great a work as the actual evangelization of the world can be accomplished in so short a time. Dr. Talmage thinks if the Church were aroused, the Gospel would reach the world in ten years. It is wise not to be led into visionary schemes of missionary labor or hopes by such rose-colored statements. Rather let us say, like Dr. Harrows: "Let us save the heathen, if it takes a thousand years." "Rome was not built in a day" is a strong figure in some cases, but it is utterly weak when we try to use it in this connection. It is like flinging a ton in the scales that have only a capacity for a hundred-weight. It only crushes the scales. No wonder the Church has but one duty—the evangelization of the world. That duty will fill all the ages till the end shall come. One! Yes, but that one is everything. When the lioness was taunted that she had but one young one in her lair, she replied, "Yes, but it is a lion." The Church exists for one thing, but that is supreme. That is the thing for which the world stands. When the Gospel shall have been preached in all the world for a witness to all nations, then shall the end be, and not sooner.

Alexander sacrificed his life and talents to conquer what he knew of the world, and ended with himself more conquered than the little word as he saw it. Napoleon sacrificed his all in an effort to centralize a great republic about himself; but failed, and went down under defeat. There are some

great philanthropic spirits trying in our generation to federate the nations in one compact for arbitration purposes, and thus wipe war from the history of the world. They may not succeed, but the gospel will.

OUR CUBAN MISSION.

Dear Doctor Lambuth: The last thing that was done in Havana was the organization of the Sunday-school, which, as you well know, is a very important feature of our mission work. However, the permanency of this reorganization will depend on the securing of a suitable preaching hall, as no other place can be used for the purpose. I do hope our Church will realize the situation and immediately raise the amount needed to start the work again on a solid basis. To fail in this means failure all the way through, especially in Havana, where our Baptist brethren are bending all their energies and making every possible effort to push forward their work.

While in Havana I called on the United States Commissioners, having met General Butler only, who received me most courteously. We spent about an hour talking over the situation in Cuba. General Butler is a type of the true gentleman, and is undoubtedly rendering most valuable service to his country, as well as to this unfortunate island.

Caibarien, the town from which I write, is my birthplace. Yesterday morning I visited the house where I was born, and while my heart was filled with joy as a cluster of pleasant memories rushed into my mind, I could not but almost shout aloud when I remembered the day of my second birth which occurred several years ago in my adopted country.

"O happy day, O happy day When Jesus washed my sins away."

My visit to this place has not been in vain. The Lord has blessed me and given me the assurance that what little I have been enabled to accomplish will yield much fruit to his honor and glory sometime in the future. I visited a dear family last night, spending over an hour with them. I do not think more than ten minutes of the time was taken up in conversation about things of the past. The Holy Spirit was consciously present as I talked to them of new found joy and the bright and glorious hope that burns within. I saw tears in some eyes while I spoke of the blessed Jesus as our best friend and elder brother. O, Doctor, I did feel so happy while pointing that dear family and a visitor who was present to the Lamb of God, who taketh away the sins of the world.

On arriving here yesterday, A. M., I learned that my son, Regie, who was private interpreter for Capt. Johnson, had left for the United States on the 15th of the present month on board the steamship Mexico. Our prayers for the preservation of his life and safe return home have been going up from anxious hearts ever since his departure with the army. The Lord hath heard and answered, whereof we are glad and deeply thankful to Him. I shall never forget this boy's reply when urged not to leave home for the war with the protest from a friend whom I love, that being a native American, and this country being free, it did not seem necessary for him to come to Cuba as a soldier. His prompt reply was, "I know I am a free man, and my country a free country, and for this reason I feel it my duty to shed my blood, if need be, to free my good father's country, which will make him a free man like I am." He came as a volunteer without any salary, and would not even accept the position of nurse which was offered him, but preferred to go as a private soldier with the Cuban volunteer army. He has been acting as interpreter for Captain Johnson only since the armistices with Spain. H. B. SOMEILLAN. Caibarien, Cuba.

For Seasickness Use Horsford's Acid Phosphate. Dr. J. FOURNESS-BRICE, of S. S. Teutonic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will in a great many cases, prevent seasickness."

"Follow with reverent steps the great example Of Him whose holy work was doing good; So shall the wide world seem our Father's temple, Each loving life a psalm of gratitude." —Whittier.

I REST MY SPIRIT IN PEACE.

By J. W. CARHART, M. D. I rest my spirit in peace— Where all my sorrows shall cease; Where hunger and thirst, and sickness and pain, Shall never engulf me in darkness again;

For Jesus my Savior doth over me bend, And angels of glory my journey attend. I rest my spirit in peace.

I rest my spirit in peace. God giveth the captive release From passion and pride; from anger and hate;

He bringeth me up to the beautiful gate, To the highway that leadeth to heaven and light,

Where the sun shineth ever, dispelling the night. I rest my spirit in peace.

I rest my spirit in hope That Jesus the portals will open And summon me forth from the sepulchre's mould,

And bid me ascend to the city of gold, Where God and the Lamb are the life and the light;

Where faith shall be lost in the splendors of sight. I rest my spirit in hope.

My rest is in work for the Lord—I joy in obeying His word,

And patiently wait the coming of One They slew and despised—the obedient Son

O, God—the eternal, omnipotent King, To whom hallelujahs the arch angels sing.

I'm resting in faith in the Lord.

O, blest be this peace of the soul! How happy the sheltering goal In Christ my Redeemer and bountiful Friend,

Who leadeth me ever bright paths to ascend,

Where clouds never gather and storms never break,

O'er the Rock of our hope, this foundation to shake.

O, blest be this peace of the soul!

WHEN THE DAY IS LONGEST AND THE BURDEN HEAVIEST.

When the weary body staggers beneath its burden of life, often the day is longest and God seems farthest from it. "It is not so, but so it seems; And we lose courage then."

Yes, brother, sister, listen to this message. In the midst of a long and arduous meeting, the pastor was dragging his weary body to see a poor, helpless soul, who seemed to be a helpless and almost hopeless case. The minister's own parsonage home was then in care of physician and nurse and maid, and the unfinished sermon was on his desk in that chaotic state that most burdens the preacher's mind. He had done his best all week, and now the longest and heaviest day was on him. He had known for years the fullness of divine love, had preached sermons of comfort to others; but now he is weary and heavy laden in body with his toil, and weighed in spirit for the dying all about him. His way led him past the desk of a Christian business man, who was training one of his sons for life. As the minister halted wearily at the door of the feed store, he heard these words:

"Well, now, indeed, that boy has an unusually heavy lot of work to-day, and then I remember he is not very strong. I will lay aside some of my work that will keep, and will give him an extra lift on those heavy bags and bales." The preacher listened, though the words were not directed especially to him; but they were used by the Heavenly Father! How sweet they were! What a commentary on his own text! "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me. . . for my yoke is easy and my burden is light."

New life came into the minister's steps, new light into his soul. As he went to the sick man's room the Spirit whispered anew the message of the merchant, "I will go myself and lift the heaviest bundles and bales." I, the father of this boy, though I have other men whom I could command to help him, yet "I will lay aside some of my

work and give my boy a lift!" Glory broke anew, and the minister's face was glowing with the radiance of the new blessing. Then another text, in words of burnished gold, glistened in beauty in his mind, and thrilled his heart anew: "Like as a father pitieth his children, so the Lord (my Father) pitieth them that fear him." Wonderful words! I have preached on them, but never saw their glory and wealth until this heaviest day! Thus prepared by his Heavenly Father, and relieved of his heavy burdens, he spoke to the needy soul, and almost the first word touched his heart, and in a few minutes the praise of a new-found Savior paid the minister anew for his obedience.

Returning to his home, he went to the bedside of his sick wife, who had encouraged him to take on the extra load on this hard day, and as he gave the report of the visit and told of the "Father's blessing," those hands that had comforted him a thousand times before rested on his face in love's sweet touch.

Their tears of joy mingled together, and a new meaning was put into their lives. "When the day is longest, thy strength weakest, and thy burdens heaviest, then I will lay aside my own duties and help you with the heaviest burdens. Peace, dear soul, he waits to help thee!"—Selected.

A man cannot be a Christian unless he is willing to be small, to give up self, and forsake the world. We see in some prehistoric houses on Scotch moors a low narrow entrance, a foot or so square, which can only be passed by lying down and squeezing through a dark, twisting passage. So the way into the kingdom is too tight to admit any who are not humbled by conscious sin, and ready to cease from self.—Alexander MacLaren, D. D.

When nerves are unstrung, and natural strength fails, we must learn over and over again that He is the strength of our heart and our portion forever. Service is not over; though externally suspended, the end is not yet. We must receive from the Spirit before we can give forth, for after all we can but say, "Of Thine own have we given Thee." This may be one reason why those who suffer according to the will of God are enriched through the promised "afterwards."—Anna Shipton.

The preacher who talks about firing over the heads of his people, had better learn that his business is feeding as well as firing.

NORTH TEXAS FEMALE COLLEGE AND Conservatory of Music.

This being the tenth year of Mrs. Lucy Kidd Key's connection with the North Texas Female College, she thought to mark it by an increase in the number of Volumes in the Library and inaugurate a plan to make it one of the prominent features of the institution.

Among other means to that end she requested each alumnae to give a book, or set of books, with the name inscribed and date when her degree was taken, to be preserved as a gift from her to her Alma Mater.

A number of books have been received from friends, who are not graduates; and three volumes, Macaulay's Essays, sent by Mrs. Willie Mountcastle, Sherman, came at once.

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A WONDERFUL HEALER HUNDREDS OF PEOPLE PERMANENTLY RESTORED TO HEALTH.

The long lost art of healing diseases without the use of medicine has been unearthed by a man living in Nevada, Mo., and the hundreds of miraculous cures performed by him reads like a romance, although every claim made for his method is fully substantiated by reliable men and women. Some of his cures have never been duplicated in ancient or modern times. Col. John M. . . the renowned permanent lecturer, after suffering over 25 years with stomach trouble, was restored to permanent health by Prof. Weltner. A Chicago doctor told Prof. Weltner that he would be a dead man within 90 days.

Prof. Weltner, he is now entirely well, and can eat anything. Mrs. Theo. L. Higbee, Schell City, Mo., suffered with a cancer for over five years. After taking two treatments from Prof. Weltner she passed away. Mrs. S. Maggard, Nevada, Mo., had an abscess on her lung, and her doctors said there was no hope for recovery. She was cured in thirty minutes by this method. Hundreds and hundreds of others have been permanently restored by this wonderful method. He performs cures at a distance with the same ease. A copy of the Magnetic Journal containing a list of remarkable cures will be mailed free to any inquirer. This method reaches every known disease, no matter in what stage. Prof. Weltner also teaches others his method, and it is one of the most scientific professions known. Address: Prof. A. A. Weltner, Nevada, Mo. The American School of Magnetic Healing.



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phaeton, or any nice riding vehicle, with a good horse to drive, and it is no trick afterwards to catch your girl; the outfit does it for you without any charm on your part. Any girl that wouldn't be enchanted with a drive in one of our buggies doesn't exist in Texas to-day. They are stylish, handsome and comfortable, and you can drive all day in them without feeling weary.

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Hood's Pills. Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not grip or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

DENARD.—Sister Denard died at her son's residence, in Waller County, Texas, December 8, 1898, aged seventy-five years. Sister Denard was converted in early life and united herself with the M. E. Church, South, and has lived a consistent life until the day of her death. She was a great sufferer. She has been afflicted with asthma for many years, but bore her afflictions with great fortitude. Her husband preceded her three years. Just before the death messenger came she said, "It won't be long before I shall meet my dear husband on the other shore. Sister Denard left six children to mourn their loss; but, thank the Lord, when loved ones pass away in faith, we do not weep as those who have no hope, but expect to meet them again where there will be no more farewells be said, but we shall dwell in the home of the faithful forever. J. J. SANDERS.

DICKERSON.—The subject of this sketch, Ollie Dickerson, (nee McElwreath), was born in Georgia, July 29, 1874. She was the daughter of Rev. R. P. McElwreath, a local preacher of the North Georgia Conference. She was converted at a camp-meeting, seven miles west of Atlanta, Ga., under the preaching of W. D. Anderson, and joined the M. E. Church, South, at nine years of age. She came to Texas in 1886 with her parents. When I came to this work three years ago, she was one of the first girls I met and got acquainted with. She was always in her place in the Sunday-school and League. She was married to Almus Dickerson, November 20, 1897, and lived at Drop, Denton County. Being her pastor, I visited her often. They were as happy a couple as I think I ever visited. They agreed before marriage to erect a family altar; they did so, and kept it up until November 5, 1898, when God saw fit in his infinite goodness to call Ollie to himself. We weep not as those who have no hope, but pray that we all may be faithful and die in the faith as did Ollie, then in the paradise of God we shall meet again. J. W. TINSCHER, P. C.

MYRICK.—Walter Myrick, son of Bro. and Sister Myrick, of Ciba, Texas, was born in Southern Illinois, December 21, 1877. He departed this life November 22, 1898. He was converted and joined the M. E. Church, South, in 1893. Some time before he was taken sick, he said to me, "I want to live right." When he found that death was inevitable he prayed, "Thy will be done." He seemed to realize that angels hovered over him, ready to wait his immortal spirit to the realms of eternal bliss. So, father, mother, brother, sister, weep not, for while your home has been made sad and gloomy, heaven is richer and brighter. And now, young men, his associates, never will his smiles, cheering words and songs greet you in this world; but, thank God, if you live right you will some sweet day go to live with him, where "God shall wipe away all tears and there shall be no more death, neither sorrow nor crying."—Rev. 21:4. Yes, Walter was kind to his associates, obedient to his parents, ready to do right. May his death bring blessings to us and cause us to live nearer God. A. F. BOWDEN.

Clio, Texas.

DARSEY.—Just a little more than two years ago, amid the rustling of the wings of angels of mercy, little Lorena Elizabeth made her advent into the home of Geo. E. and Lorena Darsey. The sweetness of her influence made her more than a thrice welcome guest, not by papa and mamma only, but by all who knew her. The influence of her affectionate nature was lovely and it pervaded the hearts of us all and endeared her to us in such a manner that we loved to call her "Sister." She was born November 29, 1896, and died November 29, 1898. She stood in the sanctuary of her papa's and mamma's life as the very embodiment of joy and hope, and with her tender little hands took hold of the altar of their hearts. By her own little deeds she has written her life's history upon our hearts, and

it is a beautiful story written in letters of gold, punctuated with rubies and diamonds. We shall miss her cheery, ringing voice. The patter of her little feet will not be heard again. Never more in this world will she run to greet her papa as he comes homeward from the store. But, hush! she is not dead. Her body is sleeping, but her spirit is in the bower of eternal summer; she is basking in the sunlight of God's love. May the bereaved ones find comfort and consolation in Him who is "the resurrection and the life."

J. M. PENNY.

DUPREE.—Sister Willie Dupree (nee Lawrence) was born in the State of Alabama, May 22, 1866, and moved with her parents in early childhood to Texas; embraced religion at the age of about fourteen years; was united in marriage to Bro. Charley Dupree, and departed this life at her home on Mink Prairie, Montgomery County, Texas, November 6, 1898. Sister Dupree was a devoted Christian; her seat was never vacant at her Sunday-school and prayer-meeting, and she was always ready to lend a helping hand to aid the distressed or suffering. She was a member of the M. E. Church, South. She loved her Church and was always ready to welcome her pastor to her home. When the Master called she was ready. She died in the triumphs of a Christian's faith and has gone to dwell with the Savior forever, which is far better. She left her husband and five children and numerous friends to mourn their loss, but there is a sweet consolation that if we are faithful unto death, we shall meet our loved ones who have gone before in the sweet by-and-by, there to dwell with the redeemed forever. J. J. SANDERS.

PARKER.—J. L. Parker was born in Pulaski, Tenn., August 12, 1825; departed this life, in Greenville, Texas, November 5, 1898; joined the Methodist Episcopal Church, South, when a young man, at Old Salem Camp Ground, in Giles County, Tennessee. For more than fifty years Bro. Parker maintained his relation to the Church of his choice, being zealous for her welfare. His battle through life was quite similar to his day and generation, with its tides of adversity and prosperity, griefs and joys, wars without and within, but amid all he met these as a true soldier of the cross. As he grew older he was painfully afflicted and lingered on this side for more than a year, enduring intense pains of the body. He endured with Christian fortitude, and in severest paroxysms was his greatest expression of joy, and would speak of his dismissal with extreme delight, exemplifying the life and power of our holy Christianity. "He lived well; he died well." He left a wife and several children to mourn his loss. E. B. THOMPSON, P. C.

LONG.—Mr. Long was born in Virginia, August 19, 1839; was converted in Mississippi while yet a young man; moved to Texas in 1878; married in 1874 to Miss Sallie Bridges; was a member of the M. E. Church, South, from 1874 till he died, December 9, 1898. Bro. Long, one of our best citizens, has departed with life on earth and has increased the number in the life eternal. With all that pertains to Bro. Long, as do to most men, we may say that he was a worthy brother in the fellowship of mankind, and though he might have been lacking in some degree of the duties of life, he leaves many friends to lament his death and commend him to the peace that awaits all the faithful. As a man, he was upright; as a citizen, he was noble; as a Christian, he was ever true to acknowledge his faults and seek forgiveness from his Church and his God. Bro. Long has left us. May the living prosper by his example. Bro. Long leaves a wife, with whom many friends unite in mourning the loss of her husband. A friend, E. H. BOONE.

LESTER.—The subject of this sketch, Mrs. Tetetha Elizabeth Lester (nee Nunn), was born in Shelby County, Tenn., November 27, 1824. She moved with her parents to Texas in 1836 and settled in Washington County in 1843. She was married to Elias Lester and moved to Milam County in 1845, where she has since resided. Four boys and three girls blessed this union; six of whom survive to mourn their loss. She was converted in her girlhood and has ever since been a consistent and useful member of the M. E. Church, South. She has long been a teacher in our Sunday-school at this place. Hers has been a life of beautiful consistency—always ready for service in her Master's cause, especially so among the sick and poor. The orphan had a warm friend in her. She communed daily with the Word of life. She was conversant with the Lord's promises. She was conscious

of their fulfillment to her. For some days before her death she announced to her friends that the Lord would let her live until her birthday, which he did. So on Sunday, November 27, 1898, her seventy-fourth birthday, she sweetly fell on sleep. Thus ended the earthly pilgrimage of a beautiful life. On Monday, the 28th, from the altar where she had so often communed with the Lord, we had her funeral service. God bless her loved ones and help us all to meet her in heaven. J. L. RUSSELL.

PHILIPS.—Jesse H. Philips was born in Shelby County Tennessee, January 13, 1867; moved to Stubbs, Texas, about fifteen years ago, where he resided till a short time before his death. He was a victim of that dreaded disease, consumption, from which he suffered about three years. He was advised by his doctors to go to Kerrville, overland, thinking the trip would be of much benefit to him, but he was too weak for the trip and passed away at San Marcos November 22, 1898. His wife and little child returned home with his remains. Jesse was a consistent member of the M. E. Church, South, for the last six years of his life. He leaves many friends to mourn his death. GEO. E. HOLLEY.

Kemp, Texas.

DYSART.—R. A. Dysart died at his home, in Collingsworth County, Texas, December 11, 1898. He was one of my stewards, and his life was such that we have no fear as to his future. He was very good and kind to his family. He leaves a wife and six children. His oldest is grown and his youngest is about sixty years. All feel keenly their loss. The Lord bless the family.

I went from holding a service in Bro. Dysart's sad household to that of Charlie Roberts and wife, who had lost their babe of two years. It was the idol of the family, as it had been sickly most of its life. These families have the sympathy of the entire community. The grace of God is sufficient. To him we would commend the troubled heart. E. R. WALLACE. Wellington, Texas, Dec. 14, 1898.

JONES.—Died, at Rockwall, Texas, December 1, 1898, Mrs. Jessie Jones (nee Long). Sister Jones was born in Cherokee County, Texas, October 30, 1827; was converted and joined the M. E. Church, South, in 1878. She moved with her father, J. E. Long, to Rockwall, where she was married to Frank Jones, December 23, 1891. Our departed sister died as she lived—a devoted wife and mother and an earnest Methodist. She was a lady of superior intelligence and piety, whose gentle manners and godly life made her a power for good in her home and Church. During her last sickness her patience, resignation and serenity made it a privilege to be with her; and when she quietly passed away from the loved ones who were weeping at her bedside, all signs of pain and suffering were brushed away. "Blessed are the dead which die in the Lord." CHAS. E. LAMB.

ALLEN.—Harry Allen, son of Ed and Daisey Allen, died at Jefferson, Texas, of membranous croup. Little Harry was five years old, a bright and attractive child. He was taken suddenly ill and died in a few hours. He seemed to apprehend approaching death. He talked to his mother about heaven, and asked his papa to meet him there. Little Harry is with Him who took little children in his arms and blessed them and said, "Of such is the kingdom of heaven." He is waiting for mamma and papa. Prepare to meet him in the city of God. Your hearts are sad. You do not understand now, but bow submissively to God's will and he will show you some day that it was for the best. Trust yourselves and all you have to the love and mercy of God, and all will be well. Some day the pierced hand of the King shall wipe away all your tears and heal all your sorrows. Harry is safe, and you may see him again. L. B. ELLIS. San Saba, Texas.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

SINGER NATIONAL COSTUME SERIES.



THE SINGER MANUFACTURING CO. OFFICES ALL OVER THE WORLD.

GILMORE.—Mrs. Jennie Gilmore (nee Comfort) was born in Allen County, Ky., in the year —. She was converted at Paris, Texas, under the ministry of Bro. Hendrix several years ago. After which she returned to Kentucky, where she taught school for several years. She was married to A. J. Gilmore, July 28, 1890. She moved to Texas last fall and settled near Bay City, in Matagorda County. She was one of the most consecrated Christians I have ever met. Her life was as a beacon light to all around her. She loved God, his service and his Church. The preacher was always welcomed at her home. She was spending a few days in our home, so that Dr. Gober could give her medical treatment. All was done that medical skill or kind friends could do. When asked if her faith was still strong and her way clear, with a radiant face she answered, "It's all right." She "fell on sleep" in the parsonage at Matagorda on the 28th of October, 1898. She rests from her labors, but her works follow her. A hallowed influence lingers with us. We sorrow, but not as those who have no hope. God's blessings upon the bereaved husband and two motherless children. J. J. CALLAWAY.

CHENAULT.—David Tennessee, son of William M. and Rebecca J. Chenault, was born in Lauderdale County, Alabama, November 6, 1876, and died in the triumphs of the Christian faith September 14, 1898. While he was yet an infant his parents moved to Lawrence County, Tennessee, where they lived happily until God took from little David T. his best earthly friend, his mother, and left him to the care and training of his father, who spared no pains in trying to "bring him up in the nurture and admonition of the Lord," that he might be prepared to join his sainted mother, three little brothers and one little sister—all of whom had preceded him to the better land. And thus guided and instructed by his Godly father while he was yet a child of tender age, he was soundly converted and at once joined the Methodist Episcopal Church, South, in the communion and fellowship of which he lived a consistent Christian life until he reached young manhood, and began to associate with young people, not all of whom were religious, and then he began to grow careless and indifferent to Christian duty. And at the age of eighteen years he went to Texas, and for two or three years he did not affiliate with the Church, feeling that he had lost the fervor of Christian experience. He was a noble young man, cultured and refined. He would not condescend to do anything vile, or that would cast reflection upon the memory of his sainted mother, or being reproach upon the Church of God. In 1896, at the earnest solicitation of his father, and of his uncle, he went to the Southwestern University at Georgetown, Texas, and under the Godly influence of the University he was gloriously reclaimed, and from the moment of his reclamation to the hour of his death he never faltered nor wavered. His highest aim and purpose thereafter was the glory of God. I shall never forget the warmth and the fervor with which he wrote me, telling me of his new-found peace and joy, and how he seemed to be inspired with nobler purposes in life. Thank God for Georgetown University, and

thank God David T. went there. He was remarkably bright and studious, and by his faithfulness he won the confidence and esteem of the faculty and the love of all the students in the University. He had made up his mind to return to Georgetown and remain there until he completed his course, and he was working to this end when he came to what seems an untimely death. While working in a cotton gin near Forney, Texas, he got his right hand caught in the gin saws and torn to pieces, from the effects of which he died, after eleven hours of mortal agony. The writer reached his bedside in a few hours after it occurred, and remained with him to the end of his suffering, and never did he utter even so much as a groan, but bore his sufferings with the fortitude of a martyr. When it was seen that he must die and not live, the writer talked with him concerning his condition and of the future, and he said calmly, "Uncle Robert, I am ready to go, and if this is my time to go, I am ready and willing to go. I am on the Rock and am not afraid to trust my Lord," and in a short while he passed quietly and peacefully from suffering to his reward on high, where he joined his mother, little brothers and sister to sing among the angels. He was the embodiment of honor, and hence he enjoyed the confidence and esteem of all who knew him. He leaves a heart-broken father, a step-mother, three little brothers and one sister, and a host of relatives and friends to mourn his loss. His friends will miss him sadly, but we all know where to find him. We buried him in Forney Cemetery to await the resurrection of the good. His funeral was preached by the writer, in Bethel Church, to a large congregation of relatives, friends and acquaintances. Good-by, David, good-by, for a while; we will meet you bye-and-bye, where we will never say good-bye again. His Uncle, ROBT. M. CHENAULT. Woodlawn, Tenn.

REV. GEORGE I. BIFFLE. Rev. George I. Biffle, son of A. P. and M. W. Biffle, was born August 29, 1869, and departed this life November 23, 1898. He was converted in childhood and joined our Church. In 1894 he was given license to preach, and in July, 1898, he was recommended by his

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District Conference to the Northwest Texas Conference for admission on trial into the itinerancy, but just before conference he was taken sick, from which he was never to recover. Instead of joining the conference he was to take his place among the redeemed of the Church above. His suffering during his sickness was very intense, but he bore it patiently, and believed from the beginning of it that he would never recover. As the end drew near he was conscious of it, and talked to his aged father and others very calmly of his departure, expressing himself as being ready and willing to go. He left behind a young and Christian wife, with two little children; an aged father and mother, and several brothers and sisters. May all of these be comforted and strengthened by the God of all grace in their deep sorrow. May they live in the sweet hope of being some glad day glorified with the ascended husband, son and brother, in that bright world where death, suffering, sorrow and separation shall never more be known. J. E. WALKER.

LOFTON.—Herbert C. Lofton, son of W. L. and N. C. Lofton, was born November 11, 1855, died December 11, 1898. His parents kept him only three years and one month. He was a bright child—a lovely little fellow—and God wanted him to make up his jewels. He fought hard against his dread disease, membranous croup, but the blessed Savior took him to His home above. Father, mother, friends, our only hope is to serve God, and by-and-bye we can meet him. G. M. THOMPSON.

Ambia, Texas.

Death is the Christian's synonym for glory.

Texas Conference.

Table listing various districts and their dates: Austin District—First Round, Elgin sta., Dec. 31, Jan. 1; Smithville sta., Jan. 1, 2; Webberville cir., at Webberville, Jan. 7, 8; Manor sta., Jan. 8, 9; Cedar Creek cir., at C. C., Jan. 14, 15; Cedarport sta., Jan. 15, 16; Platonia sta., Jan. 21, 22; Weimar and Osage, at Weimar, Jan. 22, 23; Columbus sta., Jan. 28, 29; Eagle Lake and Rock P'd., at E. L., Jan. 29, 30; West Point cir., at West Point, Feb. 4, 5; LaGrange sta., Feb. 5, 6; Austin, Tenth Street, Feb. 11, 12; Austin, Hotchkiss Memorial, Feb. 12, 13; Merrittville and Walnut, at W., Feb. 18, 19; Austin, First Street, Feb. 25, 26; South Austin, Feb. 26, 27; Manchaca cir., at Moore's Sch'l H., Mar. 4, 5; McDade cir., at Morgan Chapel, Feb. 11, 12; Cypress mis., at Cypress, Mar. 18, 19; The District Stewards of Austin District will please meet at Elgin, Friday, December 30, at 4:30 p. m., at Methodist Church, Geo. A. LeClere, P. E.

Houston District—First Round.

Table listing various districts and their dates: Shearn, Dec. 11, conference Feb. 27, 7:30 p. m.; Tabernacle, Dec. 11, p. m., conference Feb. 29, 7:30 p. m.; St. John's, Dec. 18, a. m., conference Jan. 30, 7:30 p. m.; St. James, Dec. 18, night, conference Jan. 31, 7:30 p. m.; Washington Street, Dec. 25, a. m., conference Feb. 21, 7:30 p. m.; McAshan Chapel, Dec. 25, night, conference Feb. 23, 7:30 p. m.; Dayton, at Dayton, Dec. 31, Jan. 1; Bay Shore mis., at Deep Water, Jan. 7, 8; Angleton at Angleton, Jan. 14, 15; Columbia and Brazoria at C., Jan. 15, 16; El Campo, at El Campo, Jan. 21, 22; Alvin, Jan. 28, 29; West End, Galveston, Wed. night, Feb. 1; Sunday Point, at Sandy Point, Feb. 4, 5; Richmond, Wed. and Thur., Feb. 8, 9; Wharton and Hungerford, at H., Feb. 11, 12; Cedar Bayou, at Alexan's Chapel, Feb. 18, 19; McKey Street, Wed. night, Feb. 22; Dickinson, at Dickinson, Feb. 25, 26; Rosenberg, at Big Creek, March 4, 5; Matagorda, at Bay City, March 11, 12; O. T. Hotchkiss, P. E.

Huntsville District—First Round.

Table listing various districts and their dates: Navasota, Jan. 1, 2; Hempstead, Jan. 8, 9; Anderson, Jan. 14, 15; Huntsville, Jan. 22, 23; Prairie Plains cir., at U. Grove, Jan. 28, 29; Dodge cir., at Black Jack, Feb. 4, 5; Montgomery, Feb. 12, 13; Cold Springs, Feb. 18, 19; Conroe, Feb. 25, 26; Millican, March 4, 5; Zion cir., at Zion, March 8; Madisonville cir., at M., March 11, 12; Bryan, March 18, 19; Courtney and Plattersville, at Stoneham, March 25, 26; Waller cir., at Mecedonia, April 4, 5; The District Stewards will please meet me at Conroe, on Wednesday, February 8, 1899, at 2:30 p. m. J. C. Mickie, P. E.

Calvert District—First Round.

Table listing various districts and their dates: Kosse cir., Dec. 31, Jan. 1; Kosse sta., Jan. 1, 2; Bremond and Reagan, Jan. 7, 8; Personville cir., Jan. 14, 15; Fairfield cir., Jan. 21, 22; Buffalo and Oakwoods, Jan. 22, 23; Jewett cir., Jan. 28, 29; Centerville cir., Jan. 29, 30; Rogers Prairie, Jan. 29, 30; Franklin cir., Feb. 4, 5; Franklin sta., Feb. 5, 6; Pettway, Feb. 11, 12; Durango cir., Feb. 18, 19; Lost cir., Feb. 25, 26; Rosebud cir., Feb. 26, 27; Mt. Vernon cir., March 4, 5; Calvert sta., March 5, 6; Hearne and Wheelock, March 7, 8; H. M. Sears, P. E.

Brenham District—First Round.

Table listing various districts and their dates: Caldwell, Dec. 24, 25; Lyons, Dec. 31, Jan. 1; Deanyville, Jan. 4; Lexington, Jan. 6; Giddings, Jan. 7, 8

Table listing various districts and their dates: Davilla, Jan. 14, 15; Cameron cir., Jan. 18; Ben Arnold, Jan. 20; Cameron, Jan. 21, 22; Maysfield, Jan. 28, 29; Pleasant Hill, Feb. 1; Pleasant Hill, Feb. 3; Rockdale, Feb. 5; Brenham, Feb. 11, 12; Chappell Hill, Feb. 12, 13; Bellville, Feb. 18, 19; Sealy, Feb. 19, 20; Patterson, Feb. 25, 26; The District Stewards will meet at 3 o'clock Thursday, December 30, at the church in Caldwell. Entertainment will be furnished. I earnestly hope that every member of the board will be present. Let us start the year to succeed. E. W. Solomon, P. E.

North Texas Conference.

Paris District—First Round.

Table listing various districts and their dates: Lamar Avenue, Paris, Dec. 25; Woodland cir., Dec. 31; Blossom and Reno, at Blossom, Jan. 1, 2; West Paris, Jan. 7, 8; Centenary, Paris, Jan. 8, 9; Annona cir., at Williams' chap., Jan. 14, 15; Emberson cir., at Mt. Tabor, Jan. 21, 22; Rosalie cir., at Rosalie, Jan. 28, 29; Roxton, at Roxton, Feb. 4, 5; Deport, at Deport, Feb. 11, 12; Lake Creek cir., at Brushy Mound, Feb. 18, 19; Lake Creek cir., at Round Prairie, Feb. 25, 26; Masey, at Palestine, March 4, 5; Powderly mis., at Palestine, March 4, 5; W. D. Mountcastle, P. E.

Dallas District—First Round.

Table listing various districts and their dates: Cedar Hill, Dec. 24; Oak Hill, Dec. 25; Cochran, Jan. 1; Oak Lawn, 7 p. m., Jan. 1; Louisville, Jan. 8; First Church, 11 a. m., Jan. 15; West Dallas, 7 p. m., Jan. 15; Lancaster, 11 a. m., Jan. 22; Haskell Avenue, 7 p. m., Jan. 22; Wheatland, Feb. 5; Trinity, John H. McLean, P. E.

Bonham District—First Round.

Table listing various districts and their dates: Guber, 4th Sun Dec.; Bailey, 1st Sun Jan.; Dodd, 2d Sun Jan.; Honey Grove, 2d Sun Jan.; Petty, 4th Sun Jan.; White Rock, 5th Sun Jan.; Ladonia, 1st Sun Feb.; Brookston, 2d Sun Feb.; Randolph, 4th Sun Feb.; Trenton, 1st Sun Mar.; Fannin, 2d Sun Mar.; The District Stewards will meet in the Methodist church in Bonham, Wednesday, Jan. 4, 1899. T. R. Pierce, P. E.

Terrell District—First Round.

Table listing various districts and their dates: Terrell cir., at College Mound, Dec. 24, 25; Renner, at Renner, Dec. 27; Plano sta., Dec. 28; Rockwall, at Rockwall, Dec. 31; Wylie, at Wylie, Jan. 1, 2; Garland sta., Jan. 8, 9; Conroy, at Conroy, Jan. 8, 9; Mesquite, at Mesquite, Jan. 11; Reinhardt, at Reinhardt, Jan. 15, 16; Crandall, at Crandall, Jan. 18; Kemp, at Beckers, Jan. 22, 23; Gray's Prairie, at Jones' Chapel, Jan. 29, 30; I. W. Clark, P. E.

Gainesville District—First Round.

Table listing various districts and their dates: Nocona sta., Dec. 30; Montague, at Montague, Dec. 31; Henrietta, at night, Jan. 6; Benavente, at Benavente, Jan. 7; St. Jo, at St. Jo, at night, Jan. 13; Boneta, at Boneta, Jan. 14, 15; Reicher, at Reicher, Jan. 15, 16; Marysville, at Elm, Jan. 21, 22; Boston, at Hardy, Jan. 22, 23; Greenwood, at Shildell, Jan. 25; Roanoke and Ponde, at Ponde, Jan. 28, 29; Era and Valley View, at Valley View, Feb. 4, 5; Sanger, at Sanger, Feb. 5, 6; Dexter, at Mt. Zion, Feb. 18, 19; Woodbine, at Woodbine, Feb. 19, 20; Aubrey cir., at Aubrey, Feb. 25, 26; J. M. Binkley, P. E.

Sulphur Springs District—First Round.

Table listing various districts and their dates: Sulphur Bluff, at Pleasant Hill, 1st Sun Jan; Celeste and Lane, 2d Sun Jan; Reiley Springs, at Reiley Spgs., 3d Sun Jan; Winsboro sta., 7 p. m., Jan. 20; Como sta., at Como, 4th Sun Jan; Wolfe City sta., 5 p. m., Jan. 23; Leonard, at Leonard, 5th Sun Jan; Cooper, at Cooper, 1st Sun Feb; Cumby, at Mt. Zion, 2d Sun Feb; County Line, at Antioch, 3d Sun Feb; Campbell, at Campbell, 4th Sun Feb; Mt. Vernon, at Sattillo, 1st Sun March; Farlie, at Farlie, 2d Sun March; Beck Franklin, at Ben Franklin, 3d Sun March; The District Stewards meeting will be held at Sulphur Springs, in the Methodist Church, Dec. 27, at 6:30 p. m. C. B. Fladger, P. E.

Bowie District—First Round.

Table listing various districts and their dates: Bryson, at Wesley, Dec. 24, 25; Jacksboro, Dec. 25, 26; Holiday, at Holiday, Dec. 31, Jan. 1; Archer City, at Archer City, Jan. 1, 2; Decatur cir., at Salt Hill, Jan. 7, 8; Decatur sta., Jan. 8, 9; Alford, at Alford, Jan. 14, 15; Chico, at Chico, Jan. 15, 16; Rome cir., Jan. 21, 22; Bridgeport, at Bridgeport, Jan. 22, 23; Blue Grove, at Fannington, Jan. 28, 29; Post Oak, at Post Oak, Jan. 29, 30; Bowie cir., at Fruitland, Feb. 4, 5; Gibtown, at Gibtown, Feb. 10, 11; Booneville, at Bethel, Feb. 11, 12; Crafton, at Crafton, Feb. 18, 19; F. O. Miller, P. E.

Corsicana District—First Round.

Table listing various districts and their dates: Barry cir., at Cook S. H., Dec. 24, 25; Hubbard sta., at Hubbard City, Dec. 30; Dawson cir., at Dawson, Dec. 31, Jan. 1; Wortham cir., at Birdston, Jan. 5; Mexia sta., at Mexia, Jan. 6; Cotton Gin, at Campbell's Branch, Jan. 7, 8; Groesbeck sta., at Groesbeck, Jan. 12; Horn Hill mis., at Ben Hur, Jan. 13; Thornton cir., at Bellview, Jan. 14, 15; Armour cir., at Cedar, Jan. 14, 16; E. A. Bailey, P. E.

Georgetown District—First Round.

Table listing various districts and their dates: Round Rock, Dec. 23; Georgetown, Dec. 25; Liberty Hill, Dec. 31, Jan. 1; Bartlett, Jan. 7, 8; Moffat, Jan. 14; South Temple, Jan. 15; Temple, First Church, Jan. 16; Granger, Jan. 21, 22; Holland, Jan. 28, 29

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Table listing various districts and their dates: Sherman District—First Round. Whitesboro sta., Dec. 24, 25; Collinsville cir., Dec. 31, Jan. 1; Sherman cir., Jan. 7, 8; Pottsville and Preston, Jan. 14, 15; Willow Street, Jan. 21, 22; Travis Street, Jan. 22, 23; Van Alstyne, Jan. 28, 29; Howe cir., Feb. 4, 5; Denison sta., Feb. 11, 12; Pilot Grove, Feb. 18, 19; Whitewright, Feb. 25, 26; Whitesboro cir., March 4, 5; Gordonville, March 11, 12; Gunters mis., March 18, 19; J. K. Wages, P. E.

Northwest Texas Conference.

Waco District—First Round.

Table listing various districts and their dates: East Waco, Dec. 25, 27; Morrow Street, Dec. 25, 26; Waco, Fifth Street, Jan. 1, 2; Bruceville, at Eddy, Jan. 7, 8; Troy, at Childress, Jan. 8, 9; Peoria, at Bethel, Jan. 14, 15; Whitney, Jan. 15, 16; Abbott, at Belle Springs, Jan. 15, 16; Rosqueville, at Wesley Chapel, Jan. 28, 29; Mart, at Lone Oak, Feb. 4, 5; Mt. Calm, at Mt. Calm, Feb. 11, 12; Lorena, at Lorena, Feb. 18, 19; Moody, Feb. 19, 20; Moody, Feb. 25, 26; Sam'l P. Wright, P. E.

Dublin District—First Round.

Table listing various districts and their dates: Dublin sta., Dec. 25; Bluffdale cir., at Bluffdale, Dec. 31, Jan. 1; Glenrose cir., at Glenrose, Jan. 4; Morgan Mill, at Morgan Mill, Jan. 7, 8; Iredell and Walnut, at Walnut, Jan. 14, 15; Matador, at Matador, Jan. 15, 16; Duffan, at Duffan, Jan. 21, 22; Proctor, at Proctor, Jan. 22, 23; Green's Creek, at Elkin, Jan. 26; Carbon and Gorman, at C., Jan. 28, 29; Rising Star and Pisgah, at Pisgah, Jan. 31; Sipe Springs, at Mucedonia, Feb. 4, 5; Desdimonia, at Desdimonia, Feb. 10, 12; DeLeon, Feb. 11, 12; E. F. Boone, P. E.

Clarendon District—First Round.

Table listing various districts and their dates: Clarendon, Dec. 24, 25; Claude and Goodnight, at C., Dec. 31, Jan. 1; Amarillo, Jan. 7, 8; Channing, Jan. 9; Canyon City, at C. C., Jan. 11; Silverton and Tulla, at Tulla, Jan. 13; Plainview, Jan. 14, 15; Floyd, at Floydada, Jan. 18; Emma, at Emma, Jan. 21, 22; Clarendon cir., at Union Hill, Jan. 28, 29; Wellington, at Clifford, Jan. 31; Childress mis., at Prairie Hill, Feb. 2; Matador, at Matador, Feb. 4, 5; Canadian cir., at Canadian, Feb. 11, 12; Higgins, at Higgins, Feb. 14; District Stewards meet at Clarendon, Dec. 27, at 2 o'clock p. m. All the pastors are invited. G. S. Hardy, P. E.

Ablene District—First Round.

Table listing various districts and their dates: Colorado sta., Dec. 25, 27; Colorado mis., Dec. 30; Snyder cir., Dec. 31, Jan. 1; Merkel and Sweetwater, Jan. 7, 8; Anson cir., Jan. 11; Cottonwood cir., Jan. 14, 15; Clairemont cir., Jan. 18; Roby cir., Jan. 21, 22; Clear Fork mis., Jan. 24; Jas. S. Chapman, P. E.

Gatesville District—First Round.

Table listing various districts and their dates: Meridian, Dec. 24, 25; Oglesby, Dec. 31, Jan. 1; Lampasas, Jan. 7, 8; Lampasas mis., 11 a. m., Jan. 10; Cooper's Cove, Jan. 14, 15; Killen, 11 a. m., Jan. 17; Brookhaven, 11 a. m., Jan. 18; Coryell City, Jan. 21, 22; Jonesboro, a. m., Jan. 26; Hamilton, Jan. 28, 29; Harmony, Feb. 4, 5; Eant mis., 11 a. m., Feb. 10; Bee House, Feb. 11, 12; J. G. Putman, P. E.

Weatherford District—First Round.

Table listing various districts and their dates: First ch. Weatherford, at 1st ch., Dec. 25; South Memorial, at C. M., Dec. 25; Ranger mis., at Mt. Zion, Jan. 7, 8; Gordon and Strawn, at Gordon, Jan. 10; Thurber, at Thurber, Jan. 11; Huckalay mis., at Hannibal, Jan. 13; Sauto cir., at New Salem, Jan. 15; Millsap cir., at Millsap, Jan. 17; Weatherford mis., at Shady Grove, Jan. 19; Breckenridge cir., Breckenridge, Jan. 21, 22; Ellsville cir., at Smith chap., Jan. 24; The District Stewards will meet at Strawn Jan. 12, 1899, at 2 p. m. Jno. K. Morris, P. E.

Corsicana District—First Round.

Table listing various districts and their dates: Barry cir., at Cook S. H., Dec. 24, 25; Hubbard sta., at Hubbard City, Dec. 30; Dawson cir., at Dawson, Dec. 31, Jan. 1; Wortham cir., at Birdston, Jan. 5; Mexia sta., at Mexia, Jan. 6; Cotton Gin, at Campbell's Branch, Jan. 7, 8; Groesbeck sta., at Groesbeck, Jan. 12; Horn Hill mis., at Ben Hur, Jan. 13; Thornton cir., at Bellview, Jan. 14, 15; Armour cir., at Cedar, Jan. 14, 16; E. A. Bailey, P. E.

Georgetown District—First Round.

Table listing various districts and their dates: Round Rock, Dec. 23; Georgetown, Dec. 25; Liberty Hill, Dec. 31, Jan. 1; Bartlett, Jan. 7, 8; Moffat, Jan. 14; South Temple, Jan. 15; Temple, First Church, Jan. 16; Granger, Jan. 21, 22; Holland, Jan. 28, 29

Table listing various districts and their dates: Rogers, Feb. 4, 5; Salado and Corn Hill, Feb. 11, 12; Florence, Feb. 18, 19; Burnet and Marble Falls, Feb. 23; Bertram and Hobe, Feb. 25, 26; W. L. Neims, P. E.

Vernon District—First Round.

Table listing various districts and their dates: Vernon, Dec. 24, 25; Crownell, at Margaret, Dec. 31, Jan. 1; Jewell, at Jewell, Jan. 7, 8; Seymour mis., at Ogdan, Jan. 11; Seymour sta., Jan. 14, 15; Harold, at Union Point, Jan. 21, 22; Chillicothe, at Chillicothe, Jan. 28, 29; Quanna sta., Feb. 4, 5; Childress sta., at Oak Grove, 11 a. m., Jan. 11; Eldorado sta., at Eldorado, Feb. 16; Mangum, at Mangum, Feb. 18, 19; Altus, at Altus, Feb. 21; District Stewards will meet at Vernon, January 3, at 7 p. m. C. W. Daniel, P. E.

Waxahachie District—First Round.

Table listing various districts and their dates: Waxahachie sta., Dec. 24, 25; Forrester cir., at Collins Ch'l, Dec. 31, Jan. 1; Palmer cir., at Dixon's Ch'l, 11 a. m., Jan. 2; Venus and St. P., at St. P., 11 a. m., Jan. 7, 8; Midlothian sta., 7 p. m., Jan. 7, 8; Bardwell cir., at Oak Grove, 11 a. m., Jan. 11; Red Oak cir., at Ovilla, Jan. 21, 22; Mount'n Peak cir., at Oak Branch, Jan. 28, 29; Crisp cir., at Hines Chapel, 11 a. m., Feb. 3; Ferris cir., at Ferris, Feb. 4, 5; Ennis sta., Feb. 11, 12; Horace Bishop, P. E.

Brownwood District—First Round.

Table listing various districts and their dates: Bangs, at Bangs, Dec. 24, 25; Indian Creek, at Aswalt Chapel, Dec. 31; Brownwood, Jan. 3; Glen Cove, at Glen Cove, Jan. 6, 7; Coleman, Jan. 7, 8; May Circuit, at Holder, Jan. 14, 15; Robert Lee, at Hayrick, Jan. 21, 22; Ballinger, Jan. 24; Winters, at Bowman, Jan. 25; Decker, at Spring Creek, Jan. 28, 29; O. F. Sensabaugh.

West Texas Conference.

San Angelo District—First Round.

Table listing various districts and their dates: Menardville and Junction, 4th Sun Dec; Mason, at Loyal Valley, 1st Sun Jan; Pontotoc cir., 2d Sun Jan; Milton cir., 3d Sun Jan; Sherwood cir., 4th Sun Jan; Sonora and Ozona, 5th Sun Jan; Paint Rock, 1st Sun Feb; Theophilus Lee, P. E.

Llano District—First Round.

Table listing various districts and their dates: Selma cir., at Salado, 1st Sun Jan; Bandera and Medina, at Bandera, 2d Sun Jan; Blanco cir., at Blanco, 2d Sun Jan; Willow City cir., at Walnut, 4th Sun Jan; Round Mountain cir., at Rockdale, 5th Sun Jan; Boerne cir., at Boerne, 1st Sun Feb; Center Point sta., 2d Sun Feb; Ingram cir., at Ingram, 3d Sun Feb; Rock Springs sta., 4th Sun Feb; Kerrville sta., 1st Sun March; I. K. Waller, P. E.

San Marcos District—First Round.

Table listing various districts and their dates: San Marcos sta., Dec. 24, 25; Belmont cir., at Nixon, Dec. 31, Jan. 1; Gonzales sta., Jan. 7, 8; Lockhart cir., at Clark's Chapel, Jan. 14, 15; Kyle and Pleasant Grove, at P. G., Jan. 21, 22; Buda cir., at Buda, Jan. 28, 29; Dripping Springs, at Wimberly, Feb. 4, 5; San Marcos cir., at Center Point, Feb. 18, 19; I. T. Morris, P. E.

Cuero District—First Round.

Table listing various districts and their dates: Cuero sta., Dec. 24; Clear Creek cir., Dec. 28; Rancho cir., Dec. 30; Leesville cir., Dec. 31; Morales cir., Jan. 4; Ganado cir., Jan. 6; Edna cir., Jan. 7; J. W. Stovall, P. E.

Beeville District—First Round.

Table listing various districts and their dates: Oakville cir., at Oakville, Dec. 21; Wade cir., at Wade, Dec. 31, Jan. 1; J. M. Alexander, P. E.

San Antonio District—First Round.

Table listing various districts and their dates: Pearsah, Jan. 1; San Miguel mis., Jan. 4; Moore cir., Jan. 7, 8; Bezar cir., Jan. 14, 15; Del Rio, Jan. 21, 22; Eagle Pass, Jan. 28, 29; Uvalde, Feb. 4, 5; Utopia, Feb. 11, 12; Travis Park, 7:30 p. m., Feb. 8; South Flores, 7 p. m., Feb. 9; B. Harris, P. E.

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CAMPBELLISM.

In the Advocate of November 2 "A Methodist" wants to know if "some brother" will be kind enough to give (quote) Mr. Campbell's own words on the subject of "immersion for remission of sins. Do good and communicate is a scriptural injunction, and I believe a few quotations in Mr. Campbell's own words may enlighten perhaps a majority of those who are trying to "climb up some other way," and who seem forever on the warpath, besides conferring a favor on many who do not wish to buy such a book. I make the following extracts from Kentucky Conference Pulpit:

"The Novelty of Campbellism Contrasted with Christianity" by C. W. Miller, A. M. In his Christian System, page 195, Mr. A. Campbell says, speaking of the day of Pentecost:

"Immersion for the forgiveness of sins was the command addressed to these believers—to these penitents—in answer to the most earnest question, and by one of the most sincere, candid and honest speakers ever heard. This act of faith was presented as that act by which a change in their state could be effected; or, in other words, by which alone they could be pardoned. Again, page 197: 'All these testimonies concur with each other in presenting the act of faith—Christian immersion, frequently called conversion—as that act inseparably connected with the remission of sins, or that change of state of which we have already spoken.' On page 201 he calls the water 'the mother' in the work of regeneration, and says: 'Hence, the Savior put the water first, and the apostles follow him, and then add: 'Regeneration is, therefore, the act of being born; hence, in connection always with water.' On page 215 he says: 'There is, then, a transferring of the efficacy of blood to water. God has transferred in some way the whitening efficacy or cleansing power of water to blood, and the absolving or pardoning power, of blood to water.' 'Yes,' he continues, 'as God first gave the efficacy of water to blood, he has now given the efficacy of blood to water.' On page 224 he says: 'But one thing we do know—that some rationally and with certainty enjoy the peace of God and the hope of heaven but they who intelligently and in full faith are born of water, or immersed for the remission of their sins.'"

On page 208 he says: "And if being born of water means immersion, as clearly proved by all witnesses, then remission of sins cannot, in this life, be constitutionally enjoyed previous to immersion." On Baptism, page 195 he says: "They (transgressors under the Old Testament) received a final and plenary remission of sins by reason of the ransom then prospective." On page 180: "They had as true testimony, as strong faith, and as striking emblems as we have. Many of them, through faith, obtained a high reputation, were approved of God, and admired by men for their wonderful achievements." And yet he says: "Remission of sins cannot be constitutionally enjoined previous to immersion." Unfortunately for Abraham, Isaac, Jacob, Moses, David and translated Elijah, Elder Tolbert Fanning, in Living Pulpit, page 518, says: "The generations of four thousand years had passed from earth without hope."

"H. T. Anderson, probably the most scholarly man among them, saw the anti-Biblical and popish character of the dogma, and not long before his death, when he stood amid those short and honest hours of life when men push deceptions from them, utterly repudiated it. He said: 'Pardon me for saying that the form of words, 'Baptism for the remission of sins,' is essentially Romish.' 'Baptism in water for remission of sins can never be sustained,' etc. Mr. Campbell himself, who, in the maturity of the movement, surveyed the wilderness of contradictions which it presented, said: 'Every sort of doctrine has been proclaimed by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun reformation.' The leaders of all true reformations have not been professional or perfunctory reformers. Reformation was not a trade or business with them, but God literally 'thrust them out' to the great work. Witness Elijah, John the Baptist, Wyclif, Luther, Wesley, etc. They came to their places as reformers through birth-pangs which almost convulsed their natures. They did not go about to find topics or points to inveigh against. On the contrary, the work rose on every hand and forced itself upon them. Now, a glance at the 'novelty of Campbellism' under consideration will not only show the fearful contrast between it and all reformations which God has set on foot, but will infallibly indicate that it was conceived in jealousy, brought forth in passion and nourished by the spirit of war and strife. He, Mr. C., was arraigned and cited to appear before his association at its next session, to answer 'charges,' but before it met he made a flank movement, cut the Church that he had charge of out of the association, denied the jurisdiction that had arraigned him, threw his banner to the breeze, and proclaimed himself the reformer of the nineteenth century! Thus, by sheer ecclesiastical wrangling, without any reference whatever to fundamental doctrines, he reached his platform of reformation. Then began his war upon the sects, Missionary societies were 'peculation and speculation,' preachers were 'trained' in theological schools; they received 'pay'; Churches 'called' preachers, etc. These were mortal heresies, and he was set for their destruction. Valiantly did he war upon these wind-mills, until, like the valorous knight of La Mancha, the delusion was about to depart and leave him 'in his right mind,' when Elder Scott proposed 'baptism for the remission of sins.' He at once wrote it upon his helmet and planted himself afresh upon the warpath. This modern reformation was literally born of human passion. It has ever since been an element of strife against Christian bodies who are seeking, according to their best understanding, to serve God and obtain heaven."

Brother Miller has brought us under obligations for his contribution to the Kentucky Conference Pulpit, but to be properly appreciated it should be read entire, and also for the information that Elder Scott was the originator of the "novel" idea. Though long delayed, Brother Scott's friends should put in his claims and say that "Mr. Campbell is but a wren soaring on the back of an eagle." Honor to whom honor is due. The above, with what Brother J. Dixon has written, we hope will be satisfactory to "A Methodist," and edifying to those who love "novelty." But I cannot close without giving an extract from a sermon by Rev. W. E. Munsey, D. D., on Rom. 9:20: "Man has a right to question God, to ask, 'Why hast thou made me thus?' if God made him for the purpose of damning him in hell? if God made his salvation depend upon conditions which were never presented to him? if God held him accountable for opportunities he never had? and if God made his salvation depend upon any human ordinance which could not be available under all circumstances—for instance, baptism by water?"

T. J. B. NEELY.
Whitesboro, Texas.

ANOTHER MOSSEL FOR IMMERSIONISTS.

Some weeks ago there appeared in the Advocate from my lame pen an article with the title, "Some Recent Church Histories and the Mode of Baptism," in which I called attention to the fact that certain Church histories written by pedo-baptists (among them Fisher's History of the Christian Church, then a part of our course of study for young preachers) teach that the primitive mode of baptism was immersion. Certain Baptist and Campbellite editors, evidently ignorant of the existence of the works I mentioned until my article appeared, took up my little composition and rolled it under their tongues as a sweet morsel. One Campbellite editor devoted nearly a whole page to the matter, and a preacher of the same faith has written me two personal letters, evidently with the impression that I was about ready to be proselyted. Some of my own brethren took me to task, thinking that my article had produced a wrong impression, and seeming to fear that my

own mind had become unsettled on the subject.

My statements justified no such conclusions, and I beg to say that I dearly hope to live and die a Methodist itinerant. I am glad to note also that none of the books I mentioned are now in the course, either as text-books or books of reference. Our Bishops have replaced Fisher's History with that of Bishop Hurst, of the Methodist Episcopal Church. I did not argue that the statements of these histories were correct. My sole contention was that to be consistent we ought either to quit putting such books in the hands of our young preachers, or else approve the practice of immersion. Fisher admits that affusion was allowed as early as the beginning of the second century, and Kuotz (not Kontz) bases his statement that baptism in the era of the apostles was administered by complete immersion on Acts 8:38. I see no good ground for any such conclusion, and if any ecclesiastical marine is anxious for a goat dance over the question, let him come on.

But since what I quoted from histories has been so serviceable to our brethren of the navy, I venture to quote a few more sentences. This time the subject is infant baptism. I quoted before from Stanley, Geikie, Fisher and Kuotz. The first two were not writing histories of the Christian Church, and do not say what classes were, at the time the apostles lived, considered proper subjects for baptism. But Fisher and Kuotz give an opinion. Fisher says:

"The baptism of infants is neither explicitly forbidden nor required in the New Testament. Whether this early practice can be traced as far back as the apostles themselves is a point on which the evidence is not so decisive as to produce a settled opinion among scholars. When Irenaeus wrote (about 180), it was an established custom; but he is the first author whose recognition of it can with certainty be inferred. A ground for it was found in the words spoken by Jesus to little children, and in the idea of Paul that the offspring of believing parents are 'holy,' or within the pale of God's people."

Infant baptism then was introduced, at the latest, very soon after the age of the apostles. But in that age of controversy, when every doctrine was discussed over and over again, and when every innovation met with numerous challenges, it is inconceivable that an innovation so startling as immersionists hold infant baptism to be, could have been introduced without much controversy. But we have no record that a single individual opposed the practice until some time in the third century. Hence it must have been well understood that the usage had the sanction of the apostles.

But Kuotz goes further than Fisher. He says, referring to the apostolic age (A. D. 1 to 70): "It can not be exactly proved that infant baptism was an apostolic practice, but it is not improbable that it was so." Of the post-apostolic age (A. D. 70 to 320), he says: "Infant baptism, though not universally adopted, was yet in theory almost universally admitted to be proper. Tertullian alone is found opposing it." Hence, by the statement of this eminent historian, infant baptism must certainly have been practiced before the death of the Apostle John, which occurred about A. D. 100. Historical evidence for infant baptism is, to say the least, as strong as that for immersion. For the practice of infant baptism can be traced right along through every period from A. D. 70 to the present, which is more than can be truthfully said for immersion.

Baptist and Campbellite papers please copy. E. HIGHTOWER.
Sweetwater, Texas.

THANKS.

To the Preachers of Dublin District, 1897-98:

To-day I received through the express company a very handsome gold-headed umbrella, lettered "E. A. Smith, from the Preachers of Dublin District, 1898." I return to you my most sincere thanks, and assure you that this token of your love and esteem is highly appreciated. I shall keep and prize the gift as a memento of our pleasant associations, and will always cherish the memory of our brotherly companionship and labors together for God and the Church. May "Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord."

E. A. SMITH.
Ennis, Texas, Dec. 14.

So much depends upon the purity of the blood that by taking Hood's Sarsaparilla many different diseases are cured.

THE BUMBLEBEE.

You better better not fool with a Bumblebee!
Ef you don't think they can sting—you'll see!
They're lazy to look at, an' kind o' go Buzzin' and Bummin' aroun' so slow, An' ac' so slouchy an' all fagged out, Danglin' their legs as they drone about The hollyhocks 'at they can't climb in 'thout ist a-tumble-un out ag'in!
Wunst I watched one climb clean 'way In a jimson-blossom, I did, one day— An' I ist grabbed it—an' nen let go— An' "Ooh-oo!" Honey! I told ye so!" Says The Raggedy Man; an' he ist run An' pullt out the stinger, an' don't laugh none,
An' says: "They has be'n folks, I guess,
'At thought I wuz prejudust, more or less—
Yit I still muntain 'aa a Bumblebee Wears out his welcome too quick fer me!"

—James Whitcomb Riley.

You may have power when you go into the upper chamber, and pray with all the power that you have. Of course, you will learn many things before the gift comes. You will get rid of a lot of lumber, bile, envy, jealousy, false ambition, wrong standards of success, fears about the future, compromises, the world, flesh, and devil. When you go upstairs to the upper chamber you can take in only yourself. But when you come down you will be filled with the Holy Spirit, and you will speak a new language, because you will live a new life. You will speak with other tongues because you will have other thoughts. You have heard a sound as of "rushing wind," and you have seen "fire tongues!"

The manner in which you spend your leisure will determine how you will spend eternity.—Ram's Horn.

We are in receipt of a copy of the minutes of West Texas Conference for 1898. The work presents a first-class appearance, being printed on good book paper, with new type. Mr. Eugene Moore, of Stephenville, Texas, is to be congratulated on the neatness of the job, and especially commended for the short time consumed in completing it. The copy reached him November 25, and the work was completed December 9. We learn he also has the contract for North Texas Conference minutes again this year, and expects to have them ready for delivery by Christmas, if "copy" is furnished in time.

Rev. R. T. Woolsey, who located at the last session of the Texas Conference, is going to open up a business at Shepherd, Texas. In this issue of the Advocate appears his advertisement. He is going into the manufacture of pure ribbon cane syrup, and he is worthy of patronage.

Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas, Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.

Backache, Sprains, Bruises, Cuts, Rheumatism speedily cured by using Hunt's Lightning Oil. Failing, money refunded.

Culture will never convert tares into wheat.—Ram's Horn.

THE TEXAS MIDLAND RAILROAD.

The most progressive road in the South; all the modern conveniences; finest equipment of any line in Texas; entire roadbed laid in the celebrated burnt ballast; no dust; quickest time; in connection with the H. & T. C. R. R. at Ennis between all North and South Texas points. Entire train lighted by electricity and heated by steam. Give us a trial. J. E. LEITH, G. P. A., Terrell, Texas.

No time that is spent with God is wasted.—Ram's Horn.

50 doses for 50 cents. Is the same size of other \$1 bottles, and money refunded if Dr. Simmons' Cough Syrup fails to give entire satisfaction. Try it; costs nothing if not satisfied.

A chronic kicker is bad enough, but a continual scratcher is worse. Better imitate a mule than a hen. Hunt's Cure will do up the worst case of Itch, Tetter and Ringworms, Itching Piles, Eczema known. Price 50c.

Bad for Bronchitis

but extremely good for the sufferer from that harassing disease is Dr. Ayer's Cherry Pectoral. No medicine can compare with this great remedy in the prompt and permanent aid it gives in all bronchial affections. It stops the cough, soothes the irritated throat, and induces refreshing sleep.

"I had a bronchial trouble of a persistent and stubborn character that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pectoral. One bottle cured me."

J. C. WOODSON, P. M.,
Forest Hill, W. Va.

"A short time ago I was taken with a severe attack of bronchitis, and neither physicians nor ordinary remedies gave me relief. In despair of finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral. Less than one bottle entirely cured me."

GEO. B. HUNTER, Altoona, Pa.

Ayer's Cherry Pectoral

now put up in half-size bottles at half price—50 cents.

Money may buy horns for a donkey, but it can not hide his brogue when he speaks.—Ram's Horn.

SANTA FE ROUTE.

Local Holiday Excursion Rates.

To all points in Texas and Indian Territory on the Gulf, Colorado and Santa Fe Railway tickets will be sold at rate of ONE AND ONE-THIRD FARES FOR THE ROUND TRIP on December 23, 24, 25, 30 and 31, and January 1, limited for return January 3, 1899.

Call on any Santa Fe Agent for further particulars.

A modern passenger train should enable the traveler to go on a journey with little or no deviation from his daily habits of life. This the "Pacific Coast Limited" does, with its superior equipment, quick time, and superior route. The equipment is unsurpassed, the train being made up of a composite car, which contains a barber shop, bath-room, buffet and observation smoking compartment; ladies' parlor compartment car, with seven private compartments and parlor, furnished as is the composite car, with library and all conveniences for correspondence—ladies' maid in attendance; two or more Pullman ten section drawing-room sleepers, and last in the train, but by no means least in importance, the dining car, where meals are served a la carte. This train represents the highest type of car builders' art and runs straight through without change via the Texas & Pacific Railway to St. Louis, Chicago, Los Angeles and San Francisco twice a week.

For time tables, sleeping car rates, maps and full information write to E. F. Turner, General Passenger and Ticket Agent, Dallas, Texas.

WHICH SHALL IT BE?

Are you thinking of taking a short respite from your ordinary vocation?

Have you a vacation under consideration? Do you wish to spend a couple of weeks or months in a delightful climate, amid strange and wonderful scenes, amongst a fascinating and interesting world—wild, if so, then turn your attention to Mexico. Look out for the popular low rate excursions to Monterey, Saltillo and Mexico City during the holidays.

REMEMBER, however, that as heretofore the I. & G. N. will sell Holiday Excursion Tickets to the Southeast, December 20th and 21st, limit 30 days, at rate of one fare for the round trip, affording an excellent opportunity to visit the dear old folks at home.

For full particulars, apply to nearest ticket agent I. & G. N. R. R., or
D. J. PRICE,
G. P. and T. A., Palestine, Texas.

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