Texas Christian Advocate.

FICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH SOUTH. TO PREACHERS, $1.0

DALLAS, TEXAS, THURSDAY, JANUARY 4, 1894. NO. 18

PLEASE NOTE

The following pages are mutilated beyond repair. Duplicate pages are filmed on the same frame, with arrow indicating readable copy.

does not put him in an enviable light to any good man or woman.

As for our part, however, we do not object to criticism as long as the critic speaks the truth, knowing that Methodism represents a vigorous form of Christianity, and whether praised or spoken against, the gospel is declared when Methodism is made known. We rejoice therefore in the fact that even our enemies are made to serve the Lord when they declare our doctrines and polity in malice.

There is but one kind of critic we fear, and for him we have more fear

justification of wrong.

Dr. Cranfill has shown himself to be stupendously ignorant of the denomination he is most forward to criticise. The darkness of his ignorance is so intensified by sectarian bigotry that there is no hope for his enlightenment, and it is only for the respect we have for the Baptists, whom he persistently continues to misinform, that we notice his misrepresentations at all.

In a late [illegible] of the Standard there is a characteristic editorial on the location of Sam Jones. It would be next to impossible to see how more falsehoods could be crowded into the same amount of space. To illustrate we give a few of them by number.

Falsehood No. 1:

At the recent session of the North Georgia Conference, the Bishop "located" Mr. Jones.

The Bishop did nothing of the kind. No Bishop can locate a traveling Methodist preacher. That is a matter entirely within the power of the Annual Conference. The conference can grant any traveling preacher, who is a member, a location at his own request, or without his request, or consent, on the ground of inefficiency. It is the duty of the Bishop to give every traveling preacher in the conference an appointment to a work provided for by the law of the Church. The law of our Church makes no provision for the so-called evangelism. Mr. Jones has, therefore, been receiving a nominal appointment—that is, an appointment ostensibly to do one thing while he has actually given his time to work not provided for in the law of his Church. Now, Bishop Haygood informed him that he did not feel free to give him a nominal appointment, but under the law of the Church he must appoint him to a work that would demand his time and attention. This left but three ways open to Mr. Jones: either to accept a bona fide appointment, rebel against the lawful authorities of his Church, thus violating his ministerial vows, or to ask a location. He chose the latter and was granted an honorable location by his conference.

Falsehood No. 2:

As is well known, Methodist preachers are not members of the Methodist Church, but of the conference.

The conference is a part of the Church, and exists by the law of the Church, which has power to obliterate it altogether. A preacher can not be a member of a part without being a member of the whole. Being a member of the conference, he is necessarily a member of the Church.

Falsehood No. 3:

A Methodist preacher is not amenable to his Church, but to his conference.

Is a citizen of Texas amenable to the State or to the court within the bounds of whose jurisdiction he lives? Is not that a fool's question? As touching a preacher's work and character, his conference is only the court of the Church which has jurisdiction to try and sentence him. He can no more be amenable to the conference without being amenable to the Church than a Texan can be amenable to the court without being amenable to the State.

Falsehood No. 4:

If a preacher does not "pass," as it is called, he is "located."

On the contrary, he can not be located at all unless his character does pass. He must have a clean record as to moral character before he is entitled to be located. However, this word "pass" involves two things—moral character and official administration. The conference may divide the question and pass on "the moral character" of the preacher without passing his official administration. If his character is clean, but his administration is not good, the conference may pass his character and locate him for inefficiency in administration, but in no case can he be located

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it deprives him of no ministerial function whatever. It simply severs his connection with the conference and generally with the pastorate. A local preacher can not under any penalty of Methodist law be compelled to take any pastoral charge, though he may be employed to do so with his consent.

Falsehood No. 6:

For several years past, Sam Jones has held an appointment in the North Georgia Conference as an evangelist.

Sam Jones has never held any such appointment in any conference, save when he was appointed to pastoral charges; then he was a true evangelist, and so appointed, after the New Testament style. But for several years past Mr. Jones has been appointed nominally to do one thing while of his own free will and accord he has done something else.

Falsehood No. 7:

However, at the recent meeting at Gainesville, Georgia, Bishop Haygood unfrocked Mr. Jones, "located" him.

This is an aggravated repetition of lie No. 1:

Falsehood No. 8:

So much for the facts in the case.

The facts in the case have not been stated by the Standard at all. Instead of "so much for the facts" it is so much for anything else but the facts.

Falsehood No. 9 and 10:

It is no wonder that Sam Jones, in the agony of his heart, and in the humiliation of his spirit, should say:

"You have no idea how free a fellow feels when he feels that he owes allegiance to no power greater than himself under the shining stars, God as his king, Christ as his elder Brother, the Holy Spirit as his comforter and friend, the Word of God the man of his counsel, the praying millions around him helping him on in his work. With wings like this, a man [illegible] fly around the world. I shall [illegible] with my work, grateful to my friends, regardless of what man or devil may say or do."

The Standard opens wide the portals of its heart and welcomes Mr. Jones to Baptist ground. This is the platform that has been occupied by the Baptists since John the Baptist was beheaded for speaking his honest convictions by the malignant Herod.

Mirabile dictu! In the first place the Baptist Church is no older than the Sixteenth Century, and therefore could have had no such platform from the days of John the Baptist. In the second place the Baptist Church has no such platform now, and never had such an one. The idea that the Baptist preacher owes allegiance to no power greater than himself being the platform of that Church, is utterly ridiculous in the light of Cranfill's own statement, that the Baptist Church may withdraw a preacher's credentials from him. Is not a Bishop in the Baptist Church amenable to the Church he serves? Does not the Church give him authority to preach, and can not the Church unfrock him?

As for Bro. Jones, as long as he continues to be a Methodist preacher he will be amenable to the Methodist Church at the bar of some conference. While he was a member of the Annual Conference his character was passed annually by that body, but now that he is a local preacher his character will be passed upon annually by his Quarterly Conference. Only the jurisdiction of courts has been changed in his case.

These falsehoods are taken from about a half column of the characteristic editorial. Following this there is a half column or more of drivelling rot of idiotic railing against the tyranny of Methodist Bishops, only becoming a cheap imitator of the late J. R. Graves, and only fit to be handled by a like imitator of W. G. Brownlow, and as we are no candidate for such honors, we leave the rest of the column to float into oblivion on the stench of its own corruption.

THE ST. LOUIS REPUBLIC.

That great paper has never been so great since it changed editors the last time. It is getting more and more sensational, and from recent editorials silence upon one hand and the recognition of sluggers upon the other, it bids fair to enter the list as a cheap rival of the Police Gazette.

One day last week City Attorney Butler, of St. Louis, shot and perhaps fatally wounded a half-drunken gambler in a house of ill-fame in that city. The Republic's report showed the attorney to be a regular tough; but no

says that the citizens of that city living in the vicinity of the intersection of Philip and Carondelet Streets sent a written protest addressed to the City Council against the attempted location of a bar-room in their neighborhood, to the office of that paper, which was unfortunately lost(?) However, the T.-D. has this to say of the matter in question:

It would be monstrous that a saloon should be allowed to intrude itself in that neighborhood where nobody wants it, and where it could not fail to be of detriment to the morals of the place which has a large girls' school in its environs, and to the value of real estate, which is under present circumstances exceptionally high.

The corner referred to is not a place for a bar-room, and the groggery man should be advised by Councilman Kane, Foster, et als., to make application for a stand elsewhere.

Here seems to be an inconsistency. A paper opposed to prohibition, and which, like most of the great dailies, panders more or less to the liquor business, is compelled to admit that it is "monstrous" to establish a saloon in certain quarters. "Why so?" If the "groggery man" is the darling the daily press would have us believe he is, and if his business is "legitimate" and all right, why may he not pursue it anywhere?

The above suggestion of the T.-D. reminds us of the wise and patriotic(?) words of Mayor Connor, of this city. When speaking to the Grand Lodge of the State Liquor Dealers' Association, he suggested that their business be kept down town—away from the residental portion of the town. Why so? The answer to this question convicts every whisky advocate, and should bring the blush of shame, if such a thing were possible, to the cheek of every anti-prohibitionist in the land.

No; the saloon is a vile, low school of crime, and everybody knows it; and the man who runs it and the man who supports it knows it to be such; and when the family of either of them is about to be brought into contact with it, a howl goes up that it is monstrous, etc. Consistency, thou art a jewel.

WE SEE THE GRASS SHAKE.

The Roman Catholics objected to the use of the Bible in the public schools. The infidels and anarchists sided with them. Now they call the free schools "godless," and plead the necessity of religious instruction for the children. In this they hope to deceive the Christian part of the nation.

But religious instruction from the standpoint of Rome is not the teaching of God's Word, but a lot of superstitious rot and unmeaning rigmarole delivered by a priest. The old serpent is crawling round; we see the grass shake.

HIS WAY IS IN THE SANCTUARY.

A writer in Zion's Herald, who signs his name "Manhattan," among other things has the following to say of the Y. M. C. A. as an evangelistic agency:

Where are the hundreds and thousands of young men who have been converted through the agency of Young Men's Christian Associations? No one questions the piety or the good work of the average Young Men's Christian Association; and yet where are the converts? One minister—a prominent pastor in a New England Conference—recently declared that during his ministry of over twenty years he had never received a young man into the Church who had come to him directly through this Association. Another one of equal prominence and of the same length of public ministry made the same statement. "Manhattan" knows of others who have had a similar experience. Have these brethren simply been unfortunate, or are they fair representation? As a club, a reading-room, an employment bureau, an educational force, a help and blessing in many ways, the Young Men's Christian Association cannot be too highly commended; but as an evangelistic agency and soul-saving institution, is it all that it is supposed to be? If so, where are the converts?

We have never viewed the Y. M. C. A. in the light of an evangelistic agency, but as a conservator of religious influence among young men. The Church of God alone is charged with the conquest of the world. "[illegible] Zion it shall be said this man w[illegible] her and the Highest him[illegible] tablish her."

Other societ[illegible], may come in and lend [illegible] in leading men out of [illegible]e ungodly and turning [illegible]ward the house of God; [illegible]s right when he said: [illegible] God, is in the sanctu-

EYE ON THEM.

[illegible] being flooded with Sun-[illegible]erature from the "Teach [illegible] down to the "Lesson "Little Folks" publica-[illegible] publishers and booksellers are bestirring themselves to furnish the country's increasing demand for this class of publications.

Not only the several denominations, but a number of so-called undenominational (?) societies, are pushing their claims to popular favor with all their might and main.

As to the denominational literature we have nothing to say. The honor of the Church standing behind such publications is evinced by the imprint on the title page; but we warn our readers against the pretended "non-sectarian" and "union" concerns. They are disguised dynamite against all that Methodists hold dear. They are chock full either of Calvinism or Unitarianism, and the principles they instill, without the pupil knowing it, is wide of the doctrines and teachings of Methodism and the holy Scriptures.

A good deal of this stuff is from the presses of the Seventh Day Adventists. They are not honest enough to put their name to the literature in some cases, but if the title reads, "Oakland, California," or "Battle Creek, Michigan," let it alone.

THE WATCHTOWER.

Finance and Trade.

The past year has been the most depressing in business circles of any year since 1837. In some respects it is unprecedented in the history of the nation. The machinery of our commerce and traffic becomes more intricate each year and is more liable therefore to be affected in all parts by that which disturbs it at any point.

In the early days, when trade was in its infancy, and our web-like system of exchange had not bound the various departments together, one interest or industry might suffer without others feeling the depression in the least. It is not so now. From the grower of "goobers" in the sandy lands of Georgia to the Prince of Wall Street brokers, from the section hand on a narrow-gauge railroad in Arkansas to the bloated bond-holder in the Eastern cities, from the negro cotton-picker in Mississippi to the great manufacturer of Lowell and Manchester, the panic reaches and touches every human being, not only in America, but in every part of the civilized world. And this will be more so as the years go on and national and international trade develops and improves. It is well. Each has something in abundance the other lacks; and the exchange of commodities or the circulating medium representing them tends not only to give the masses work, develop the resources of the several countries, but to furnish to all alike the comforts and luxuries of every land.

In this intricate and complex business it is easy to see that confidence is one of the main factors in the success of the system; and that a lack of it in regard to any one section of this great Ferris wheel of general trade creates suspicion of the whole machinery and throws everything into confusion. This very lack of confidence explains the panic of 1893, and its slow return underlies the tardiness with which business in every department is coming back to its normal standard.

But it is coming back; and those in a position to know prognosticate a season of great prosperity in the near future. When the crop of 1893 is all in and Congress has spoken once for all on the the question of tax and tariff, a sure basis will be established upon which prices can be predicated and contracts made. In the meantime it is well to remember that money never did and never will grow on trees, and though the corridors of the Capitol should be full of coin, that coin will not be ours until we earn it.

Secretary Carlisle's Report.

The Secretary estimates that the deficit at the close of the current fiscal year will be $28,000,000. To provide for this and to maintain sufficient capital for public business, he asks authority for the issue of $200,000,000 of 3 per cent bonds, redeemable at the pleasure of the Government after five years; or, to meet the immediate emergency, an issue of $50,000,000 in one-year 3 per cent Treasury notes. He is in favor of coining the seigniorage as a part of the assets of the Treasury. In the matter of the tariff he strongly advocates the plan of substituting ad valorem duties for specific duties. As new sources of internal revenue he recommends an increase in the tax on distilled spirits, cigars and cigarettes, and new taxes on playing cards, cosmetics, perfumeries, legacies and successions, and incomes derived from investments in stocks and bonds of corporations and joint stock companies.

Judge Norton Dead.

Judge A. B. Norton, of this city, died at his residence, 478 Ross Avenue, Sunday morning, Dec. 31. He was well known to the people of Texas—especially to the older citizens—who remember him as the editor of "Norton's Intelligencer" and as the quaint old man who, having vowed during Henry Clay's candidacy for the presidency that he would not cut his hair until Clay was elected, kept the vow and wore long hair until the day of his death.

His age is unknown, but from the best information that can be obtained he was about 80. He was an active politician during the days of reconstruction; and being a very warm Republican, the people of Jefferson, at which place he lived in those days, have reason to remember him. He held several offices by appointment during the days of capet-bag rule and continued to the end to advocate the same cause both privately and thorough the columns of his paper, which dies with him.

As a man we know nothing of him, nor did many others now living perhaps; but he was a familiar figure on the streets of this city for many years; and the publisher of this ADVOCATE began life as a printer in the office of the Austin Intelligencer, of which Mr. Norton was editor.

Poor old man! He has gone after his friends into the spirit world, and "how his audit stands is only known to heaven."

John Will Go to the Fair.

It is understood that the Chinese in this country will all register in time to escape deportation. It is stated upon good authority that they would have done so long ago but for the advice of the Six Companies; but that since the Supreme Court has settled the constitutionality of the Geary law, they will either come to time or "the Chinese must go."

Speaking of going, the Times-Democrat says there is a big fair coming off in China in the next year or so, and upon the authority of "prominent Chinamen," predicts a large return of Chinese from every part of the world to the Celestial Empire to take in the show.

It Must Cease.

The sentence of Prendergast, the assassin of Mayor Harrison, of Chicago, of death by hanging, which a jury of twelve men unanimously agreed to on December 29, was a righteous act. The insanity plea did not hold in the trial, and the agitation of the prisoner when the sentence was read showed him mentally capable of comprehending the full force of its fearful meaning. It would seem that this, with other cases of less note recently acted upon, shows the public mind to be set more and more upon the punishment of assassins at all costs. It means that this thing of killing people in cold blood must cease.

Dr. Parkhurst Threatened.

Mayor Gilroy, of New York, received a letter from an unknown party—thought to be a woman—warning him against allowing any one to go into Church or court where Dr. Parkhurst was likely to be, as there was a plan to blow the reverend gentleman up. Dr. P. is the man, it will be remembered, who has given the dives and saloon-keepers of New York so much trouble.

She Wants Blood.

The Hawaiian matter is now hung up in Congress with President Cleveland's message waiting for the close of the holidays and more information. What Congress will do of course remains to be seen. We feel pretty sure, however, that that body can do nothing more than Mr. Cleveland has already done unless Lilioukalana backs down from her position and accepts the terms offered by the President. It will be remembered that the President's message stated that the offer had been made to restore her [illegible] ernment to the ante[illegible] on the ground that [illegible] general amnesty to all engaged in the revolution along with other conditions. This she refused to do. She wanted to take off the heads of some of the leading rebels. So the matter at the latest astnds. It is not probable that Congress will go further than the President did in the offer to store the ex-queen, and if persists in her obstinacy the affair the island will be left in statu quo as this Government is concerned.

It has been conjectured by the main reason the ex Qu[illegible] ascend her throne on the con[illegible] submitted was because she knew [illegible] the temper of the people that could not stay there unless kept [illegible] by the power of the United States. course this Government could afford to make any pledges of kind.

If Mr. Blount's report of the taken in the revolution by the U[illegible] States authorities be correct a[illegible] simply ex parte evidence, then [illegible] not see that the President in fai[illegible] could have followed any other c[illegible] than he did, for certainly it was the proper thing for this nation [illegible] in the overthrow of a foreign Go[illegible] ment, and whatever wrong was in that respect should be righted [illegible] as possible.

After saying this much, how we cannot help expressing our pathy for the rebels. Lilioukalani can, from unquestionable evid only be regarded a corrupt and hypocrite, unfit to rule even a sa tribe. The white people of the [illegible] have redeemed the country from [illegible] and made it what it is in wealth commercial power. The fathe many of these whites have give people of the island the gospel civilization. Good government [illegible] be much better for the natives as as for the naturalized citizenship the spirit of philanthropy, ther we cannot but hope that after this ernment has righted whatever [illegible] may have been done by an un[illegible] able interference, the intelligent ment on the island for good go[illegible] ment will be sufficiently strong t[illegible] vent a lapse into an effete mon[illegible] with a dissolute woman on the t[illegible] as the mere puppet of a bas[illegible] of paramours.

The Manchester Canal Finis[illegible]

The great ship canal from [illegible] to Manchester, England, is [illegible] and ready for business. It [illegible] seaport of the large manufac[illegible] of Manchester, about forty [illegible] the seaboard. A ship by w[illegible] canal can reach Manches[illegible] hours after arriving at [illegible] This latter city has all alor[illegible] the canal would open up a [illegible] to herself as a shipping [illegible] strenuously opposed the g[illegible] liament. It is said that the [illegible] turers and merchants of Ma[illegible] paid £150,000 for the act; how Liverpool spent in opposition stated. It will require an im[illegible] amount of traffic to pay a reas[illegible] interest on the investment, as t[illegible] nearly £20,000,000 of capital work. It is confidently ex[illegible] however, that it will pay. Manc[illegible] is surrounded by an industrial [illegible] lation of 5,200,000, and is now o[illegible] the whole world.

A statement signed by 182 stea[illegible] owners, possessing more than [illegible] steamers of an aggregate net t[illegible] of about 1,000,000 tons, more [illegible] 25 per cent of the entire steamsh[illegible] nage of the United Kingdom, d[illegible] that the canal will be navigable [illegible] out difficulty by merchant steam[illegible] the largest class, and that if the c[illegible] on the ship canal are not highe[illegible] those of the other ports, and th[illegible] actually less than at most ports owners will at once make [illegible] waterway as soon as it is ope[illegible] fic. The additional thirty [illegible] third miles from Manchest[illegible] will not increase the rat[illegible] charged to Liverpool by s[illegible] steamer for a long voyage. lieved that the quantity of [illegible] ried over the canal will be [illegible] half of that now landed at [illegible] It is estimated that at least [illegible] tons per annum of fruit and veg[illegible] will at once be imported to Ma[illegible] ter by this route. The large [illegible] merchants have stated that n[illegible] than 100,000 tons of sugar per s[illegible] will pass through the canal. W[illegible] regards to raw cotton, firms in th[illegible] trict owning 18,000,000 spindle[illegible] clare that nearly all the cotton th[illegible] will be brought by the canal. C[illegible] ward cargoes there will be no la[illegible] textile manufacturers have [illegible] their belief that about 500,000 [illegible] annum will be dispatched by t[illegible] [illegible]nal. Some notion of the capa[illegible] [illegible] canal may be drawn from a [illegible]ison of its depths with the [illegible] and Amsterdam canals. The [illegible] mum width of the bottom of th[illegible] is 72 feet, and of the Amsterd[illegible] feet 7 inches, while that of the [illegible] chester Canal is 120 feet. The [illegible]imum depth of the Manchester [illegible] Suez waterways is 26 feet, an[illegible] the Amsterdam canal is [illegible]

It Is Related of Diogenes, the philos-

opher, that on a visit to another sage, whose floor was neatly carpeted, the old cinic sprang in upon it, saying: "Thus do I tread upon your pride!" Not long thereafter the philosopher returned the visit of Diogenes, and noticing that his carpet was ragged and dirty, stopped in the doorway and exclaimed, "Ah! Diogen[illegible] see your pride through the holes in your carpet!"

This anecdote was brought to mind a few days since by reading a note from a certain brother, who said: "I am just an humble Metho list preacher, I do not care to wear a bee-gum hat and carry a gold-headed cane, don't want a big station, nor to go to the Conference. I ain't no big tow preacher; a brush-arbor is good enou for me. I am not stuck up and proud I don't strut around like a big-station preacher. I don't put on airs and bow and scrape to please men. I am meek and lowly; that will do me. I am like the Master: he was poor and never put on style," etc.

Ah! brother, your pride crops out through that boastful and pharisaic contrast with your righteous self and your publican brother of the bee-gum tile. You ask as much credit for your self-denial as any brother could for his gold-headed cane. Be careful! the devil is spreading a snare for you. Pride manifests itself in many ways, but it is always pride, and "goes before a fall." Be careful.

CRANFILLISM.

Dr. J. B. Cranfill, editor of the Texas Baptist Standard, seems to be exceedingly anxious for his readers to be thoroughly instructed in the ways of Methodism. This if intended to provoke his people to a holy emulation of good principles and works, would be praiseworthy in him. But as his object seems to be to depreciate a sister Church in the estimation of Baptists, it

Church has ne[illegible] duty in this respe[illegible] heroes are dismis[illegible] long and hotly conte[illegible] a mere pittance, frequ[illegible] to pay rent for a cabin[illegible] furnish comforts, not to [illegible] they have so justly earned.

We do not believe this [illegible] wilful upon the part of th[illegible] business it is to estimate the am[illegible] be paid these pensioners upo[illegible] Church, nor to the stinginess o[illegible] membership at large. We think [illegible] matter has never been seriously a[illegible] thoughtfully considered in the light tha[illegible] its gravity and importance demand[illegible] and it is to "stir up the pure minds [illegible] the Church by way of remembran[illegible] that these lines are written. We [illegible] lieve that the M. E. Church, Sou[illegible] ought to take some step after the ex[illegible]ample of our Northern Methodist [illegible] brethren; that our General Conference ought to provide for the funding of at least one million dollars, the interest of which to be divided among the conference claimants, and that an agent be elected whose duty it should be to travel through the Church and raise the money.

And we believe it could be done. There is no claim brought before our charges to which they respond more liberally and readily. In some cases it is alleged that the other [illegible] are assured only by being fused with the amount asked for the support of our conference claimants. If the plan herein suggested is not the proper one let a better one be brought forward; but in the name of all that is just, not to say merciful, let us right this wrong at once and not suffer the reproach in the eyes of angels and of men that is now upon us because of our heretofore neglect.

The Texas Christian

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VOL. XL. DALLAS, TEXAS, THURSDAY, JANUARY 4, 1894.

Editorial.

A PLEA FOR THE FATHERS

The Rev. J. Benson Hamilton, D. D., of the M. E. Church, was appointed by the General Conference of that denomination to raise a fund to be invested for the benefit of the superannuated preachers and the widows and orphans of deceased preachers. He was given the right-of-way all over the Church, and it is reported that he is making the effort a success. We are glad of it. We hope he will raise the desired million dollars by the time conference meets again, in 1896. It is a just and righteous cause he represents, and if ever a man in this Christian land did really owe a dollar to any one, it is due those veterans of the cross whose lives have been spent in laying the firm foundations of our present Christian civilization.

The Government recognizes this claim and makes provision for its servants who have given the strength of their manhood to its service and defense, but—with shame we write it—the Church has never waked up to her duty in this respect, and her wornout heroes are dismissed at the end of a long and hotly contested warfare with a mere pittance, frequently insufficient to pay rent for a cabin, much less to furnish comforts, not to say luxuries, they have so justly earned.

We do not believe this neglect is wilful upon the part of those whose business it is to estimate the amount to be paid these pensioners upon the Church, nor to the stinginess of the membership at large. We think the matter has never been seriously and thoughtfully considered in the light that its gravity and importance demand, and it is to "stir up the pure minds of the Church by way of remembrance" these lines are written. We be..e that the M. E. Church, South, ught to take some step after the example of our Northern Methodist brethren; that our General Conference ought to provide for the funding of at least one million dollars, the interest of which to be divided among the conference claimants, and that an agent be elected whose duty it should e to travel through the Church and ise the money.

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There is but one kind of critic we fear, and for him we have more fear than for ourselves, knowing that he does himself and those who follow him more harm than the cause he undertakes to overthrow. The critic we speak of is the one whose opposition is expressed in misrepresentation, whether in wilful "malice aforethought" or in sheer ignorance. Ignorance may be amusing, but where information is of easy acquirement it is totally inexcusable as a justification of wrong.

Dr. Cranfill has shown himself to be stupendously ignorant of the denomination he is most forward to criticise. The darkness of his ignorance is so intensified by sectarian bigotry that there is no hope for his enlightenment, and it is only for the respect we have for the Baptists, whom he persistently continues to misinform, that we notice his misrepresentations at all.

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Falsehood No. 1:

At the recent session of the North Georgia Conference, the Bishop "located" Mr. Jones.

The Bishop did nothing of the kind. No Bishop can locate a traveling Methodist preacher. That is a matter entirely within the power of the Annual Conference. The conference can grant any traveling preacher, who is a member, a location at his own request, or without his request, or consent, on the ground of inefficiency. It is the duty of the Bishop to give every traveling preacher in the conference an appointment to a work provided for by the law of the Church. The law of our Church makes no provision for the so-called evangelism. Mr. Jones has, therefore, been receiving a nominal appointment—that is, an appointment ostensibly to do one thing while he has actually given his time to work not provided for in the law of his Church. Now, Bishop Haygood informed him that he did not feel free to give him a nominal appointment, but under the law of the Church he must appoint him to a work that would demand his time and attention.

Mr. e ap- ful vio- ask a was y his each- odist

carpet was ragged and in the doorway and ex- genes, I see your es in your carpet!" brought to mind y reading a note ier, who said: "I Methodist preacher. wear a bee-gum hat headed cane. I don't on, nor to go to General ain't no big town arbor is good enough stuck up and proud. d like a big-station put on airs and bow men. I am meek do me. I am like oor and never put

ur pride crops out ul and pharisaic con- ighteous self and ier of the bee-gum uch credit for your other could for his Be careful! the snare for you. n many ways, nd "goes before

ISM.

or of the Texas is to be ex- readers to be the ways of nded to pro- mulation of s, would be as his ob-

Church, but of the conference.

The conference is a part of the Church, and exists by the law of the Church, which has power to obliterate it altogether. A preacher can not be a member of a part without being a member of the whole. Being a member of the conference, he is necessarily a member of the Church.

Falsehood No. 3:

A Methodist preacher is not amenable to his Church, but to his conference.

Is a citizen of Texas amenable to the State or to the court within the bounds of whose jurisdiction he lives? Is not that a fool's question? As touching a preacher's work and character, his conference is only the court of the Church which has jurisdiction to try and sentence him. He can no more be amenable to the conference without being amenable to the Church than a Texan can be amenable to the court without being amenable to the State.

Falsehood No. 4:

If a preacher does not "pass," as it is called, he is "located."

On the contrary, he can not be located at all unless his character does pass. He must have a clean record as to moral character before he is entitled to be located. However, this word "pass" involves two things—moral character and official administration. The conference may divide the question and pass on "the moral character" of the preacher without passing his official administration. If his character is clean, but his administratio- t good conference may be located unless his moral character passes.

Falsehood No. 5:

It is about the same thing to a Methodist preacher to be "located" that it is to a Baptist preacher for the Church to withdraw his credentials.

When the Baptist Church withdraws credentials from a preacher it does so either by expelling him from the Church or deposing him from the ministry. The same is true of the Methodist Church. But when the Annual Conference locates a traveling preacher it deprives him of no ministerial function whatever. It simply severs his connection with the conference and generally with the pastorate. A local preacher can not under any penalty of Methodist law be compelled to take any pastoral charge, though he may be employed to do so with his consent.

Falsehood No. 6:

For several years past, Sam Jones has held an appointment in the North Georgia Conference as an evangelist.

Sam Jones has never held any such appointment in any conference, save when he was appointed to pastoral charges; then he was a true evangelist, and so appointed, after the New Testament style. But for several years past Mr. Jones has been appointed nominally to do one thing while of his own free will and accord he has done something else.

Falsehood No. 7:

However, at the recent meeting at Gainesville, Georgia, Bishop Haygood unfrocked Mr. Jones, "located" him.

This is an aggravated repetition of lie No. 1:

Falsehood No. 8:

So much for the facts in the case.

The facts in the case have not been stated by the Standard at all. Instead of "so much for the facts" it is so much for anything else but the facts.

Falsehood No. 9 and 10:

It is no wonder that Sam Jones, in the agony of his heart, and in the humiliation of his spirit, should say:

"You have no idea how free a fellow feels when he feels that he owes allegiance to no power greater than himself under the shining stars, God as his king, Christ as his elder Brother, the Holy Spirit as his comforter and friend, the Word of God the man of his counsel, the praying millions around him helping him on in his work. With wings like this, a man could fly around the world. I shall go on with my work, grateful to my friends, regardless of what man or devil may say or do."

The Standard opens wide the portals of its heart and welcomes Mr. Jones to Baptist ground. This is the platform that has been occupied by the Baptists since John the Baptist was beheaded for speaking his honest convictions by the malignant Herod.

Mirabile dictu! In the first place the Baptist Church is no older than the Sixteenth Century, and therefore could have had no such platform from the days of John the Baptist. In the second place the Baptist Church has no such platform now, and never had such an one. The idea that the Baptist preacher owes allegiance to no power greater than himself being the platform of that Church, is utterly ridiculous in the light of Cranfill's own statement, that the Baptist Church may withdraw a preacher's credentials from him. Is not a Bishop in the Baptist Church amenable to the Church he serves? Does not the Church give him authority to preach, and can not the Church unfrock him?

As for Bro. Jones, as long as he continues to be a Methodist preacher he will be amenable to the Methodist Church at the bar of some conference. While he was a member of the Annual Conference his character was passed annually by that body, but now that he is a local preacher his character will be passed upon annually by his Quarterly Conference. Only the jurisdiction of courts has been changed in his case.

These falsehoods are taken from about a half column of the characteristic editorial. Following this there is a half column or more of drivelling rot of idiotic railing against the tyranny of Methodist Bishops, only becoming a cheap imitator of the late J. R. Graves, and only fit to be handled by a like imitator of W. G. Brownlow, and as we are no candidate for such honors, we leave the rest of the column to float into oblivion on the stench of its own corruption.

THE ST. LOUIS REPUBLIC.

That great paper has never been so great since it changed editors the last time. It is getting more and more sensational, and from recent editorials silence upon one hand and the recognition of sluggers upon the other, it bids fair to enter the list as a cheap rival of the Police Gazette.

One day last week City Attorney Butler, of St. Louis, shot and perhaps fatally wounded a half-drunken gambl.. a house of ill- ame in that city. ..owed the at- editorial condemnation of the scandalous course of that officer was found in the paper—not a line. On the other hand the editor shows his interest in a slugging match that is being talked of between two human brutes, and fails not to represent himself as representing the public! The "public" that paper is representing is very public indeed.

NO PLACE FOR GROG.

The New Orleans Times-Democrat says that the citizens of that city living in the vicinity of the intersection of Philip and Carondelet Streets sent a written protest addressed to the City Council against the attempted location of a bar-room in their neighborhood, to the office of that paper, which was unfortunately lost(?) However, the T.-D. has this to say of the matter in question:

It would be monstrous that a saloon should be allowed to intrude itself in that neighborhood where nobody wants it, and where it could not fail to be of detriment to the morals of the place which has a large girls' school in its environs, and to the value of real estate, which is under present circumstances exceptionally high.

The corner referred to is not a place for a bar-room, and the groggery man should be advised by Councilman Kane, Foster, et als., to make application for a stand elsewhere.

Here seems to be an inconsistency. A paper opposed to prohibition, and which, like most of the great dailies, panders more or less to the liquor business, is compelled to admit that it is "monstrous" to establish a saloon in certain quarters. "Why so?" If the "groggery man" is the darling the daily press would have us believe he is, and if his business is "legitimate" and all right, why may he not pursue it anywhere?

The above suggestion of the T.-D. reminds us of the wise and patriotic(?) words of Mayor Connor, of this city. When speaking to the Grand Lodge of the State Liquor Dealers' Association, he suggested that their business be kept down town—away from the residental portion of the town. Why so? The answer to this question convicts every whisky advocate, and should bring the blush of shame, if such a thing were possible, to the cheek of every anti-prohibitionist in the land.

No; the saloon is a vile, low school of crime, and everybody knows it; and the man who runs it and the man who supports it knows it to be such; and when the family of either of them is about to be brought into contact with it, a howl goes up that it is monstrous, etc. Consistency, thou art a jewel.

WE SEE THE GRASS SHAKE.

The Roman Catholics objected to the use of the Bible in the public schools. The infidels and anarchists sided with them. Now they call the free schools "godless," and plead the necessity of religious instruction for the children. In this they hope to deceive the Christian part of the nation.

But religious instruction from the standpoint of Rome is not the teaching of God's Word, but a lot of superstitious rot and unmeaning rigmarole delivered by a priest. The old serpent is crawling round; we see the grass shake.

HIS WAY IS IN THE SANCTUARY.

A writer in Zion's Herald, who signs his name "Manhattan," among other things has the following to say of the Y. M. C. A. as an evangelistic agency:

Where are the hundreds and thousands of young men who have been converted through the agency of Young Men's Christian Associations? No one questions the piety or the good work of the average Young Men's Christian Association; and yet where are the converts? One minister—a prominent pastor in a New England Conference—recently declared that during his ministry of over twenty years he had never received a young man into the Church who had come to him directly through this Association. Another one of equal prominence and of the same length of public ministry made the same statement. "Manhattan" knows of others who have had a similar experience. Have these brethren simply been unfortunate, or are they fair representation? As a club, a reading-room, an employment bureau, an educational force, a help and blessing in many ways, the Young Men's Christian Association cannot be too highly commended; but as an evangelistic agency and soul saving institution, is it all that it is supposed to be? If so, where are the converts?

We have never viewed the Y. M. C. A. in the light of an evangelistic agency, but as a conservator of religious influence among young men. The Church of God alone is charged with the conquest of the world. "Of Zion it shall be said this man was born in her and the Highest himself ..." among the rest, may come in and lend a helping hand in leading men out of the paths of the ungodly and turning their steps toward the house of God; but David was right when he said: "Thy way, O God, is in the sanctuary."

KEEP AN EYE ON THEM.

The land is being flooded with Sunday-school literature from the "Teacher's Bible" down to the "Lesson Leaves" and "Little Folks" publications. Publishers and booksellers are bestirring themselves to furnish the country's increasing demand for this class of publications.

Not only the several denominations, but a number of so-called undenominational (?) societies, are pushing their claims to popular favor with all their might and main.

As to the denominational literature we have nothing to say. The honor of the Church standing behind such publications is evinced by the imprint on the title page; but we warn our readers against the pretended "non-sectarian" and "union" concerns. They are disguised dynamite against all that Methodists hold dear. They are chock full either of Calvinism or Unitarianism, and the principles they instill, without the pupil knowing it, is wide of the doctrines and teachings of Methodism and the holy Scriptures.

A good deal of this stuff is from the presses of the Seventh Day Adventists. They are not honest enough to put their name to the literature in some cases, but if the title reads, "Oakland, California," or "Battle Creek, Michigan," let it alone.

THE WATCHTOWER.

Finance and Trade.

The past year has been the most depressing in business circles of any year since 1837. In some respects it is unprecedented in the history of the nation. The machinery of our commerce and traffic becomes more intricate each year and is more liable therefore to be affected in all parts by that which disturbs it at any point.

In the early days, when trade was in its infancy, and our web-like system of exchange had not bound the various departments together, one interest or industry might suffer without others feeling the depression in the least. It is not so now. From the grower of "goobers" in the sandy lands of Georgia to the Prince of Wall Street brokers, from the section hand on a narrow-gauge railroad in Arkansas to the bloated bond-holder in the Eastern cities, from the negro cotton-picker in Mississippi to the great manufacturer of Lowell and Manchester, the panic reaches and touches every human being, not only in America, but in every part of the civilized world. And this will be more so as the years go on and national and international trade develops and improves. It is well. Each has something in abundance the other lacks; and the exchange of commodities or the circulating medium representing them tends not only to give the masses work, develop the resources of the several countries, but to furnish to all alike the comforts and luxuries of every land.

In this intricate and complex business it is easy to see that confidence is one of the main factors in the success of the system; and that a lack of it in regard to any one section of this great Ferris wheel of general trade creates suspicion of the whole machinery and throws everything into confusion. This very lack of confidence explains the panic of 1893, and its slow return underlies the tardiness with which business in every department is coming back to its normal standard.

But it is coming back; and those in a position to know prognosticate a season of great prosperity in the near future. When the crop of 1893 is all in and Congress has spoken once for all on the the question of tax and tariff, a sure basis will be established upon which prices can be predicated and contracts made. In the meantime it is well to remember that money never did and never will grow on trees, and though the corridors of the Capitol should be full of coin, that coin will not be ours until we earn it.

Secretary Carlisle's Report.

The Secretary estimates that the deficit at the close of the current fiscal year will be $28,000,000. To provide for this and to maintain sufficient capital for public business, he asks authority for the issue of $200,000,000 of 3 per cent bonds, redeemable at the pleasure of the Government after five years; or, to meet the immediate emergency, an issue of $50,000,000 in one-year ..er cent Treasury notes. strongly advocates the plan of substituting ad valorem duties for specific duties. As new sources of internal revenue he recommends an increase in the tax on distilled spirits, cigars and cigarettes, and new taxes on playing cards, cosmetics, perfumeries, legacies and successions, and incomes derived from investments in stocks and bonds of corporations and joint stock companies.

Judge Norton Dead.

Judge A. B. Norton, of this city, died at his residence, 478 Ross Avenue, Sunday morning, Dec. 31. He was well known to the people of Texas—especially to the older citizens—who remember him as the editor of "Norton's Intelligencer" and as the quaint old man who, having vowed during Henry Clay's candidacy for the presidency that he would not cut his hair until Clay was elected, kept the vow and wore long hair until the day of his death.

His age is unknown, but from the best information that can be obtained he was about 80. He was an active politician during the days of reconstruction; and being a very warm Republican, the people of Jefferson, at which place he lived in those days, have reason to remember him. He held several offices by appointment during the days of capet-bag rule and continued to the end to advocate the same cause both privately and thorough the columns of his paper, which dies with him.

As a man we know nothing of him, nor did many others now living perhaps; but he was a familiar figure on the streets of this city for many years; and the publisher of this ADVOCATE began life as a printer in the office of the Austin Intelligencer, of which Mr. Norton was editor.

Poor old man! He has gone after his friends into the spirit world, and "how his audit stands is only known to heaven."

John Will Go to the Fair.

It is understood that the Chinese in this country will all register in time to escape deportation. It is stated upon good authority that they would have done so long ago but for the advice of the Six Companies; but that since the Supreme Court has settled the constitutionality of the Geary law, they will either come to time or "the Chinese must go."

Speaking of going, the Times-Democrat says there is a big fair coming off in China in the next year or so, and upon the authority of "prominent Chinamen," predicts a large return of Chinese from every part of the world to the Celestial Empire to take in the show.

It Must Cease.

The sentence of Prendergast, the assassin of Mayor Harrison, of Chicago, of death by hanging, which a jury of twelve men unanimously agreed to on December 29, was a righteous act. The insanity plea did not hold in the trial, and the agitation of the prisoner when the sentence was read showed him mentally capable of comprehending the full force of its fearful meaning. It would seem that this, with other cases of less note recently acted upon, shows the public mind to be set more and more upon the punishment of assassins at all costs. It means that this thing of killing people in cold blood must cease.

Dr. Parkhurst Threatened.

Mayor Gilroy, of New York, received a letter from an unknown party—thought to be a woman—warning him against allowing any one to go into Church or court where Dr. Parkhurst was likely to be, as there was a plan to blow the reverend gentleman up. Dr. P. is the man, it will be remembered, who has given the dives and saloon-keepers of New York so much trouble.

She Wants Blood.

The Hawaiian matter is now hung up in Congress with President Cleveland's message waiting for the close of the holidays and more information. What Congress will do of course remains to be seen. We feel pretty sure, however, that that body can do nothing more than Mr. Cleveland has already done unless Lilioukalana backs down from her position and accepts the terms offered by the President. It will be remembered that the President's message stated that the offer had been made to restore her and her government to the ante-revolution status on the ground that she proclaims a general amnesty to all engaged in the revolution along with other conditions. This she refused to do. She wanted to take off the he.. of the lead- Presiden.. store the e.. persists in her obstin.. the island will be left in stat.. as this Government is concerned.

It has been conjectured by some the main reason the ex Queen ascend her throne on the con submitted was because she knew the temper of the people th could not stay there unless kep by the power of the United S course this Government afford to make any plea kind.

If Mr. Blount's report taken in the revolution by States authorities be corre simply ex parte evidence, t not see that the President could have followed any c than he did, for certainly the proper thing for this n in the overthrow of a forei ment, and whatever wrong in that respect should be righ as possible.

After saying this much, howe we cannot help expressing our s pathy for the rebels. Lilioukal can, from unquestionable evide only be regarded a corrupt and l hypocrite, unfit to rule even a sav tribe. The white people of the isl have redeemed the country from w and made it what it is in wealth commercial power. The fathers many of these whites have given people of the island the gospel civilization. Good government w be much better for the natives as w as for the naturalized citizenship. the spirit of philanthropy, therefor we cannot but hope that after this Go ernment has righted whatever wro may have been done by an unjusti able interference, the intelligent sen ment on the island for good gover ment will be sufficiently strong to pr vent a lapse into an effete monarch with a dissolute woman on the thro as the mere puppet of a base cab of paramours.

The Manchester Canal Finished.

The great ship canal from East.. to Manchester, England, is fin and ready for business. It mak seaport of the large manufacturing of Manchester, about forty miles the seaboard. A ship by way of canal can reach Manchester in hours after arriving at Liverpo This latter city has all along felt t the canal would open up a great r to herself as a shipping point strenuously opposed the grant by liament. It is said that the manu turers and merchants of Manch paid £150,000 for the act; how r Liverpool spent in opposition is stated. It will require an immen amount of traffic to pay a reasonal interest on the investment, as there nearly £20,000,000 of capital in t work. It is confidently expect however, that it will pay. Manches is surrounded by an industrial pop lation of 5,200,000, and is now open the whole world.

A statement signed by 182 steamsh owners, possessing more than 10 steamers of an aggregate net tonna of about 1,000,000 tons, more th 25 per cent of the entire steamship nage of the United Kingdom, decl that the canal will be navigable w out difficulty by merchant steame the largest class, and that if the cha on the ship canal are not higher t those of the other ports, and they actually less than at most ports, s owners will at once make use of waterway as soon as it is open for fic. The additional thirty five an third miles from Manchester to the will not increase the rate of fre charged to Liverpool by a merc steamer for a long voyage. It is lieved that the quantity of grain ried over the canal will be at least half of that now landed at Liverp It is estimated that at least 105 tons per annum of fruit and vege will at once be imported to ter by this route. The la.. merchants have stated that than 100,000 tons of sugar per will pass through the canal. regard to raw cotton, firms in trict owning 18,000,000 spind.. clare that nearly all the cotton th will be brought by the canal. Of ward cargoes there will be no lack, textile manufacturers have test their belief that about 500,000 ton annum will be dispatched by the canal. Some notion of the capaci the canal may be drawn from a c parison of its depths with the and Amsterdam canals. The m mum width of the bottom of th is 72 feet, and ... feet 7 inch

Texas Christian Advocate.

ONE DAY IS WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY."
(II Peter 3:8.)

It is not well to talk of things too igh for us. How God knows what is n the future save as he has appointed ie events and their times can not be old. And in good sooth we are not oncerned to know.

Our theology, as in our standards ess the views and assumptions in ished against in this writing), is a statement of our knowledge and it appears vain and pre- uous to say more.

And yet I will not say that specula- on about things quite beyond our ach is necessarily sinful, or that ere is really any harm arising there- om when the spirit is reverent and hen assertions are not indulged in. ut to say and declare of and about od, in the dogmatic spirit, anything hich is not clearly revealed in the ible, is by no means permissible.

The line which we use as a caption ne of the greatly abused texts of ure. Having wrested it from its nnection, and having given to it a eaning it was never designed to have, eologians have carried it about as a rt of talismanic key capable of un- cking just any difficulty having any ssible likeness to itself and in no atter how alien a connection. If the estion is asked, "How can God know e future choices of a free agent?" the swer is at hand, "A thousand years ith Him is as one day, and one day a thousand years"—that is to say, ere is nothing future to God's appre- nsion and his knowledge of it. And, ssibly, they will reinforce the text e have chosen by, "Known unto God e all his works from the beginning crea ion," just as though the act of a oral agent could be a work of God.

In the text which we use as a cap- n, Peter was discussing a promi e hich God had made, and telling what rtain scoffers would say about the omise, viz.: that they would more an hint that God was slack touching s engagements; and his statement ntained in the caption must be un- rstood with reference to the facts of e case as given, or it can not be un- rstood at all. Now note, "Knowing is first, that there shall come in the st days scoffers, walking after their n lusts, and saying, 'where is the omise of his coming?' for since the thers fell asleep all things continue they were from the beginning of ation." II Peter 3:4. It was olly with reference to this speech of ese scoffers that Peter used the lan- age we are discussing. He cautions brethren and exhorts them, saying, not ignorant of this one thing, one day is with the Lord as a an 1 years, and a thousand years day." And then he adds a pos- denial of those things which coffers will say, saying, "The not slack concerning his prom-

eaching is simply and emphati- at God is not like man, that he forget, or that he should change d. Men, when a matter is old, comparatively unconcerned at first, and after awhile dis- ogether a matter of engage- a promise made. In this way come to be regarded as less y than they were when first cted, and similarly old promises, should have been attended to a hile ago, seem less binding by n of their age, but the apostle as- es us that it is by no means so th God, but with him "a thousand ars are as one day, and one day as a usand years." He will not forget, change his mind, by reason of any se of time whatever.

This Scripture is used to prove that e is an eternal now with God. at with him there can be no past no future. That he does not mere- see the end from the beginning, but th him the end and the beginning simultaneous. This writer would presume to question how God ows the future, save as he may ve appointed certain things to occur the future, but this text does not ve what it is claimed that it proves, to use it thus is inexcusable. d then there is so much scattered all ough the Bible which contradicts notion that there are with God no cessions of experiences demanding e successions. God is represented saying that he repented that he had de man and that it grieved him at heart. "Made" is in the past and e sorry at his heart states what is the present moment.

old Hezekiah that he should die live, and before the prophet ed the court he was told to and tell Hezekiah that the d seen his tears and that fif ars were added to his life. It annot be otherwise than sinful le the Word of God deceitfully, ome great and good man has nions which demand such

dling H. V. PHILPOTT.
ILLIS, TEXAS.

REACHER, DO YOU BELIEVE IN ETERNAL HELL?

The above question is pertinent to-, whereas twenty years ago it uld have been impertinent if asked a Methodist preacher. But we ve progressed since then; progressed of hell (as a doctrine) into "hades," "sheol," and sometimes into "that ce which it is not polite to men- ," and left hell like a faint spark mering far in the rear?

ow long has it been, my brother, you heard or preached a sermon ell? And if you do not preach on "good and wholesome doctrine"— olesome as any sanction of —why is it that you do no t any brother who has emasc gospel, who has lop-sided hi phy, his law and his theology, who forgotten the moving effects of al's thunder tones, who has struck ice from the category of God's at- utes, who has endorsed the school ickly sentimentalists, that in sub- ce claims God is too good to be brother who never preaches ome out in the ADVO- e be Method- ists, if we be true preachers, let us declare the whole counsel of God and fail not to blow trumpet, alarum blasts of warning, as well as dulcet notes of soothing melody of comfort and of love.

To me the doctrines of eternal hell and eternal heaven, being founded on the same truths of character, philosophy and Scripture, stand or fall together. They are divine inseparables, strong as dualities, impossible separated.

Let me here touch upon several lines of argument that have been useful to me.

Every truth has its opposite. Eternal progression is opposite to eternal retrogression, and the possibility of the one bears in its intrinsic self the possibility of the other.

Again, unless principles of character are changed by the mere article of death, there can be no heaven without separation, without a hell. Oh the conglomerate mass of chaotic corruption that some Universalists would have us believe is part of heaven! Shall my pure mother and sister walk the golden streets in sweet communion with unchanged harlots and rakes? God forbid! Away with such a heaven and give us no greater hell.

There are more lines of argument on the principle of justice than are usually brought out. Aside from justice to the sinner there is justice to be given the believer, protecting justice. Shall a shepherd love his sheep so well that he will not destroy the wolves that fain would cut their throats? Shall God love his children so well that he will not separate the evil from the good and thus make happiness and harmony possible where otherwise sin and anarchy and death would rule?

Again, to Restorationists I would suggest that their God, instead of being a loving and perfect God, is an unjust God. I claim that if we are on probation and preparation in this life (and otherwise the whole thing is a stupendous failure and a magnificent farce), and are fitting ourselves for eternity, that this life is necessarily our last and only chance to get ready for action on the stage of the great beyond. I say this life is our last chance, because, if God is just, it is our best chance. If God has not in this life given us our best opportunity to be made meet for the kingdom of heaven, there has been great injustice done. Would it not be mockery of our weakness and helplessness to make us pass through the fires of this world when all the time God has a better way to make us heavenly, a way which he will employ in a future state? It is not the part of love, but injustice and tyranny, to give unnecessary pain.

It follows reason, then, that if we fail to become heavenly with best opportunities in time, where every circumstance is a God-written invitation to come home, we will continue in that failure in the worse circumstances and environments of "hades" or of hell. Unbelief still damns in eternity.

The whole impulse of the world old attack on this doctrine of eternal retribution is given by Christ: "Ye love darkness better than light, because your deeds are evil." There is no incentive to disbelief in the heart of a pure man. But the "itch" eared folk still heap to themselves teachers, and discuss "oppositions of science, falsely so called," and hypercriticism and philological "gnat strainings," such as the point that *aionos* and *olam*, the Greek and Hebrew word for eternal, have a moral and not a time meaning. Would God leave us at the mercy of such hair-splitting distinctions in a matter so vital? We believe not, and, therefore, are constrained to believe that when God uses simple words and applies them to himself, to heaven, to man, to hell, and calls them all eternal, everlasting, he means simply what he says, and "These (the wicked) shall go away into everlasting (*aion*) punishment and the righteous into life eternal (*aion*).

But, says one, "I do not preach hell because I believe in the drawing power of love." So do I, my brother, but I know by experience the moving power of fear. Love is preeminently a Christian's motive, but it takes fear to wake a soul "dead in trespasses and sins." We are to flee from the wrath to come, and from the "wrath of the Lamb"—a terrible wrath!

A sinner is like a little child that flees from dangers into its mother's arms. Fear and love join forces to give impulse to the fleeing.

My brethren, let us lovingly, tenderly and earnestly preach eternal hell, lest some sleep on in carnal, irrational security, and we be guilty of their blood.

HUBERT D. KNICKERBOCKER.
SAN ANTONIO, TEXAS.

WHAT IS PREACHING?

1. It may be remarked in general that it is the proclamation of the will of God to mankind by men called of God to the work.

The will of God is revealed in the holy Scriptures, therefore, those inspired writings as embodied in both the Old and New Testaments, must be read and carefully studied in order that we may learn what is the will of God in Christ Jesus concerning us. The Bible is the preacher's text book. Hence, every preacher should take heed to the apostle Paul's solemn charge to Timothy: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, teach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears the truth, and shall be turned

upon which the preacher ld be drawn from the word of God. A broad and ever-widening field is here opened up to his mental vision. Here he will find room for the exercise of his highest reason, deepest sensibilities, and the loftiest flight of the imagination. Never did the mind of man or angel contemplate themes so lofty as the love of God to a revolted world as manifested in the glorious scheme of human redemption by Christ Jesus; the second advent and and the general judgment; the eternal blessedness of the righteous, and the eternal punishment of the wicked, etc. Every minister of Jesus Christ is under the most solemen obligation to preach all the doctrines, moral precepts and practical duties taught in the Scriptures.

2 But in particular he must preach Jesus Christ and him crucified as the sinner's only hope of salvation. The great central truths of sin and redemption, justification and regeneration by faith in Jesus Christ, the direct witness of the Holy Spirit to the adoption into the family of God of every pardoned and regenerated soul, and as a consequence obedience to all the divine commandments to the end of life in order to the attainment of eternal life and glory.

But what method of sermonizing should the preacher follow? I answer that he should not confine himself to any particular method, but vary according to the end proposed. Sometimes he should adopt the expository methods, explaining difficult passages of Scripture and reconciling seeming contradictions. This will be found to be not only profitable, but very gratifying to all sincere inquirers after truth. Such was the method followed in the days of the prophet Ezra. The book of the law of the Lord was read to all the people in the public assembly, and the priests and Levites gave the sense distinctly and caused them to understand the reading. Then, again, he should discuss at length and establish the essential doctrines of the Bible, and expose error in all its Protean forms by Scripture proof and sound logic. The truth is, doctrinal preaching is of the first importance. "Take heed unto thyself and to the doctrine, for in so doing thou shalt both save thyself and them that hear thee," is an apostolic injunction, not only to Timothy, but to all other ministers. All error is blinding and damning in its tendency. Men are saved only by the belief and practice of the truth. He who, while claiming Jesus Christ as the Savior, yet denies his essential Godhead, destroys the efficacy of his atoning blood, robs him of his divine dignity and that homage and obedience which he claims, centers his faith in a frail reed, and builds his hope upon a sandy foundation, that, when the floods of Divine judgment come, must be swept away forever, leaving that soul to the merciless peltings of the storm of Divine vengeance! Through the machinations of Satan, the prince of darkness, every form of error is preached and printed, that men may be turned from the truth, and led to believe lies that they may be damned. Hence every sincere minister of the gospel should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing (distributing) the Word of Truth. It is his solemn duty to strive to preach the truth, the whole truth, and nothing but the truth, that he may both save himself and them that hear him.

Again, preaching should be practical as well as theoretical and doctrinal: "He that loveth me," says Christ, "will keep my words, and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not, keepeth not my sayings."

In conclusion, let me say, that the text should contain the subject or theme of the sermon.

I once heard a young preacher who had a high opinion of his own ability take this for a text at a camp-meeting: "When thy servant went here and there he was gone." I do not now remember what he made out of it, but one thing is certain, the sermon was not drawn from the text. The preachers who were present carried him high in their criticisms, so that it is hoped he learned a lesson that did him good the rest of his days.

Young men especially have an idea that a singular text will give the hearers a high estimate of their preaching ability, but they are greatly mistaken.

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SAN ANTONIO, TEXAS.

TEXAS, KANSAS AND THE ADVOCATE.

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The humiliating feature shown by these figures is that justice, as administered under the criminal laws of Texas, demand one citizen from every 625 of our population as a tenant of the State prisons. This is a heavy contribution to make of the bone and sinew of our commonwealth for such a purpose, but our officers of justice, the courts and juries are at work with such a result. The mandates of the law must be obeyed. An average of eight victims from every town of 5000 inhabitants must be sacrificed to render the State its exacted service. This follows as a natural sequence under existing conditions—open saloons and all the modern machinery and appliances for demoralization, debauchery and moral ruin are in constant op tion, as we see them almost everywhere.

The encouraging feature is that crime is punished. Justice overtakes the transgressor. Moral agencies are at work, and in due time let us hope for as low a ratio of criminals to the population as Kansas shows. To accomplish this is, of course, almost an herculean task. The chief agencies must be the moral and intellectual culture of the people, and especially the children and youth, by the uplifting influences of the schools, the press, and the pulpit. With these combined forces, continuously and persistently applied, let us hope we shall not long be reproached by those who now often say bitter things of us on account of such a fearful record. Readers of the ADVOCATE rejoice to see it strike telling blows at sin in every form. It speaks with no uncertain sound on all subjects that are vital to the interests of the individual, the family and the State. With the religious and secular press both working on this line and acting everywhere in harmony, the moral sky will rapidly brighten over Texas. Many of the writers on our influential dailies, and the weeklies also, are Christians and doing valiant service. Would that all were so. Our army of religious teachers, representing the various denominations are, of course, all right. They believe the gospel to be the power of God unto salvation to all who accept it, and whose lives are governed by its teachings. Should their advice and teaching prevail, we should have closed saloons and their accessories, with empty jails and penitentiaries to let.

JACOB CHACE.
HOUSTON, TEXAS.

OUR HYMNS.

Song is inseparably connected with public and private worship. If I read aright the signs of the times, there is no popular demand for another book like The Amaranth, The Emerald, New Life, etc. But there is desired a hymnal unlike anything which has yet been published—one which will meet the demands of public, private, and social worship; a book to contain about two hundred hymns, comprising the cream of sacred poesy. The best of the old and the best of the new hymns would find place in such a collection. I am not unmindful of the fact that there is no infallible standard by which to test the merits of a hymn and its music. And yet such hymns and tunes as have stood the test of years and have grown in popular esteem are to be classed as genuinely meritorious. No hymn should be chosen simply for its author's sake. No poet can always be at his best. Mr. Wesley certainly was in a happy mood when he wrote "Jesus, Lover of My Soul," and Mr. Toplady when he composed "Rock of Ages." These two famous hymns might have two renderings. Besides the usual separate renderings let them be united as in "New Life," "Rock of Ages," forming the refrain.

That was a happy thought to unite these two theological antagonists in a song of the heart at the foot of the cross.

In selecting from the later hymns, which have not had time to undergo the winnowing process, a discriminating judgment would have to guide. Such songs as "Wonderful Words of Life," "I want to be a Worker for the Lord," "Take my Life and let it be," "Trusting in the Promise of the Savior," "I Left it all With Jesus," "Jesus Loves Me," "At the Cross," "Glorious Fountain," "Will You Come?" "Blessed be His Name," ought to be included along with the best of those in the supplement of our Hymn and Tune Book. In such a collection the young and the old would take delight.

The General Conference might make supplemental additions quadrennially; but this would not affect the body of the work. The hymn numbers would remain unchanged.

The price ought not to exceed 25 cents per copy, words and music combined. If Our Publishing House may not rival the wealthy firms of Funk & Wagnalls, and the Elzevir Co., in getting out cheap books, we can at least offer our people a substantial token of our appreciation of the sweet songs of Zion and of our desire that they sing them with increasing ardor.

JOHN F. NEAL.
COPERAS COVE, TEXAS.

OUR WORK IN THE WORLD'S EVANGELIZATION.

The following splendid paper, by Rev. E. W. Caswell, D. D., appeared in the December number of "The Gospel in all Lands," the leading missionary publication of the M. E. Church(North):

There is a waiting time and a working time. This is the century of achievment, the period of realization, the age of missionary triumphs. One hundred years ago there were one missionary society and ninety missionaries; now there are 140 societies and 45,000 missionaries, with 1,000,000 members and 2,000,000 adherents. At the opening of this century there were 200,000,000 Christian population; to-day there are 500,000,000.

It is only a few years since a Woman's Missionary Society was known. At this moment there are 400,000 women banded together for the purpose of saving the women of heathenism, and are raising annually $800,000. David knew what he was saying when he exclaimed, "The women that publish the tidings are a great host." Woman, last at the cross and first at the sepulcher, is becoming a mighty factor in the salvation of the 500,000,000 women now in darkness.

Look at the growth and achievement of Methodism in a century. In 1773 there was only the New York Conference, with six appointments, ten ministers, and 1,160 members—the total of American Methodism.

English Methodism was also in its infancy. To-day Wesley looks down upon 100,000 Methodist preachers—27,000 itinerant and 73,000 local, members, and 30,000,000 adherents. What a host with which to possess the land of heathen-

in this golden st year the 12,000 itinerant ministers of the Methodist Episcopal Church gave about $100,000 of the $1,200,000 for missions; if the membership had given accordingly the total would have reached $17,000,000. God help us soon to double the amount, and lead on the multitudes of Methodism up to the $2,000,000 line.

Our only salvation is to save the world. Write it upon the banners of universal Methodism: The world for Christ, and a revival upon every home and foreign field.

How many millions of heathen are among the redeemed through our instrumentality we can not tell. The leaders of our Church who have been advanced to a higher altitude of vision could speak on this theme. They look with indescribable interest, from the battlements of glory, watching the missionary legions marching over the earth.

They ascended, like Moses, without entering the Canaan of promise in many lands. But, like Moses, they can look down upon the moving columns of God's people crossing Africa, India, China and Japan, everywhere victorious. They behold the walls around the Jerichos of heathenism falling down before our armies. Blest spirits, how they look to-day from their high watchtower! Wesley, Whitefield, Coke, Asbury, Durbin, Eddy, and Dashiell, and those later gone, Bishops Wiley, Haven, Peck, Harris and Simpson. Some of their voices have not yet died away in the halls of Methodism; their work will never die. They wait for us to finish the work of conquest; they are with us still, bending over the lost millions with loving interest.

But there is a dark as well as a bright side to our picture.

It is stated, and no doubt truly, that out of 1,500,000,000 of population in the world, only 30,000,000 are truly Christians. However, we must include in the Christian column nearly one-half of the race who die before reaching the age of accountability, and also those of the heathen in every nation who work righteousness according to the light they enjoy. It is also affirmed that while we have been making 1,000,000 converts in heathenism, the pagan nations have been making proselytes among aboriginal tribes, which with their natural increase has raised the population of heathen lands from 800,000 000 to 1,000,000,000. And also that Mohammedanism has been making great progress in Africa, and Romanism for 200 years has been planting a false system of Christianity all over the East.

Shall we tremble and retreat before this appalling darkness? God forbid! In this "Conflict of the Ages" Christ is willing Satan should marshal all his forces. If Elijah could stand alone and conquer before 400 prophets of Baal, can not He who gave the spirit and power to Elijah put all enemies under his feet?

We know it is no child's play to save this world. The work before us is vast, and when we look at the "five loaves and two small fishes, we say, "What are these among so many" millions? But Christ can make them go around the angels will gather up enough ments to save another world. with your doubts and fear! Keep your eye on the Master and away from the darkness. Put your ear to the ground and listen to the tread of Jesus' army shaking the nations of the earth.

Look at Japan, only fifteen days away. Educating her best students in our universities, using the Bible as a text-book of moral philosophy in her schools, turning over all the powers of the State to protect the religion of the Bible, and, best of all, the membership of Protestantism is doubling every three years. But this is not all; great and effectual doors are open in every land, and the Gospel of the kingdom is being preached in all the world, "for a witness unto all nations, and then shall the end come." Are not these shafts of millennial light heralding the flood of glory which will soon illumine the earth?

Christ may not come in your lifetime or mine, we can not tell when. "The kingdom of God cometh not with observation." But we may become inspired as we mark the footsteps of his progress and learn to labor and to wait. Wait like Mordecai waited for the deliverance of his people.

Wait in prison, and, like Joseph, you may find it a ladder to a throne. Wait among the lions, and kings will sit at your feet and hear the secrets of the Almighty. Wait as our own Dr. Maclay waited, nine years for the first convert to Christianity in China, and you may look back with him upon the temple of truth, rising upon that foundation and shedding its light throughout all the Celestial Empire. Wait as Dr. William Butler waited during the Sepoy rebellion, for three long months locked up in the Himalaya Mountains, waiting for God and Havelock, and you will see that the waiting period is often the birth throes of civilizations. Wait as Bishop Taylor has waited, for thirty years circumnavigating the globe, brightening every shore his bark has touched—the apostle Paul of the nineteenth century.

O, for a baptism of this waiting spirit to fall upon the Christian world! It is the need of missions. How shall we attain it? We answer, by entire consecration. Will you give yourself? not a tenth of your money, but your being? Will you go to foreign lands if the Master calls you? Jesus did not use his munificence to hire a substitute! Will you?

"If any man have not the spirit of Christ he is none of his." The spirit of missions, the willingness to go, should throb in every Christian heart; then every disciple will become a missionary, home or foreign.

Then you will cry out with Coke, "If you do not let me go you will break my heart," or with Livingstone in Africa as he exclaimed, "My Jesus, my King, my life, my all, I again dedicate my whole self to thee."

W. B. Jacobs, of Chicago, once made the consecration of every dollar, every talent, every hour, every child to the work of the Master. On his return home he was met by his daughter of twenty-one years, a loving Christian girl, the joy of his heart, the light of
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Giving money is little compared with giving self. Gold and silver is nothing beside flesh and blood. When every Christian can cry, "Here am I, Lord, send me," then the money will flow in rivers of gold.

Think of the commercial benefits of missions. It is calculated that the trade with heathen lands opened up directly by missionaries has exceeded $20,000,000 net profit annually during the past 100 years, making a total of $2,000,000,000.

The amount given from all sources for missions during the century aggregates about $300,000,000. Net profit, $1,700,000,000. It pays financially to save the world. During the past seventy-five years Europe and America have spent $20,000,000,000 to kill one another—enough to save and civilize all the world.

But there are rich Christian men accumulating a surplus, intending to give large sums when death unlooses their grasp; but that will not atone for a life devoted to money-getting, nor will it pay the interest on what they owe the Almighty. Millionaires have given $90,000,000 for education during the past twenty years; how much has this benevolence affected character? As well might a farmer put all the increase of grain into the ground and leave the world to starve till he came to die! "Or a miller build his dam

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All else is ready in this century of achievement but consecrated wealth. For this the old ship Zion waits in our harbors. She has a full cargo. Millions of Bibles in 250 languages crowd her hold. Three thousand educated young men and women from ninety different colleges wait to embark. Every foreign port is open, and they are uttering the Macedonian cry. Our armies call for reinforcements. God has given his only Son. Christ has given his life. Nature has unfolded her forces to aid in circumnavigating the globe. All else is ready but fire under the boiler!

Christendom holds the propelling power, and it will soon be forthcoming in greater abundance.

We are living in a grand and glorious time; the hallelujah period of missions; the golden age of science. One Simeon may be living who shall see his watchtower and behold his coming Lord.

It is said that in the Mosque of St. Sophia, when all the images were removed by the Turks, they left the one that bore the face of the Son of God, but put a veil over it.

That veil is now falling away, and through the rents the Lord's face shines out! The face of Christ once veiled by types and ceremonies, since veiled by the darkness of sin and superstition, is now shining through the clouds, approaching full-orbed splendor.

Jesus has nearly completed the circle of his missionary journey, a circle including creation, redemption, resurrection, ascension, and ending with universal kingdom.

There was a grand review in Washington City at the close of the civil war. Two hundred thousand victorious veterans received the honor of their grateful countrymen. On either side of the street passing the White House were erected immense galleries, crowded with the officers of the Government, Senators, Congressmen, Governors, and other distinguished citizens from all parts of the Union, while the sidewalks were lined with a still vaster concourse of people. Suddenly the strains of music and the booming of cannon announced the starting of the immense army. On they came, down Pennsylvania Avenue toward the Treasury building, passing under grand floral arches amid the tremendous huzzas of the multitude. Behold the sea of gleaming bayonets, the waving plumes, the streaming banners, the gilded uniforms, the solid mass of infantry, the proudly prancing cavalry. What military glory passing in review before the splendid display of civil grandeur! What a supreme moment when Lieutenant-General Ulysses S. Grant appeared riding at the head of that victorious column! A hundred thousand voices rent the air with shouts of welcome to the conquering hero, and he is triumphantly borne upon the shoulders of the multitude to a seat beside the President. Memorable scene; its like may never again appear on this continent. A vaster scene is swiftly approaching. The grand review of the redeemed coming forth

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But it's only reasonable. As a blood cleanser, flesh-builder and strength-restorer, nothing like the "Discovery" is known to medical science. The diseases that it cures come from a torpid liver, or from impure blood. For everything of this nature, it is the only *guaranteed* remedy. In Dyspepsia, Biliousness; all Bronchial, Throat and Lung affections; every form of Scrofula, even Consumption (or Lung-scrofula) in its earlier stages, and in the most stubborn Skin and Scalp Diseases—if it ever fails to benefit or cure, you have your money back.

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Jacob Chace.

Houston, Texas.

OUR HYMNS.

Song is inseparably connected with public and private worship. If I read aright the signs of the times, there is no popular demand for another book like The Amaranth, The Emerald, New Life, etc. But there is desired a hymnal unlike anything which has yet been published—one which will meet the demands of public, private, and social worship; a book to contain about two hundred hymns, comprising the cream of sacred poesy. The best of the old and the best of the new hymns would find place in such a collection. I am not unmindful of the fact that there is no infallible standard by which to test the merits of a hymn and its music. And yet such hymns and tunes as have stood the test of years and have grown in popular esteem are to be classed as genuinely meritorious. No hymn should be chosen simply for its author's sake. No poet can always be at his best. Mr. Wesley certainly was in a happy mood when he wrote "Jesus, Lover of My Soul," and Mr. Toplady when he composed "Rock of Ages." These two famous hymns might have two renderings. Besides the usual separate renderings let them be united as in "New Life," "Rock of Ages," forming the refrain.

That was a happy thought to unite these two theological antagonists in a song of the heart at the foot of the cross.

In selecting from the later hymns, which have not had time to undergo the winnowing process, a discriminating judgment would have to guide. Such songs as "Wonderful Words of Life," "I want to be a Worker for the Lord," "Take my Life and let it be," "Trusting in the Promise of the Savior," "I Left it all With Jesus," "Jesus Loves Me," "At the Cross," "Glorious Fountain," "Will You Come?" "Blessed be His Name," ought to be included along with the best of those in the supplement of our Hymn and Tune Book. In such a collection the young and the old would take delight.

The General Conference might make supplemental additions quadrennially; but this would not affect the body of the work. The hymn numbers would remain unchanged.

The price ought not to exceed 25 cents per copy, words and music combined. If Our Publishing House may not rival the wealthy firms of Funk & Wagnalls, and the Elzevir Co., in getting out cheap books, we can at least offer our people a substantial token of our appreciation of the sweet songs of Zion and of our desire that they sing them with increasing ardor.

John F. Neal.

Coperas Cove, Texas.

OUR WORK IN THE WORLD'S EVANGELIZATION.

The following splendid paper, by Rev. E. W. Caswell, D. D., appeared in the December number of "The Gospel in all Lands," the leading missionary publication of the M. E. Church(North):

There is a waiting time and a working time. This is the century of achievment, the period of realization, the age of missionary triumphs. One hundred years ago there were one missionary society and ninety missionaries; now there are 140 societies and 45,000 missionaries, with 1,000,000 members and 2,000,000 adherents. At the opening of this century there were 200,000,000 Christian population; to-day there are 500,000,000.

It is only a few years since a Woman's Missionary Society was known. At this moment there are 400,000 women banded together for the purpose of saving the women of heathenism, and are raising annually $800,000. David knew what he was saying when he exclaimed, "The women that publish the tidings are a great host." Woman, last at the cross and first at the sepulcher, is becoming a mighty factor in the salvation of the 500,000,000 women now in darkness.

Look at the growth and achievement of Methodism in a century. In 1773 there was only the New York Conference, with six appointments, ten ministers, and 1,160 members—the total of American Methodism.

English Methodism was also in its infancy. To-day Wesley looks down upon 100,000 Methodist preachers—97,000 itinerant and 73,000 local, 12,000 itinerant ministers of the Methodist Episcopal Church gave about $100,000 of the $1,200,000 for missions; if the membership had given accordingly the total would have reached $17,000,000. God help us soon to double the amount, and lead on the multitudes of Methodism up to the $2,000,000 line.

Our only salvation is to save the world. Write it upon the banners of universal Methodism: The world for Christ, and a revival upon every home and foreign field.

How many millions of heathen are among the redeemed through our instrumentality we can not tell. The leaders of our Church who have been advanced to a higher altitude of vision could speak on this theme. They look with indescribable interest, from the battlements of glory, watching the missionary legions marching over the earth.

They ascended, like Moses, without entering the Canaan of promise in many lands. But, like Moses, they can look down upon the moving columns of God's people crossing Africa, India, China and Japan, everywhere victorious. They behold the walls around the Jerichos of heathenism falling down before our armies. Blest spirits, how they look today from their high watchtower! Wesley, Whitefield, Coke, Asbury, Durbin, Eddy, and Dashiell, and those later gone, Bishops Wiley, Haven, Peck, Harris and Simpson. Some of their voices have not yet died away in the halls of Methodism; their work will never die. They wait for us to finish the work of conquest; they are with us still, bending over the lost millions with loving interest.

But there is a dark as well as a bright side to our picture.

It is stated, and no doubt truly, that out of 1,500,000,000 of population in the world, only 30,000,000 are truly Christians. However, we must include in the Christian column nearly one-half of the race who die before reaching the age of accountability, and also those of the heathen in every nation who work righteousness according to the light they enjoy. It is also affirmed that while we have been making 1,000,000 converts in heathenism, the pagan nations have been making proselytes among aboriginal tribes, which with their natural increase has raised the population of heathen lands from 800,000,000 to 1,000,000,000. And also that Mohammedanism has been making great progress in Africa, and Romanism for 200 years has been planting a false system of Christianity all over the East.

Shall we tremble and retreat before this appalling darkness? God forbid! In this "Conflict of the Ages" Christ is willing Satan should marshal all his forces. If Elijah could stand alone and conquer before 400 prophets of Baal, can not He who gave the spirit and power to Elijah put all enemies under his feet?

We know it is no child's play to save this world. The work before us is vast, and when we look at the "five loaves and two small fishes, we say, "What are these among so many" millions? But our Christ can make them go around, and the angels will gather up enough fragments to save another world. Away with your doubts and fear! Keep your eye on the Master and away from the darkness. Put your ear to the ground and listen to the tread of Jesus' army shaking the nations of the earth.

Look at Japan, only fifteen days away. Educating her best students in our universities, using the Bible as a text-book of moral philosophy in her schools, turning over all the powers of the State to protect the religion of the Bible, and, best of all, the membership of Protestantism is doubling every three years. But this is not all; great and effectual doors are open in every land, and the Gospel of the kingdom is being preached in all the world, "for a witness unto all nations, and then shall the end come." Are not these shafts of millennial light heralding the flood of glory which will soon illumine the earth?

Christ may not come in your lifetime or mine, we can not tell when. "The kingdom of God cometh not with observation." But we may become inspired as we mark the footsteps of his progress and learn to labor and to wait. Wait like Mordecai waited for the deliverance of his people.

Wait in prison, and, like Joseph, you may find it a ladder to a throne. Wait among the lions, and kings will sit at your feet and hear the secrets of the Almighty. Wait as our own Dr. Maclay waited, nine years for the first convert to Christianity in China, and you may look back with him upon the temple of truth, rising upon that foundation and shedding its light throughout all the Celestial Empire. Wait as Dr. William Butler waited during the Sepoy rebellion, for three long months locked up in the Himalaya Mountains, waiting for God and Havelock, and you will see that the waiting period is often the birth throes of civilizations. Wait as Bishop Taylor has waited, for thirty years circumnavigating the globe, brightening every shore his bark has touched—the apostle Paul of the nineteenth century.

O, for a baptism of this waiting spirit to fall upon the Christian world! It is the need of missions. How shall we attain it? We answer, by entire consecration. Will you give yourself? not a tenth of your money, but your being? Will you go to foreign lands if the Master calls you? Jesus did not use his munificence to hire a substitute! Will you?

"If any man have not the spirit of Christ he is none of his." The spirit of missions, the willingness to go, should throb in every Christian heart; then every disciple will become a missionary, home or foreign.

Then you will cry out with Coke, "If you do not let me go you will break my heart," or with Livingstone in Africa as he exclaimed, "My Jesus, my King, my life, my all, I again dedicate my whole self to thee."

W. B. Jacobs of Chicago, once made the consecration of every talent

light of his home, and with an earnest look she said, "Papa, can I go as a foreign missionary?" The father exclaimed in his tears, "O, my God, so soon, so soon!" The struggle was short; the parent said, for the love of Jesus, "Yes, my child, if you love him, go. I would give you to a good man if he asked you, but I would rather give you to Jesus Christ than the best man that ever lived."

Giving money is little compared with giving self. Gold and silver is nothing beside flesh and blood. When every Christian can cry, "Here am I, Lord, send me," then the money will flow in rivers of gold.

Think of the commercial benefits of missions. It is calculated that the trade with heathen lands opened up directly by missionaries has exceeded $20,000,000 net profit annually during the past 100 years, making a total of $2,000,000,000.

The amount given from all sources for missions during the century aggregates about $300,000,000 Net profit, $1,700 000,000. It pays financially to save the world. During the past seventy-five years Europe and America have spent $20,000,000,000 to kill one another—enough to save and civilize all the world.

But there are rich Christian men accumulating a surplus, intending to give large sums when death unlooses their grasp; but that will not atone for a life devoted to money-getting, nor will it pay the interest on what they owe the Almighty. Millionaires have given $90,000,000 for education during the past twenty years; how much has this benevolence affected character? As well might a farmer put all the increase of grain into the ground and leave the world to starve till he came to die! "Or a miller build his dam higher and higher, never turning water on the wheel till the hour of death!"

There is a class of Christians who are not troubled to know what to do with the surplus. They intend to give when rich. Meanwhile Methodist tobacco costs more than missions. Methodist amusements cost more than missions. Methodist luxury in food, dress, traveling, and costly palaces costs a hundred times more than missions. Where is the self-denial of apostolic times?

All else is ready in this century of achievement but consecrated wealth. For this the old ship Zion waits in our harbors. She has a full cargo. Millions of Bibles in 250 languages crowd her hold. Three thousand educated young men and women from ninety different colleges wait to embark. Every foreign port is open, and they are uttering the Macedonian cry. Our armies call for reinforcements. God has given his only Son. Christ has given his life. Nature has unfolded her forces to aid in circumnavigating the globe. All else is ready but fire under the boiler!

Christendom holds the propelling power, and it will soon be forthcoming in greater abundance.

We are living in a grand and glorious time; the hallelujah period of missions; the golden age of science. Some Simeon may be living who shall enter his watchtower and behold his returning Lord.

It is said that in the Mosque of St. Sophia, when all the images were removed by the Turks, they left the one that bore the face of the Son of God, but put a veil over it.

That veil is now falling away, and through the rents the Lord's face shines out! The face of Christ once veiled by types and ceremonies, since veiled by the darkness of sin and superstition, is now shining through the clouds, approaching full-orbed splendor.

Jesus has nearly completed the circle of his missionary journey, a circle including creation, redemption, resurrection, ascension, and ending with universal kingdom.

There was a grand review in Washington City at the close of the civil war. Two hundred thousand victorious veterans received the honor of their grateful countrymen. On either side of the street passing the White House were erected immense galleries, crowded with the officers of the Government, Senators, Congressmen, Governors, and other distinguished citizens from all parts of the Union, while the sidewalks were lined with a still vaster concourse of people. Suddenly the strains of music and the booming of cannon announced the starting of the immense army. On they came, down Pennsylvania Avenue toward the Treasury building, passing under grand floral arches amid the tremendous huzzas of the multitude. Behold the sea of gleaming bayonets, the waving plumes, the streaming banners, the gilded uniforms, the solid mass of infantry, the proudly prancing cavalry. What military glory passing in review before the splendid display of civil grandeur! What a supreme moment when Lieutenant-General Ulysses S. Grant appeared riding at the head of that victorious column! A hundred thousand voices rent the air with shouts of welcome to the conquering hero, and he is triumphantly borne upon the shoulders of the multitude to a seat beside the President. Memorable scene; its like may never again appear on this continent. A vaster scene is swiftly approaching. The grand review of the redeemed coming forth from all nations through all the millenniums of time.

See them come! with glorified bodies and purified spirits. The seed of the woman has triumphed! See! they are coming—

From Greenland's icy mountains,
From India's coral strand,
From Afric's sunny fountains,
From many an ancient river,
From many a palmy plain.

Coming to pass in review before an assembled universe, coming in mighty battalions—

Yonder is Moffat, Shaw, Cox, Livingstone, and Taylor leading the hosts from the Dark Continent. From the far East comes our own Maclay with millions from Japan. Morrison and Wiley and Baldwin follow with the army from the Celestial Empire. Carey, Coke, Judson, Duff, Butler, and Thoburn lead on the myriads from India. Xavier, Eliot, Wesley, Whitefield, and Asbury lead the column from the Western world.

Time fails me to speak of the heroic women leading their sisters from all lands; of the patriarchs and prophets, and apostles of earlier times, all missionaries with their legions of redeemed warriors coming to meet the Captain of their salvation, to receive the honors of an honorable discharge, and a homestead on the level plains of heaven, where banners of peace will float through all future ages.

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SUNDAY SCHOOL.

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

FIRST QUARTER, LESSON I.—JAN. 7.

THE FIRST ADAM.—Gen. 1:26-31; 2:1-3.

We are entering a new year in the study of the Bible, and begin with the first book. There is an idea in the world that the old Testament is unimportant, and that we should devote our time to the study of the New Testament entirely. The truth is that every doctrine found in the New is taught in the Old Testament. The New is a commentary on the Old, and cannot be properly understood without a careful study of the Old Testament, and the false doctrines and creeds often find their origin in the rejection of the old Testament Scriptures.

From the garden of Eden, where God instituted the marriage bond and joined in holy wedlock our first parents, thus forming the household which constituted the primitive Church, down to this day of grace, every deliverance from God, through whatever channel, forms a necessary link in the wonderful chain of Providence reaching from the creation of Adam to the glorified state of the saints.

The account of creation given by Moses has been often attacked by scientists, who assert that this inspired historian does not harmonize his theory of creation with the discovered facts revealed by scientific research.

Some believe that Moses wrote this book while he was in Midian, but others, with a greater show of reason, maintain that he wrote it in the wilderness, after he had been with God in the mount, and had, probably, received from him the plan of the book, as he did that of the tabernacle.

He writes the facts revealed to him by God who created all things, and the wise men of the earth have more than once been made to confess that Moses has written more wisely about the physical world and the laws controlling matter than all the philosophers of all the schools.

The decalogue bears the divine authorship in its very composition, forming the text for every statuary enactment that is worthy of the name, while the sacrificial altars, the tabernacle, in its form and construction, the teachings of Moses by precept and example, all form a kind of prophetic outline which has been literally fulfilled under the Christian dispensation.

Our lesson begins with the creation of man.

26. We observe that the plural pronoun is used to indicate the Trinity—*our image* and *our likeness* This image comprehended such powers as are outlined in the decalogue, lost by transgression, but restored by faith in Christ. The ten commandments are in two divisions. Four teach our duty to God and six teach our duty to our fellow man, and all are fulfilled in the word love, the restored image of God comprehending all the powers necessary to keep the decalogue. Man is like God in the faculties of the mind, for we readily follow his mental processes in creation. The same habits of thought, possessed by man, are discovered in the laws of the physical world. Mathematics, logic, harmony of sound, combinations of colors, etc., so pleasing to the human mind are the laws of formation, sound and color in the natural world. God is love, and we find the family circle, husband and wife, bound together by this wonderful bond which needs no written code, for it is the law written in our hearts.

This dominion, given to man, over all things, indicates the end of creation. This world was made for man that in its use he might experience the development of soul commensurate with the designs of God in his creation.

27. Notice the emphatic word *creation*, used three times in this verse, as if the inspired pensman had caught a glimpse of the muddy theories of evolution. Man was created, soul and body, by the hand of God, as every fibre in its wonderful combinations with the invisible fully indicate. *Male and female.* Moses tells us that woman was made of a rib taken from the side of man, God causing a [illegible] upon him. Here the bride is taken from the side of the groom, destined to be bound to her husband by the laws of love. She is to be a help *meet* for him, to co-operate with him in due subordination to his wisdom and authority. So the Church is the bride of the Lamb, deriving its life from the open side of Christ and bound to him by the bonds of love in due subordination to his wisdom and authority. The first lesson then is given here in the creation of woman.

28. This power of procreation is likewise the glory of the Church. "When Zion travails she shall bring forth sons and daughters unto God." The gospel is woven with divine skill into the very fabric of creation, and made a part of our own experience.

God could create men as he did Adam, but he sees proper to have the family, the type of the Church, and the various stages from helpless infancy to mature manhood, illustrating the different stages from "new-born babes in Christ" to full-grown men and women in the Lord. He could have the children attain to manhood in a minute, but this would not illustrate the great doctrine of going on to perfection.

Man is responsible to God for his care of the beast as well as everything that comes into his possession.

29. In the vegetable world, from which man is to gain his living, he has also spiritual food supplied, and this spiritual lesson is the first he gets. He plants the grain of corn and in its germination and maturity he has an illustration of resurrection from the dead, embodying the doctrine of regeneration. He has ever before him the unseen hand from which he gets all his supplies.

30. The beasts are to feed on the vegetable kingdom. The carnivorous animals get food that is made of vegetation and, therefore, depend on the vegetable kingdom.

31. God saw that everything was good; saw that everything he made was so placed and adapted to other things as to serve his purposes in man's development and glorification. (1) There should be no division into chapters here, as the second is but a continuation of the first chapter. The heavens and the earth are finished and the Lord (2) rests on the seventh day God was not tired, but he had finished creation, and had placed the typical Church, in the person of Adam and Eve, in the midst of ample provisions, and now the work is incomplete until he provides time for this Church. He gives to the family six days, reserving one day for the worship of Almighty God. Man is so constituted that the exercises of the emotional man is rest for the mental and physical man.

A tired man will be better prepared for the duties of the week after worshiping God on Sunday than after sitting around or sleeping all the Sabbath day.

This sabbatical rest seems to be necessary for health. We observe a striking coincidence in the circulation, for many diseases run the round of seven days. God sanctified this day, having rested from all his works.

It is a man's duty to work six days. Some men lay up for old age that they may spend their last days in idleness. Decay sets in where activity ceases, and dotage comes only to the idle brain.

We are the creatures of God, and the laws under which he formed us are laws of our happiness and prosperity. By obedience to law, we are certain to accomplish the object of our creation.

LESSON II.—JANUARY 14.

ADAM'S SIN, AND GOD'S GRACE.—Gen. 3:1-15.

GOLDEN TEXT: *For as in Adam all die, even so in Christ shall all be made alive.*

Our last lesson was about the creation, and we learned that God made man in the image of God, the Father, Son and Holy Ghost; that he placed him and the woman which he made of the rib taken from the side of Adam, in Eden, and gave them dominion over all the beasts of the field, and beautified this Eden with every needed ornament. It was well watered by clear and pure streams; the rarest flowers bloomed and shed their fragrance there; endless varieties of delicious fruits hung in profusion; birds of beautiful plumage carrolled their sweet notes, and all their pure natures could desire was given from the loving hand of God.

If an earthly parent should endow children with home, property and education, a failure would be unpardonable. How changed is the picture after Satan entered the garden! Instead of happiness in the presence of God, and communion with the voice of God, who walked in the garden, we behold this fair couple hiding from God, and covering their shame with the leaves of the trees, and each excusing the act by charging the sin upon another.

Much has been said and written about the sin of our first parents, and Paul calls our attention to the complaint, "Why hast thou made me thus?" The being God intended in Adam was to be not all created, but from this embryonic creation was to be developed, in the use of means given them, a being capable of rendering a free service to God and a pleasant association to God and the angels.

Adam knew nothing of God's love as revealed in the death of Christ, and in salvation from sin. He, probably, understood that his matchless form had been made by God, and that the pattern of his spiritual being was drawn from God himself, but he knew nothing of the greater creation of man, regenerated and restored to the lost image. We do not say that it was neccessary for man to sin in order that this great problem should be solved, but that the tempter was permitted to enter the garden is a fact of history, and that one tree with its fruit was forbidden is also a fact, and that both were designed as means of good to Adam is evident.

God knows all things, and, therefore, knew the probable result of this temptation.

The voice of God walked in the garden, and this Christ of God, by every expression of love and mercy, was these new-formed creat[illegible] put their trust in Christ. lessons of eternity, and was seeking to develop their faith and love, and to expand their spiritual powers in this probation in Eden. The calamity of the fall was at least an opportunity for the manifestations of God's nature to man that had not hitherto appeared in the history of Adam.

1. There are many speculations as to what this serpent was, and what form he had previous to the curse of God. It is all speculation, and speculation only. The history simply says serpent, and he is to be "cursed above every beast and upon his belly he shall go, and dust shall he eat."

God set the bow in the heavens and made it the sign of a covenant; but this does not mean that a bow had not always been seen when sunlight fell upon drops of water, with the eye at the proper angle to receive the reflected and refracted light.

God said let there be light and there was light; but he did not mean that the universe had been in darkness until now, or that this same kind of light had not existed before.

The serpent had always gone on his belly, but God now uses the figure to place sin and disobedience in its most odious light. In permitting Satan to enter Eden, he sent him in on his belly, and licking the dust of the earth, that he might not by any stately appearance overshadow and unduly influence these loved ones. God was too good to have him presented in any honorable form; but in this loathsome form he came, and now God says, thou serpent, *Satan,* shalt forever be in this loathsome form, for the seed of the woman shall bruise thy head, and the power of God shall overshadow thy works and keep thee in the dust. This curse was on Satan and not on the real serpent that was made an instrument in this awful scene.

2, 3. How different was Christ's language to Satan, "Get thee behind me, Satan."

The woman entered into conversation with him, indicating her willingness to hear the devices of her Lord's enemies.

When Christian people lend an ear to the enemies of the Church, they have taken the first step toward a backslidden life.

What right had Satan to any explanation after saying, "Yea, hath God said, ye shall not eat of every tree of the garden!"

4. *Ye shall not surely die.* Satan was encouraged when Eve began to explain to him the divine law, and becomes bold in his insinuations. Here Satan shows himself the father of lies; but, remember, the fatal work had its origin in the heart of the woman, for "lust, when it has conceived, brings forth sin." Satan only suggested, for he had no power to force obedience. Crawling in the dust, he presented anything else than an attractive appearance.

5. Satan takes occasion to represent God as withholding from them what they might expect from a loving Father. This tree was the knowledge of good and evil, and why should God forbid them the knowledge of good and evil? It had plausibility on its face, but this knowledge thus obtained brought a shameful experience. Had they rejected the tempter, God would have brought them to an understanding of these things without the shame of sin and death. Instead of knowing as God, she knew as a fallen sinner, and the experience of conscious degradation was the knowledge she obtained by this fatal step.

6. *Good for food.* Lust conceived under the shadow of the tempter. "Lust of the eye, the lust of the flesh and the pride of life." Satan turns the temptation to every lust; like the kaleidoscope, every angle is formed until all the colors are seen, making false light appear as the light of the sun—a lie takes on the semblance of truth—and Eve takes the step that sank a world into the depths of darkness and woe. Immediately she gives herself to the service of Satan and beguiles her husband. Sin transforms us into servants of the devil, and we thus become willing instruments in his hands for evil works.

7. *Their eyes were opened* by this sad experience; they knew they were in shame, for God had departed from them. There are parents to-day who believe their children must have experience in temptations—must go into haunts of vice to know the evils of them. They *will* know, but their knowledge will be like Eve's: it is the bite of the serpent and the pain of inflammation caused by the injected virus.

8. They were afraid of God, for sin makes us enemies to grace.

9–10. Adam talks as a sinner, and gives as the cause of his fear that he was naked, thus confessing his crime, for without transgression he would not have known the fact of his shame. Self-condemned, as sin always is, he could but know his condition was the work of his own heart.

11–12 God simply asks how he knew he was naked, and Adam, conscious of the work wrought in his heart, makes the confession.

The woman whom God had given him as a helpmeet for him is blamed, and thus Adam insinuates that God has thrown around him circumstances which conspired to ruin him.

13–15. The woman charges the crime on Satan, but God knew, and they knew, that of their own lusts they had fallen. Satan makes no argument to the woman, but appeals to her appetites and desires.

An argument would have failed, but the appeal aroused the lusts and sin was the result.

As the cherubim with flaming sword guarded Eden to prevent the return of the guilty and expelled pair, so faith with the sword of the Spirit must guard every avenue of approach.

Our senses must be brought under control of the Spirit of God, and, if our desires and affections and appetites are under grace, the senses may bring temptations, but the faithful sentinel will slay the tempter at the outer door, and every stroke of his blade will add strength to his arm and confidence in his ability to keep peace within.

Satan still approaches every saint, but, thank God, he comes on his belly, licking the dust and powerless to harm [illegible] by his eyes be opened

EPWORTH LEAGUE.

NOTES.

DALLAS LEAGUE UNION.—The Dallas League Union met on Tuesday evening, December 26, at 7:30, in the Tabernacle M. E. Church, this city, for the purpose of electing officers for the ensuing term. The attendance was good. There are nine Chapters represented in this union, and the reports from them, embracing the work done for the past year, were very gratifying, and showed beyond peradventure the wisdom not only of the movement at large, but of the union of the several Chapters in our cities.

The following officers were elected for the ensuing term: A. K Ragsdale, of First Church, President; W. H. Potts, of South Dallas, First Vice-President; Walter Hunt, of the Tabernacle, Second Vice-President; W. H. Lamar, Floyd Street Church, Third Vice-President; Charles Van Eaton, of the Tabernacle, Secretary; Miss Kate Boyer, of Trinity, Treasurer, and Miss Alma Jones, of East Dallas Church, Corresponding Secretary.

THE Robinson Branch, Epworth League, No. 881, of the Cleburne Circuit, give the former pastor, Rev. C. E. Gallagher, a hearty welcome on his return to this circuit. The Leaguers think a great deal of him, and it is hoped he will be with us as long as the conference will allow.

This Chapter has been organized only since August 10, 1893. It has, so far, proved to be a success. The devotional meetings are very interesting and generally largely attended. They are very beneficial to those who use the privilege given them by these meetings.

The business meetings are not so largely attended as the devotional meetings, but are of great interest. All important subjects concerning our work are very ably discussed.

On the night of December 23 a League entertainment was held at the Church. Addresses were delivered on "The Epworth League," by W. T. Russell; on "Using an Opportunity," by H. L. Jones; on "Christmas," by A. F. Johnson; on "Heaven," by E N. Baugh. Three essays and recitations, with music following each address and essay. All speakers and writers were members of this Chapter.

The topics were ably discussed; recitations and music good; visitors highly complimented the proceedings; neighbors were surprised on seeing what their young people could do. This entertainment was intended to edify the work begun, and to show the people what the Epworth League really is. It is believed that this was accomplished.

This Chapter is more than willing to take all the advice concerning the Epworth League work that can be given, either through these columns or otherwise. W. T. RUSSELL.

CLEBURNE, TEXAS.

OLD AND YOUNG.

NEW YEAR'S THOUGHTS.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We can not tell how long this life shall last,
How soon these precious years life over-past;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—*Lillian Grey, in Golden Rule.*

AN ELOQUENT PROTEST.

The Greenville Daily Herald, in answer to a paragraph in a contemporary paper which called in question the integrity of the Church, accusing it of "compromising with crime," etc., presents the following eloquent protest, worthy both of the talented editor and the great theme he discusses:

At a moment when the choirs of earth are preparing to join with the angels of heaven in a joyous anthem of praise to Him who proclaimed "Peace on earth, and good will to all men;" at a time when every heart should be thrilled with the remembrance of this immortal proclamation that has come, like a divine harmony, throughout all the turmoil and strife of nineteen centuries; at a time when that peace that passeth all understanding is supposed to exert its greatest influence upon the hearts of men, bringing them closer to God and strengthening the ties of the universal brotherhood of man; at a time when heaven and nature is preparing, as it were, to sing "joy to the world, the Lord has come" and peace and good will shall reign; at a time when the spirit of the Child of Bethlehem, when the influence of His Church is dominating the world from pole to pole, and to the furtherest islands of the sea; at this time, of all times, the above monstrous paragraph comes like a grating, discordant note in a strain of melody; like the cawing of a crow mingling with the song of the nightingale; like the hiss of a snake with the laughter of childhood; like the croaking of a frog with the soft, sweet sound that music has as it is wafted to us by the summer breeze from off some moonlit waters. To live in a Christian land, a land where God is worshiped and the Bible read and believed; where virtue is enshrined and honor protected; where lawlessness is surpressed and crime punished; where men are brave and women are true; among all these blessings a morose misanthrope mopes up and down the highways of life, enjoying the fruits of the Church, the results of virtue, of honesty, of civilization, and yet, like the wretch who traveled from Dan to Beersheba, midst foliage and flowers, he slanderously cries, "'Tis all barren." God p[illegible]

quickened that he may come out of the darkness in which he gropes. It is true that sometimes truth for awhile is crushed to earth, that wrongs are sometimes slow of righting, that all men are not honest and all women are not virtuous, but the statement that the "great multitude," the masses of the people, society itself, connives at crime, is a libel upon mankind, and can only be made with sincerity by one who can not comprehend the full import of the proposition; one who looks at life from a false standpoint; who can not understand the spirit of the age in which we live—a pessimist of the most pitiable type. The proposition that man is constantly mounting to loftier heights, mentally, morally and spiritually needs no argument. It is one of those self evident truths that requires no explanation or elaboration. If the world was not surely getting better, Christ's death upon Calvary would have been a fruitless suffering, Christianity would be a senseless dream, an idle myth, man would only be a soulless monster from hell let lose to roam on earth for a season. There would soon be no society, no civilization, nothing but chaos and annihilation.

And the Church "compromising with crime!" A hideous calumny upon a sacred institution. An assertion unworthy of even a refutation. The Church needs no defense. Its work shines forth from every hill top, from every valley, from every community, from every town and city throughout the land. It is our anchor and our hope and he who would detract from its holy influence or cast reproach upon its sacred name alienates himself alike from God and man.

THE PALACE OF A CHALDEAN KING.

The mounds of Telloh are situated not far from the point of junction (of the river Hie) with the Tigris. The group of mounds of which Telloh was the principal, all formed parts or quarters of an important city. The numerous bricks, inscribed stones, cylinders, and statues brought to light by the explorer, revealed to us very clearly the name and topography of this ancient town. The rulers of the city all call themselves princes of the city of Sippara or Sirpurra—a word which, I think, means the city of the "great flame." From the same sources we learn the royal quarter, and apparently the oldest portion, was called by the name of Girsu Ki, or "the land of Girsio." Inscriptions were found here of monarchs already known to us—Urbahu, whose records were found at Ur, Erech, and other sites; Gudea and Dungi, monarchs whose reigns had been approximately placed between B. C. 3000 and 2800—so that it was evident that the explorers had struck upon a city of great antiquity. The careful and systematically conducted explorations of the French explorer and his workmen soon laid bare the ruins of a large and massively built edifice, including evidently the functions of temple and palace.

The building was of the massive style of construction, such as we were familiar with in the Wuswas ruin at Warka, the ancient Erech, or the temple of the sun-god at Sippara, since discovered by Mr. Rassam. Although raised on a platform of unbaked bricks, rising to a height of nearly forty feet, the edifice at Telloh does not at first strike us either by its size or its arrangement, especially when compared with the vast palaces of Sargon at Khorsabad, or those of Sennacherib and Assurbanipal at Nineveh. It forms a parallelogram covering an area of about 172 feet in length, with a depth of 101 feet, while all the groups of the building are arranged at right angles to the enclosing walls. These walls are of great thickness, being no doubt so constructed to exclude the intense heat of the sun, having a normal thickness of nearly eight feet, and are constructed of large square bricks cemented together by bitumen. Each of these bricks bears upon it the inscription of Gudea, who calls himself *patesi* or "priest king" of Sippara, and consecrates the edifice to the god of the city Nin-Girsu. Thus from these bricks we learn at once the main facts relating to the city, and edifice which formed its acropolis.

It requires but a slight examination of the details of this plan to see that it is one with which we have been long familiar. Its internal arrangement is exactly that of the palace of Sargon II (B. C. 722) at Khorsabad, and which survives to the present day in the modern Oriental noble's house of Cairo or Baghdad. It consists of three distinct portions: first, the large open court, with the storehouses, guard-room, and offices on the left; on the right the royal apartments, reception rooms, etc; and behind these, secluded and guarded by corridors protected by double doors, the most private portions, where the queen and her attendants dwelt. These three divisions correspond to the *dur* or fortress, the *hekal* or palace, and the *parrakku* or harem in the Assyrian palaces; and to the offices, selamlik, and harem of the modern Oriental house. The antiquity of this arrangement is but another example of the wonderful conservatism of Oriental life. There is another portion which deserves special notice; this is the massive tower approached by a broad staircase, which was the siggurat, or watch-tower and observatory, attached, no doubt to the temple of the god Nin-Girsu, and which corresponds to the private mosque of wealthy Orientals. Such was the abode of royalty of the great "priest-king," Gudea, who over 4000 years ago exercised dominion and judgment over the people of Chaldea. In the ruins of this edifice and in the adjacent mounds the explorer found an astonishing number of memorials of this great ruler, and of the Kings who preceded him, showing by them most clearly the power and culture of the empire, and affording undisputable proof of the vast antiquity we must assign to the beginning of Chaldean civilization.—*Harper's Magazine.*

BONAPARTE'S FIRST APPEARANCE IN WAR.

In the early days of September, 1793, France was attacked on every side, and a third of her provinces had rebelled against the government established at Paris, which enforced its supremacy by a *regime,* carried on under a reign of terror. Among the provinces in open insurrection were all those of the south. An army corps invested Lyons, while another, after subduing Marseilles, marched against Toulon.

The French forces were commanded by a chance General named Carteaux, who, after being a soldier, had, during a seven years' absence from the army, become in civil life a portrait-painter. His portraits, however, were indifferent works of art. In marching upon Toulon his army came in collision with the British forces at a village called Ollioules. After a slight skirmish the Republicans were repulsed, and beat a hasty retreat. On learning of this defeat, Carteaux hastened to the assistance of his troops with fresh re-enforcements, and assuming the offensive, this time drove back the English and carried the village. In this action the officer at the head of the artillery was so seriously wounded that he was unable to continue his service for a long time. The accident proved a sad loss to the besieging army, which was thus deprived of the man commanding its principal arm on the very eve of constructing the batteries. Carteaux's ignorance was such that he was little affected by this mishap; but the two representatives of the people commissioned to follow the army were deeply concerned as to the consequences. On the same day they despatched Adjutant General Cervoni to Marseilles to ascertain if he could not find in that town some artillery officer of distinction to whom might be intrusted the chief command of the siege batteries before Toulon. Cervoni, while strolling through the streets of the town, met with a captain of artillery who was, like himself, perambulating the same thoroughfares. This captain was a Corsican and a compatriot; his name was Napoleon Bonaparte. He was a short, well-proportioned man, with extremely thin dark hair, who wore a long cocked hat. His coat was blue with velvet facings; his trouses were broad, and buttoned on each side of the leg from waist to ankle, a kind of garment then called a charivari or a surculotte; he ha[illegible] small boots with yellow l[illegible] and was covered all ov[illegible] of the road alon[illegible] walking; for [illegible] Avignon, whi[illegible] con[illegible] wa[illegible] Bor[illegible] mu[illegible] Na[illegible] wa[illegible] arm[illegible] pea[illegible] tw[illegible] sta[illegible] pe[illegible] bea[illegible] when he with two eighty men bombarded the rear so effectively that the in[illegible] and Federal troops were over[illegible] with fright, and, convinced that they had been betrayed, abandoned the place to the Republicans, who entered victorious, thanks to the boldness and foresight of Capt. Bonaparte.

Cervoni invited the Captain to enter a cafe; Bonaparte accepted, and the two men had a chat over a bowl of punch. The young captain doffed his hat, so that his features were lighted up by the blue flame of the liquor; his complexion was sallow and his head large, measuring as it did twenty-three inches round. If the size of the skull was large, the space between the two cheek-bones was enormous. The hair grew low on the forehead; the well arched brows disclosed large eyes sharp as steel, cold, clear and piercing the acquiline nose was of the most delicate shape, the lower lip strong and receding, while the chin and the jaw were as well developed as the skull.—*Harper's Magazine.*

THE TOILET OF THE FLY.

The toilet of the fly is as carefully attended to as that of the most frivolous of human beings. With a contempt for the looking-glass, he brushes himself up and wabbles his little round head, brimful of vanity, wherever he he happens to be. Sometimes, after a long day of dissipation and flirting with his six small legs and little round body all soiled with syrup and butter and cream, he passes out of the dining room and wings his way to the clear white cord along which the morning glories climb, and in this retired spot heedless of the crafty spider who practicing gymnastics a few feet above him, he proceeds to purify and sweeten himself for the refreshing repose and soft dreams of the balmy summer night, so necessary to one who is expected to be early at breakfast.

It is a wonderful toilet. R[illegible] himself on his front and middle he throws his hind legs rapidly his body, bending down his fra[illegible] for an instant with the pressure raking them over with a b[illegible] motion, which he repeats until are bright and clean. Then he the two legs along his body under wings, giving that queer structure thorough currying, every now then throwing the legs out and bing them together to remove what has collected from his bodily surface. Next he goes to work upon his ve[illegible] Resting upon his hind and middle le[illegible] he raises his two forelegs and begins vigorous scraping of head and shoulders, using his proboscis every little while to push the accumulation from his limbs. At times he is so energetic that it seems as if he were trying to pull his head off; but no fly ever committed suicide. Some of his movements very much resemble a pussy at toilet. It is plain, even to the eye, that he does his work "thoroughly for when it is finished he looks like a new fly, so clean and neat himself within a few minutes, white cord is defiled, but he himself again, and he bids the glories a very good evening.

JOSEPH GILL
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GOLD MEDAL, PARIS E[illegible]
AND THE CHICAGO EXP[illegible]
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SUNDAY SCHOOL.

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

FIRST QUARTER, LESSON I.—JAN. 7.

THE FIRST ADAM.—Gen. 1:26-31; 2:1-3.

We are entering a new year in the study of the Bible, and begin with the first book. There is an idea in the world that the old Testament is unimportant, and that we should devote our time to the study of the New Testament entirely. The truth is that every doctrine found in the New is taught in the Old Testament. The New is a commentary on the Old, and cannot be properly understood without a careful study of the Old Testament, and the false doctrines and creeds often find their origin in the rejection of the old Testament Scriptures.

From the garden of Eden, where God instituted the marriage bond and joined in holy wedlock our first parents, thus forming the household which constituted the primitive Church, down to this day of grace, every deliverance from God, through whatever channel, forms a necessary link in the wonderful chain of Providence reaching from the creation of Adam to the glorified state of the saints.

The account of creation given by Moses has been often attacked by scientists, who assert that this inspired historian does not harmonize his theory of creation with the discovered facts revealed by scientific research.

Some believe that Moses wrote this book while he was in Midian, but others, with a greater show of reason, maintain that he wrote it in the wilderness, after he had been with God in the mount, and had, probably, received from him the plan of the book, as he did that of the tabernacle.

He writes the facts revealed to him by God who created all things, and the wise men of the earth have more than once been made to confess that Moses has written more wisely about the physical world and the laws controlling matter than all the philosophers of all the schools.

The decalogue bears the divine authorship in its very composition, forming the text for every statutary enactment that is worthy of the name, while the sacrificial altars, the tabernacle, in its form and construction, the teachings of Moses by precept and example, all form a kind of prophetic outline which has been literally fulfilled under the Christian dispensation.

Our lesson begins with the creation of man.

26. We observe that the plural pronoun is used to indicate the Trinity—*our image* and *our likeness*. This image comprehended such powers as are outlined in the decalogue, lost by transgression, but restored by faith in Christ. The ten commandments are in two divisions. Four teach our duty to God and six teach our duty to our fellow man, and all are fulfilled in the word love, the restored image of God comprehending all the powers necessary to keep the decalogue. Man is like God in the faculties of the mind, for we readily follow his mental processes in creation. The same habits of thought, possessed by man, are discovered in the laws of the physical world. Mathematics, logic, harmony of sound, combinations of colors, etc., so pleasing to the human mind are the laws of formation, sound and color in the natural world. God is love, and we find the family circle, husband and wife, bound together by this wonderful bond which needs no written code, for it is the law written in our hearts.

This dominion, given to man, over all things, indicates the end of creation. This world was made for man that in its use he might experience the development of soul commensurate with the designs of God in his creation.

27. Notice the emphatic word *creation*, used three times in this verse, as if the inspired penman had caught a glimpse of the muddy theories of evolution. Man was created, soul and body, by the hand of God, as every fibre in its wonderful combinations with the invisible fully indicate. *Male and female.* Moses tells us that woman was made of a rib taken from the side of man, God causing a deep sleep to [illegible] thority. So the Church is the bride of the Lamb, deriving its life from the [illegible] him [illegible] ordi- [illegible] rity. [illegible] e in [illegible] n is [illegible] urch. [illegible] pring [illegible] od." [illegible] skill [illegible] and [illegible] e. [illegible] e did [illegible] e the [illegible] and [illegible] s in- [illegible] ating [illegible] orn [illegible] nen [illegible] uld [illegible] ood [illegible] lus- [illegible] n to [illegible] his [illegible] ing [illegible] rom [illegible] has [illegible] this [illegible] rting [illegible] He

spiritual lesson is the first he gets. He plants the grain of corn and in its germination and maturity he has an illustration of resurrection from the dead, embodying the doctrine of regeneration. He has ever before him the unseen hand from which he gets all his supplies.

30. The beasts are to feed on the vegetable kingdom. The carnivorous animals get food that is made of vegetation and, therefore, depend on the vegetable kingdom.

31. God saw that everything was good; saw that everything he made was so placed and adapted to other things as to serve his purposes in man's development and glorification. (1) There should be no division into chapters here, as the second is but a continuation of the first chapter. The heavens and the earth are finished and the Lord (2) rests on the seventh day. God was not tired, but he had finished creation, and had placed the typical Church, in the person of Adam and Eve, in the midst of ample provisions, and now the work is incomplete until he provides time for this Church. He gives to the family six days, reserving one day for the worship of Almighty God. Man is so constituted that the exercises of the emotional man is rest for the mental and physical man.

A tired man will be better prepared for the duties of the week after worshiping God on Sunday than after sitting around or sleeping all the Sabbath day.

This sabbatical rest seems to be necessary for health. We observe a striking coincidence in the circulation, for many diseases run the round of seven days. God sanctified this day, having rested from all his works.

It is a man's duty to work six days. Some men lay up for old age that they may spend their last days in idleness. Decay sets in where activity ceases, and dotage comes only to the idle brain.

We are the creatures of God, and the laws under which he formed us are laws of our happiness and prosperity. By obedience to law, we are certain to accomplish the object of our creation.

LESSON II.—JANUARY 14.

ADAM'S SIN, AND GOD'S GRACE.—Gen. 3:1-15.

GOLDEN TEXT: *For as in Adam all die, even so in Christ shall all be made alive.*

Our last lesson was about the creation, and we learned that God made man in the image of God, the Father, Son and Holy Ghost; that he placed him and the woman which he made of the rib taken from the side of Adam, in Eden, and gave them dominion over all the beasts of the field, and beautified this Eden with every needed ornament. It was well watered by clear and pure streams; the rarest flowers bloomed and shed their fragrance there; endless varieties of delicious fruits hung in profusion; birds of beautiful plumage carrolled their sweet notes, and all their pure natures could desire was given from the loving hand of God.

If an earthly parent should endow children with home, property and education, a failure would be unpardonable. How changed is the picture after Satan entered the garden! Instead of happiness in the presence of God, and communion with the voice of God, who walked in the garden, we behold this fair couple hiding from God, and covering their shame with the leaves of the trees, and each excusing the act by charging the sin upon another.

Much has been said and written about the sin of our first parents, and Paul calls our attention to the complaint, "Why hast thou made me thus?" The being God intended in Adam was to be not all created, but from this embryonic creation was to be developed, in the use of means given them, a being capable of rendering a free service to God and a pleasant association to God and the angels.

Adam knew nothing of God's love as revealed in the death of Christ, and in salvation from sin. He, probably, understood that his matchless form had been made by God, and that the pattern of his spiritual being was drawn from God himself, but he knew nothing of the greater creation of man, regenerated and restored to the lost image. We do not say that it was neccessary for man to sin in order that this great problem should be solved, but that the tempter was permitted to enter the garden is a fact of history, and that one tree with its fruit was forbidden is also a fact, and that both were designed as means of good to Adam is evident.

God knows all things, and, therefore, knew the probable result of this temptation.

The voice of God walked in the garden, and this Christ of God, by every expression of love and mercy, was teaching these new-formed creatures for the manifestations of God's nature to man that had not hitherto appeared in the history of Adam.

1. There are many speculations as to what this serpent was, and what form he had previous to the curse of God. It is all speculation, and speculation only. The history simply says serpent, and he is to be "cursed above every beast and upon his belly he shall go, and dust shall he eat."

God set the bow in the heavens and made it the sign of a covenant; but this does not mean that a bow had not always been seen when sunlight fell upon drops of water, with the eye at the proper angle to receive the reflected and refracted light.

God said let there be light and there was light; but he did not mean that the universe had been in darkness until now, or that this same kind of light had not existed before.

The serpent had always gone on his belly, but God now uses the figure to place sin and disobedience in its most odious light. In permitting Satan to enter Eden, he sent him in on his belly, and licking the dust of the earth, that he might not by any stately appearance overshadow and unduly influence these loved ones. God was too good to have him presented in any honorable form; but in this loathsome form he came, and now God says, thou serpent, *Satan*, shalt forever be in this loathsome form, for the seed of the woman shall bruise thy head, and the power of God shall overshadow thy works and keep thee in the dust. This curse was on Satan and not on the real serpent that was made an instrument in this awful scene.

2, 3. How different was Christ's language to Satan, "Get thee behind me, Satan."

The woman entered into conversation with him, indicating her willingness to hear the devices of her Lord's enemies.

When Christian people lend an ear to the enemies of the Church, they have taken the first step toward a backslidden life.

What right had Satan to any explanation after saying, "Yea, hath God said, ye shall not eat of every tree of the garden!"

4. *Ye shall not surely die.* Satan was encouraged when Eve began to explain to him the divine law, and becomes bold in his insinuations. Here Satan shows himself the father of lies; but, remember, the fatal work had its origin in the heart of the woman, for "lust, when it has conceived, brings forth sin." Satan only suggested, for he had no power to force obedience. Crawling in the dust, he presented anything else than an attractive appearance.

5. Satan takes occasion to represent God as withholding from them what they might expect from a loving Father. This tree was the knowledge of good and evil, and why should God forbid them the knowledge of good and evil? It had plausibility on its face, but this knowledge thus obtained brought a shameful experience. Had they rejected the tempter, God would have brought them to an understanding of these things without the shame of sin and death. Instead of knowing as God, she knew as a fallen sinner, and the experience of conscious degradation was the knowledge she obtained by this fatal step.

6. *Good for food.* Lust conceived under the shadow of the tempter. "Lust of the eye, the lust of the flesh and the pride of life." Satan turns the temptation to every lust; like the kaleidoscope, every angle is formed until all the colors are seen, making false light appear as the light of the sun—a lie takes on the semblance of truth—and Eve takes the step that sank a world into the depths of darkness and woe. Immediately she gives herself to the service of Satan and beguiles her husband. Sin transforms us into servants of the devil, and we thus become willing instruments in his hands for evil works.

7. *Their eyes were opened* by this sad experience; they knew they were in shame, for God had departed from them. There are parents to-day who believe their children must have experience in temptations—must go into haunts of vice to know the evils of them. They *will* know, but their knowledge will be like Eve's: it is the bite of the serpent and the pain of inflammation caused by the injected virus.

8. They were afraid of God, for sin makes us enemies to grace.

9-10. Adam talks as a sinner, and gives as the cause of his fear that he was naked, thus confessing his crime, for without transgression he would not have known the fact of his shame. Self-condemned, as sin always is, he could but know his condition was the work of his own heart.

11-12. God simply asks how he knew he was naked, and Adam, conscious of the work wrought in his heart, makes the confession.

The woman whom God had given him as a helpmeet for him is blamed, and thus Adam insinuates that God has thrown around him circumstances which conspired to ruin him.

13-15. The woman charges the crime on Satan, but God knew, and they knew, that of their own lusts they had fallen. Satan makes no argument to the woman, but appeals to her appetites and desires.

An argument would have failed, but the appeal aroused the lusts and sin was the result.

As the cherubim with flaming sword guarded Eden to prevent the return of the guilty and expelled pair, so faith with the sword of the Spirit must guard every avenue of approach.

Our senses must be brought under control of the Spirit of God, and, if our desires and affections and appetites are under grace, the senses may bring temptations, but the faithful sentinel will slay the tempter at the outer door, and every stroke of his blade will add strength to his arm and confidence in his ability to keep peace within.

Satan still approaches every saint, but, thank God, he comes on his belly, licking the dust and powerless to harm all who put their trust in Christ.

[illegible] It is [illegible] r awhile [illegible] t wrongs are [illegible] ting, that all [illegible] n are not honest and all women are not virtuous, but the statement that the "great multitude," the masses of the people, society itself, connives at crime, is a libel upon mankind, and can only be made with sincerity by one who can not comprehend the full import of the proposition; one who looks at life from a false standpoint; who can not understaad the spirit of the age in which we live—a pessimist of the most pitiable type. The proposition that man is constantly mounting to loftier heights, mentally, morally and spiritually needs no argument. It is one of those self evident truths that requires no explanation or elaboration. If the world was not surely getting better, Christ's death upon Calvary would have been a fruitless suffering, Christianity would be a senseless dream, an idle myth, man would only be a soulless monster from hell let lose to roam on earth for a season. There would soon be no society, no civilization, nothing but chaos and annihilation.

And the Church "compromising with crime!" A hideous calumny upon a sacred institution. An assertion unworthy of even a refutation. The Church needs no defense. Its work shines forth from every hill top, from every valley, from every community, from every town and city throughout the land. It is our anchor and our hope and he who would detract from its holy influence or cast reproach upon its sacred name alienates himself alike from God and man.

THE PALACE OF A CHALDEAN KING.

The mounds of Telloh are situated not far from the point of junction (of the river Hie) with the Tigris. The group of mounds of which Telloh was the principal, all formed parts or quarters of an important city. The numerous bricks, inscribed stones, cylinders, and statues brought to light by the explorer, revealed to us very clearly the name and topography of this ancient town. The rulers of the city all call themselves princes of the city of Sippara or Sirpurra—a word which, I think, means the city of the "great flame." From the same sources we learn the royal quarter, and apparently the oldest portion, was called by the name of Girsu Ki, or "the land of Girsio." Inscriptions were found here of monarchs already known to us—Urbahu, whose records were found at Ur, Erech, and other sites; Gudea and Dungi, monarchs whose reigns had been approximately placed between B. C. 5000 and 2800—so that it was evident that the explorers had struck upon a city of great antiquity. The careful and systematically conducted explorations of the French explorer and his workmen soon laid bare the ruins of a large and massively built edifice, including evidently the functions of temple and palace.

The building was of the massive style of construction, such as we were familiar with in the Wuswas ruin at Warka, the ancient Erech, or the temple of the sun-god at Sippara, since discovered by Mr. Rassam. Although raised on a platform of unbaked bricks, rising to a height of nearly forty feet, the edifice at Telloh does not at first strike us either by its size or its arrangement, especially when compared with the vast palaces of Sargon at Khorsabad, or those of Sennacherib and Assurbanipal at Nineveh. It forms a parallelogram covering an area of about 172 feet in length, with a depth of 101 feet, while all the groups of the building are arranged at right angles to the enclosing walls. These walls are of great thickness, being no doubt so constructed to exclude the intense heat of the sun, having a normal thickness of nearly eight feet, and are constructed of large square bricks cemented together by bitumen. Each of these bricks bears upon it the inscription of Gudea, who calls himself *patesi* or "priest king" of Sippara, and consecrates the edifice to the god of the city Nin-Girsu. Thus from these bricks we learn at once the main facts relating to the city, and edifice which formed its acropolis.

It requires but a slight examination of the details of this plan to see that it is one with which we have been long familiar. Its internal arrangement is exactly that of the palace of Sargon II (B. C. 722) at Khorsabad, and which survives to the present day in the modern Oriental noble's house of Cairo or Baghdad. It consists of three distinct portions: first, the large open court, with the storehouses, guard-room, and offices on the left; on the right the royal apartments, reception rooms, etc; and behind these, secluded and guarded by corridors protected by double doors, the most private portions, where the queen and her attendants dwelt. These three divisions correspond to the *dur* or fortress, the *hekal* or palace, and the *parrakku* or harem in the Assyrian palaces; and to the offices, selamlik, and harem of the modern Oriental house. The antiquity of this arrangement is but another example of the [illegible] deserves spe[illegible] massive tower ap[illegible] staircase, which was [illegible] watch-tower and obse[illegible] ed, no doubt to the temple of the [illegible] Nin-Girsu, and which corresponds to the private mosque of wealthy Orientals. Such was the abode of royalty of the great "priest-king," Gudea, who over 4000 years ago exercised dominion and judgment over the people of Chaldea. In the ruins of this edifice and in the adjacent mounds the explorer found an astonishing number of memorials of this great ruler, and of the Kings who preceded him, showing by them most clearly the power and culture of the empire, and affording undisputable proof of the vast antiquity we must assign to the beginning of Chaldean civilization.—*Harper's Magazine.*

BONAPARTE'S FIRST APPEARANCE IN WAR.

In the early days of September, 1793, France was attacked on every side, and a third of her provinces had rebelled against the government established at Paris, which enforced its supremacy by a *regime*, carried on under a reign of terror. Among the provinces in open insurrection were all those of the south. An army corps invested Lyons, while another, after subduing Marseilles, marched against Toulon.

The French forces were commanded by a chance General named Carteaux, who, after being a soldier, had, during a seven years' absence from the army, become in civil life a portrait-painter. His portraits, however, were indifferent works of art. In marching upon Toulon his army came in collision with the British forces at a village called Ollioules. After a slight skirmish the Republicans were repulsed, and beat a hasty retreat. On learning of this defeat, Carteaux hastened to the assistance of his troops with fresh re-enforcements, and assuming the offensive, this time drove back the English and carried the village. In this action the officer at the head of the artillery was so seriously wounded that he was unable to continue his service for a long time. The accident proved a sad loss to the besieging army, which was thus deprived of the man commanding its principal arm on the very eve of constructing the batteries. Carteaux's ignorance was such that he was little affected by this mishap; but the two representatives of the people commissioned to follow the army were deeply concerned as to the consequences. On the same day they despatched Adjutant-General Cervoni to Marseilles to ascertain if he could not find in that town some artillery officer of distinction to whom might be intrusted the chief command of the siege batteries before Toulon. Cervoni, while strolling through the streets of the town, met with a captain of artillery who was, like himself, perambulating the same thoroughfares. This captain was a Corsican and a compatriot; his name was Napoleon Bonaparte. He was a short, well-proportioned man, with extremely thin dark hair, who wore a long cocked hat. His coat was blue with velvet facings; his trouses were broad, and buttoned on each side of the leg from waist to ankle, a kind of garment then called a charivari or a surculotte; he had on small boots with yellow leather tops and was covered all over with the dust of the road along which he had been walking; for he had just arrived from Avignon, whither he had escorted a convoy of ammunition, and was on his way to Nice. Cervoni thought that Bonaparte would be just the man so much wanted by the members of the National Convention delegated to watch over the movements of the army before Toulon. Bonaparte appeared very young; he was only twenty-four years of age; but it was stated that, a month before, the Republican army was on the point of beating a retreat in front of Avignon, when he with two field-pieces and eighty men bombarded the town in the rear so effectively that the inhabitants and Federal troops were overcome with fright, and, convinced that they had been betrayed, abandoned the place to the Republicans, who en- [illegible] up by [illegible] complexion was [illegible] large, measuring as it did t[illegible] inches round. If the size o[illegible] was large, the space between [illegible] cheek-bones was enormous. Th[illegible] grew low on the forehead; the [illegible] arched brows disclosed large [illegible] sharp as steel, cold, clear and pier[illegible] the acquiline nose was of the most [illegible] cate shape, the lower lip strong [illegible] receding, while the chin and the j[illegible] were as well developed as the skul[illegible] *Harper's Magazine.*

THE TOILET OF THE FLY.

The toilet of the fly is as carefully attended to as that of the most frivolous of human beings. With a contempt for the looking glass, he brushes himself up and wabbles his little round head, brimful of vanity, wherever he happens to be. Sometimes, after a long day of dissipation and flirtation with his six small legs and little round body all soiled with syrup and bat and cream, he passes out of the dining room and wings his way to the clear white cord along which the morning glories climb, and in this retired and heedless of the crafty spider who is practicing gymnastics a few feet from him, he proceeds to purify and sweeten himself for the refreshing rest and soft dreams of the balmy summer night, so necessary to one who is expected to be early at breakfast.

It is a wonderful toilet. Resting himself on his front and middle legs, he throws his hind legs rapidly over his body, bending down his frail wings for an instant with the pressure, then raking them over with a backward motion, which he repeats until they are bright and clean. Then he pushes the two legs along his body under the wings, giving that queer structure a thorough currying, every now and then throwing the legs out and rubbing them together to remove what he has collected from his bodily surface. Next he goes to work upon his vans. Resting upon his hind and middle legs, he raises his two forelegs and begins a vigorous scraping of head and shoulders, using his proboscis every little while to push the accumulation from his limbs. At times he is so energetic that it seems as if he were trying to pull his head off; but no fly ever committed suicide. Some of his motions very much resemble pussy at her toilet. It is plain, even to the naked eye, that he does his work thoroughly for when it is finished he looks like a new fly, so clean and neat has he made himself within a few minutes. The white cord is defiled, but Floppy is himself again, and he bids the morning glories a very good evening.—*Selected.*

OLD AND YOUNG.

NEW YEAR'S THOUGHTS.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We can not tell how long this life shall last,
How soon these precious years be over-past;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—*Lillian Grey, in Golden Rule.*

AN ELOQUENT PROTEST.

The Greenville Daily Herald, in answer to a paragraph in a contemporary paper which called in question the integrity of the Church, accusing it of "compromising with crime," etc., presents the following eloquent protest, worthy both of the talented editor and the great theme he discusses:

At a moment when the choirs of earth are preparing to join with the angels of heaven in a joyous anthem of praise to Him who proclaimed "Peace on earth, and good will to all men;" at a time when every heart should be thrilled with the remembrance of this immortal proclamation that has come, like a divine harmony, throughout all the turmoil and strife of nineteen centuries; at a time when that peace that passeth all understanding is supposed to exert its greatest influence upon the hearts of men, bringing them closer to God and strengthening the ties of the universal brotherhood of man; at a time when heaven and nature is preparing, as it were, to sing "joy to the world, the Lord has come" and peace and good will shall reign; at a time when the spirit of the Child of Bethlehem, when the influence of His Church is dominating the world from pole to pole, and to the furtherest islands of the sea; at this time, of all times, the above monstrous paragraph comes like a grating, discordant note in a strain of melody; like the cawing of a crow mingling with the song of the nightingale; like the hiss of a snake with the laughter of childhood; like the croaking of a frog with the soft, sweet sound that music has as it is wafted to us by the summer breeze from off some moonlit waters. To live in a Christian land, a land where God is worshiped and the Bible read and believed; where virtue is enshrined and honor protected; where lawlessness is surpressed and crime punished; where men are brave and women are true; among all these blessings a morose misanthrope mopes up and down the highways of life, enjoying the fruits of the Church, the results of virtue, of honesty, of civilization, and yet, like the wretch who traveled from Dan to Beersheba, midst foliage and flowers, he slanderously cries, "'Tis all barren." God pity him, and may his eyes be opened and his heart

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ibers neglect or refuse to take cals from the postoffice to which rected, they are responsible until ettled their bills and ordered them ued.

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alicious to...
ith no hope of ...
and the other has risen be-
reach of envious rivals.

HER, do not neglect to make uaintance of your new pastor , and assure him of your symand support. It will help him and will help you to hear him.

every Methodist in name were a hodist indeed, there would soon be ing but Methodists. Let the ler of this paragraph set about at to bring a sinner to the Savior.

HE preacher who scolds his people ot being more spiritual, who never them, and knows nothing of real needs, is like a shepherd beats the sheep he has not fed use they are not fat.

F the yoke of Christ is not as easy might be, it is because we have reeks by pulling against our w," rather than drawing our Master intended us to

TAYLOR said that "in the a Republic arms flourished; anhood, arms and letters, e old age and decay, com- the arts." In the language ated Congressman, "Where "

words from Bro. Chace, of about the ADVOCATE re- s that some Methodists in our r cities are not too much carried y by the rush of modern city life preciate a good weekly Church Houston is one of our largest and there we have a large list ubscribers. Dr. Geo. C. Rankin, hearn Church, is one of our best nts. Dr. E. W. Solomon, the for- astor of the same congregation also sent up a good list when in charge there. Methodism in Houston is a live issue.

THE Peninsula Methodist gives the reception given at Philadelphia to ex-President Harrison a big write-up.

THE man who takes up a railing accusation against another is, to a greater extent than he thinks, perhaps, a thief of the worst character, for "he who steals my purse," says Shakspeare, "steals trash, * * * but he that filches from me my good name robs me of that which not enriches him, and makes me poor indeed!"

ONE of the most intolerable bores that can be found anywhere is the man or woman who has a grievance. It is as if a man afflicted with cancer should entertain his friends by exposing the loathsome thing whenever he meet them. Bottle up your grief and open the south window.

THE attention of the "Law and Order League" of this city is called to the fact that it is a common thing for minors to enter saloons in direct violation of law. If we are to have these man-traps on every corner, let's hold them strictly to account for their unblushing defiance of the laws of the State.

BROTHER R. I. MILLER, of Covington, sends us a love-feast ticket issued to Barbara Neal, Grover Cleveland's grandmother, July, 1824. Not having a collection of Methodist curios, we send it to the Museum of the Ohio Wesleyan University.—*Western Christian Advocate.*

And so Grover is descended from Methodist stock, eh?

ZION'S HERALD'S claims to be the oldest Methodist paper in the country, even disputing priority with the New York Advocate, yet it has not yet learned the difference between a local preacher and an exhorter. In speaking of Sam Jones' location, it says he will now be attached to some local congregation as an exhorter.

BEWARE of that man, be he preacher or layman, who speaks evil of his absent brother! He will do the same dirty work for you when your back is turned. There are grades even among murderers, and the foulest of all is the assassin who stabs in the dark. Men speak of him as a "cowardly assassin," and he is a full brother to the man who stabs, through envy, the good name of another. Beware of such a wretch!

REPORTS come from every quarter of accidents, more or less fatal, growing out of the use of fireworks during the holidays. It is the same old story re- ted from year to year, and yet ms to be no abatement of the v, in the language of fools are not all who can look with com- upon his conduct during the year, seeing no mistake and repenting of no error, is either a blind fanatic or a hardened wretch. To err is human, to forgive is divine. So, having fallen under the common frailty of our race during the year that is gone, let us rise in the strength of God and set our faces as a flint toward Zion! Perfect in love! it is the only perfection in our present state we can ever hope to reach. It is, or should be, the goal of every child of God. We may err in judgment, but in the face of mistake and misfortune, we can love with a perfect affection the name of Him of whom it is written, "If any man sin we have an advocate with the Father, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

RECENTLY 166 descendants of the Waldenses, who bore such severe persecution in Europe in the middle ages, arrived in this country. They came from the Piedmont region in Italy to settle on the Waldensian lands near Asheville, N. C., where a colony has been established.—*Peninsula Methodist*

These people form one of the links in the chain by which our Baptists—some of them, at least—endeavor to connect themselves with antiquity, but unfortunately for such pretensions the Waldenses baptize infants and are strangers to the narrowness of "close communion."

IN his address before the State Association of Public School Superintendents at Waco, December 28, Dr. O. H. Cooper, of Galveston, ex-State Superintendent of Public Instruction in Texas, had the following complimentary words to say of our great central Methodist school:

The Southwestern U... Georgetown has been for... consoli...

ist colleges located in different sections of the State. This excellent institution has grown to the second place among our Texas colleges in the valuation of its property, which is second only to the State University.

Concerning the relation of the public and denominational schools, Dr. Cooper used the following wise, conservative and judicious language:

Those of us who are laboring to advance the cause of education through the public schools should bid God speed to the noble men and women whose ministry in the cause is devoted to the upbuilding of institutions for Christian education. We are co-workers. Our institutions for public education are themselves practical manifestations of the spirit of Christ working for the amelioration of humanity. They rest on the heart of a Christian people. We need strong denominational colleges in Texas to keep the ship well ballasted and steady.

NOW THAT the so-called Parliament of Religions is passed, and sober, second thought has had time to do its work, the thinking part of even those who were members in attendance are concluding that it was just what this ADVOCATE said it would be—a great farce, a developer of cranks and a means of revenue to those avaricious sharpers who managed the Columbian Exposition.

A GREAT FAILURE

The last census shows that the Episcopalian Church in the entire State of Texas numbers only 7097 members. There are more Methodists in many of our presiding elders' districts than there are members of that sect in the whole State, and yet they claim, like the Baptists, the Campbellites, the Roman Catholics, and the Mormons, to be the only Church of Christ on earth! If Christ had done no more in Texas than he has accomplished through that little concern his gospel would be set down—and of right too—as the most egregious failure on the face of the earth.

HITS THE NAIL ON THE HEAD.

Canon Barnett, writing on the ever-recurring question of how to deal with the unemployed, makes the following suggestion, in a recent number of the Fortnightly Review, which hits the nail squarely on the head, solving the most difficult social problem of our times by the application of a single Christian principle:

The one thing which every one can do and be certain of its use is to make friends with one or two who are in need—to do all necessary for this one or two, and leave off attempting to raise the masses. There would be perhaps more self-denial in the self-restraint than in the sacrifice. It is often less hard for many in these days of bold advertisement to spend themselves on platforms and at street corners, to stand night after night in close rooms feeding hungry hundreds, than to restrain themselves in order to do one good thing. If to-morrow every one who cares for the poor would become ... one poor person—forsak- ...rs—there would next week ...oluble problem of the un- ... and London would be in ... distance of becoming a ...py homes.

...WARDS AS A WARD HEELER

...hwestern Christian Advo- ...ed at Chicago, is a great paper. Dr. Arthur Edwards, the editor, is one of the strongest writers on the tripod of the M. E. Church. But he has a way—and the same is true of nearly or quite all of the editors of that Church—of taking hold of the nominee of a political party—Republican of course—and boosting him with all the vim and energy of a party organ. He openly espoused the cause of Mr. Swift, the Republican nominee for the mayoralty of Chicago, expressing the hope and making the prophecy that he would be elected by the largest majority ever received "by a Chicago Chief Magistrate."

Mr. Hopkins, however, was chosen; and we fear that the present Mayor and the majority which lifted him into power will not feel as kindly towards Dr. Edwards and the Church he represents as they might have felt had he followed the example of Southern Methodist editors and let politics alone. We can not afford to espouse the cause of any man or party. Upon principles we are free to speak, but as to parties we let Cæsar run his own boat.

THE WAY THEY SEE IT.

One of the greatest hindrances our missionaries meet with in foreign lands is the immorality of Americans who live there. The heathen have not learned to discriminate between a Christian white man and a non-Christian white man. To the heathen they are all "Christians," and when they look upon the godless and ignoble lives of those who have hailed from a land where Christianity is the prevailing religion they are made to doubt the genuineness of every man's pretentions to be a follower of Him "who knew no sin."

Another stumbling block i... cruel and anti-Christian legislation and official acts of our public men. If this is a "Christian" nation ... it ...

Master. An illustration of their inconsistency as it presents itself to the darkened mind of an otherwise intelligent heathen man is given in an extract from a letter from Rev. F. J. Masters, D. D., Superintendent of the Chinese Missions of the M. E. Church upon the Pacific Coast, to Dr. S. L. Baldwin, of New York City, which appears in a recent issue of the Independent, and a part of which we print below for the benefit of our readers. Dr. Masters writes:

"Since the Scott Bill became law we have lost scores of our members who cannot now return to this country. Most of our best members in every place have gone, leaving none but raw, inexperienced converts. The Chinese are not the least happy over the McCreary Bill. No doubt many will register, but Chinatown is full of laborers out of work and who cannot get work, so that I expect thousands will be ready to go whenever Uncle Sam can send them. Last Sunday I got into debate with a very intelligent Chinaman. He thought that America had treated his people very unjustly, and the less we Americans preached virtue and righteousness to the Chinese the better. I reminded him that the Church of Christ had always been on the side of righteousness and truth in dealing with all people. He remarked that its espousal of the cause of justice to China had not been attended with very satisfactory results so far. I pointed out that our Church had been foremost in petitioning Congress to repeal the Geary Bill, and that our ministers had advocated their cause by lip and pen. Other evangelical Churches had done the same, and this had no doubt influenced the Government to modify the Geary Bill and extend the time for registration. He clasped his hands and saluted me, saying: 'I know you Jesus men are on our side, but your Government has broken faith with our nation and treated us worse than they would treat savages.' He wanted to know why the Government of a nation that professed to be enlightened and Christian, did not make a better show of Christian principles. I told him that while many of our statesmen were professing Christian men, the Government of the United States, which was by the people and for the people, millions of whom were non-Christian, could not, as a Government, profess any one creed or form of religion. He retorted: 'What is that you say? Do you mean to imply that your Christian religion is only good for private life and not good for public life? Do you mean that the teachings of Jesus are to be limited to private homes, and have no place in the greater household, the State? Is the Christian religion taught only to regulate a man's intercourse with his neighbor, and to have no bearing upon the greater relation between State and State, and Nation and Nation?'"

NO COLLEGE IN HIS'N.

Having been a Baptist near fifty years, and thirty years of that time in the ministry, under the instruction of Elder J. M. Pendleton and that grand old veteran of the cross, J. R. Graves, and a faithful reader of his paper until his death—I have several books written by those grand old leaders in the Baptist ranks—I endorse Bro. Pinson and others who opposed pulpit affiliation with other denominations. In the first place, it is very inconsistent. It weakens our cause and gives them a club to destroy our cause and they are certain to use it. It is positively contrary to the Word of God and its teachings. See II John, 10:11, and many other passages too numerous too mention. I contend that if I unite with those who differ with us in my pulpit I am a partaker of their evil deeds. This is the way I have always looked at pulpit affiliation. I wish to let the readers of the Texas Baptist and Herald know how an old cornfield preacher stands who has studied more about divinity behind the plowhandles than he ever did inside college walls.—*E. J. Billington, in Texas Baptist and Herald.*

Just such narrowness and intolerance as finds expression in the above clipping furnish the skeptic with a strong weapon against Christianity at large. It shows "how those brethren *hate* each other." It not only "gives him a club to destroy" the Baptist "cause," but arms him against the common cause—the cause of Christ.

At this time of day, when all the hosts of evil are marshalling for a joint conflict with the gospel of Jesus Christ, it is painful to read such words as the above from a man who calls himself a Christian! And we only find consolation in the belief that such bigotry, selfishness and exclusiveness do not represent the enlightened sentiment of the Baptist people as a whole. That Church is fast waking up to the influence and power of intellectual culture; and "inside college walls" is a first-class place to dispel ignorance, broaden narrowness and bring the emancipated mind into closer sympathy with all that represents the true, the beautiful and the good!

PERSONALS.

—Rev. L. G. Watkins' postoffice is Cheapside, Texas.

—Born to Rev. C. B. and Mrs. Caledonia Smith, a daughter, Dec. 16, 1893, at Elkhart, Texas.

—Rev. Geo. T. Nichols, of Terrell, is not much if any better. His friends are very uneasy about him.

—The Senior Bishop, John C. Keener, is approaching his seventy-fifth birthday. But he still does full work.

—The Northwestern Christian Advocate says that Bishop Warren gives half his salary this year to embarrassed churches in Colorado.

...R. R. Raymond writes ... boy, born on the 20th ... R. does not tell us ...

actly in what sense he uses the word *fine*, we, nevertheless, extend our congratulations, and hope for many returns of the present happiness.—ED.]

—The funeral of John P. Boogher, a prominent member of Centenary M. E. Church, South, St. Louis, took place in that Church last week.

—Dr. Alexander Martin, of DePauw University, who recently passed to his reward in his seventy-first year, was a strong man right up to the last.

—Rev. J. W. Chalk and wife, of Pilot Point, spent the holidays with their son-in-law and daughter, Rev. and Mrs. J. W. Hill, of this city.

—Bishop Hurst, of the M. E. Church, was one of the speakers at the memorial service held in the Collegiate Dutch Church, New York, in honor of the late Dr. Shaff.

—The ADVOCATE is glad to learn of the convalesence of Rev. J. M. Binkley, of the Sherman District, North Texas Conference. He has been quite sick with la grippe.

—Dr. Amory H. Bradford, of Montclair, has been chosen to succeed Dr. Charles F. Deems as President of the American Institute of Christian Philosophy, and the editor of its organ.

—Rev. R. M. Powers (Old Pap), presiding elder of the Gainesville District, North Texas Conference, and Rev. F. O. Miller, of Plano Station, made the ADVOCATE a pleasant visit one day this week.

—Brother, do not go off and criticise your pastor behind his back. Be a man. Go to him face to face and, if he is what he ought to be, he will hear you patiently and, if in error, will set all matters right.

—Rev. F. A. Rosser, of the North Texas Conference, called on the ADVOCATE last Friday. Frank is the beloved of the Paris District and is in great favor with the preachers and people of his charge.

—The Rev. W. M. Shelton, presiding elder of the Brownwood District, writes that he has been much delayed in his work by sickness in his family. He has been kindly received, and is beginning to get down to work.

—Rev. Dr. A. B. Kendig, of Hanson Place Church, Brooklyn, will be appointed to Calvary Church, Seventh Avenue and 129th Street, New York, succeeding Rev. J. R. Day, Chancellor-elect of Syracuse University.

—Alabama Advocate: "The Alabama Conference, so far as we can judge, is a solid shot for Hoss, first, last and all the time. No man ever made a better impression on a conference than he did on this," and Texas says, amen.

—An exchange says of Bishop Taylor, who recently sailed, returning to his work in Africa: "He is the Paul of the Episcopal Board, and the most picturesque character in modern Methodism. The Church will follow him with its most fervent prayers."

—Rev. T. J. and Sister Lassetter, of Benjamin, write under date of December 22: "Our darling baby left us this morning at 4:15 o'clock. We are in the midst of deep sorrow. Pray for us." We extend our sympathies to them and pray the Lord's comforting grace upon them.

—Dr. W. D. Kirkland, of the Southern Christian Advocate, has been re-elected editor of that journal for the ensuing four years. He will continue to make a first-class paper, as he has done in the past. He also leads his delegation to the General Conference, an honor worthily bestowed.

—Nashville Advocate: Dr. J. D. Barbee, the senior Book Agent, reached Nashville on Saturday, 16th inst., after an absence of more than six weeks in Texas and Arkansas. We have never seen him looking better. He brings a good report from all the conferences that he has attended.

—The Rev. I. S. Ashburn, of Sherman, writes, Dec. 27: "Bro. Binkley has been very sick for some time, and improves very slowly. The doctors say he is better, but it will be some time before he is able to go to his work. Let the brethren be patient; he will get to them as soon as it is possible."

—We have received the following card and will be present in spirit and best wishes for the happiness of the union: Mr. and Mrs. J. H. Bowman invite you to be present at the marriage of their daughter, Florrie, to Mr. J. E. Wall, Wednesday evening January 10, 1894, Methodist Church, Plano, Texas.

—While Mr. Robert C. Fisher, millionaire and philanthropist of Yonkers, N. Y., was engaged at the parish house of Trinity Episcopal Church, that city, in handing to each of the poorer members and attendants of the Church a $20 gold piece as a Christmas gift, he was suddenly stricken ill and died before he could be removed to his residence.

—Rev. E. H. Richards, who is making his way as a missionary under Bishop Taylor to Mashonaland, Africa, lost his wife of fever in East Africa. They had been married thirteen years. Mrs. Richards was born at Ruggles, Ohio, and was a graduate of Oberlin College. They had already spent ten years in East Africa.

—Mrs. Ye Cha Yun, wife of the first secretary of the Korean Legation at Washington, is a handsome woman, as beauty in Korea goes, and a sweet-faced woman according to American ideas. She is modest and retiring, and is the first Korean lady of the nobility who ever left her native land.

—Alabama Advocate: "The first sermon of the conference was preached by Dr. John O. Keener on Tuesday night. I heard much said of it as a discourse of strength and power. Strong thought presented in strong words and in manner that made the sermon stick." To those who have once seen the Doctor that report is not surprising.

—In the Fort Worth Mail of Dec. 25 there is a sermon by Rev. W. F. Lloyd of our First Church in that city, in which he takes the follies of modern so-called charity agencies most severely to task. The saloon-keepers, soup-kitchen and butterfly fete come in for their full share of dialectic drubbing equal in aim and impetuosity to a shower of shillalahs at a Donn... smooth and s... but assures us that "...

ing as a rule, but when you prod him he fights like a wild cat. And you prod him when you oppose the right.

—Peninsula Methodist: Mrs. J. F. Keen, who accompanied Bishop Foster and Dr. Leonard to Japan and China, to visit the missions of the Woman's Foreign Missionary Society, has determined to pursue her journey around the world, and on her way visit all the missions in India and in Europe—a work that will engage her attention until some time next summer.

—Nashville Advocate: The only member of the General Conference of 1844 who will also be a member of the General Conference of 1894 is Dr. Andrew Hunter, who heads the Little Rock delegation. He is one of the noblest men that Southwestern Methodism has produced. His brother, Dr. Wm. Hunter, was for a long time editor of the Pittsburg Christian Advocate. Both are of Irish birth, though they came to America at a very early age.

—The junior editor of this paper had the pleasure of uniting in marriage his young friend, Rev. J. J. Clark, pastor of our Willow Street Church, Sherman, to Miss Lucia Childress, of Wills Point, on December 27. Bro. Clark is the son of Rev. I. W. Clark, pastor of our Centenary Church, Paris, and known to the readers of the ADVOCATE as the author of our comments on the International Sunday-school Lesson. J. J. is a chip off the old block; and unless we are mistaken will sustain the reputation of the Clark family in every department of life. Our best wishes and earnest prayers follow the young preacher and his fair bride.

—Rev. T. B. Hilburn, of Harmony Circuit, writes: "Through the kindness of Bro. Boyd, you have heard of my recent sickness. Truly, 'I brushed the dew on Jordan's bank.' Not many go so near the mystical river and return. The Lord was 'merciful and gracious.' Physicians attentive; friends kind and sympathetic, and the brethren (God bless them) have been patient. Hope to be able to meet my appointment next Sunday. If the Lord gives me strength, I shall try to do the best year's work I have ever done. Blessings upon all who have helped and sympathized with me in this time of suffering."

SOUTHERN METHODISM.

News, Views and Personals.

—The New Mexico Conference passed a resolution looking to the union of that with the Northwest Mexico Conference.

—We have received the minutes of the fourth annual session of the New Mexico Conference, held at Eddy, N. M., July 13-17, Bishop Joseph S. Key, presiding; C. J. Oxley, Secretary in Chief, was elected to edit the minutes, and he did a good job.

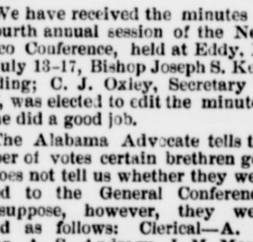
—The Alabama Advocate tells the number of votes certain brethren got, but does not tell us whether they were elected to the General Conference. We suppose, however, they were elected as follows: Clerical—A. J. Lamar, A. S. Andrews, J. M. Mason and J. O. Keener. Lay—F. Law, J. Rawls, J. W. Partis, W. J. Sanford.

—The following are the delegates to the General Conference elected by the Western North Carolina Conference: Clerical—J. H. Weaver, J. R. Brooks, G. W. Ivey, J. R. Scraggs, C. W. Byrd and James Atkins. Lay—C. W. Tillett, L. J. Hoyle, C. G. Montgomery, W. H. Penland, F. C. Robins and J. A. Odell.

—Pacific Methodist Advocate: Bishop Fitzgerald preached for our people at Santa Rosa on Sabbath last. The Bishop returned filled with pleasure at the sight of our handsome new church building now going up in that city, and refreshed with a renewal of the fellowships of other days.

—Bishop Hargrove won all hearts at the session of the Alabama Conference. He was respectful and kind to every one, and manifested the graces of patience and gentleness on all occasions. He pushed the business of the conference, but made haste wisely; gave full time for everything, let every man speak to his heart's content. During the session he gave much good advice and wise counsel. We had to leave before the Conference closed, and hence failed to hear him preach. He will ever be acceptable to the Alabama Conferences.—*Alabama Advocate.*

EPWORTH LEAGUE.



Topics for Prayer-Meeting.

JANUARY.

14. Daniel's Prayer—Dan. 9:19-23; Ps. 55:16, 17; James 4:3; 1:5-7.
21. Answers to Prayer—Hezekiah Restored, II Kings 20:5, 6; Acts 12:5-7; James 5:17, 18; I Kings 18:37, 38
28. Praise a Duty—Eph. 5:19, 20; I Cor. 14:15; Ps. 5:2; Ps. 32:32 Hab. 3:17-19.

TOPICS FOR JANUARY 7.

Prayer a Duty—Eph. 6:18; Matt. 26:41; I Tim. 11:8; Heb. 4:15, 16.

The first duty of prayer lies in the command, "Ask and ye shall receive," etc. "Call on me and I will answer thee." Then the spirit in which prayer is to be offered, "not with eye service," etc., is set forth in our first text. In offering prayer, as in the performance of any other duty, men must have respect to God alone. An examination into our motives will reveal the startling fact that much of our religious service is "done as unto men." We give in the great congregation that we may be "seen of men," or bear burdens of which we speak in the ears of others that our good works may be commended of men. But the Master said: "Let not your right ...d know what your left ... but assures us that "... who seeth in secret shall reward us openly."

In order to avoid this we must "watch and pray lest we enter into temptation," is the language, in so many words, of our second text. It is not the drunkard, the gambler, the adulterer alone who is exposed to the "fiery darts of the wicked one;" he "goeth about like a roaring lion, seeking whom he may destroy." Bunyan, in his immortal dream, when he saw Ignorance taken from the gate of the Celestial City and carried back and hurled into the hole he had seen on the side of the hill which connected with the eternal burnings below, said: "Then saw I that there was a way to hell from the very gate of heaven." And so there is. The saint will never reach that lofty altitude of Christian attainment where the devil will leave him except "for a season." He followed our Savior thus; and "the disciple is not above his Master, nor the servant above his Lord."

In our third text we see the universality of this duty and the condition of the petitioner whose prayer avails. Men are to "pray everywhere." This duty cannot be left to priests and confessors. We have but one priest, Jesus Christ, who has passed into the heavens where he ever liveth to make intercession for us. On earth men are equal before him—if indeed they fill the measure of the text "lifting up holy hearts without wrath and doubting." Here is the secret of so much unanswered prayer; men are doubting the answer to the very prayer they breathe, and they can but doubt if their motives are not holy or if they entertain an ill feeling—a feeling of wrath toward their fellow men.

In Heb. 4:15, 16 we have the encouragement that should stimulate us to prayer. Many feel the need of prayer, but doubt its efficacy, turning to the world or to some worldly agency for help. They feel the burden, the helplessness and the longing for something beyond and above them, but they doubt whether God will hear. In the text we are assured that our "High Priest is touched with the feelings of our infirmities" and thus being "sympathetic" will understand us and appreciate us, and we may therefore "come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need."

NORTHWEST TEXAS CONFERENCE.

West.

Sam J. Franks, Dec. 27: We have had for the first time an egging. It came last night after prayer-meeting; but as they were accompanied by various other articles of good things, we will try to stand it. God bless the people with spiritual gifts.

Carlton.

J. B. Elder, Dec. 26: This is our second year on this work. The people have gladly received us. Last night they showed their love by pounding us with corn, hay, groceries and money. May God's richest blessings remain with the brethren and sisters. We are doing our best for the ADVOCATE.

Crawford and McGregor.

G. W. White: We have begun our second year's work on this charge very auspiciously. Have had a protracted meeting at each point this month. Bros. Collard and Moore were with us and did excellent service at both places. There were quite a number of conversions and a spiritual quickening of the Church.

Proctor Mission.

J. L. Hollers, Dec. 26: We are moving along nicely on Proctor Mission; just about ready to build a parsonage; want to occupy it before the first Quarterly Conference. While myself and family were away on Christmas day, enjoying a Christmas dinner, the pounding came—heavy weight, good measure and pressed down.

Barry.

C. N. Young, Dec. 22: We begin our third year at this place under cheerful circumstances and with hopeful outlook. On Friday evening last quite a number of the members and friends of the Church called at the parsonage, bringing with them many tokens and much good cheer. With grateful hearts we pray God's blessing upon them all.

Lander.

C. G. Shutt, Dec. 30: The meeting at this place closed last Sunday night with great interest. Five additions to the Churches. Bro. Abe has done some abiding work both here and at Liberty Hill. Bro. Evans and wife go back to Chicago and Sister Louisa again takes the field. A very interesting feature of the meeting at Lander was a silver pounding for the pastor.

Taylor.

E. A. Smith, Dec. 28: We have had a good start in our fourth year at Taylor. The Board of Stewards advanced the pastor's salary $200—making it $1,200, which is to be paid monthly. Eleven have joined the Church since conference; and last, but not least, the ladies gave us a big pounding three days before Christmas; and now we are working and looking for a great revival.

Iatan.

L. W. Dennis, Dec. 25: I have made one round on my new charge and traveled 200 miles; have had good congregations and close attention at every place. I have as good a people as any preacher serves. The stewards assessed for preacher in charge, $250. We are needing rain badly. We are looking and praying for a successful year. Had a good service yesterday. The Holy Ghost was present. The ADVOCATE is remembered.

Arlington.

J. David Crockett, Dec. 22: We reached our new charge, Arlington, December 3, but our household goods were delayed and did not come till 10th and we moved in the parsonage on the 11th. That night while we were busy unpacking they came in upon us until we surrendered ourselves and the house to them; put on our coat and took a seat. We were not seriously hurt, but many good things were left, even to the baby (Easter Belle) was remember- ... dollar. Some, who

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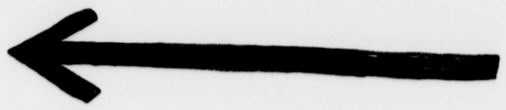

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changed should be careful to name not
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so the one to which it has been sent.

WSPAPER SUBSCRIPTION LAWS.--For gen-
information we give the following sum-
y of the decisions of the United States
rts touching newspaper subscriptions

Subscribers who do not give express or-
to the contrary are considered as wishing
enew their subscriptions.

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

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

If subscribers move to places without in-
rming the publisher, and the papers are
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nsible.

The courts have decided that refusing to
ke periodicals from the office, or removing
d leaving them uncalled for, is *prima facie*
idence of intentional fraud.

If subscribers pay in advance they are
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ey do not wish to continue taking it; other-
se the publisher is authorized to send it and
subscriber will be responsible until an ex-
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t to the publisher.

All remittances should be made by draft,
al money order, or express money order,
ress or registered letters. Money forward-
in any other way is at the sender's risk.
ake all money orders drafts, etc., payable
L. BLAYLOCK, Dallas, Texas.

1894

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1894

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WE now number in the bounds of the five Texas Conferences 178,909 members. Let's go in to make it 225,000 by the time the next conferences are held.

THERE are two classes of men who the malicious tongue—one class with no hope of ever get- , and the other has risen be- e reach of envious rivals.

HER, do not neglect to make aintance of your new pastor nd assure him of your sym- support. It will help him will help you to hear him.

Methodist in name were a ideed, there would soon be thing it Methodists. Let the der of this paragraph set about at ce to bring a sinner to the Savior.

THE preacher who scolds his people not being more spiritual, who never its them, and knows nothing of real needs, is like a shepherd eats the sheep he has not fed e they are not fat.

he yoke of Christ is not as easy ht be, it is because we have necks by pulling against our llow," rather than drawing d our Master intended us to

YLOR said that "in the ublic arms flourished; arms and letters, and decay, com- In the language ressman, "Where

Bro. Chace, of ADVOCATE re- hodists in our nuch carried rn city life ly Church ir largest a large list C. Rankin, our best

THE Peninsula Methodist gives the reception given at Philadelphia to ex-President Harrison a big write-up.

THE man who takes up a railing accusation against another is, to a greater or extent than he thinks, perhaps, a he are, hes of and ores the nce. It is as if a man afflicted with cancer should entertain his friends by exposing the loathsome thing whenever he meet them. Bottle up your grief and open the south window.

THE attention of the "Law and Order League" of this city is called to the fact that it is a common thing for minors to enter saloons in direct violation of law. If we are to have these man-traps on every corner, let's hold them strictly to account for their unblushing defiance of the laws of the State.

BROTHER R. I. MILLER, of Covington, sends us a love-feast ticket issued to Barbara Neal, Grover Cleveland's grandmother, July, 1824. Not having a collection of Methodist curios, we send it to the Museum of the Ohio Wesleyan University.—*Western Christian Advocate.*

And so Grover is descended from Methodist stock, eh?

ZION'S HERALD'S claims to be the oldest Methodist paper in the country, even disputing priority with the New York Advocate, yet it has not yet learned the difference between a local preacher and an exhorter. In speaking of Sam Jones' location, it says he will now be attached to some local congregation as an exhorter.

BEWARE of that man, be he preacher or layman, who speaks evil of his absent brother! He will do the same dirty work for you when your back is turned. There are grades even among murderers, and the foulest of all is the assassin who stabs in the dark. Men speak of him as a "cowardly assassin," and he is a full brother to the man who stabs, through envy, the good name of another. Beware of such a wretch!

REPORTS come from every quarter of accidents, more or less fatal, growing out of the use of fireworks during the holidays. It is the same old story repeated from year to year, and yet there seems to be no abatement of the trouble. Verily, in the language of Artemus Ward, "the fools are not all dead!"

THE number of young men who are able to pay for a good education, but who are contenting themselves with merely a business course, is alarming. Unless parents guard the interests of their boys at this point, the next generation of business men will be a set of thick-headed ignoramuses—the easy prey of every quack in the world of thought.

THE man who can look with complacency upon his conduct during the past year, seeing no mistake and repenting of no error, is either a blind fanatic or a hardened wretch. To err is human, to forgive is divine. So, having fallen under the common frailty of our race during the year that is gone, let us rise in the strength of God and set our faces as a flint toward Zion! Perfect in love! it is the only perfection in our present state we can ever hope to reach. It is, or should be, the goal of every child of God. We may err in judgment, but in the face of mistake and misfortune, we can love with a perfect affection the name of Him of whom it is written, "If any man sin we have an advocate with the Father, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

RECENTLY 166 descendants of the Waldenses, who bore such severe persecution in Europe in the middle ages, arrived in this country. They came from the Piedmont region in Italy to settle on the Waldensian lands near Asheville, N. C., where a colony has been established.—*Peninsula Methodist.*

These people form one of the links in the chain by which our Baptists—some of them, at least—endeavor to connect themselves with antiquity, but unfortunately for such pretensions the Waldenses baptize infants and are strangers to the narrowness of "close communion."

IN his address before the State Association of Public School Superintendents at Waco, December 28, Dr. O. H. Cooper, of Galveston, ex-State Superintendent of Public Instruction in Texas, had the following complimentary words to say of our great central Methodist school:

The Southwestern University at [illegible] has been formed by the

Those of us who are laboring to advance the cause of education through the public schools should bid God speed to the noble men and women whose ministry in the cause is devoted to the upbuilding of institutions for Christian education. We are co-workers. Our institutions for public education are themselves practical manifestations of the spirit of Christ working for the amelioration of humanity. They rest on the heart of a Christian people. We need strong denominational colleges in Texas to keep the ship well ballasted and steady.

NOW THAT the so-called Parliament of Religions is passed, and sober, second thought has had time to do its work, the thinking part of even those who were members in attendance are concluding that it was just what this ADVOCATE said it would be—a great farce, a developer of cranks and a means of revenue to those avaricious sharpers who managed the Columbian Exposition.

A GREAT FAILURE

The last census shows that the Episcopalian Church in the entire State of Texas numbers only 7097 members. There are more Methodists in many of our presiding elders' districts than there are members of that sect in the whole State, and yet they claim, like the Baptists, the Campbellites, the Roman Catholics, and the Mormons, to be the only Church of Christ on earth! If Christ had done no more in Texas than he has accomplished through that little concern his gospel would be set down—and of right too—as the most egregious failure on the face of the earth.

HITS THE NAIL ON THE HEAD.

Canon Barnett, writing on the ever-recurring question of how to deal with the unemployed, makes the following suggestion, in a recent number of the Fortnightly Review, which hits the nail squarely on the head, solving the most difficult social problem of our times by the application of a single Christian principle:

The one thing which every one can do and be certain of its use is to make friends with one or two who are in need—to do all necessary for this one or two, and leave off attempting to raise the masses. There would be perhaps more self-denial in the self-restraint than in the sacrifice. It is often less hard for many in these days of bold advertisement to spend themselves on platforms and at street corners, to stand night after night in close rooms feeding hungry hundreds, than to restrain themselves in order to do one good thing. If to-morrow every one who cares for the poor would become the friend of one poor person—forsaking all others—there would next week be no insoluble problem of the unemployed, and London would be in measurable distance of becoming a city of happy homes.

DR. EDWARDS AS A WARD HEELER.

The Northwestern Christian Advocate, published at Chicago, is a great paper. Dr. Arthur Edwards, the editor, is one of the strongest writers on the tripod of the M. E. Church. But he has a way—and the same is true of nearly or quite all of the editors of that Church—of taking hold of the nominee of a political party—Republican of course—and boosting him with all the vim and energy of a party organ. He openly espoused the cause of Mr. Swift, the Republican nominee for the mayoralty of Chicago, expressing the hope and making the prophecy that he would be elected by the largest majority ever received "by a Chicago Chief Magistrate."

Mr. Hopkins, however, was chosen; and we fear that the present Mayor and the majority which lifted him into power will not feel as kindly towards Dr. Edwards and the Church he represents as they might have felt had he followed the example of Southern Methodist editors and let politics alone. We can not afford to espouse the cause of any man or party. Upon principles we are free to speak, but as to parties we let Cæsar run his own boat.

THE WAY THEY SEE IT.

One of the greatest hindrances our missionaries meet with in foreign lands is the immorality of Americans who live there. The heathen have not learned to discriminate between a Christian white man and a non-Christian white man. To the heathen they are all "Christians," and when they look upon the godless and ignoble lives of those who have hailed from a land where Christianity is the prevailing religion they are made to doubt the genuineness of every man's pretentions to be a follower of Him "who knew no sin."

Another stumbling block is the cruel and anti-Christian legislation and official acts of our public men. If this is a "Christian" nation, its laws, it seems to the heathen, ought to be made according to Christian principles

appears in a recent issue of the Independent, and a part of which we print below for the benefit of our readers. Dr. Masters writes:

"Since the Scott Bill became law we have lost scores of our members who cannot now return to this country. Most of our best members in every place have gone, leaving none but raw, inexperienced converts. The Chinese are not the least happy over the McCreary Bill. No doubt many will register, but Chinatown is full of laborers out of work and who cannot get work, so that I expect thousands will be ready to go whenever Uncle Sam can send them. Last Sunday I got into debate with a very intelligent Chinaman. He thought that America had treated his people very unjustly, and the less we Americans preached virtue and righteousness to the Chinese the better. I reminded him that the Church of Christ had always been on the side of righteousness and truth in dealing with all people. He remarked that its espousal of the cause of justice to China had not been attended with very satisfactory results so far. I pointed out that our Church had been foremost in petitioning Congress to repeal the Geary Bill, and that our ministers had advocated their cause by lip and pen. Other evangelical Churches had done the same, and this had no doubt influenced the Government to modify the Geary Bill and extend the time for registration. He clasped his hands and saluted me, saying: 'I know you Jesus men are on our side, but your Government has broken faith with our nation and treated us worse than they would treat savages.' He wanted to know why the Government of a nation that professed to be enlightened and Christian, did not make a better show of Christian principles. I told him that while many of our statesmen were professing Christian men, the Government of the United States, which was by the people and for the people, millions of whom were non-Christian, could not, as a Government, profess any one creed or form of religion. He retorted: 'What is that you say? Do you mean to imply that your Christian religion is only good for private life and not good for public life? Do you mean that the teachings of Jesus are to be limited to private homes, and have no place in the greater household, the State? Is the Christian religion taught only to regulate a man's intercourse with his neighbor, and to have no bearing upon the greater relation between State and State, and Nation and Nation?'"

NO COLLEGE IN HIS'N.

Having been a Baptist near fifty years, and thirty years of that time in the ministry, under the instruction of Elder J. M. Pendleton and that grand old veteran of the cross, J. R. Graves, and a faithful reader of his paper until his death—I have several books written by those grand old leaders in the Baptist ranks—I endorse Bro. Pinson and others who opposed pulpit affiliation with other denominations. In the first place, it is very inconsistent. It weakens our cause and gives them a club to destroy our cause and they are certain to use it. It is positively contrary to the Word of God and its teachings. See II John, 10:11, and many other passages too numerous too mention. I contend that if I unite with those who differ with us in my pulpit I am a partaker of their evil deeds. This is the way I have always looked at pulpit affiliation. I wish to let the readers of the Texas Baptist and Herald know how an old cornfield preacher stands who has studied more about divinity behind the plowhandles than he ever did inside college walls.—*E. J. Billington, in Texas Baptist and Herald.*

Just such narrowness and intolerance as finds expression in the above clipping furnish the skeptic with a strong weapon against Christianity at large. It shows "how those brethren *hate* each other." It not only "gives him a club to destroy" the Baptist "cause," but arms him against the common cause—the cause of Christ.

At this time of day, when all the hosts of evil are marshalling for a joint conflict with the gospel of Jesus Christ, it is painful to read such words as the above from a man who calls himself a Christian! And we only find consolation in the belief that such bigotry, selfishness and exclusiveness do not represent the enlightened sentiment of the Baptist people as a whole. That Church is fast waking up to the influence and power of intellectual culture; and "inside college walls" is a first-class place to dispel ignorance, broaden narrowness and bring the emancipated mind into closer sympathy with all that represents the true, the beautiful and the good!

PERSONALS.

—Rev. L. G. Watkins' postoffice is Cheapside, Texas.

—Born to Rev. C. B. and Mrs. Calcdonia Smith, a daughter, Dec. 16, 1893, at Elkhart, Texas.

—Rev. Geo. T. Nichols, of Terrell, is not much if any better. His friends are very uneasy about him.

—The Senior Bishop, John C. Keener, is approaching his seventy-fifth birthday. But he still does full work.

—The Northwestern Christian Advocate says that Bishop Warren gives half his salary this year to embarrassed churches in Colorado.

—The Rev. R. R. Raymond writes: "I have a fine boy, born on the 20th."

[illegible] Rev. J. F. Lloyd, of Smooth and soft-tal[illegible]

[illegible] Father

[illegible] ed.

[illegible] ations, and hope [illegible] many [illegible] s of the present happiness.—ED.]

The funeral of John P. Boogher, ominent member of Centenary M. hurch, South, St. Louis, took place at Church last week.

Dr. Alexander Martin, of DePauw versity, who recently passed to his ward in his seventy-first year, was a strong man right up to the last.

—Rev. J. W. Chalk and wife, of Pilot Point, spent the holidays with their son-in-law and daughter, Rev. and Mrs. J. W. Hill, of this city.

—Bishop Hurst, of the M. E. Church, was one of the speakers at the memorial service held in the Collegiate Dutch Church, New York, in honor of the late Dr. Shaff.

—The ADVOCATE is glad to learn of the convalescence of Rev. J. M. Binkley, of the Sherman District, North Texas Conference. He has been quite sick with la grippe.

—Dr. Amory H. Bradford, of Montclair, has been chosen to succeed Dr. Charles F. Deems as President of the American Institute of Christian Philosophy, and the editor of its organ.

—Rev. R. M. Powers (Old Pap), presiding elder of the Gainesville District, North Texas Conference, and Rev. F. O. Miller, of Piano Station, made the ADVOCATE a pleasant visit one day this week.

—Brother, do not go off and criticise your pastor behind his back. Be a man. Go to him face to face and, if he is what he ought to be, he will hear you patiently and, if in error, will set all matters right.

—Rev. F. A. Rosser, of the North Texas Conference, called on the ADVOCATE last Friday. Frank is the beloved of the Paris District and is in great favor with the preachers and people of his charge.

—The Rev. W. M. Shelton, presiding elder of the Brownwood District, writes that he has been much delayed in his work by sickness in his family. He has been kindly received, and is beginning to get down to work.

—Rev. Dr. A. B. Kendig, of Hanson Place Church, Brooklyn, will be appointed to Calvary Church, Seventh Avenue and 129th Street, New York, succeeding Rev. J. R. Day, Chancellor-elect of Syracuse University.

—Alabama Advocate: "The Alabama Conference, so far as we can judge, is a solid shot for Hoss, first, last and all the time. No man ever made a better impression on a conference than he did on this," and Texas says, amen.

—An exchange says of Bishop Taylor, who recently sailed, returning to his work in Africa: "He is the Paul of the Episcopal Board, and the most picturesque character in modern Methodism. The Church will follow him with its most fervent prayers."

—Rev. T. J. and Sister Lassetter, of Benjamin, write under date of December 22: "Our darling baby left us this morning at 4:15 o'clock. We are in the midst of deep sorrow. Pray for us." We extend our sympathies to them and pray the Lord's comforting grace upon them.

—Dr. W. D. Kirkland, of the Southern Christian Advocate, has been re-elected editor of that journal for the ensuing four years. He will continue to make a first-class paper, as he has done in the past. He also leads his delegation to the General Conference, an honor worthily bestowed.

—Nashville Advocate: Dr. J. D. Barbee, the senior Book Agent, reached Nashville on Saturday, 16th inst., after an absence of more than six weeks in Texas and Arkansas. We have never seen him looking better. He brings a good report from all the conferences that he has attended.

—The Rev. I. S. Ashburn, of Sherman, writes, Dec. 27: "Bro. Binkley has been very sick for some time, and improves very slowly. The doctors say he is better, but it will be some time before he is able to go to his work. Let the brethren be patient; he will get to them as soon as it is possible."

—We have received the following card and will be present in spirit and best wishes for the happiness of the union: Mr. and Mrs. J. H. Bowman invite you to be present at the marriage of their daughter, Florrie, to Mr. J. E. Wall, Wednesday evening January 10, 1894, Methodist Church, Piano, Texas.

—While Mr. Robert C. Fisher, millionaire and philanthropist of Yonkers, N. Y., was engaged at the parish house of Trinity Episcopal Church, that city, in handing to each of the poorer members and attendants of the Church a $20 gold piece as a Christmas gift, he was suddenly stricken ill and died before he could be removed to his residence.

—Rev. E. H. Richards, who is making his way as a missionary under Bishop Taylor to Mashonaland, Africa, lost his wife of fever in East Africa. They had been married thirteen years. Mrs. Richards was born at Ruggles, Ohio, and was a graduate of Oberlin College. They had already spent ten years in East Africa.

—Mrs. Ye Cha Yun, wife of the first secretary of the Korean Legation at Washington, is a handsome woman, as beauty in Korea goes, and a sweet-faced woman according to American ideas. She is modest and retiring, and is the first Korean lady of the nobility who ever left her native land.

—Alabama Advocate: "The first sermon of the conference was preached by Dr. John O. Keener on Tuesday night. I heard much said of it as a discourse of strength and power. Strong thought presented in strong words and in manner that made the sermon stick." To those who have once seen the Doctor that report is not surprising.

—In the Fort Worth Mail of Dec. 25 there is a sermon by Rev. W. F. Lloyd of our First Church in that city, in which he takes the follies of modern so-called charity agencies most severely to task. The saloon-keepers, soup-kitchen and butterfly fete come in for their full share of dialectic drubbing equal in aim and impetuosity to a shower of shillalahs at a Donnybrook

—Peninsula Methodist: Mrs. J. F. Keen, who accompanied Bishop Foster and Dr. Leonard to Japan and China, to visit the missions of the Woman's Foreign Missionary Society, has determined to pursue her journey around the world, and on her way visit all the missions in India and in Europe—a work that will engage her attention until some time next summer.

—Nashville Advocate: The only member of the General Conference of 1844 who will also be a member of the General Conference of 1894 is Dr. Andrew Hunter, who heads the Little Rock delegation. He is one of the noblest men that Southwestern Methodism has produced. His brother, Dr. Wm. Hunter, was for a long time editor of the Pittsburg Christian Advocate. Both are of Irish birth, though they came to America at a very early age.

—The junior editor of this paper had the pleasure of uniting in marriage his young friend, Rev. J. J. Clark, pastor of our Willow Street Church, Sherman, to Miss Lucia Childress, of Wills Point, on December 27. Bro. Clark is the son of Rev. I. W. Clark, pastor of our Centenary Church, Paris, and known to the readers of the ADVOCATE as the author of our comments on the International Sunday-school Lesson. J. J. is a chip off the old block; and unless we are mistaken will sustain the reputation of the Clark family in every department of life. Our best wishes and earnest prayers follow the young preacher and his fair bride.

—Rev. T. B. Hilburn, of Harmony Circuit, writes: "Through the kindness of Bro. Boyd, you have heard of my recent sickness. Truly, 'I brushed the dew on Jordan's bank.' Not many go so near the mystical river and return. The Lord was 'merciful and gracious.' Physicians attentive; friends kind and sympathetic, and the brethren (God bless them) have been patient. Hope to be able to meet my appointment next Sunday. If the Lord gives me strength, I shall try to do the best year's work I have ever done. Blessings upon all who have helped and sympathized with me in this time of suffering."

SOUTHERN METHODISM.

News, Views and Personals.

—The New Mexico Conference passed a resolution looking to the union of that with the Northwest Mexico Conference.

—We have received the minutes of the fourth annual session of the New Mexico Conference, held at Eddy, N. M., July 13–17, Bishop Joseph S. Key, presiding; C. J. Oxley, Secretary in Chief, was elected to edit the minutes, and he did a good job.

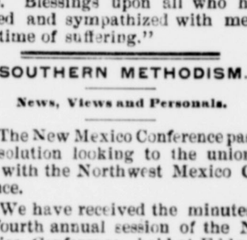
—The Alabama Advocate tells the number of votes certain brethren got, but does not tell us whether they were elected to the General Conference. We suppose, however, they were elected as follows: Clerical—A. J. Lamar, A. S. Andrews, J. M. Mason and J. O. Keener. Lay—F. Law, J. Rawls, J. W. Partin, W. J. Sanford.

—The following are the delegates to the General Conference elected by the Western North Carolina Conference: Clerical—J. H. Weaver, J. R. Brooks, G. W. Ivey, J. R. Scraggs, C. W. Byrd and James Atkins. Lay—C. W. Tillett, L. J. Hoyle, C. G. Montgomery, W. H. Penland, F. C. Robins and J. A. Odell.

—Pacific Methodist Advocate: Bishop Fitzgerald preached for our people at Santa Rosa on Sabbath last. The Bishop returned filled with pleasure at the sight of our handsome new church building now going up in that city, and refreshed with a renewal of the fellowships of other days.

—Bishop Hargrove won all hearts at the session of the Alabama Conference. He was respectful and kind to every one, and manifested the graces of patience and gentleness on all occasions. He pushed the business of the conference, but made haste wisely; gave full time for everything, let every man speak to his heart's content. During the session he gave much good advice and wise counsel. We had to leave before the Conference closed, and hence failed to hear him preach. He will ever be acceptable to the Alabama Conferences.—*Alabama Advocate.*

EPWORTH LEAGUE.



Topics for Prayer-Meeting.

JANUARY.

14. Daniel's Prayer—Dan. 9:19–23; Ps. 55:16, 17; James 4:3; 5:7.
21. Answers to Prayer—Hezekiah Restored, II Kings 20:5, 6; Acts 12:5–7; James 5:17, 18; I Kings 18:37, 38.
28. Praise a Duty—Eph. 5:19, 20; I Cor. 14:15; Ps. 5:2; Ps. 32:32 Hab. 3:17–19.

TOPICS FOR JANUARY 7.

Prayer a Duty—Eph. 6:18; Matt. 26:41; I Tim. 11:8; Heb. 4:15, 16.

The first duty of prayer lies in the command, "Ask and ye shall receive," etc. "Call on me and I will answer thee." Then the spirit in which prayer is to be offered, "not with eye service," etc., is set forth in our first text. In offering prayer, as in the performance of any other duty, men must have respect to God alone. An examination into our motives will reveal the startling fact that much of our religious service is "done as unto men." We give in the great congregation that we may be "seen of men," or bear burdens of which we speak in the ears of others that our good works may be commended of men. But the Master said: "Let not your right hand know what your left hand

[illegible] tem
[illegible] man,
not the drunka
adulterer alone wh
"fiery darts of the
"goeth about like a roar
ing whom he may destroy
in his immortal dream, when
Ignorance taken from the gate
Celestial City and carried back
hurled into the hole he had seen
side of the hill which connected
the eternal burnings below, sa
"Then saw I that there was a way
hell from the very gate of heaven.
And so there is. The saint will never
reach that lofty altitude of Christian
attainment where the devil will leave
him except "for a season." He fol
lowed our Savior thus; and "the di
ciple is not above his Master, nor th
servant above his Lord."

In our third text we see the universality of this duty and the condition o the petitioner whose prayer avails. Men are to "pray everywhere." This duty cannot be left to priests and confessors. We have but one priest, Jesus Christ, who has passed into the heavens where he ever liveth to make intercession for us. On earth men are equal before him—if indeed they fill the measure of the text "lifting up holy hearts without wrath and doubting." Here is the secret of so much unanswered prayer; men are doubting the answer to the very prayer they breathe, and they can but doubt if their motives are not holy or if they entertain an ill feeling—a feeling of wrath toward their fellow men.

In Heb. 4: 15, 16 we have the encouragement that should stimulate us to prayer. Many feel the need of prayer, but doubt its efficacy, turning to the world or to some worldly agency for help. They feel the burden, the helplessness and the longing for something beyond and above them, but the doubt whether God will hear. In text we are assured that our "H Priest is touched with the feelings our infirmities" and thus being "sympathetic" will understand us and preciate us, and we may theref "come boldly to a throne of grace we may obtain mercy and find grace to help in time of need."

NORTHWEST TEXAS CONFERENCE.

West.

Sam J. Franks, Dec. 27: We have had for the first time an egging. It came last night after prayer-meeting; but as they were accompanied by various other articles of good things, we will try to stand it. God bless the people with spiritual gifts.

Carlton.

J. B. Elder, Dec. 26: This is our second year on this work. The people have gladly received us. Last night they showed their love by pounding us with corn, hay, groceries and money. May God's richest blessings remain with the brethren and sisters. We are doing our best for the ADVOCATE.

Crawford and McGregor.

G. W. White: We have begun our second year's work on this charge very auspiciously. Have had a protracted meeting at each point this month. Bros. Collard and Moore were with us and did excellent service at both places. There were quite a number of conversions and a spiritual quickening of the Church.

Proctor Mission.

J. L. Hollers, Dec. 26: We are moving along nicely on Proctor Mission; just about ready to build a parsonage; want to occupy it before the first Quarterly Conference. While myself and family were away on Christmas day, enjoying a Christmas dinner, the pounding came—heavy weight, good measure and pressed down.

Barry.

C. N. Young, Dec. 22: We begin our third year at this place under cheerful circumstances and with hopeful outlook. On Friday evening last quite a number of the members and friends of the Church called at the parsonage, bringing with them many tokens and much good cheer. With grateful hearts we pray God's blessing upon them all.

Lander.

C. G. Shutt, Dec. 30: The meeting at this place closed last Sunday night with great interest. Five additions to the Churches. Bro. Abe has done some abiding work both here and at Liberty Hill. Bro. Evans and wife go back to Chicago and Sister Louisa again takes the field. A very interesting feature of the meeting at Lander was a silver pounding for the pastor.

Taylor.

E. A. Smith, Dec. 28: We have had a good start in our fourth year at Taylor. The Board of Stewards advanced the pastor's salary $200—making it $1,200, which is to be paid monthly. Eleven have joined the Church since conference; and last, but not least, the ladies gave us a big pounding three days before Christmas; and now we are working and looking for a great revival.

Iatan.

L. W. Dennis, Dec. 25: I have made one round on my new charge and traveled 200 miles; have had good congregations and close attention at every place. I have as good a people as any preacher serves. The stewards assessed for preacher in charge, $250. We are needing rain badly. We are looking and praying for a successful year. Had a good service yesterday. The Holy Ghost was present. The ADVOCATE is remembered.

Arlington.

J. David Crockett, Dec. 22: We reached our new charge, Arlington, December 3, but our household goods were delayed and did not come till 10th and we moved in the parsonage on the 11th. That night while we were busy unpacking they came in upon us until we surrendered ourselves and the house to them; put on our coat and took a seat. We were not seriously hurt, but many good things were left, even to the babe (Easter Belle) was remembered with a silver [illegible]r. Some, who

could not come that night, have come with their portion since. We have received four in the Church, married one couple and attended one funeral. Arlington is on a boom. Several nice two-story houses are just being completed. They have struck a good flow of artesian was. The contract has been let for repainting the Church and some improvements are being made at the parsonage.

Round Rock.

James M. Sherman, Dec. 26: "Truly ours is a goodly heritage." This afternoon the pounding began and continued for sometime, until a good supply of well selected things, such as this pastor's family very much needed, were placed in the dining room and prior. And beside the experience of is evening there have other tokens of appreciation come to our home from the good people of Round Rock. We most earnestly desire and pray that this may be a year of great revival.

Claude.

W. M. Adams, Dec. 26: We have had a warm reception on our return to our mission, which now bears a new name, and some appointments taken off and others added. It now bears the name of Claude. We have met eight regular appointments since we returned; received 2 members into the Church. Our first Quarterly Conference will be held at Claude on Tuesday, 23d, instead of Wednesday, 17th, as is given in the ADVOCATE. God bless the ADVOCATE.

Mobeetie.

C. V. Bailey, Dec. 27: Have been out to the home of Jackson Brothers, on the plains. To be the pastor of such people is a privilege. Rev. B. F. Jackson is taking a year's "lay off," hoping to regain his health. Rev. L. C. Williams, local elder, has arrived and will be a great addition to this parish. May his kind be multiplied. He has promised us a milch cow. Amen. A friend promises a pig to eat the parsonage slop. Prayer-meetings in Mobeetie well attended and spiritual; interest growing. In love with people, country and work.

Cisco.

R. F. Dunn, Dec. 23: We are now comfortably housed in our parsonage, which has had considerable improvements since conference. Have not been "stormed" and "pounded" yet, but have had some substantial tokens of appreciation. The stewards are devising liberal things for ministerial support, and have adopted the Reynold's system of Church finances to meet their obligation in this. We are now voting on prohibition in Cisco. Will send results later.

Irene Circuit.

J. W. Sansom: I am now starting in on my third year's work on Irene Circuit. I have, since conference, performed three marriage ceremonies, buried two of my members, received two members into and dismissed two from the Church. On last Sunday I married a couple, buried a lady and preached twice, traveling in all about twenty-two miles. I have a good circuit and a faithful Board of Stewards.

Whitt.

J. S. Tunnell, Dec. 28: We were warmly greeted at our coming by the good people of Whitt; have been nicely pounded and are entering upon the new year with much to encourage us. The first Quarterly Conference has come and gone, $30 was reported raised for parsonage furnishing, and a committee is now at work to secure water at the parsonage, which will be done soon, I think. The official board made a liberal assessment for the pastor. Parker Institute, under the Presidency of Rev. Buford A. Snoddy, is prospering, and has a hopeful outlook.

Zephyr.

C. S. Camerons Dec. 25: We had a good day yesterday at Zephyr. Our congregations were large at morning and at night and considerable zeal was manifested. We serve a good people. Our people here have covenanted with God to live a higher life. We had an excellent sermon to-day by Bro. Gravis; had a good time. He is a grand old man. God bless this people. We are going to do by God's help a good year's work. We are pressing claims of ADVOCATE. We had a good rain.

Fort Worth.

W. F. Lloyd, Jan. 1: The watch-night service held at First Church last night by the Union Epworth League of this city was a glorious success. The house was packed from end to end with earnest people. We began at 9:30 with a communion service, conducted by Rev. O. F. Sensabaugh. Then followed a lively testimony meeting, after which Rev. W. L. Nelms preached a timely and deeply spiritual sermon, closing with an altar service of consecration as the old year died. The new year was greeted with a burst of praise.

Chillicothe.

J. T. Griswold: We are now snugly housed in our little home at Chillicothe. Our people have done the nice thing for us. The parsonage has been furnished in good style, and preacher and family made to feel that they are among friends. Everything that could be expected of a wide-awake religious people has been done. Our first Quarterly Conference has been held, which proved an interesting occasion. We have a very fine presiding elder on the Vernon District. The district that has a better must have a larger man; and Bro. Little, without doubt, was named when smaller than now, for surely no one would be guilty of such inconsistency.

Weatherford Circuit.

I. E. Hightower: Our people have received us back another year with kindness. We serve a kind and generous people, who have administered to our wants in many ways. Sister Minnie Gholson sent us in a fine Christmas turkey, for which we were thankful. Our first quarterly meeting was last Saturday. Bro. Annis, our beloved, was on hand, and notwithstanding his suffering with la grippe, he gave us two good sermons, and held the Quarterly Conference. My Board of Stewards made a liberal assessment for preacher in charge, and everything passed off pleasantly. It made us rejoice on Sunday, at the close of the 11 o'clock service, to see so many of our young converts gather around the sacramental board to commemorate the death of our blessed Lord.

Marystown Circuit.

C. A. Evans, Dec. 30: Soon after conference we moved to Joshua, headquarters for Marystown Circuit. The parsonage not being in good repair, the brethren had rented a nice house and put the furniture belonging to the parsonage into it, the stoves in proper place and wood at the gate. We have made one round on the circuit and had large and atttentive congregations. Some important additions are being made on the parsonage now and will in a few days be completed, when we expect to occupy it. The stewards have met and made a liberal assessment for the preacher. We are laying some large plans and hope to carry them out by the help of God. Many essentials to good living have found their way to our larder. The outlook is encouraging and we are hopeful and thankful.

NORTH TEXAS CONFERENCE.

Lannius.

L. W. Harrison, Dec. 25: A liberal assessment for the preacher, pounded and wooded. Thanks to all.

Powderly.

D. W. Gardner, Dec. 22: We love the people of this charge, and they show in many kind ways that they appreciate their pastor. Since our last writing they have assisted us to buy a horse. We are expecting a great revival all over this work. Success to the ADVOCATE. It improves with every issue.

Paris.

S. A. Ashburn, Dec. 23: We came the 14th. The ladies were at the parsonage. The pantry was filled with things good for the physical man. Lamar Avenue has shown us much kindness. This is a warm-hearted people. May this be a prosperous year for this Church and for our Methodism.

New Boston.

G. C. Hardy, Dec. 26: Very pleasantly situated in a good, comfortable parsonage. All the parsonage interests are being looked after by the ladies. That means they are being well attended to. We were pounded with substantials and luxuries of life, and a whip for Gulliver—I mean horse Gulliver. The outlook is good. May God help us.

Randolph.

L. F. Palmer, Jan 1: The people had fixed upon an evening when they would make a general pounding, but it rained, yet it began, and has continued till now, and the end is not yet. So they are giving out many omens of kind feeling for the pastor and family. Have started off well; meet a hearty welcome from all; administered sacrament yesterday; had a large, attentive congregation at night.

Dye Mound Circuit.

Zoro B. Pirtle: Our second year on the Dye Mound Circuit begins very pleasant. Several good things have found their way to the parsonage. Sister G. W. Stout deserves special mention and thanks. On the 12 inst., we had a prohibition election in Precinct No. 3 of this county. Prohibition carried by a nice majority. This precinct takes in all the Dye Mound Circuit.

Dallas Preachers' Meeting.

C. M. Threadgill, Sec.: The preachers met in parsonage of First Church. Rev. W. F. Clark in the chair. Devotional exercises by Rev. C. M. Threadgill.

Present: Clark, Spragins, Lewis, Threadgill. Reports showed the work progressing encouragingly at First Church, Floyd Street, Oak Lawn and Trinity. Six accessions.

Ector.

R. N. Brown, Dec. 26: The Bishop and his cabinet returned me to the Bonham circuit, for which they have my thanks; and the people are satisfied, judging from the generous pounding they gave me and raising my salary $60. I visited Rev. J. M. Binkley this evening, who is quite sick. Let the Church remember him in their prayers that God may spare this faithful servant of the Church many years to come.

Campbell.

John M. Sweeton, Dec. 26: These good people secure a larger place in my affections as the months and years go by. They have crowded me, ever since I have been among them, with demonstrations of their esteem and affection. Just before leaving for conference the people of Jones' Bethel gave me an elegant suit, and those of Campbell presented my wife with a beautiful dress. And when I was returned to the circuit my people met me with a cordial welcome, and on Christmas day gave us a generous pounding.

Clinton Circuit.

C. M. Keith, Jan. 1: A small sized storm swooped down on the preacher's hired house at Caddo Mills during the Christmas holidays; but, unlike many storms you read about, instead of devastating it left in its wake a number of articles necessary for the outer man—flour and meat, sugar and coffee, molasses and butter, and other articles of food; and there is a threat out to "repeat the dose" with increased ratio at a not far distant day. Such tokens of appreciation are always inspiring. Let 'em come!

Crandall.

I. J. Coppedge, Dec. 29: I have been kindly received back to serve this people another year. My work consists of eight appointments, cut off from Kemp, Forney and Mesquite Circuits, extending the whole length of Terrell District (45 miles). The territory I have this year paid last year to preacher in charge about $240, D. T. Brown had part of it in charge. The stewards assessed this year for presiding elder and preacher in charge, $400. If the work pays its assessment in full, we will live; if not, we will—get rid of one gum log, and his wife and three young sprouts. This charge had a good appropriation from the mission board last year, but gets nothing this year. If you see a raven with something in his mouth, don't shoot him; he'll come to Crandall. We are going to try to develop a better type of Christianity in this circuit. This is a difficult field, but by God's grace I will give it the best and the hardest year's work of my life.

Denton Circuit.

C. M. Shuffler, Dec. 28: We are comfortably housed in the parsonage, which has been the receptacle of many good things since we arrived, and yesterday, seemingly by special appointment, some of the brethren and sisters came and brought much of almost everything in the culinary department. Have been over part of the work and found a noble people. May God bless them and help us to administer to them in spiritual things as they to us in temporal.

Saint Jo Station.

Edgar C. McVoy, Dec. 26: Have received a hearty welcome from these people. Am preaching to fine congregations; last Sunday night I had a packed house. It has not taken me long to learn that I serve a big-hearted, generous people. Last night I was taken by surprise; the people did not forget their preacher at the Christmas tree, and I was the recipient of a silk handkerchief, a handsome rocking chair and a purse containing $5.30. I expect a fine year. ADVOCATE will receive the attention that it so richly deserves.

Pilot Grove.

W. H. Brown, Dec 29: We returned from a visit to the old folks at home yesterday, and when we entered the parsonage we found the dining table just loaded down with good things, and they kept coming in until near bed time. Things too numerous too mention. I suppose this is what ye editors would call a pounding. We have received such kindnesses before, but never in such abundance. God bless these good people. They have begun with us as if they expected to try to make us feel happy with them. Prospects are indeed flattering for a fine year.

Fannin Circuit.

W. B. Walker, Dec. 27: We have been on Fannin Circuit two weeks. The people have been very kind to us since coming. We have no parsonage on this work, but hope to buy one soon at this place. We are building a church here; hope to have it completed soon. Have preached at three appointments to large, attentive congregations, and our souls were made happy. This is Christmas week and we are having a series of cottage prayer-meetings here. It is having its influence. Last Saturday night the good people of Lamasco turned out en masse and gave this preacher a powerful pounding.

Petty.

A. W. Gibson, Dec. 26: Our return to this charge has been very pleasant. Many tokens of kindness have been shown us. We are ahead of Bro. Edwards one turkey. Our stewards have raised our assessment again this year. They have gone from $500 appointment to $775. That looks like moving in the right direction. We have a noble class of stewards. God bless them and reward them. Bro. Alderson moves off well at Honey Grove. The meeting of the Epworth League Xmas eve at White Rock was a grand occasion.

Fairlie.

Samuel Weaver, Jan. 1: We came to this our place of labor for this year in good time after the Annual Conference; was kindly received; have had a pounding in which we received many good things, for which this people have our thanks and prayers. Our first Quarterly Conference has just past. Bro. Clifton, our presiding elder, was with us in good humor, looking after all the interests of the Church, and preaching to the comfort of us all. The stewards made a fair assessment for our support, and promised to see that we shall be fed, claiming much work from us, which we hope by the help of God to do.

Anna Mission.

J. P. Rodgers, Jan. 1: Our first Quarterly Conference was held to-day. Bro. Stafford, presiding elder, in the chair, who looks after the work with care. Assessed for support of the ministry, $275; paid this quarter, $32 90. The brethren have taken quite an interest in renting us a house, and then bought furniture to put in the house to be paid for by the mission. Anna carried local option by three to one the other day.

Clinton Circuit.

C. M. Keith, Dec. 22: After some three weeks of homelessness and wanderings we are again settled for the present. This is a new work in its present arrangement, being made up of parts of two former charges. These "Texas Rangers" have demonstrated that they are not afraid of an "Arkansas Hoosier" coming as a transfer to them, and that they know how to receive and treat him and his family to make them feel at home. Our stewards have provided us a hired house in the nice little town of Caddo Mills, where we are now about "fixed up" until we can build a parsonage, which we hope to do at no distant day. We have met a very cordial reception, and the stewards have met and made a fair assessment and provided for our wants until the first Quarterly Conference, embracing the third Sunday in January. We are delighted with the country and the people, and the people seem to like us, and we are hoping, praying and working for and expecting a year of fine results. May the good Lord give us to realize our most sanguine hopes.

Wylie.

N. C. Little: We are here at work, full of faith and hope; have preached twice in Wylie. We have but two other appointments, St. Paul and Pleasant Valley. Wylie is a half station; a beautiful and prosperous little town. She has done the right thing; said at the ballot box on the 16th whisky and saloons must go. For local option, 180; against, 76. The Lord be praised for evermore. On our return from prayer-meeting the other night some kind friend who works on the principle of "let not thy right hand know what thy left hand doeth," had been to see us and left some choice groceries at the door. This was only the beginning; other donations have been following. Christmas day eve the dray that groaned beneath its load stopped before the parsonage door and began to unburden itself. This scribe and the good madam were made very happy besides its being Christmas.

Bonham.

W. M. Leatherwood, Dec. 23: We are in our new field, and are pleased; fine Church, creditable parsonage and clever people. We reached here on the 16th., after the long and partly muddy drive from Decatur to Bonham; wife and Ruth arrived the day before. At the Christian homes of Bros. Lemmons and Wages (presiding elder) we were nicely cared for until Monday, when we came into the parsonage. These people have received us kindly, as a severe pounding (our first) last Friday evening testified. The "Christmas turkey" was sent by Bro. Hamilton, and many nice and useful things were brought by many friends, and even to this writing nice expressions of kindly feelings are coming in. Many thanks to all, for these appreciable tokens of interest in us. The official board met yesterday evening and made liberal provisions for the pastor and his family. We will, by the grace of God, make them the best return of which we are capable. The indications are favorable—good congregations, well attended prayer-meeting and splendid Epworth League. We left many at Decatur that we love, among them our own daughter, Mrs. Guinn Williams. God bless them all.

WEST TEXAS CONFERENCE.

Boerne Circuit.

V. G. Thomas, Dec. 23: We have been pounded! and, truth to tell, we rather liked it. Boerne charge is on the upgrade in every respect. Our people generally are religious, and that fact makes this scribe hopeful. God bless the ADVOCATE and its editors. I intend to do all I can to increase its circulation.

San Diego Circuit.

Frank S. Onderdonk, Dec 23: After four weeks in bed with typhoid fever, and as many more improving, I praise God that I am again able to be about the Master's business. The drouth still continues, but so far as we can see the year promises to be a good one spiritually, and we trust to God for temporal prosperity also. Our people here have received us kindly, and we are thankful to God for brethren and sisters who love the Master's cause. May the Lord give us Southwest Texas for Jesus. Amen.

EAST TEXAS CONFERENCE.

Edom Circuit.

S. N. Allen, Dec. 27: The people received us back on our old work with glad hearts. This is our fourth year, and we intend, by the help of God, to make it the best year of all.

Grapeland

D. L. Cain, Dec. 30: The good people of Grapeland know exactly how to make a preacher feel good. We have been sent among kind, liberal-hearted and broad minded people. The people are donating largely and liberally to the building of a Methodist church in Grapeland. No parsonage; but the people say we must have one.

Livingston.

Geo. W. Riley, Dec. 30: We reached this place on the 20th., and were warmly received and entertained by Bro. J. M. Drew, a big-hearted steward, until our household goods arrived on the 23rd., when we moved into the parsonage, and poundings have been coming in every since from a liberal and generous people.

Emily.

O. A. Shook, Dec. 25: I have entered my work and have had a hearty reception from those I have met. I find work to do. Married one couple; baptized one child; arranged for a parsonage; preached twice. Although the work is unorganized, I hope to have it in good shape very soon. We also send you one subscriber and three renewals for the ADVOCATE and find a good field for this kind of work, which I will enjoy very much.

Marshall.

J. T. Smith, Jan. 1: Am here; two good Sundays; watch night last night; 160 odd registered their names to see the old year out and the new one in; we spent till midnight preaching, singing, praying and consecration. It was a night never to be forgotten. The outlook is just splendid; am happy! A happy New Year to the ADVOCATE, to the new presiding elder and pastors, all of them, and the dear good people of Palestine District, whom I love with all my heart, and last, but by no means least, to my present congregation, who have manifested so many expressions of pleasure at having us with them.

Crockett.

J. S. Mathis: We reached Crockett, our new field of work, on the 21st of December, and our reception at the depot and at the parsonage was all that we could desire. Just such kindnesses shown we have seldom ever had in any charge these forty-one years. We are under many obligations to our predecessor, Bro. L. M. Fowler, and the kind, generous people of Crockett in offering us one of the neatest and most comfortable parsonages in the bounds of the East Texas Conference. We have been here a week, and the good people have been sending in nice things every day since our arrival. We join in with Bros. J. T. Smith, B. R. Bolton, J. L. Dawson and L. M. Fowler in saying that the Crockett people are hard to excel in caring for their pastor and family. God abundantly bless them this year.

TEXAS CONFERENCE.

Bolivar Circuit.

Jno. C. Stewart, Dec. 23: I was sent back to labor with the good people of Bolivar another year. The first Sunday after conference found preacher and congregation at our place of worship. We carried up a good report from this work last year, and we are praying for a better one this year.

Weimar.

S. H. Morgan, Dec. 28: Here I am Horn-ed in at Weimar—Horn on one side and Horner on the other. We have been cordially received, heavily pounded, and heard by large and appreciative audiences. We are happy and have a good people to serve. Board of Stewards have assessed for their pastor $700. Church well organized and in fine working condition.

Bellville.

Mrs. J. C. Moore, Dec. 28: After having spent several weeks with our parents in the north part of the State, where God graciously blessed us by giving to us a precious little babe, we returned on the 20th inst. to this, the Bellville Circuit, to begin our third year's work here. We found the stewards had us a good house rented, the work having no parsonage. On the 22d we moved in. That night about 7:30 o'clock our good people gave us a pleasant and profitable pounding, for which we are thankful.

Manchaca.

E. G. Hocutt, Dec. 23: We have been on Manchaca Circuit two Sundays and preached four times. My family reached this place on the 13th. Kind friends met us at the depot and carried us to Sister Turley's, where we found a nice, bountiful supper waiting for us. After enjoying this part of the program, we went over to the parsonsage and found the two brethren who brought our goods through from Merrilltown already there and their wagons unloaded. Some kind friends had been there and set everything in order and left provisions for the preacher and family, for which we are thankful.

NEW MEXICO CONFERENCE.

Gallup Station.

W. A. Govett, Dec. 27: Bro. Bruner from Georgetown, Texas, recently conducted a series of revival meetings at this charge, resulting in many conversions and 16 accessions to our Church; our prayer-meetings are well attended, the prayers and testimonies of the newly converted have the good old soul stirring ring which gives evidence of a true work of grace; at our prayer-meetings many have solicited an interest in our prayers, and some have been to the parsonage to pray for their own salvation. The revival was the greatest that ever struck or Church. With our Sa lead we are marching on t All speak well of Bro. want him here again.

Rheumatism originates in th dition of the blood. Hood's Sar rheumatism. Get only Hood's.

REV. U. B. PHILI

Knowing that the mar our dear Bro. U. B. Philips are anxious to know something of the circumstances of his death, I give through your columns all that I have been able to learn. While at the session of the North Texas Conference many enquiries were made of me by the brethren, knowing that I belonged to the same conference with Bro. Philips. I very much regretted that I was not able then to give any information. Bro. Philips was stationed nearly 500 miles from me, with the Rocky Mountain range between us, and when I left home to visit that conference I had but just learned of his death through the newspapers. About a month before he wrote me a letter informing me of his declining health, and expressing the fear that he would be compelled to give up his work, and, as he expressed it, "Go back to Texas either to get well or die." He also asked me to advise him what to do. I answered his letter at once, and the next news was the notice of his death. I wrote to Judge Galbreath, of Durango, for particulars, and he promptly responded. He tells me in his letter that the physicians were not able to tell the nature of his disease, and were anxious for a post mortem, which Sister P. would not consent to. Bro. P. had every attention which a kind and appreciative Christian people could give him. He spent much of his time in prayer, and about the last words he ever uttered were, "Not a wave of trouble rolls across my peaceful breast."

A good man has fallen, and the place left vacant will be hard to fill. He was much beloved by his people, and was building up a fine congregation, but God in his wisdom saw fit to call him from labor to reward.

The writer feels especially bereaved, because he was so rejoiced to have Bro. P. associated with him in this strangely neglected and much misunderstood field of labor. But what God does is right, and we can only bow in submission to his behest.

May God bless the bereaved widow with the consolations of his grace.

M. H. NEELY.

TRINIDAD, COL.

It Pays.

It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, B. F. Johnson & Co., of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write them.

Royal Baking Powder

Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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"THE BELOVED'S PRO RATA."

The editorial under the above caption, which appeared in the last ADVOCATE, we believe to be timely and sensible.

The presiding elder is no pastor's rival, but solid, substantial help. His quarterly visits are looked forward to by the laity with interest and enthusiasm. The stewards expect to meet him at Quarterly Conference and are the more stimulated to bring up all the quarterage they can.

Do away with the presiding elders and it will not take long to convince the most skeptical pastors that something is radically wrong.

We regard the presiding eldership one of the strongest links in our system. We well remember when strong laymen and some pastors, in a certain denomination, felt the need of a strong minister whose duty it should be to visit all the Churches and pastors in the bounds of an association, to preach on various subjects in order to stimulate the Churches and pastors, but when the proposition was made, some of the ministers got up and said: "We don't want any minister sent to our Churches to indoctrinate them; we can do that ourselves." So the matter fell to the ground.

Presiding elders should be strong preachers; then our charges will not be deprived of hearing strong sermons, even if some of us pastors fail to do such preaching.

We don't believe that any member in our charge looks forward with more desire to meet and hear preach our presiding elder than we do. We have been surprised at some wanting to do away with the presiding eldership. Brethren, you have never tried the other side. Try it twelve months and see how lonesome you will feel at the end of that time. W. J. OWENS.

DAINGERFIELD, TEXAS.

Should be kept at stables and stock-yards.—Salvation Oil is the beast friend not only of man, but of dumb beasts as well. For swelled joints, strained tendons, old sores, saddle galls, and wounds of all kinds there is no remedy like Salvation Oil. Price 25 cents per bottle.

SERVICES OFFERED.

I am ready to assist any of the brethren in their revivals who may wish help. I will help in the country as well as in town. My address is at Corinth, Miss. W. D. BASS.

THE $1.00 Gold Fountain Pens sold by C. P. BARNES & BRO., Louisville, Ky., are equal to the best and the price one half the usual price. Send to them and get their Pen Price List and see for yourselves.

NOTICE—FRIENDS OF REV. J. T. HOSMER.

I want to secure at once a sum of money sufficient to erect a suitable monument at the grave of our first missionary to the Panhandle, Rev. James T. Hosmer. Let our preachers call attention to this card, and let our laymen respond promptly. All money sent me will be acknowledged through the ADVOCATE. M. K. LITTLE.

VERNON, TEXAS.

For Dyspepsia
Use Horsford's Acid Phosphate.

DR. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia with great success. I think it is a fine remedy."

ABE MULKEY'S APPOINTMENTS.

Seymour, for ten days.....January 5

Hood's Sarsaparilla

Mrs. David N. Kibler

of Shanleyton, Va., was a sufferer with stomach trouble. At times she was in severe pain and great misery. Piercing pains would seize her in the right side and at times shoot from the hip to the breast. She also suffered chills in the body and limbs. Physicians failed to diagnose the case and medicines failed to cure.

Hood's Sarsaparilla

quickly brought about a change and the result has been a perfect restoration to health.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

THE GRAB HOOKS.

PRESIDENT DAVID STARR JORDAN, of the Stanford University, says that there is not the slightest evidence that sea serpents exist, or ever did exist, and that stories of them are largely subjective and some of them not free from the suspicion of alcoholic basis. *Exchange.*

"It would be difficult," says the St. Louis Republic, "to convince the average man that fir is a stronger wood than oak, but such has been proven by actual tests that were made by a fair and impartial committee appointed for that purpose. The timbers used were each 2x4 inches and 4 feet long, both ends solidly braced, and the weight applied in the middle of the span. Yellow fir stood a strain of 3062 pounds, common Oregon oak 2922 pounds. Fine-grained yellow fir, from near the butt, stood a strain of 3635 pounds, and best Michigan oak snapped with a strain of only 2428 pounds. The tests were made by the Northern Pacific Railway Company, at Tacoma, Wn."

"HARD TIMES" test relative values. Church contributions and religious newspapers feel the pressure of a financial stress. Whisky and tobacco keep well up to the normal level. Only the luxuries of life suffer; the necessaries must be had. In connection with the notice of the failure of a prominent tobacconist and cigarette-maker, it was mentioned that he was involved in outside enterprises, and therefore broke down, there being no falling off in his regular business. Men cling to that which they love best.—*S. S. Times.*

WORK THE ORGANIZATION.—Preach on great themes. Emphasize the necessity of repentance; explain conversion, show its contents, pardon for guilt, and cleansing from sin. Do not talk much with seekers at the altar, especially do not tell them they are saved; leave that to the Holy Spirit. Insist upon prayer in the homes of the Church. Urge the home altar for this season at least. The effect will be helpful, and some will continue it. Vary the public exercises. Make the class leaders responsible for one service, entrust the stewards with another, also the trustees, Epworth League, and various missionary societies. Disband any society that will not co-operate in saving souls. Have frequent sessions of silent prayer, thus bringing the soul face to face with God. Use the Sabbath-school. Every true Sunday-school teacher is a genuine class-leader, and should lead every scholar to Christ. The effective working of this organization alone will always assure a revival.—*Rev. C. C. Lasby, in Northwestern Christian Advocate.*

AN Ohio lawyer once came home and said: "Wife, I have been converted; let us put up the family altar." "Husband," said she, "there are three lawyers in the parlor; perhaps we had better go into the kitchen to have prayer." "Wife," said he, "I never invited the Lord Jesus into my house before, and I shall not take him into the kitchen." He went into the parlor and there confessed the Lord who had redeemed him. "Them that honor me will I honor," and for many years that lawyer sat in the highest seat of justice in this nation—John McLean, Chief Justice of the United States Supreme Court.—*New York Christian Advocate.*

THE Baltimore Methodist says: "A wedding was arranged for Grace M. E. Church, Wilmington, recently, in which the pastor, Dr. Dobbins, and a rector of the Episcopal Church, were to take part. Bishop Coleman interposed, however, and would not consent to the rector taking part if Dr. Dobbins did the same, and the marriage ceremony was performed by the robed clergyman while Dr. Dobbins took a back seat, the trustees of the Church allowing this insult to be put upon Methodism without protest. The circumstances may possibly have justified the extreme courtesy which our Church authorities showed upon the occasion, but they do not in the least detract from the arrogance and discourtesy of the Bishop's action. He excuses himself on the ground that the canon law of his Church required his interposition."

THE MONT BLANC OBSERVATORY.—On Europe's loftiest mountain, 15,810 feet above sea level, Prof. Janssen, an eminent astronomer, has succeeded in locating a habitable and practicable observatory. The structure is of iron, in the form of a truncated pyramid, the base of which is sunk deep in frozen snow—it was found impossible to pierce the ice down to the rock. On the ground floor are the living rooms for the professor and his assistant. The house is equipped with electric light, and meals will be cooked and heat supplied either by the same agent or by petroleum. The upper story will be used for the observations. The verticality of the structure will be maintained by means of jack screws under the floor. Leading Frenchmen —Prince Roland Bonaparte, Leon Say, Baron Rotchschild—have contributed to this remarkable enterprise, thus far. Collections are now being made for the astronomical and meteorological equipment. The transparency of the atmosphere at this lofty altitude, it is expected, will permit of a precision in work [illegible] M. oxygen The content for as- meteoro- ve this level— Mont rald.

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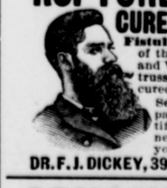

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SURELY CURED.

To THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. Respectfully, T. A. Slocum, M.C., No. 183 Pearl Street, New York.

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A Recipe for a Cure for DYSPEPSIA & INDIGESTION to any address for $5. 7 isters, $2. Satisfaction guaranteed or m refunded. Ingredients within easy rea all. Address

C. M. KEITH, Caddo Mills, Te

ould not come that night, have come with their portion since. We have received four in the Church, married one couple and attended one funeral. Arlington is on a boom. Several nice two-story houses are just being completed. They have struck a good flow of artesian was. The contract has been let for repainting the Church and some improvements are being made at the parsonage.

Round Rock.

James M. Sherman, Dec. 26: "Truly ours is a goodly heritage." This afternoon the pounding began and continued for sometime, until a good supply of well selected things, such as this pastor's family very much needed, were placed in the dining room and parlor. And beside the experience of this evening there have other tokens of appreciation come to our home from the good people of Round Rock. We most earnestly desire and pray that this may be a year of great revival.

Claude.

W. M. Adams, Dec. 26: We have had a warm reception on our return to our mission, which now bears a new name, and some appointments taken off and others added. It now bears the name of Claude. We have met eight regular appointments since we returned; received 2 members into the Church. Our first Quarterly Conference will be held at Claude on Tuesday, 23d, instead of Wednesday, 17th, as is given in the ADVOCATE. God bless the ADVOCATE.

Mobeetie.

C. V. Bailey, Dec. 27: Have been out to the home of Jackson Brothers, on the plains. To be the pastor of such people is a privilege. Rev. B. F. Jackson is taking a year's "lay off," hoping to regain his health. Rev. L. C. Williams, local elder, has arrived and will be a great addition to this parish. May his kind be multiplied. He has promised us a milch cow. Amen. A friend promises a pig to eat the parsonage slop. Prayer-meetings in Mobeetie well attended and spiritual; interest growing. In love with people, country and work.

Cisco.

R. F. Dunn, Dec. 23: We are now comfortably housed in our parsonage, which has had considerable improvements since conference. Have not been "stormed" and "pounded" yet, but have had some substantial tokens of appreciation. The stewards are devising liberal things for ministerial support, and have adopted the Reynold's system of Church finances to meet their obligation in this. We are now voting on prohibition in Cisco. Will send results later.

Irene Circuit.

J. W. Sansom: I am now starting in on my third year's work on Irene Circuit. I have, since conference, performed three marriage ceremonies, buried two of my members, received two members into and dismissed two from the Church. On last Sunday I married a couple, buried a lady and preached twice, traveling in all about twenty-two miles. I have a good circuit and a faithful Board of Stewards.

Whitt.

J. S. Tunnell, Dec. 28: We were warmly greeted at our coming by the good people of Whitt; have been nicely pounded and are entering upon the new year with much to encourage us. The first Quarterly Conference has come and gone, $30 was reported raised for parsonage furnishing, and a committee is now at work to secure water at the parsonage, which will be done soon, I think. The official board made a liberal assessment for the pastor. Parker Institute, under the Presidency of Rev. Buford A. Snoddy, is prospering, and has a hopeful outlook.

Zephyr.

C. S. Camerons Dec. 25: We had a good day yesterday at Zephyr. Our congregations were large at morning and at night and considerable zeal was manifested. We serve a good people. Our people here have covenanted with God to live a higher life. We had an excellent sermon to-day by Bro. Gravis; had a good time. He is a grand old man. God bless this people. We are going to do by God's help a good year's work. We are pressing claims of ADVOCATE. We had a good rain.

W.
night

a tim
closin
cration as the old year died. The new year was greeted with a burst of praise.

Chillicothe.

J. T. Griswold: We are now snugly housed in our little home at Chillicothe. Our people have done the nice thing for us. The parsonage has been furnished in good style, and preacher and family made to feel that they are among friends. Everything that could be expected of a wide-awake religious people has been done. Our first Quarterly Conference has been held, which proved an interesting occasion. We have a very fine presiding elder on the Vernon District. The district that has a better must have a larger man; and Bro. Little, without doubt, was named when smaller than now, for surely no one would be guilty of such inconsistency.

Weatherford Circuit.

I. E. Hightower: Our people have received us back another year with kindness. We serve a kind and generous people, who have administered to our wants in many ways. Sister Minnie Gholson sent us in a fine Christmas turkey, for which we were thankful. Our first quarterly meeting was last Saturday. Bro. Annis, our beloved, was on hand, and notwithstanding his suffering with la grippe, he gave us good sermons, and held the Quarterence. My Board of Stewliberal assessment for charge, and everything santly. It made us rejoice on Sunday, at the close of the 11 o'clock service, to see so many of our young converts gather around the sacramental board to commemorate the death of our blessed Lord.

Marystown Circuit.

C. A. Evans, Dec. 30: Soon after conference we moved to Joshua, headquarters for Marystown Circuit. The parsonage not being in good repair, the brethren had rented a nice house and put the furniture belonging to the parsonage into it, the stoves in proper place and wood at the gate. We have made one round on the circuit and had large and atttentive congregations. Some important additions are being made on the parsonage now and will in a few days be completed, when we expect to occupy it. The stewards have met and made a liberal assessment for the preacher. We are laying some large plans and hope to carry them out by the help of God. Many essentials to good living have found their way to our larder. The outlook is encouraging and we are hopeful and thankful.

NORTH TEXAS CONFERENCE.

Lannius.

L. W. Harrison, Dec. 25: A liberal assessment for the preacher, pounded and wooded. Thanks to all.

Powderly.

D. W. Gardner, Dec. 22: We love the people of this charge, and they show in many kind ways that they appreciate their pastor. Since our last writing they have assisted us to buy a horse. We are expecting a great revival all over this work. Success to the ADVOCATE. It improves with every issue.

Paris.

S. A. Ashburn, Dec. 23: We came the 14th. The ladies were at the parsonage. The pantry was filled with things good for the physical man. Lamar Avenue has shown us much kindness. This is a warm-hearted people. May this be a prosperous year for this Church and for our Methodism.

New Boston.

G. C. Hardy, Dec. 26: Very pleasantly situated in a good, comfortable parsonage. All the parsonage interests are being looked after by the ladies. That means they are being well attended to. We were pounded with substantials and luxuries of life, and a whip for Gulliver—I mean horse Gulliver. The outlook is good. May God help us.

Randolph.

L. F. Palmer, Jan 1: The people had fixed upon an evening when they would make a general pounding, but it rained, yet it began, and has continued till now, and the end is not yet. So they are giving out many omens of kind feeling for the pastor and family. Have started off well; meet a hearty welcome from all; administered sacrament yesterday; had a large, attentive congregation at night.

Dye Mound Circuit.

Zoro B. Pirtle: Our second year on the Dye Mound Circuit begins very pleasant. Several good things have found their way to the parsonage. Sister G. W. Stout deserves special mention and thanks. On the 12 inst, we had a prohibition election in Precinct No. 3 of this county. Prohibition carried by a nice majority. This precinct takes in all the Dye Mound Circuit.

Dallas Preachers' Meeting.

C. M. Threadgill, Sec.: The preachers met in parsonage of First Church. Rev. W. F. Clark in the chair. Devotional exercises by Rev. C. M. Threadgill.

Present: Clark, Spragins, Lewis, Threadgill. Reports showed the work progressing encouragingly at First Church, Floyd Street, Oak Lawn and Trinity. Six accessions.

Ector.

R. N. Brown, Dec. 26: The Bishop and his cabinet returned me to the Bonham circuit, for which they have my thanks; and the people are satisfied, judging from the generous pounding they gave me and raising my salary $60. I visited Rev. J. M. Binkley this evening, who is quite sick. Let the Church remember him in their prayers that God may spare this faithful servant of the Church many years

turned to the circuit my people met me with a cordial welcome, and on Christmas day gave us a generous pounding.

Clinton Circuit.

C. M. Keith, Jan. 1: A small sized storm swooped down on the preacher's hired house at Caddo Mills during the Christmas holidays; but, unlike many storms you read about, instead of devastating it left in its wake a number of articles necessary for the outer man—flour and meat, sugar and coffee, molasses and butter, and other articles of food; and there is a threat out to "repeat the dose" with increased ratio at a not far distant day. Such tokens of appreciation are always inspiring. Let 'em come!

Crandall.

I. J. Coppedge, Dec. 29: I have been kindly received back to serve this people another year. My work consists of eight appointments, cut off from Kemp, Forney and Mesquite Circuits, extending the whole length of Terrell District (45 miles). The territory I have this year paid last year to preacher in charge about $240, D. T. Brown had part of it in charge. The stewards assessed this year for presiding elder and preacher in charge, $400. If the work pays its assessment in full, we will live; if not, we will—get rid of one gum log, and his wife and three young sprouts. This charge had a good appropriation from the mission board last year, but gets nothing this year. If you see a raven with something in his mouth, don't shoot him; he'll come to Crandall. We try to develop a better anity in this circuit. Th field, but by God's grace the best and the harde of my life.

Denton Circ

C. M. Shuffler, Dec. comfortably housed in which has been the rece good things since we yesterday, seemingly pointment, some of the sisters came and bro almost everything in th partment. Have been the work and found a noble people. May God bless them and help us to administer to them in spiritual things as they to us in temporal.

Saint Jo Station.

Edgar C. McVoy, Dec. 26: Have received a hearty welcome from these people. Am preaching to fine congregations; last Sunday night I had a packed house. It has not taken me long to learn that I serve a big-hearted, generous people. Last night I was taken by surprise; the people did not forget their preacher at the Christmas tree, and I was the recipient of a silk handkerchief, a handsome rocking chair and a purse containing $5.30. I expect a fine year. ADVOCATE will receive the attention that it so richly deserves.

Pilot Grove.

W. H. Brown, Dec 29: We returned from a visit to the old folks at home yesterday, and when we entered the parsonage we found the dining table just loaded down with good things, and they kept coming in until near bed time. Things too numerous too mention. I suppose this is what ye editors would call a pounding. We have received such kindnesses before, but never in such abundance. God bless these good people. They have begun with us as if they expected to try to make us feel happy with them. Prospects are indeed flattering for a fine year.

Fannin Circuit.

W. B. Walker, Dec. 27: We have been on Fannin Circuit two weeks. The people have been very kind to us since coming. We have no parsonage on this work, but hope to buy one soon at this place. We are building a church here; hope to have it completed soon. Have preached at three appointments to large, attentive congregations, and our souls were made happy. This is Christmas week and we are having a series of cottage prayer-meetings here. It is having its influence. Last Saturday night the good people of Lamasco turned out en masse and gave this preacher a powerful pounding.

Petty.

A. W. Gibson, Dec. 26: Our return to this charge has been very pleasant. Many tokens of kindness have been shown us. We are ahead of Bro. Edwards one turkey. Our stewards have raised our assessment again this year. They have gone from $500 appointment to $775. That looks like moving in the right direction. We have a noble class of stewards. God bless them and reward them. Bro. Alderson moves off well at Honey Grove. The meeting of the Epworth League Xmas eve at White Rock was a grand occasion.

Fairlie.

Samuel Weaver, Jan. 1: We came to this our place of labor for this year in good time after the Annual Conference; was kindly received; have had a pounding in which we received many good things, for which this people have our thanks and prayers. Our first Quarterly Conference has just past. Bro. Clifton, our presiding elder, was with us in good humor, looking after all the interests of the Church, and preaching to the comfort of us all. The stewards made a fair assessment for our support, and promised to see that we shall be fed, claiming much work from us, which we hope by the help of God to do.

Anna Mission.

J. P. Rodgers, Jan. 1: Our first Quarterly Conference was held to-day. Bro. Stafford, presiding elder, in the chair, who looks after the work with care. Assessed for support of the minister $975; paid this quarter, $32 90. [illegible] have taken quite an inventing us a house, and then [illegible] niture to put in the house to by the mission. Anna carption by three to one the

Clinton Circuit.

[illegible]eith, Dec. 22: After some [illegible]s of homelessness and wan[illegible]e are again settled for the [illegible]his is a new work in its [illegible]angement, being made up of parts of two former charges. These "Texas Rangers" have demonstrated that they are not afraid of an "Arkansas Hoosier" coming as a transfer to them, and that they know how to receive and treat him and his family to make them feel at home. Our stewards have provided us a hired house in the nice little town of Caddo Mills, where we are now about "fixed up" until we can build a parsonage, which we hope to do at no distant day. We have met a very cordial reception, and the stewards have met and made a fair assessment and provided for our wants until the first Quarterly Conference, embracing the third Sunday in January. We are delighted with the country and the people, and the people seem to like us, and we are hoping, praying and working for and expecting a year of fine results. May the good Lord give us to realize our most sanguine hopes.

Wylie.

N. C. Little: We are here at work, full of faith and hope; have preached twice in Wylie. We have but two other appointments, St. Paul and Pleasant Valley. Wylie is a half station; a beautiful and prosperous little town. She has done the right thing; said at the ballot box on the 16th whisky and saloons must go. For local option, 180; against, 76. The Lord be praised for evermore. On our return from prayer-meeting the other night some kind friend who works on the principle of "let not thy right hand know what thy left hand doeth," had been to see us and left some choice groceries at the door. This was only the beginning; other donations have been following. Christmas day eve the dray that groaned beneath its load stopped before the parsonage door and began to unburden itself. This scribe and the good madam were made very happy besides its being Christmas.

Bonham.

W. M. Leatherwood, Dec. 23: We are in our new field, and are pleased; fine Church, creditable parsonage and clever people. We reached here on the 16th., after the long and partly muddy drive from Decatur to Bonham; wife and Ruth arrived the day before. At the Christian homes of Bros. Lemmons and Wages (presiding elder) we were nicely cared for until Monday, when we came into the parsonage. These people have received us kindly, as a severe pounding (our first) last Friday evening testified. The "Christmas turkey" was sent by Bro. Hamilton, and many nice and useful things were brought by many friends, and even to this writing nice expressions of kindly feelings are coming in. Many thanks to all, for these appreciable tokens of interest in us. The official board met yesterday evening and made liberal provisions for the pastor and his family. We will, by the grace of God, make them the best return of which we are capable. The indications are favorable—good congregations, well attended prayer-meeting and splendid Epworth League. We left many at Decatur that we love, among them our own daughter, Mrs. Guinn Williams. God bless them all.

WEST TEXAS CONFERENCE.

Boerne Circuit.

V. G. Thomas, Dec. 23: We have been pounded and, truth to tell, we rather liked it. Boerne charge is on the upgrade in every respect. Our people generally are religious, and that fact makes this scribe hopeful. God bless the ADVOCATE and its editors. I intend to do all I can to increase its circulation.

San Diego Circuit.

Frank S. Onderdonk, Dec. 23: After four weeks in bed with typhoid fever, and as many more improving, I praise God that I am again able to be about the Master's business. The drouth still continues, but so far as we can see the year promises to be a good one spiritually, and we trust to God for temporal prosperity also. Our people here have received us kindly, and we are thankful to God for brethren and sisters who love the Master's cause. May the Lord give us Southwest Texas for Jesus. Amen.

EAST TEXAS CONFERENCE.

Edom Circuit.

S. N. Allen, Dec. 27: The people received us back on our old work with glad hearts. This is our fourth year, and we intend, by the help of God, to make it the best year of all.

Grapeland

D. L. Cain, Dec. 30: The good people of Grapeland know exactly how to make a preacher feel good. We have been sent among kind, liberal-hearted and broad minded people. The people are donating largely and liberally to the building of a Methodist church in Grapeland. No parsonage; but the people say we must have one.

Livingston.

Geo. W. Riley, Dec. 30: We reached this place on the 20th., and were warmly received and entertained by Bro. J. M. Drew, a big-hearted steward, until our household goods arrived on the 23rd., when we moved into the parsonage, and poundings have been coming in every since from a liberal and generous people.

Emily.

O. A. Shook, Dec. 25: I have entered my work and have had a hearty reception from those I have met. I find work to do. Married one couple; baptized one child; arranged for a parsonage; preached twice. Although the work is unorganized, I hope to have it in good shape very soon. We also send you one subscriber and three renewals for the ADVOCATE and find a good field for this kind of work, which I will enjoy very much.

Marshall.

J. T. Smith, Jan. 1: Am here; two good Sundays; watch night last night; 160 odd registered their names to see the old year out and the new one in; we spent till midnight preaching, singing, praying and consecration. It was a night never to be forgotten. The outlook is just splendid; am happy! A happy New Year to the ADVOCATE, to the new presiding elder and pastors, all of them, and the dear good people of Palestine District, whom I love with all my heart, and last, but by no means least, to my present congregation, who have manifested so many expressions of pleasure at having us with them.

Crockett.

J. S. Mathis: We reached Crockett, our new field of work, on the 21st of December, and our reception at the depot and at the parsonage was all that we could desire. Just such kindnesses shown we have seldom ever had in any charge these forty-one years. We [illegible]s to our [illegible]owler, and [illegible]f Crockett [illegible]eatest and [illegible]es in the [illegible]ference. [illegible]s, and the [illegible]ng in nice [illegible]r arrival. [illegible] Smith, B. [illegible]nd L. M. [illegible] Crockett [illegible]caring for [illegible]od abund-

PLEASE NOTE

The following pages are mutilated beyond repair. Duplicate pages are filmed on the same frame, with arrow indicating readable copy.

Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

Bolivar Circuit.

Jno. C. Stewart, Dec. 23: I was sent back to labor with the good people of Bolivar another year. The first Sunday after conference found preacher and congregation at our place of worship. We carried up a good report from this work last year, and we are praying for a better one this year.

Weimar.

S. H. Morgan, Dec. 28: Here I am Horn-ed in at Weimar—Horn on one side and Horner on the other. We have been cordially received, heavily pounded, and heard by large and appreciative audiences. We are happy and have a good people to serve. Board of Stewards have assessed for their pastor $700. Church well organized and in fine working condition.

Bellville.

Mrs. J. C. Moore, Dec. 28: After having spent several weeks with our parents in the north part of the State, where God graciously blessed us by giving to us a precious little babe, we returned on the 20th inst. to this, the Bellville Circuit, to begin our third year's work here. We found the stewards had us a good house rented, the work having no parsonage. On the 22d we moved in. That night about 7:30 o'clock our good people gave us a pleasant and profitable pounding, for which we are thankful.

Manchaca.

E. G. Hocutt, Dec. 23: We have been on Manchaca Circuit two Sundays and preached four times. My family reached this place on the 13th. Kind friends met us at the depot and carried us to Sister Turley's, where we found a nice, bountiful supper waiting for us. After enjoying this part of the program, we went over to the parsonsage and found the two brethren who brought our goods through from Merrilltown already there and their wagons unloaded. Some kind friends had been there and set everything in order and left provisions for the preacher and family, for which we are thankful.

NEW MEXICO CONFERENCE.

Gallup Station.

W. A. Govett, Dec. 27: Bro. Bruner from Georgetown, Texas, recently conducted a series of revival meetings at this charge, resulting in many conversions and 16 accessions to our Church; our prayer-meetings are well attended, the prayers and testimonies of the newly converted have the good old soul stirring ring which gives evidence of a true work of grace; at our prayer-meetings many have solicited an interest in our prayers, and some have been to the parsonage to pray for their own salvation. The revival was the greatest that ever struck our town, or Church. With our Savior in the lead we are marching on to triumph. All speak well of Bro. Bruner and want him here again.

Rheumatism originates in the morbid condition of the blood. Hood's Sarsaparilla cures rheumatism. Get only Hood's.

REV. U. B. PHILIPS.

Knowing that the many friends of our dear Bro. U. B. Philips are anxious to know something of the circumstances of his death, I give through your columns all that I have been able to learn. While at the session of the North Texas Conference many enquiries were made of me by the brethren, knowing that I belonged to the same conference with Bro. Philips. I very much regretted that I was not able then to give any information. Bro. Philips was stationed nearly 500 miles from me, with the Rocky Mountain range between us, and when I left home to visit that conference I had but just learned of his death through the newspapers. About a month before he wrote me a letter informing me of his declining health, and expressing the fear that he would be compelled to give up his work, and, as he expressed it, "Go back to Texas either to get well or die." He also asked me to advise him what to do. I answered his letter at once, and the next news was the notice of his death. I wrote to Judge Galbreath, of Durango, for particulars, and he promptly responded. He tells me in his letter that the physicians were not able to tell the nature of his disease, and were anxious for a post mortem, which Sister P. would not consent to. Bro. P. had every attention which a kind and appreciative Christian people could give him. He spent much of his time in prayer, and about the last words he ever uttered were, "Not a wave of trouble rolls across my peaceful breast."

A good man has fallen, and the place left vacant will be hard to fill. He was much beloved by his people, and was building up a fine congregation, but God in his wisdom saw fit to call him from labor to reward.

The writer feels especially bereaved, because he was so rejoiced to have Bro. P. associated with him in this strangely neglected and much misunderstood field of labor. But what God does is right, and we can only bow in submission to his behest.

May God bless the bereaved widow with the consolations of his grace.

M. H. NEELY.

TRINIDAD, COL.

It Pays.

It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, S. F. Johnson & Co., of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write to them.

"THE BELOVED'S PRO RATA."

The editorial under the above caption, which appeared in the last ADVOCATE, we believe to be timely and sensible.

The presiding elder is no pastor's rival, but solid, substantial help. His quarterly visits are looked forward to by the laity with interest and enthusiasm. The stewards expect to meet him at Quarterly Conference and are the more stimulated to bring up all the quarterage they can.

Do away with the presiding elders and it will not take long to convince the most skeptical pastors that something is radically wrong.

We regard the presiding eldership one of the strongest links in our system. We well remember when strong laymen and some pastors, in a certain denomination, felt the need of a strong minister whose duty it should be to visit all the Churches and pastors in the bounds of an association, to preach on various subjects in order to stimulate the Churches and pastors, but when the proposition was made, some of the ministers got up and said: "We don't want any minister sent to our Churches to indoctrinate them; we can do that ourselves." So the matter fell to the ground.

Presiding elders should be strong preachers; then our charges will not be deprived of hearing strong sermons, even if some of us pastors fail to do such preaching.

We don't believe that any member in our charge looks forward with more desire to meet and hear preach our presiding elder than we do. We have been surprised at some wanting to do away with the presiding eldership. Brethren, you have never tried the other side. Try it twelve months and see how lonesome you will feel at the end of that time. W. J. OWENS.

DAINGERFIELD, TEXAS.

Should be kept at stables and stock-yards.—Salvation Oil is the beast friend not only of man, but of dumb beasts as well. For swelled joints, strained tendons, old sores, saddle galls, and wounds of all kinds there is no remedy like Salvation Oil. Price 25 cents per bottle.

SERVICES OFFERED.

I am ready to assist any of the brethren in their revivals who may wish help. I will help in the country as well as in town. My address is at Corinth, Miss. W. D. BASS.

THE $1 00 Gold Fountain Pens sold by C. P. BARNES & BRO., Louisville, Ky, are equal to the best and the price one half the usual price. Send to them and get their Pen Price List and see for yourselves.

NOTICE—FRIENDS OF REV. J. T. HOSMER.

I want to secure at once a sum of money sufficient to erect a suitable monument at the grave of our first missionary to the Panhandle, Rev. James T. Hosmer. Let our preachers call attention to this card, and let our laymen respond promptly. All money sent me will be acknowledged through the ADVOCATE. M. K LITTLE.

VERNON, TEXAS.

For Dyspepsia
Use Horsford's Acid Phosphate.

DR. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia with great success. I think it is a fine remedy."

ABE MULKEY'S APPOINTMENTS.

Seymour, for ten days	January 5
Haskell, for ten days	January 19
Childress, for ten days	February 2
Clarendon, for ten days	February 16
Amarillo, for ten days	March 2
Alvord, for ten days	March 16

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

A CORRECTION.

The types make me say in my article on "Following Christ in Baptism," after quoting Matt. 4:19, "Here is the first time Christ speaks of following him in baptism." This is a mistake. The last two words, "in baptism," should be omitted. Christ never spoke of following him in baptism at all, first nor last. W. W. HORNER.

THE GRAB HOOKS.

PRESIDENT DAVID STARR JORDAN, of the Stanford University, says that there is not the slightest evidence that sea serpents exist, or ever did exist, and that stories of them are largely subjective and some of them not free from the suspicion of alcoholic basis. *Exchange.*

"IT would be difficult," says the St. Louis Republic, "to convince the average man that fir is a stronger wood than oak, but such has been proven by actual tests that were made by a fair and impartial committee appointed for that purpose. The timbers used were each 2x4 inches and 4 feet long, both ends solidly braced, and the weight applied in the middle of the span. Yellow fir stood a strain of 3062 pounds, common Oregon oak 2922 pounds. Fine grained yellow fir, from near the butt, stood a strain of 3635 pounds, and best Michigan oak snapped with a strain of only 2428 pounds. The tests were made by the Northern Pacific Railway Company, at Tacoma, Wn."

"HARD TIMES" test relative values. Church contributions and religious newspapers feel the pressure of a financial stress. Whisky and tobacco keep well up to the normal level. Only the luxuries of life suffer; the necessaries must be had. In connection with the notice of the failure of a prominent tobacconist and cigarette-maker, it was mentioned that he was involved in outside enterprises, and therefore broke down, there being no failing off in his regular business. Men cling to that which they love best.—*S. S. Times.*

WORK THE ORGANIZATION.—Preach on great themes. Emphasize the necessity of repentance; explain conversion, show its contents, pardon for guilt, and cleansing from sin. Do not talk much with seekers at the altar, especially do not tell them they are saved; leave that to the Holy Spirit. Insist upon prayer in the homes of the Church. Urge the home altar for this season at least. The effect will be helpful, and some will continue it. Vary the public exercises. Make the class leaders responsible for one service, entrust the stewards with another, also the trustees, Epworth League, and various missionary societies. Disband any society that will not co-operate in saving souls. Have frequent sessions of silent prayer, thus bringing the soul face to face with God. Use the Sabbath-school. Every true Sunday-school teacher is a genuine class-leader, and should lead every scholar to Christ. The effective working of this organization alone will always assure a revival.—*Rev. C. C. Lusby, in Northwestern Christian Advocate.*

AN Ohio lawyer once came home and said: "Wife, I have been converted; let us put up the family altar." "Husband," said she, "there are three lawyers in the parlor; perhaps we had better go into the kitchen to have prayer." "Wife," said he, "I never invited the Lord Jesus into my house before, and I shall not take him into the kitchen." He went into the parlor and there confessed the Lord who had redeemed him. "Them that honor me will I honor," and for many years that lawyer sat in the highest seat of justice in this nation—John McLean, Chief Justice of the United States Supreme Court.—*New York Christian Advocate.*

THE Baltimore Methodist says: "A wedding was arranged for Grace M. E. Church, Wilmington, recently, in which the pastor, Dr. Dobbins, and a rector of the Episcopal Church, were to take part. Bishop Coleman interposed, however, and would not consent to the rector taking part if Dr. Dobbins did the same, and the marriage ceremony was performed by the robed clergyman while Dr. Dobbins took a back seat, the trustees of the Church allowing this insult to be put upon Methodism without protest. The circumstances may possibly have justified the extreme courtesy which our Church authorities showed upon the occasion, but they do not in the least detract from the arrogance and discourtesy of the Bishop's action. He excuses himself on the ground that the canon law of his Church required his interposition."

THE MONT BLANC OBSERVATORY.—On Europe's loftiest mountain, 15,810 feet above sea level, Prof. Janssen, an eminent astronomer, has succeeded in locating a habitable and practicable observatory. The structure is of iron, in the form of a truncated pyramid, the base of which is sunk deep in frozen snow—it was found impossible to pierce the ice down to the rock. On the ground floor are the living rooms for the professor and his assistant. The house is equipped with electric light, and meals will be cooked and heat supplied either by the same agent or by petroleum. The upper story will be used for the observations. The verticality of the structure will be maintained by means of jack screws under the floor. Leading Frenchmen—Prince Roland Bonaparte, Leon Say, Baron Rotchschild—have contributed to this remarkable enterprise, thus far. Collections are now being made for the astronomical and meteorological equipment. The transparency of the atmosphere at this lofty altitude, it is expected, will permit of a precision in spectroscopic and astronomic work unattainable in a lower range. M. Janssen has already discovered oxygen groups in the solar spectrum. The Harvard observers in Peru are content with an altitude of 8050 feet for astronomical work, but their meteorological station is 8600 feet above this point, or 16,650 feet above sea level—nearly 1000 feet higher than the Mont Blanc observatory.—*Zion's Herald.*

Hood's Sarsaparilla Cures

Mrs. David N. Kibler

of Shanleyton, Va., was a sufferer with stomach trouble. At times she was in severe pain and great misery. Piercing pains would seize her in the right side and at times shoot from the hip to the breast. She also suffered chills in the body and limbs. Physicians failed to diagnose the case and medicines failed to cure.

Hood's Sarsaparilla

quickly brought about a change and the result has been a perfect restoration to health.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

RUPTURE and PILES

CURED Without the KNIFE or detention from business. **Fistula, Fissure, Ulceration** of the **Rectum, Hydrocele** and **Varicocele.** Why wear a truss or suffer when you can be cured? **No Pay until Cured.** Send stamp for descriptive pamphlet, containing certificates from many prominent people, some of whom you may know. Address

DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

CONSUMPTION
SURELY CURED.

To THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. Respectfully, T. A. Slocum, M.C.
No. 183 Pearl Street, New York

DYSPEPSIA CURED.

A Recipe for a Cure for DYSPEPSIA and INDIGESTION to any address for $5. Ministers, $2. Satisfaction guaranteed or money refunded. Ingredients within easy reach of all. Address

WOMAN'S DEPARTM'NT

CONDUCTED BY MRS. FLORENCE E. HOWELL.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Masten street, Dallas, Texas.]

THE NEW YEAR.

The blank pages of another year are being turned for our use. What shall we be able to trace upon those white pages? Yes, the days for plowing, planting reaping and garnering for 1893 are numbered with the past, with all its unfulfilled expectations, its unexecuted promises and resolutions. Do we feel that we have done justice to the year that has so recently been folded away? What is its record of success or failure? How stands its ledger? How reads its balance sheet? Has it been a year of journeying heavenward? There is no need for us to say, "I don't know." Though the voice of conscience is so delicate that it is easy to stifle it at times, it is also so clear that it is impossible to mistake it. If the year's work is not satisfactory, we can, by many lessons we have learned in the old one, become more able for the duties of the new one. From this day on we can strive to make the one in our keeping more satisfactory. Is it not by faithfully asking for strength, and starting early, resolved in continuing on bravely in the way we know to be the better one, that we make a record we can look back upon with pleasure?

Our days are like precious jewels: to be held carefully, used thoughtfully, and disposed of with cautious forethought. Let us see to it that we do not feel that one is wasted.

Doubtless many may think they have not pages enough to occupy their time. But when the day comes that we are helpless, we will see that instead of needing more white leaves, we have left unwritten many corners of our single page, and that we would fear to have it meet our Master's eye.

In the depth of winter, when the new year enters and nature lies despoiled of every charm, our thoughts are more concentrated; our friendly words are aroused. We feel then the charm of each other's society, and are brought more closely together by dependence on each other for enjoyment. When are we ever more awakened by strong and tender associations than at the beginning of the year? The closing of the year is, in reality, the time of regenerated thoughts.

Since we have opened life's west window we know we would not be willing to look from the eastern lattice if we had to live over all life's pain. With all our fortitude, let us try to bear all we may meet in the now unknown realms of the coming year; begin to cheer all we may meet with pleasant words that tend to brighten life, and look about for the good we may do, as we stand upon the threshold of 1894.

"There's an echo in the future,
Which by every one is heard
With joy or sad remembrance
Of every act and word."

BELLE LINES TOTTY.

GRAPELAND, TEXAS.

THE FOURTH ANNUAL MEETING W. P. AND H. M. SOCIETY.

The Woman's Parsonage and Home Mission Society of the North Texas Annual Conference met at the Christian Church in Wichita Falls, Texas, 3 o'clock p. m., November 30, 1893.

Mrs. R. W. Thompson, President, in the chair.

Hymn, "How firm a foundation;" Scripture lesson, John, 15th chapter, by the President, Mrs. R. W. Thompson; prayer offered by Mrs. Carroll; hymn, "Work, for the night is coming." Reports were read from the following auxiliaries: First M. E. Church, South, Dallas, South Dallas, Plano, McKinney, Terrell, Greenville, Lone Star, Nevada, Dalby Springs (adult and juvenile), Paris (Centenary and ——), Clarksville, Powderly Mission, Prestine, Maxey Mission, Forney, Honey Grove, Dodd City, Farmersville, Pottsboro, Bells, Collinsville, Whitewright, Whitesboro, Gainesville (adult and juvenile), Ladonia, Denton, Sherman, Pottsboro, Bells, Collinsville, Whiteright, Whitesboro, Gainesville (adult and juvenile), Ladonia, Denton, Sherman, Corresponding Secretary, Mrs. L. P. Smith; General Organizer, Mrs. W. H. Purcell.

We very much regret that our efficient Treasurer, Mrs. S. C. Riddle, could not be with us.

The Woman's Parsonage and Home Mission Society, North Texas Annual Conference, met at the Christian Church Saturday afternoon, 3 o'clock, December 2, 1893.

After religious service the work of District Secretaries was discussed. Remarks were made emphasizing the importance of their organizing at all points within the district possible, and keeping an eye on all the work and communicate by letter often with them.

How to raise money for a contingent fund was discussed. Several participated in this discussion. It was finally decided not to assess the membership; but to raise a small sum from each auxiliary.

Applications for aid were presented from Beaver, Holliday and Blue Grove.

A letter was read from Mrs. Scarritt, asking for help.

Before proceeding to elect officers a motion was made and carried to appoint a Nominating Committee.

The following were appointed on said committee: Mrs. L. P. Smith, Mrs. Carroll and Mrs. Meyer.

Mrs. Carroll was appointed delegate to the general meeting, provided that the Corresponding Secretary could not attend.

The following officers for the ensuing conference year were elected:

President, Mrs. F. B. Carroll, Greenville.

Vice-President, Mrs. P. C. Archer, Terrell.

Corresponding Secretary, Mrs. L. P. Smith, Bellevue.

Recording Secretary, Mrs. F. A. Rosser, Paris.

Treasurer, Mrs. S. C. Riddle, Wolfe City.

General Organizer, Mrs. W. H. Purcell, Gainesville.

Superintendent for the Children, Mrs. Lizzie Carter, Huntsville.

DISTRICT SECRETARIES.

Terrell, Mrs. W. B. Dashiell, Terrell.

Montague, Mrs. Geo. Sexton, Henrietta.

Dallas, Mrs. E. W. Alderson, Dallas.

Paris, Mrs. A. P. Boyd, Paris.

Sherman, Mrs. M. E. Meyers, Sherman.

Sulphur Springs, Mrs. A. C. Davis.

Jefferson, Mrs. A. C. Smith, Atlanta.

Bonham, Mrs. W. M. Leatherwood, Bonham.

Gainesville, Mrs. J. F. Pierce, Denton.

Greenville, Mrs. Upthegrove, Greenville.

Our retiring President, Mrs. R. W. Thompson, gave us a good, earnest talk.

At the suggestion of Mrs. Viola Hunt the society appointed Mrs. Carter, of Henrietta, Superintendent for the children.

PUBLIC MEETING.

The Woman's Parsonage and Home Mission Society of the North Texas Annual Conference met at the Methodist Church, Wichita Falls, Texas, December 1, 1893, 3 o'clock p. m. The President, Mrs. R. W. Thompson, in the chair.

The President read Ecclesiastes, eleventh chapter; prayer offered by Rev. L. P. Smith. Address of welcome, Mrs. Gorsline; response, Mrs. L. P. Smith.

Mrs. R. W. Thompson, President, read her address.

The Corresponding Secretary, Mrs. L. P. Smith, reported 80 societies; 48 of these organized since the last conference, but 5 of these have given up the struggle for existence. We have now 1502 members—1134 adults and 328 juvenile; $2390.20 reported raised for local work.

This report, from our Corresponding Secretary, was very gratifying to us all. We thank God and take courage. We now rank third in the list of conferences.

TREASURER'S REPORT.

Raised during year, dues	$135 25
Received during conference	21 19
Cash on hand in dues	$156 44
Angel Band	15 00

The following appropriations were made:

Coffeeville	$75 00
Holliday	100 00
Blue Grove	45 00
Leaving bal. cash from dues	$11 00
Leaving balance Angel Band	15 00
To Mrs. L. P. Smith, stationery	5 00

Mrs. W. H. Purcell, our General Organizer, presented a most excellent report.

Twenty-four societies organized during the year, and many subscribers secured for Our Homes.

A paper was then read by Mrs. F. B. Carroll—"A plea for the children," greeting from Mrs. Viola Hunt; a recitation by Miss Hallie Belle Stevens.

Mrs. R. M Powers, District Secretary of Montague, rendered a most excellent report.

A number of delegates present, among whom were little Annie Ashburn, of Pottsboro, and Lester Majors, of Bellevue.

Society adjourned with the benediction by Rev. W. M. P. Rippey.

MRS. R. W. THOMPSON, President.

MRS. F. A. ROSSER, Recording Secretary.

ANNUAL REPORT CORRESPONDING SECRETARY P. AND H. M. S.

Read at Annual Meeting at Whichita Falls, Texas.

We come with glad hearts to make our reports for this year. Step by step we have been learning to walk to guide the little hand that the little heart may be made glad at the thought of helping, so he calls us to be coworkers with him! Just think of it! What wonderous love is this! Whatever good we may have done has been really done by our Master, and he has guided our hands. Two thousand three hundred and ninety dollars and twenty cents have been reported as local work done for our own parsonages and churches. I know that the sum is much larger, because all have not learned to report in full, yet I can not give the number of visits made because these have not been reported definitely, but one society alone has made 144. Much has been done for the poor and cast down. One society reports 139 garments made for the poor. You see Paul would find a Dorcas there.

We have now 1502 members; 1134 of these are adults and 328 juveniles. This means, if each one will be faithful, $1200 to be put into the treasury for next year just in dues—$600 for our own conference, and $600 for the general treasury. Now some little, sleepy soul is going to say, "The idea of our sending all that money out for others! We have to look after ourselves! Charity begins at home!" etc. Take care! "Ye that sow sparingly shall reap also sparingly." Our Lord and Master came "not to be ministered unto, but to minister," and ought we not to have the mind in us that was in the Master? When we are working just for home, is it all for the Lord? How do you like this prayer? Is it not little, and stingy, and mean: "God bless me and my wife, my son John and his wife, us four and no more." When we say by our thoughts and words and actions, "God bless our town, and our Church, and our parsonage, us and ours, and no others," is it not just the same?

Of course, after we have had all we want, and haven't any pig or dog to take what's left, we don't mind being generous then. If we would bear much fruit, Jesus says: "Abide in me;" and how shall we abide in him? "If ye keep my commandments ye shall abide in my love?" And what is the commandment? "This is my commandment: 'That ye love one another as I have loved you.'" How shall we measure the love of Jesus? Who has sounded its depths and mounted its heights? Listen to Paul: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." What grand teachers for our souls; what paradoxes! To comprehend the infinite, to know that which passeth knowledge!

Sisters, let us awake, let us break the alabaster boxes of our heart's best love and pour it out for our Savior. How can we, for our Master has gone from our sight and touch? He thought of this, and so hear him say: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

Jesus had no home. Do you long to have been there tha you might have sheltered him? His brethren are here. He was weary and fainting. Do you long to comfort and cheer? He is waiting for your ministries to his brethren and yours. Let us keep our faces turned toward our Son of Righteousness, as the flower buds turn to the light, and then we shall expand until we shall burst forth in beauty and fragrance, and then will follow the sweet and luscious fruit-bearing, in loving services for our Lord and Master.

MRS. L. P. SMITH,
Cor. Sec. Par. and Home Miss. Soc'y, N. T. C.

WORDS OF GREETING TO MEMBERS OF P. AND H. M. S. NORTH TEXAS CONFERENCE.

Having been officially identified with that form of Christian enterprise in which you are engaged, a word of friendly greeting may be in harmony with the occasion of your annual meeting.

Christian work of some kind, expressions of our fidelity to the cause of the Master, are continuing tests of true ...ship. Though it is incident to ...orts to be oppressed with a sense ...inadequacy of our labors, and ...eagerness of the results accom...d, yet the duty of persistence ...g what we can is laid upon us ...e sacred Word. Our gracious ...ommended the pious sacrifice of ...or woman who timidly cast in ...o mites into the temple treasury ...y with the loving follower who ...the alabaster box and poured ...recious perfume on the head of Christ. To "do what we can," whether little or much, is the rule of duty. Even small acts of service are noted for future reward. "A cup of cold water" kindly offered in the name of a disciple is remembered before God. Our Savior in the parable (Luke 18:77) has encouraged us in our imperfect services by declaring, because "Thou hast been faithful in a very little, have thou authority over ten cities."

It is only a little that we have done; only a little we can do when we have done our best; but the gracious Master is pleased to regard the motive and purpose of our work, and holds out to our faith the prize—a great reward by-and-by.

We are thankful to reflect that our organization has not been merely an idle formality. It has been something more than a dignified ceremony, and this outgrowth of Christian woman's zeal for the Church and the Master has before it a great field for future usefulness. If we can contribute materially to render the itinerant's home and life a little more comfortable; if we can cheer his devoted wife and children; if we can increase the facilities for bringing the Gospel to the poor in the waste places of Zion; if we can inspire God's people with the great truth that we are indeed one family in Christ Jesus, "and whether one member suffers all the members suffer with it," then, indeed, we shall not have labored in vain.

Do accept this, my greeting, and be assured of my earnest sympathy and co operation.

Let us resolve at this annual meeting that we will by the help of the Master persevere in this field of Christian work, trusting on the "great day for which all other days were made," to receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MRS. VIOLA HUNT.

Mrs. Cheaply (returning joyously from a shopping tour)—John, give me $4, please. Mr. Cheaply—What for? Mrs. Cheaply—Oh, I've got a lovely bargain! I gave only 59 cents for a beautiful hanging lamp! Mr. Cheaply—But what's the $4 for? Mrs. Cheaply—Why, I want to pay the cabman I hired to bring it home with me.

Hood's and Only Hood's.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

Hood's Pills cure billiousness.

Mr. Wooem (in a condola)—And you refuse me? Miss Fling—Most assuredly. Mr. Wooem—Aha! I see it all! Your nature is as hard as the heart of a general passenger agent, and your face is as false as the front of a World's Fair building.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

"Oh, mamma, look here," said a little visitor in the country, who had got her eyes on a potato bug for the first time "What is it, dear?" "A funny kind of fly with a tennis blazer."

Ask some Friend about *Pond's Extract for Pain.* Try it for any Inflammation or Hemorrhage. *Ask your druggist for the genuine. Refuse Imitations.*

Orator: Where else will you find in one spot such products as marble, iron, clay, chalk, copper, lead, slate, glucose, fruits of all kinds, hemp, flax and all manner of grains?" Man in Audience: In my boy's pocket.

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Rev. W. W. Duncan, D.D., Spartansburg, South Carolina.
Rev. C. B. Galloway, D.D., Jackson, Miss.
Rev. E. R. Hendrix D.D., Kansas City, Mo.,
Rev. J. S. Key, D.D., Sherman, Texas.
Rev. O. P. Fitzgerald, D.D., Atlanta, Ga.
Rev. A. G. Haygood, D.D., Oxford, Ga.

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Corresponding Secretary Woman's Board of Church Extension and Parsonage Aid and Home Mission Society—Miss L. B. Helm, Louisville, Ky.

Church Notices.

WEST TEXAS.

SAN MARCOS DISTRICT—FIRST ROUND.

Lockhart cir, at Clark's Chapel	1st Sun in Jan
Belmont cir, at Oak Forest	2d Sun in Jan
San Marcos cir, at Harris' Chapel	3d Sun in Jan
Dripping Springs	4th Sun in Jan

B. HARRIS, P. E.

KERRVILLE DISTRICT—FIRST ROUND.

Sherwood cir, at Sherwood	1st Sun in Jan
Sonora and Ozona, at Ozona	2d Sun in Jan
Boerne cir, at Boerne	3d Sun in Jan
Bandera cir, at Medina City	4th Sun in Jan
Center Point sta, at Center Point	1st Sun in Feb

M. A. BLACK, P. E.

LLANO DISTRICT—FIRST ROUND.

Cherokee cir, at Cherokee	Jan 6, 7
Richland Springs cir, at Live Oak	Jan 13, 14
Fredonia cir, at Fredonia	Jan 20, 21
Brady cir, at Brady	Jan 27, 28
Sterling City cir	Feb 3, 4
San Angelo sta	Feb 10, 11
Paint Rock cir	Feb 17, 18

A. C. BIGGS, P. E.

CUERO DISTRICT—FIRST ROUND.

Hallettsville cir, at Hallettsville	1st Sun in Jan
Clear Creek cir, at Rocky	2d Sun in Jan
Leesville cir, at Floyd's Chapel	3d Sun in Jan
Yoakum cir, at Yoakum	4th Sun in Jan
Weesatche cir, at Fannin	1st Sun in Feb
Port Lavaca cir, at Port Lavaca	2d Sun in Feb

JOHN S GILLETT, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND.

Cotulla and Pearsall sta	Jan 6, 7
Pearsall cir, at Buckhorn	Jan 13, 14
Benton cir, at Benton	Jan 20, 21
Travis Park	Jan 27, 28
Fairview cir, at Fairview	Feb 3, 4
Pleasanton and Amphion, at Pleasanton	Feb 10, 11
Sherman st, at Sherman	Feb 17, 18
East End, at Nebraska	Feb 24, 25
West End, at West End	March 3, 4

I. T. MORRIS, P. E.

BEEVILLE DISTRICT—FIRST ROUND.

Oakville, at Oakville	1st Sun in Jan
Floresville sta	2nd Sun in Jan
Lavernia, at Campbell School-house	3d Sun in Jan
Stockdale, at Sunnyside	4th Sun in Jan
Helena, at Helena	1st Sun in Feb
Skidmore, at Pleasant Grove	2nd Sun in Feb

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

EAST TEXAS.

BEAUMONT DISTRICT—FIRST ROUND.

Meeting of District Stewards, at Woodville, 11:30 a. m., Jan 5

Woodville, at Woodville	Jan 6, 7
Wolf Creek mis, at Wolf Creek	Jan 13, 14
Moscow, at Shady Grove	Jan 20, 21
Livingston, at Livingston	Jan 27, 28
Sunset, at Warren	Feb 3, 4
Liberty, at Liberty	Feb 10, 11
Beaumont mis, at North End	Feb 17, 18
Orange sta	Feb 24, 25
Orange mis, at Bland Chapel	Mar 3, 4
Newton, at Ford's Schoolhouse	Mar 10, 11
Burkeville, at Burkeville	Mar 17, 18
Jasper cir, at Magnolia	Mar 24, 25
Jasper sta	Mar 31, Apr 1

My postoffice is Orange, Texas.

WM. A. SAMPEY, P. E.

SAN AUGUSTINE DISTRICT—FIRST ROUND.

Carthage cir, at Carthage	Jan 6, 7
Concord cir, at Concord	Jan 13, 14
Minden cir, at Mt. Enterprise	Jan 20, 21
Garrison cir, at Garrison	7 p m, Jan 21
Center cir, at Asbury	Jan 27, 28
Center sta	Sunday 7 p m, Jan 28
Shelbyville cir, at Shelbyville	Feb 3, 4
San Augustine mis, at Black Jack	Feb 10, 11
San Augustine and Sexton, at San Augustine	7 p m, Feb 11
Hemphill cir, at Hemphill	Feb 17, 18
Sharpsville mis, at Sharpsville	Feb 24, 25
Melrose cir, at Melrose	Feb 28, March 1
Linn Flat, at Linn Flat	March 7, 8

CHAS. F. ...ITH, P. E.

MARSHALL DISTRICT—FIRST ROUND.

Longview sta	Jan 6, 7
Harrison, Rock Spring	Jan 13, 14
Hallville, at Hallville	Jan 20, 21
Northside, at Northside	Jan 27, 28
Marshall sta	Feb 3, 4
Church Hill	Feb 10, 11
Beckville, Rehoboth	Feb 17, 18
DeBerry, State Line	Feb 24, 25
Henderson sta	March 3, 4
Kilgore	March 10, 11
Henderson cir	March 17, 18

The District Stewards will meet at Longview, January 5, at 10:15 a. m.

JOHN ADAMS, P. E.

PALESTINE DISTRICT—FIRST ROUND.

Lufkin sta	Jan 6, 7
Homer cir, at McKendre	Jan 13, 14
Crockett sta	Jan 20, 21
Crockett cir, at Porter Springs	Jan 27, 28
Augusta cir, at Glover's School-house	Feb 3, 4
Grapeland cir, at Hays Springs	Feb 10, 11
Elkhart cir, at Elkhart	Feb 17, 18
Brushy Creek cir, at Brushy Creek	Feb 24, 25
Trinity River mis, at Price's Chapel	March 3, 4
Alto cir, at Alto	March 10, 11
New Birmingham, at Lowe's Chapel	March 17, 18
Rusk sta	March 24, 25
Jacksonville sta	March 31, April 1
Palestine sta	April 7, 8
Trinity and Groveton, at Trinity	April 14, 15
Saron mis,	April 21, 22

District Stewards, of Palestine District, will please meet me at the Methodist Church in Palestine at 9 a. m., on Thursday, January 4, 1894.

L. M. FOWLER, P. E.

TYLER DISTRICT—FIRST ROUND.

Tyler, Cedar Street, at Cedar Street	Dec 31, Jan 1
Athens and Malakoff sta, at Malakoff	Jan 6, 7
Lindale cir, at Harris Chapel	Jan 13, 14
Mineola sta, at Mineola	Jan 20, 21
Troupe and Overton cir, at Overton	Jan 27, 28
Edom cir, at Ben Wheeler	Feb 3, 4
Canton cir, at Canton	Feb 10, 11
New York cir, at Centerview	Feb 17, 18
Larissa cir, at Earle's Chapel	Feb 24, 25
Grand Saline cir, at Antioch	Mar 3, 4
Tyler cir, at Center	Mar 10, 11
Tyler sta, at Tyler	Mar 10, 11
Lawndale, at Walnut Creek	Mar 17, 18
Whitehouse cir, at Lane's Chapel	Mar 24, 25

T. P. SMITH, P. E.

NORTH TEXAS.

DALLAS DISTRICT—FIRST ROUND.

McKinney	1st Sun in Jan
Piano	2d Sun in Jan
Cochran and Caruth, at Caruth	3d Sun in Jan
Smithfield, at Smithfield	4th Sun in Jan
Argyle, at Prairie Mound	1st Sun in Feb
Grapevine, at Grapevine	2d Sun in Feb
Renner, at Renner	3d Sun in Feb
Bethel, at Zion	4th Sun in Feb
Lewisville, at Lewisville	1st Sun in March
City Missions	2d Sun in March
N. Fort Worth, at Riverside	3d Sun in March

E. W. ALDERSON, P. E.

GREENVILLE DISTRICT—FIRST ROUND.

Leonard cir and White Rock mis	1st Sun in Jan
Kingston	2d Sun in Jan
Clinton	3d Sun in Jan
Farmersville	4th Sun in Jan
Merit and Floyd	4th Sun in Jan
Allen	1st Sun in Feb
Wylie	2d Sun in Feb
Nevada	2d Sun in Feb
Roberts mis	3d Sun in Feb
Blue Ridge	4th Sun in Feb

District Stewards will meet January 4, 2 p. m., at the Methodist Church in Greenville.

J. A. STAFFORD, P. E.

TERRELL DISTRICT—FIRST ROUND.

Terrell sta	1st Sun in Jan
Forney cir, at Forney	2d Sun in Jan
Crandall cir, at Jones' Chapel	3d Sun in Jan
Kemp, at Kemp	4th Sun in Jan
Rockwall and Royse, at Rockwall	1st Sun in Feb
Chisholm, at Chisholm	2d Sun in Feb
Poetry	3d Sun in Feb
Wills Point cir, at Palmer Grove	4th Sun in Feb
Mesquite cir, at Mesquite	1st Sun in Mar
Garland cir, at Garland	2d Sun in Mar

The District Stewards' meeting will convene in the Methodist Church, in Terrell, January 8, 1894, at 10 o'clock a. m.

C. B. FLANGER, P. E.

PARIS DISTRICT—FIRST ROUND.

Pattonville cir, at Marvin	Jan 6, 7
Deport, at Deport	Jan 13, 14
Blossom	Jan 17
Woodland and Detroit, at Detroit	Jan 20, 21
Clarksville sta	Jan 27, 28
Annona and White Rock, at Annona	Feb 3, 4
Annona mis, at Pine Springs	Feb 5
Emberson cir, at Mt. Tabor	Feb 10, 11
Powderly mis, at Palestine	Feb 17, 18
Rosalie cir, at Rosalie	Feb 24, 25
McKenzie cir, at Robbinsville	March 3, 4
Maxey mis	March 10, 11

F. A. ROSSER, P. E.

BONHAM DISTRICT—FIRST ROUND.

Dodd cir, at Windom	Jan 6, 7
Wolfe City sta	Jan 13, 14
Honey Grove sta	Jan 20, 21
Bonham cir, at Mt. Pleasant	Jan 27, 28
Bonham sta	Jan 28, 29
Bailey cir, at Center Point	Feb 3, 4
Randolph cir, at Binkley	Feb 10, 11
Lake Creek, at Unitia	Feb 17, 18
Ladonia sta	Feb 24, 25
Ladonia cir, at Lone Elm	Mar 3, 4
Ben Franklin, at Ben Franklin	Mar 10, 11
Fannin cir, at New Hope	Mar 17, 18
South Bonham mis, at Providence	Mar 24, 25

J. R. WAGES, P. E.

SHERMAN DISTRICT—FIRST ROUND.

Whitewright sta	Jan 6, 7
Pilot Point sta	Jan 13, 14
Van Alstyne sta	Jan 20, 21
Bells and Savoy, at Bells	Jan 27, 28
Sherman cir, at Fecan	Feb 3, 4
Travis Street sta	Feb 10, 11
Pottsboro and Preston, at Coffey Ch'l	Feb 17, 18
Collinsville cir, at Tioga	Feb 24, 25
Howe cir, at Howe	Mar 3, 4
Whitesboro cir, at Shady Grove	Mar 10, 11
Pilot Grove cir, at College Hill	Mar 17, 18
Gordonville cir, at Gordonville	Mar 14, 25
Denison mis	Mar 31, April 1

J. M. BISKLEY, P. E.

SULPHUR SPRINGS DIST.—FIRST ROUND

Commerce cir, at Commerce	Jan 6, 7
Pittsburg sta	Jan 13, 14
Gilmer cir, at Gilmer	Jan 20, 21
Leesburg cir, at Reeves' Chapel	Jan 27, 28
Winnsboro cir, at Winnsboro	Feb 3, 4
Quitman cir, at Shady Grove	Feb 10, 11
Carrollton cir, at Carrollton	Feb 17, 18
Mt Pleasant sta	Feb 24 25
Mt. Vernon cir, at Mt. Vernon	Mar 3, 4
Winfield cir, at Bridges' Chapel	Mar 10, 11
Sulphur Bluff cir, at Lone Star	Mar 17, 18
Cooper cir, at Cooper	Mar 24, 25

W. L. CLIFTON, P. E.

JEFFERSON DISTRICT—FIRST ROUND.

Kildare, at Kildare	1st Sab in Jan
Park, at Liberty	2d Sab in Jan
Queen City, at Queen City	3d Sab in Jan
Linden, at Douglassville	4 h Sab in Jan
Boston, at New Boston	1st Sab in Feb
Daingerfield, at Seldon	2d Sab in Feb
Hughes Springs, at Lively Chapel	3d Sab in Feb
Coffeeville, at Murry League	4th Sab in Feb
Three Springs, at Ingersol	1st Sab in March
Dalby Springs, at Bassett	2d Sab in March

O. P. THOMAS, P. E.

GAINESVILLE DISTRICT—FIRST ROUND.

Era cir, at Flat Creek	Friday before 1st Sun in Jan
Rosston cir, at Hardy	1st Sun in Jan
Dye Mound cir	Monday after 1st Sun in Jan
Marysville cir, at Spring Hill	2d Sun in Jan
Dexter cir, at Dexter	3d Sun in Jan
Denton cir, at Cedar Grove	4th Sun in Jan
Rhome cir, at Walnut Creek	1st Sun in Feb
Greenwood cir, at Greenwood	2d Sun in Feb
Sanger cir, at Sanger	3d Sun in Feb

R. M POWERS, P. E.

MONTAGUE DISTRICT—FIRST ROUND.

Bonita	1st Sun in Jan
and St. Jo	Sunday night
Nocona, at Spanish Fort	2d Sun in Jan
Montague	3d Sun in Jan
and Bowie	Sunday night
Bellevue	4th Sun in Jan
Alvord	1st Sun in Feb
Sunset	2d Sun in Feb
Chico	3d Sun in Feb
Crafton	4th Sun in Feb
Post Oak	1st Sun in March
Benvanue	2d Sun in March

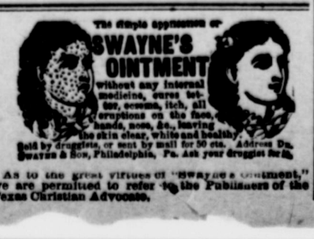
W. D. MOUNTCASTLE, P. E.

NORTHWEST TEXAS.

GATESVILLE DISTRICT—FIRST ROUND.

Killeen and Nolanville, at Nolanville	Jan 6, 7
Coperas Cove cir, at Coperas Cove	Jan 13, 14
Lampasas sta	Jan 15, 16
Lampasas cir, at Sunny Lane	Jan 18
Lometa cir, at Pleasant Grove	Jan 20, 21
Gatesville sta	Jan 27, 28
Oglesby cir, at Oglesby	Jan 31
Coryell City cir, at Mosheim	Feb 3, 4
Jonesboro cir, at Sardis	Feb 10, 11
Hamilton and Hico cir, at Hamilton	Feb 17, 18
Iredell and Martin's Gap cir, at Martin's Gap	Feb 20
Meridian sta	Feb 22
Harmony cir, at Harmony Chapel	Feb 24, 25

E. F. BOONE, P. E.



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

The Great Vital Restorative,

DR. M'GORK'S INVIGORATOR

This celebrated Remedy is a positive cure for nervous debility, spermatorrhœa, dizziness, despondency, failing memory, prostatarrhœ, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause. It restores without fail impaired vigor and exhausted vitality, stops all unnatural losses, purifies the blood, cures pimples, blotches, etc, etc. Price $2 per bottle or 6 bottles for $10. Write for free trial bottle, question list and pamphlet. Address

TRIAL BOTTLE FREE to Show Its Great Merit will be sent to anyone applying personally or by letter

T. McGORK, M. D., Specialist,
2627 Market Street, - Galveston, Texas.
(P. O. Box, 378.)

CORSICANA DISTRICT—FIRST ROUND.

Itasca cir, at Itasca	Jan 6, 7
Dresden cir, Blooming Grove	Jan 13, 14
Hillsboro sta	Jan 20, 21
Barry cir, at Cook's school-house	Jan 27, 28
Mt. Calm cir, at Mt. Calm	Feb 3, 4
Kerens cir, at Murray's Chapel	Feb 10, 11
Rice and Chatfield cir, at Rice	Feb 17, 18
Hubbard cir, at Hubbard	Feb 24, 25
Dawson cir, at Dawson	March 3, 4
Irene cir, at Brandon	March 10, 11
Bethel mis, at Prairie Point	March 16
Groesbeck cir, at Groesbeck	March 17, 18
Mexia cir, at Shiloh	March 24, 25
Thornton cir, at Thornton	March 31, April 1
Wortham cir, at Wortham	April 7, 8
Mexia sta, at Mexia	April 14, 15

GEO. S. WYATT, P. E.

WACO DISTRICT—FIRST ROUND.

Abbott, at Abbott	Jan 6, 7
Valley Mills, at Coon Creek	Jan 13, 14
Mart, at Mart	Jan 20, 21
Bosqueville, at Greenwood	Jan 24
Temple	Jan 27, 28
South Temple	Jan 28, 29
Rogers, at Rogers	Feb 4, 5
Troy, at Pendletonville	Feb 7
Moody and Eddy, at Moody	Feb 11, 12

R. C. ARMSTRONG, P. E

CISCO DISTRICT—FIRST ROUND.

Carbon, at Gorman	1st Sun in Jan
DeLeon, at DeLeon	Jan 9
Dublin sta, at Dublin	Jan 11
Proctor, at Proctor	2d Sun in Jan
Carlton, at Oak Grove	Jan 16
Alexander, at Indian Creek	Jan 18
Duffau, at Motheral Gap	3d Sun in Jan
Stephenville, at Stephenville	Jan 23
Green's Creek, at Shelby	Jan 25
Armstrong	4th Sun in Jan

E. A. BAILEY, P. E.

WAXAHACHIE DISTRICT—FIRST ROUND.

Waxahachie cir, at Midlothian	Jan 6, 7
Italy and Frost, at Frost	Jan 13, 14
Milford cir, at Milford	Jan 20, 21
Red Oak cir, at Cedar Hill	Jan 27, 28
Wheatland and West Dallas, at West Dallas	Feb 3, 4
Bristol cir, at Bristol	Feb 10, 11
Reagor cir, at Chappell Hill	Feb 17, 18
Alvarado, at Roberts' Chapel	Feb 24, 25

JOHN S. DAVIS, P. E.

ABILENE DISTRICT—FIRST ROUND.

Haskell sta	Jan 6
Rayner mis, at Rayner	Jan 9
Anson cir, at Anson	Jan 11
Neinda cir, at B

PLEASE NOTE

The following pages are mutilated beyond repair. Duplicate pages are filmed on the same frame, with arrow indicating readable copy.

executed promises and resolutions. Do we feel that we have done justice to the year that has so recently been folded away? What is its record of success or failure? How stands its ledger? How reads its balance sheet? Has it been a year of journeying heavenward? There is no need for us to say, "I don't know." Though the voice of conscience is so delicate that it is easy to stifle it at times, it is also so clear that it is impossible to mistake it. If the year's work is not satisfactory, we can, by many lessons we have learned in the old one, become more able for the duties of the new one. From this day on we can strive to make the one in our keeping more satisfactory. Is it not by faithfully asking for strength, and starting early, resolved in continuing on bravely in the way we know to be the better one, that we make a record we can look back upon with pleasure?

Our days are like precious jewels: to be held carefully, used thoughtfully, and disposed of with cautious forethought. Let us see to it that we do not feel that one is wasted.

Doubtless many may think they have not pages enough to occupy their time. But when the day comes that we are helpless, we will see that instead of needing more white leaves, we have left unwritten many corners of our single page, and that we would fear to have it meet our Master's eye.

In the depth of winter, when the new year enters and nature lies despoiled of every charm, our thoughts are more concentrated; our friendly words are aroused. We feel then the charm of each other's society, and are brought more closely together by dependence on each other for enjoyment. When are we ever more awakened by strong and tender associations than at the beginning of the year? The closing of the year is, in reality, the time of regenerated thoughts.

Since we have opened life's west window we know we would not be willing to look from the eastern lattice if we had to live over all life's pain. With all our fortitude, let us try to bear all we may meet in the now unknown realms of the coming year; begin to cheer all we may meet with pleasant words that tend to brighten life, and look about for the good we may do, as we stand upon the threshold of 1894.

"There's an echo in the future,
Which by every one is heard
With joy or sad remembrance
Of every act and word."

BELLE LINES TOTTY.

GRAPELAND, TEXAS.

THE FOURTH ANNUAL MEETING W. P. AND H. M. SOCIETY.

The Woman's Parsonage and Home Mission Society of the North Texas Annual Conference met at the Christian Church in Wichita Falls, Texas, 3 o'clock p. m., November 30, 1893.

Mrs. R. W. Thompson, President, in the chair.

Hymn, "How firm a foundation;" Scripture lesson, John, 15th chapter, by the President, Mrs. R. W. Thompson; prayer offered by Mrs. Carroll; hymn, "Work, for the night is coming." Reports were read from the following auxiliaries: First M. E. Church, South, Dallas, South Dallas, Plano, McKinney, Terrell, Greenville, Lone Oak, Nevada, Dalby Springs (adult and juvenile), Paris (Centenary Church), Clarksville, Powderly Mission, Palestine, Maxey Mission, Forest Hill, Annona, Ladonia (adult and juvenile), Honey Grove, Dodd City, Sherman, Pottsboro, Bells, Collinsville, Whiteright, Whitesboro, Gainesville (Denton Street), Gainesville (Broadway), Aubrey, Bowie, Bellevue (adult and juvenile), Wesley Chapel (adult and juvenile), Wichita Falls (adult and juvenile), St. Joe, Holliday and Dundee, Nocona, Alvord, Henrietta.

Letter was read from Mrs. Scarritt, full of encouraging word and deep interest in our work.

The following officers present: President, Mrs. R. W. Thompson; Vice-President, Mrs. J. M. Binkley; Recording Secretary, Mrs. F. A. Rosser; Corresponding Secretary, Mrs. L. P. Smith; General Organizer, Mrs. W. H. Purcell.

We very much regret that our efficient Treasurer, Mrs. S. C. Riddle, could not be with us.

The Woman's Parsonage and Home Mission Society, North Texas Annual Conference, met at the Christian Church Saturday afternoon, 3 o'clock, December 2, 1893.

After religious service the work of District Secretaries was discussed. Remarks were made emphasizing the importance of their organizing at all points within the district possible, and keeping an eye on all the work and communicate by letter often with them.

How to raise money for a contingent fund was discussed. Several participated in this discussion. It was finally decided not to assess the membership; but to raise a small sum from each auxiliary.

Applications for aid were presented from Beaver, Holliday and Blue Grove.

A letter was read from Mrs. Scarritt, asking for help.

Before proceeding to elect officers a motion was made and carried to appoint a Nominating Committee.

The following were appointed on said committee: Mrs. L. P. Smith, Mrs. Carroll and Mrs. Meyer.

Mrs. Carroll was appointed delegate to the general meeting, provided that the Corresponding Secretary could not attend.

The following officers for the ensuing conference year were elected:

President, Mrs. F. B. Carroll, Greenville.

Dallas, Mrs. E. W. Alderson, Dallas.

Paris, Mrs. A. P. Boyd, Paris.

Sherman, Mrs. M. E. Meyers, Sherman.

Sulphur Springs, Mrs. A. C. Davis.

Jefferson, Mrs. A. C. Smith, Atlanta.

Bonham, Mrs. W. M. Leatherwood, Bonham.

Gainesville, Mrs. J. F. Pierce, Denton.

Greenville, Mrs. Upthegrove, Greenville.

Our retiring President, Mrs. R. W. Thompson, gave us a good, earnest talk.

At the suggestion of Mrs. Viola Hunt the society appointed Mrs. Carter, of Henrietta, Superintendent for the children.

PUBLIC MEETING.

The Woman's Parsonage and Home Mission Society of the North Texas Annual Conference met at the Methodist Church, Wichita Falls, Texas, December 1, 1893, 3 o'clock p. m. The President, Mrs. R. W. Thompson, in the chair.

The President read Ecclesiastes, eleventh chapter; prayer offered by Rev. L. P. Smith. Address of welcome, Mrs. Gorsline; response, Mrs. L. P. Smith.

Mrs. R. W. Thompson, President, read her address.

The Corresponding Secretary, Mrs. L. P. Smith, reported 80 societies; 48 of these organized since the last conference, but 5 of these have given up the struggle for existence. We have now 1502 members—1134 adults and 328 juvenile; $2390.20 reported raised for local work.

This report, from our Corresponding Secretary, was very gratifying to us all. We thank God and take courage. We now rank third in the list of conferences.

TREASURER'S REPORT.

Raised during year, dues	$135 25
Received during conference	21 19
Cash on hand in dues	$156 44
Angel Band	15 00

The following appropriations were made:

Coffeeville	$75 00
Holliday	100 00
Blue Grove	45 00
Leaving bal. cash from dues	$11 00
Leaving balance Angel Band	15 00
To Mrs. L. P. Smith, stationery	5 00

Mrs. W. H. Purcell, our General Organizer, presented a most excellent report.

Twenty-four societies organized during the year, and many subscribers secured for Our Homes.

A paper was then read by Mrs. F. B. Carroll—"A plea for the children," greeting from Mrs. Viola Hunt; a recitation by Miss Hallie Belle Stevens.

Mrs. R. M. Powers, District Secretary of Montague, rendered a most excellent report.

A number of delegates present, among whom were little Annie Ashburn, of Pottsboro, and Lester Majors, of Bellevue.

Society adjourned with the benediction by Rev. W. M. P. Rippey.

MRS. R. W. THOMPSON, President.
MRS. F. A. ROSSER, Recording Secretary.

ANNUAL REPORT CORRESPONDING SECRETARY P. AND H. M. S.

Read at Annual Meeting at Whichita Falls, Texas.

We come with glad hearts to make our reports for this year. Step by step we have been learning to walk alone, and now we fancy we shall soon be able to run along, and perhaps keep in sight of our elder brother, the Church Extension Board. That, of course, is very ambitious, and we must not say too much about it, but aim at a golden grain and we will at least get the sheave. Our seventh annual report has been sent out, and I hope all have read it and rejoiced in the growth of the work. Seven years ago our society first made its appearance as a wee little infant, weak and unconscious of its powers, but with some promise and beauty. The Church Extension Board watched over us kindly, and then when we grew too restless and strong set us on our feet. Miss Helm, our esteemed General Secretary, who has so faithfully directed our goings, now finds that she must have help. She is editing our paper, Our Homes, and Mrs. Nathan Scarritt has been made Secretary in her place. Mrs. Scarritt is entering into the work so heartily and intelligently that we feel much has been gained by her election, for you see we keep Miss Helm, too. Our conference society ranks third in the whole Church. This is good, but let us make it first. Why not? Sisters, if each will earnestly and faithfully do what she can, God helping us, that place of honor will be ours. To this end let each inform herself thoroughly of our work, its aims and purposes; as one of our sisters has it, fill her mouth with arguments and then begin on the pastors and win the sisters. You will find Our Homes a great help on this line. Sister Purcell, though, can tell you all about that paper. We have now about thirty living reporting societies. Forty-eight have been organized since last conference, but five of these have given up the struggle for existence which all must pass through. We hoped to have reached a round hundred in numbers before this meeting; but let us put the mark at 150 living, active, reporting societies before the close of the next year. God is so good, and we do so little. It seems to me we are like little children that want to help mother, and our Heavenly Father is like the tender mother, who lovingly stops and takes the time to guide the little hand that the little heart may be made glad at the thought of helping, so he calls us to be co-workers with him! Just think of it! What wonderous love is this! Whatever good we may have done has been really done by our Master, and he has guided our hands. Two thousand three hundred and ninety dollars and twenty cents have been reported as local work done for our own parsonages and churches. I know that the sum is much larger, because all have not learned to report in full, yet I can not give the number of visits made because these have not been reported definitely, but one society alone has made 144. Much has been done for the poor and cast down. One society reports 139 garments made for the poor. You see Paul would find a Dorcas there.

We have now 1502 members; 1134 of these are adults and 328 juveniles. This means, if each one will be faithful, $1200 to be put into the treasury for next year just in dues—$600 for our own conference, and $600 for the general treasury. Now some little, sleepy soul is going to say, "The idea of our sending all that money out for others! We have to look after ourselves! Charity begins at home!" etc. Take care! "Ye that sow sparingly shall reap also sparingly." Our Lord and Master came "not to be ministered unto, but to minister," and ought we not to have the mind in us that was in the Master? When we are working just for home, is it all for the Lord? How do you like this prayer? Is it not little, and stingy, and mean: "God bless me and my wife, my son John and his wife, us four and no more." When we say by our thoughts and words and actions, "God bless our town, and our Church, and our parsonage, us and ours, and no others," is it not just the same?

Of course, after we have had all we want, and haven't any pig or dog to take what's left, we don't mind being generous then. If we would bear much fruit, Jesus says: "Abide in me;" and how shall we abide in him? "If ye keep my commandments ye shall abide in my love?" And what is the commandment? "This is my commandment: 'That ye love one another as I have loved you.'" How shall we measure the love of Jesus? Who has sounded its depths and mounted its heights? Listen to Paul: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." What grand teachers for our souls; what paradoxes! To comprehend the infinite, to know that which passeth knowledge!

Sisters, let us awake, let us break the alabaster boxes of our heart's best love and pour it out for our Savior. How can we, for our Master has gone from our sight and touch? He thought of this, and so hear him say: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

Jesus had no home. Do you long to have been there tha you might have sheltered him? His brethren are here. He was weary and fainting. Do you long to comfort and cheer? He is waiting for your ministries to his brethren and yours. Let us keep our faces turned toward our Son of Righteousness, as the flower buds turn to the light, and then we shall expand until we shall burst forth in beauty and fragrance, and then will follow the sweet and luscious fruit-bearing, in loving services for our Lord and Master.

MRS. L. P. SMITH,
Cor. Sec. Par. and Home Miss. Soc'y, N. T. C.

WORDS OF GREETING TO MEMBERS OF P. AND H. M. S. NORTH TEXAS CONFERENCE.

Having been officially identified with that form of Christian enterprise in which you are engaged, a word of friendly greeting may be in harmony with the occasion of your annual meeting.

Christian work of some kind, expressions of our fidelity to the cause of the Master, are continuing tests of true discipleship. Though it is incident to our efforts to be oppressed with a sense of the inadequacy of our labors, and the meagerness of the results accomplished, yet the duty of persistence in doing what we can is laid upon us in the sacred Word. Our gracious Lord commended the pious sacrifice of the poor woman who timidly cast in her two mites into the temple treasury equally with the loving follower who broke the alabaster box and poured the precious perfume on the head of Christ. To "do what we can," whether little or much, is the rule of duty. Even small acts of service are noted for future reward. "A cup of cold water" kindly offered in the name of a disciple is remembered before God. Our Savior in the parable (Luke 18:77) has encouraged us in our imperfect services by declaring, because "Thou hast been faithful in a very little, have thou authority over ten cities."

It is only a little that we have done; only a little we can do when we have done our best; but the gracious Master is pleased to regard the motive and purpose of our work, and holds out to our faith the prize—a great reward by-and-by.

We are thankful to reflect that our organization has not been merely an idle formality. It has been something more than a dignified ceremony, and this outgrowth of Christian woman's zeal for the Church and the Master has before it a great field for future usefulness. If we can contribute materially to render the itinerant's home and life a little more comfortable; if we can cheer his devoted wife and children; if we can increase the facilities for bringing the Gospel to the poor in the waste places of Zion; if we can inspire God's people with the great truth that we are indeed one family in Christ Jesus, "and whether one member suffers all the members suffer with it," then, indeed, we shall not have labored in vain.

Do accept this, my greeting, and be assured of my earnest sympathy and co operation.

Let us resolve at this annual meeting that we will by the help of the Master persevere in this field of Christian work, trusting on the "great day for which all other days were made," to receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MRS. VIOLA HUNT.

Mrs. Cheaply (returning joyously from a shopping tour)—John, give me $4, please. Mr. Cheaply—What for? Mrs. Cheaply—Oh, I've got a lovely bargain! I gave only 59 cents for a beautiful hanging lamp! Mr. Cheaply—But what's the $4 for? Mrs. Cheaply—Why, I want to pay the cabman I hired to bring it home with me.

Hood's and Only Hood's.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

Hood's Pills cure billousness.

Mr. Wroem (in a condola)—And you refuse me? Miss Fling—Most assuredly. Mr. Wroem—Aha! I see it all! Your nature is as hard as the heart of a general passenger agent, and your face is as false as the front of a World's Fair building.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

"Oh, mamma, look here," said a little visitor in the country, who had got her eyes on a potato bug for the first time "What is it, dear?" "A funny kind of fly with a tennis blazer."

Ask some Friend about *Pond's Extract for Pain.* Try it for any Inflammation or Hemorrhage. *Ask your druggist for the genuine. Refuse Imitations.*

Orator: Where else will you find in one spot such products as marble, iron, clay, chalk, copper, lead, slate, glucose, fruits of all kinds, hemp, flax and all manner of grains?" Man in Audience: In my boy's pocket.

DIRECTORY OF BISHOPS AND GENERAL OFFICERS.

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Church Notices.

WEST TEXAS.

SAN MARCOS DISTRICT—FIRST ROUND.

Lockhart cir, at Clark's Chapel.1st Sun in Jan
Belmend cir, at Oak Forest .....2d Sun in Jan
San Marcos cir, at Harris' Chapel .....3d Sun in Jan
Dripping Springs .....4th Sun in Jan
B. HARRIS, P. E.

KERRVILLE DISTRICT—FIRST ROUND.

Sherwood cir, at Sherwood .....1st Sun in Jan
Sonora and Ozona, at Ozona .....2d Sun in Jan
Boerne cir, at Boerne .....3d Sun in Jan
Bandera cir, at Medina City .....4th Sun in Jan
Center Point sta, at Center Point .....1st Sun in Feb
M. A. BLACK, P. E.

LLANO DISTRICT—FIRST ROUND.

Cherokee cir, at Cherokee .....Jan 6, 7
Richland Springs cir, at Live Oak.....Jan 13, 14
Fredonia cir, at Fredonia .....Jan 20, 21
Brady cir, at Brady .....Jan 27, 28
Sterling City cir .....Feb 3, 4
San Angelo sta .....Feb 10, 11
Faint Rock cir .....Feb 17, 18
A. C. BIGGS, P. E.

CUERO DISTRICT—FIRST ROUND.

Hallettsville cir, at Hallettsville.1st Sun in Jan
Clear Creek cir, at Rocky .....2d Sun in Jan
Leesville cir, at Floyd's Chapel..3d Sun in Jan
Yoakum cir, at Yoakum .....4th Sun in Jan
Weesatche cir, at Fannin .....1st Sun in Feb
Port Lavaca cir, at Port Lavaca.2d Sun in Feb
JOHN S GILLETT, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND.

Cotulla and Pearsall sta.....Jan 6, 7
Pearsall cir, at Buckhorn.....Jan 13, 14
Benton cir, at Benton.....Jan 20, 21
Travis Park.....Jan 27, 28
Fairview cir, at Fairview .....Feb 3, 4
Pleasanton and Amphion, at Pleasanton .....Feb 10, 11
Sherman st, at Sherman .....Feb 17, 18
East End, at Nebraska .....Feb 24, 25
West End, at West End .....March 3, 4
I. T. MORRIS, P. E.

BEEVILLE DISTRICT—FIRST ROUND.

Oakville, at Oakville.....1st Sun in Jan
Floresville sta .....2nd Sun in Jan
Lavernia, at Campbell School-house .....3d Sun in Jan
Stockdale, at Sunnyside.....4th Sun in Jan
Helena, at Helena .....1st Sun in Feb
Skidmore, at Pleasant Grove .2nd Sun in Feb
W. H. H. BIGGS, P. E.

EAST TEXAS.

BEAUMONT DISTRICT—FIRST ROUND.

Meeting of District Stewards, at Woodville, 11:30 a. m., Jan 5
Woodville, at Woodville .....Jan 6, 7
Wolf Creek mis, at Wolf Creek .....Jan 13, 14
Moscow, at Shady Grove.....Jan 20, 21
Livingston, at Livingston .....Jan 27, 28
Sunset, at Warren .....Feb 3, 4
Liberty, at Liberty .....Feb 10, 11
Beaumont mis, at North End .....Feb 17, 18
Orange sta .....Feb 24, 25
Orange mis, at Bland Chapel .....Mar 3, 4
Newton, at Ford's Schoolhouse.....Mar 10, 11
Burkeville, at Burkeville .....Mar 17, 18
Jasper cir, at Magnolia .....Mar 24, 25
Jasper sta .....Mar 31, Apr 1
My postoffice is Orange, Texas.
WM. A. SAMPEY, P. E.

SAN AUGUSTINE DISTRICT—FIRST ROUND.

Carthage cir, at Carthage .....Jan 6, 7
Concord cir, at Concord .....Jan 13, 14
Minden cir, at Mt. Enterprise .....Jan 20, 21
Garrison cir, at Garrison .....7 p m, Jan 21
Center cir, at Asbury .....Jan 27, 28
Center sta .....Sunday 7 p m, Jan 28
Shelbyville cir, at Shelbyville .....Feb 3, 4
San Augustine mis, at Black Jack ... Feb 10, 11
San Augustine and Sexton, at San Augustine .....7 p m, Feb 11
Hemphill cir, at Hemphill.....Feb 17, 18
Sharpsville mis, at Sharpsville .....Feb 24, 25
Melrose cir, at Melrose ..... Feb 28, March 1
Linn Flat, at Linn Flat .....March 7, 8
CHAS. F. SMITH, P. E.

MARSHALL DISTRICT—FIRST ROUND.

Longview sta.....Jan 6, 7
Harrison, Rock Spring.....Jan 13, 14
Hallsville, at Hallsville .....Jan 20, 21
Northside, at Northside .....Jan 27, 28
Marshall sta.....Feb 3, 4
Church Hill .....Feb 10, 11
Beckville, Rehoboth.....Feb 17, 18
DeBerry, State Line.....Feb 24, 25
Henderson sta .....March 3, 4
Kilgore .....March 10, 11
Henderson cir .....March 17, 18
The District Stewards will meet at Longview, January 5, at 10:15 a. m.
JOHN ADAMS, P. E.

PALESTINE DISTRICT—FIRST ROUND.

Lufkin sta .....Jan 6, 7
Homer cir, at McKendre.....Jan 13, 14
Crockett sta .....Jan 20, 21
Crockett cir, at Porter Springs .....Jan 27, 28
Augusta cir, at Glover's School-house .Feb 3, 4
Grapeland cir, at Hays Springs.....Feb 10, 11
Elkhart cir, at Elkhart .....Feb 17, 18
Brushy Creek cir, at Brushy Creek ..Feb 24, 25
Trinity River mis, at Price's Chapel.March 3, 4
Alto cir, at Atoy .....March 10, 11
New Birmingham, at Lowe's Chapel .....March 17, 18
Rusk sta .....March 24, 25
Jacksonville sta.....March 31, April 1
Palestine sta .....April 7, 8
Trinity and Groveton, at Trinity.....April 14, 15
Saron mis, ...April 21, 22
District Stewards, of Palestine District, will please meet me at the Methodist Church in Palestine at 9 a. m., on Thursday, January 4, 1894.
L. M. FOWLER, P. E.

TYLER DISTRICT—FIRST ROUND.

Tyler, Cedar Street, at Cedar Street Dec 31, Jan 1
Athens and Malakoff sta, at Malakoff Jan 6, 7
Lindale cir, at Harris Chapel.....Jan 13, 14
Mineola sta, at Mineola .....Jan 20, 21
Troupe and Overton cir, at Overton..Jan 27, 28
Edom cir, at Ben Wheeler .....Feb 3, 4
Canton cir, at Canton.....Feb 10, 11
New York cir, at Centerview .....Feb 17, 18
Larissa cir, at Earle's Chapel.....Feb 24, 25
Grand Saline cir, at Antioch.....Mar 3, 4
Tyler cir, at Center.....Mar 10, 11
Tyler sta, at Tyler .....Mar 10, 11
Lawndale, at Walnut Creek.....Mar 17, 18
Whitehouse cir, at Lane's Chapel .Mar 24, 25
T. P. SMITH, P. E.

NORTH TEXAS.

DALLAS DISTRICT—FIRST ROUND.

McKinney.....1st Sun in Jan
Plano.....2d Sun in Jan
Cochran and Caruth, at Caruth .3d Sun in Jan
Smithfield, at Smithfield .....4th Sun in Jan
Argyle, at Prairie Mound.....1st Sun in Feb
Grapevine, at Grapevine .....2d Sun in Feb
Renner, at Renner.....3d Sun in Feb
Bethel, at Zion .....4th Sun in Feb
Lewisville, at Lewisville.....1st Sun in March
City Missions.....2d Sun in March
N. Fort Worth, at Riverside..3d Sun in March
E. W. ALDERSON, P. E.

GREENVILLE DISTRICT—FIRST ROUND.

Leonard cir and White Rock mis .....1st Sun in Jan
Kingston .....2d Sun in Jan
Clinton .....3d Sun in Jan
Farmersville .....4th Sun in Jan
Merit and Floyd .....4th Sun in Jan
Allen.....1st Sun in Feb
Wylie .....2d Sun in Feb
Nevada .....2d Sun in Feb
Roberts mis .....3d Sun in Feb
Blue Ridge .....4th Sun in Feb
District Stewards will meet January 4, 2 p. m., at the Methodist Church in Greenville.
J. A. STAFFORD, P. E.

TERRELL DISTRICT—FIRST ROUND.

Terrell sta .....1st Sun in Jan
Forney cir, at Forney.....2d Sun in Jan
Crandall cir, at Jones' Chapel ...3d Sun in Jan
Kemp, at Kemp .....4th Sun in Jan
Rockwall and Royse, at Rockwall .....1st Sun in Feb
Chisholm, at Chisholm .....2d Sun in Feb
Poetry .....3d Sun in Feb
Wills Point cir, at Palmer Grove .....4th Sun in Feb
Mesquite cir, at Mesquite ..... 1st Sun in Mar
Garland cir, at Garland .....2d Sun in Mar
The District Stewards' meeting will convene in the Methodist Church, in Terrell, January 8, 1894, at 10 o'clock a. m.
C. B. FLAGER, P. E.

PARIS DISTRICT—FIRST ROUND.

Pattonville cir, at Marvin .....Jan 6, 7
Deport, at Deport .....Jan 13, 14
Blossom .....Jan 17
Woodland and Detroit, at Detroit ...Jan 20, 21
Clarksville sta .....Jan 27, 28
Annona and White Rock, at Annona..Feb 3, 4
Annona mis, at Pine Springs.....Feb 5
Emberson cir, at Mt. Tabor.....Feb 10, 11
Powderly mis, at Palestine .....Feb 17, 18
Rosalie cir, at Rosalie.....Feb 24, 25
McKenzie cir, at Robbinsville .....March 3, 4
Maxey mis .....March 10, 11
F. A. ROSSER, P. E.

BONHAM DISTRICT—FIRST ROUND.

Dodd cir, at Windom .....Jan 6, 7
Wolfe City sta.....Jan 13, 14
Honey Grove sta .....Jan 20, 21
Bonham cir, at Mt. Pleasant .....Jan 27, 28
Bonham sta .....Jan 28, 29
Bailey cir, at Center Point .....Feb 3, 4
Randolph cir, at Binkley.....Feb 0, 11
Lake Creek, at Unitia .....Feb 17, 18
Ladonia sta .....Feb 24, 25
Lannius cir, at Lone Elm.....Mar 3, 4
Ben Franklin, at Ben Franklin .....Mar 10, 11
Dennis cir, at New Hope .....Mar 17, 18
South Bonham mis, at Providence..Mar 24, 25
J. R WAGES, P. E.

SHERMAN DISTRICT—FIRST ROUND.

Whitewright sta .....Jan 6, 7
Pilot Point sta .....Jan 13, 14
Van Alstyne sta .....Jan 20, 21
Bells and Savoy, at Bells.....Jan 27, 28
Sherman cir, at Pecan .....Feb 3, 4
Travis Street sta .....Feb 10, 11
Pottsboro and Preston, at Coffey Ch'l.Feb 17, 18
Collinsville cir, at Tioga .....Feb 24, 25
Howe cir, at Howe .....Mar 3, 4
Whitesboro cir, at Shady Grove .....Mar 10, 11
Pilot Grove cir, at College Hill .....Mar 17, 18
Gordonville cir, at Gordonville .....Mar 24, 25
Denison mis.....Mar 31, April 1
J. M. BINKLEY, P. E.

SULPHUR SPRINGS DIST.—FIRST ROUND.

Commerce cir, at Commerce .....Jan 6, 7
Pittsburg sta .....Jan 13, 14
Gilmer cir, at Gilmer .....Jan 20, 21
Leesburg cir, at Reeves' Chapel .....Jan 27, 28
Winnsboro cir, at Winnsboro .....Feb 3, 4
Quitman cir, at Shady Grove .....Feb 10, 11
Carrollton cir, at Carrollton .....Feb 17, 18
Mt Pleasant sta .....Feb 24, 25
Mt. Vernon cir, at Mt. Vernon .....Mar 3, 4
Winfield cir, at Bridges' Chapel ....Mar 10, 11
Sulphur Bluff cir, at Lone Star .....Mar 17, 18
Cooper cir, at Cooper .....Mar 24, 25
W. L. CLIFTON, P. E.

JEFFERSON DISTRICT—FIRST ROUND.

Kildare, at Kildare.....1st Sab in Jan
Park, at Liberty .....2d Sab in Jan
Queen City, at Queen City.....3d Sab in Jan
Linden, at Douglassville .....4th Sab in Jan
Boston, at Boston .....
Daingerfield .....
Hughes Springs .....
Coffeeville, at Coffeeville .....
Three Springs .....
Dalby Springs .....

GAINESVILLE DISTRICT—FIRST ROUND.

Era cir, at Era .....
Rosston cir, at Rosston .....
Clye Mound cir, at Clye Mound .....
Marysville cir, at Marysville .....
Dexter cir, at Dexter .....
Denton cir, at Denton .....
Rhome cir, at Rhome .....
Greenwood cir, at Greenwood .....
Sanger cir, at Sanger .....
R. M POWERS, P. E.

MONTAGUE DISTRICT—FIRST ROUND.

Bonita .....1st Sun in Jan
and St. Jo .....Sunday night
Nocona, at Spanish Fort .....2d Sun in Jan
Montague .....3d Sun in Jan
and Bowie.....Sunday night
Bellevue .....4th Sun in Jan
Alvord .....1st Sun in Feb
Sunset .....2d Sun in Feb
Chico .....3d Sun in Feb
Crafton .....4th Sun in Feb
Post Oak .....1st Sun in March
Benvanue .....2d Sun in March
W. D. MOUNTCASTLE, P. E.

NORTHWEST TEXAS.

GATESVILLE DISTRICT—FIRST ROUND.

Killeen and Nolanville, at Nolanville..Jan 6, 7
Coperas Cove cir, at Coperas Cove.....Jan 13, 14
Lampasas sta .....Jan 15, 16
Lampasas cir, at Sunny Lane.....Jan 18
Lometa cir, at Pleasant Grove .....Jan 20, 21
Gatesville sta.....Jan 27, 28
Oglesby cir, at Oglesby .....Jan 31
Coryell City cir, at Mosheim .....Feb 3, 4
Jonesboro cir, at Sardis .....Feb 10, 11
Hamilton and Hico cir, at Hamilton Feb 17, 18
Iredell and Martin's Gap cir, at Martin's Gap .....Feb 20
Meridian sta .....Feb 22
Harmony cir, at Harmony Chapel...Feb 24, 25
E. F. BOONE, P. E.

The simple appearance of
SWAYNE'S OINTMENT
without any internal medicine, cures tetter, eczema, itch, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy
Sold by druggists, or sent by mail for 50 cts. Address Dr. Swayne & Son, Philadelphia, Pa. Ask your druggist for it.

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

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DR. M'GORK'S INVIGORATOR

This celebrated Remedy is a positive cure for nervous debility, spermatorrhœa, dizziness, despondency, failing memory, prostatarrhœ, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause. It restores without fail impaired vigor and exhausted vitality, stops all unnatural losses, purifies the blood, cures pimples, blotches, etc., etc. Price $2 per bottle or 6 bottles for $10. Write for free trial bottle, question list and pamphlet. Address

TRIAL BOTTLE FREE to Show Its Great Merit will be sent to anyone applying personally or by letter.

T. McGORK, M. D., Specialist,
2627 Market Street, - Galveston, Texas.
(P. O. Box, 378)

CORSICANA DISTRICT—FIRST ROUND.

Itasca cir, at Itasca.....Jan 6, 7
Dresden cir, at Blooming Grove.....Jan 13, 14
Hillsboro sta .....Jan 20, 21
Barry cir, at Cook's school-house.....Jan 27, 28
Mt. Calm cir, at Mt. Calm.....Feb 3, 4
Kerens cir, at Murray's Chapel .....Feb 10, 11
Rice and Chatfield cir, at Rice.....Feb 17, 18
Hubbard cir, at Hubbard.....Feb 24, 25
Dawson cir, at Dawson.....March 3, 4
Irene cir, at Brandon.....March 10, 11
Bethel mis, at Prairie Point.....March 16
Groesbeck cir, at Groesbeck.....March 17, 18
Mexia cir, at Shiloh.....March 24, 25
Thornton cir, at Thornton....March 31, April 1
Wortham cir, at Wortham.....April 7, 8
Mexia sta, at Mexia.....April 14, 15
GEO. S. WYATT, P. E.

WACO DISTRICT—FIRST ROUND.

Abbott, at Abbott.....Jan 6, 7
Valley Mills, at Coon Creek.....Jan 13, 14
Mart, at Mart .....Jan 20, 21
Bosqueville, at Greenwood. .....Jan 24
Temple .....Jan 27, 28
South Temple.....Jan 28, 29
Rogers, at Rogers .....Feb 4, 5
Troy, at Pendletonville .....Feb 7
Moody and Eddy, at Moody.....Feb 11, 12
R. C. ARMSTRONG, P. E

CISCO DISTRICT—FIRST ROUND.

Carbon, at Gorman .....1st Sun in Jan
DeLeon, at DeLeon .....Jan 9
Dublin sta, at Dublin.....Jan 11
Proctor, at Proctor .....2d Sun in Jan
Carlton, at Oak Grove.....Jan 16
Alexander, at Indian Creek.....Jan 18
Duffau, at Motheral Gap.....3d Sun in Jan
Stephenville, at Stephenville.....Jan 25
Green's Creek, at Shelby.....Jan 25
Armstrong .....4th Sun in Jan
E. A. BAILEY, P. E.

WAXAHACHIE DISTRICT—FIRST ROUND.

Waxahachie cir, at Midlothian.....Jan 6, 7
Italy and Frost, at Frost.....Jan 13, 14
Milford cir, at Milford.....Jan 20, 21
Red Oak cir, at Cedar Hill.....Jan 27, 28
Wheatland and West Dallas, at West Dallas .....Feb 3, 4
Bristol cir, at Bristol.....Feb 10, 11
Reagor cir, at Chappell Hill.....Feb 17, 18
Alvarado, at Roberts' Chapel .....Feb 24, 25
JOHN S. DAVIS, P. E.

ABILENE DISTRICT—FIRST ROUND.

Haskell sta.....Jan 6
Rayner mis, at Rayner.....Jan 9
Anson cir, at Anson .....Jan 11
Neinda cir, at Bitter Creek.....Jan 13
Merkel cir, at Mulberry .....Jan 20
Buffalo Gap cir, at Buffalo Gap .....Jan 27
E. L. ARMSTRONG, P. E.

GEORGETOWN DISTRICT—FIRST ROUND.

Round Rock, at Round Rock .....Jan 6, 7
Bartlett, at Bartlett .....Jan 13, 14
Holland, at Holand .....2 p m, Jan 15
South Belton, at Wilson's Valley.....Jan 20, 21
Belton .....Jan 27, 28
Corn Hill and Salado, at Salado .....Jan 28, 29
North Belton, at Rock Church .....Feb 3, 4
Liberty Hill and Leander, at Liberty Hill .....Feb 10, 11
Jonah, at Jonah .....Feb 17, 18
Florence, at Florence .....Feb 24, 25
SAM'L P. WRIGHT, P. E.

FORT WORTH DISTRICT—FIRST ROUND.

Cleburne sta.....Jan 6, 7
First Church.....Jan 13, 14
Missouri Avenue .....Jan 14, 15
Arlington cir.....Jan 16
Mansfield cir .....Jan 18
Cleburne cir .....Jan 19, 21
Oceola cir .....Jan 27, 28
Covington cir.....Jan 28, 29
Mulkey Memorial.....Feb 3, 4
Marystown cir.....Feb 10, 11
Fort Worth mis.....Feb 17, 18
Lipan mis .....Feb 24, 25
W. L. NELMS, P. E.

VERNON DISTRICT—FIRST ROUND.

Mangum, at R

DEVOTIONAL.

CHRIST OUR LIGHT.
(Mark 10:46-52.)

(From the German.)

More than a thousand years have sped,
My Savior, since Thy voice
Its healing grace on sinners shed,
To one and all the same.

Thy holy gospel teaches how
Thou mad'st the blind to see;
And still Thy mercy calls us now,
And giveth light to all.

O'er inward blindness grieving sore,
I sat beside the way;
I thought of sinful days of yore,
And scarce would dare to pray

The Lord is calling thee."

I knew that Thou wast biding near,
I struggled to Thy side;
Before Thee I could feel no fear,
Whatever might betide.

Thou spakest words of healing power,
"What wilt thou?" "Lord, to see."
I heard within my soul that hour
The voice, "So shall it be."

Thy mighty promise never failed:
I saw, and was made whole;
Thy face was to my heart unveiled,
And light o'erfilled my soul.

—*Rev. William E. Daly, B. A.*

PATIENCE WORKETH EXPERIENCE.

The trouble which we bear rightly with God's help gives new hope. If we have made our sorrow an occasion for learning, by living experience, somewhat more of His exquisitely varied and ever-ready power to aid and bless, then it will teach us firmer confidence in these inexhaustible resources, which we have thus once more proved. "Tribulation worketh patience, and patience experience, and experience hope." That is the order. You can not put patience and experience into a parenthesis, and, omitting them, bring patience out of tribulation. But if in my sorrow I have been able to keep quiet because I have had hold of God's hand, and if in that unstruggling submission I have found that from his hand I have been upheld and had strength above my own infused into me, then my memory will give the threads with which hope weaves her bright web. I build upon two things, God's unchangeableness and his help already received; and upon these foundations I may wisely and safely rear a palace of hope which shall never prove a castle in the air.—*Christian Advocate.*

GOD'S WORD GIVES LIFE.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." (Gen. 1:20.) The passions and tendencies which in the sinner have been waters of death, in the regenerate soul become waters of life. The sinner has no energy which in sin drags him downward, but which when sanctified and controlled by the Holy Spirit may become a source of blessing. The living creatures are virtues, thoughts, talents and powers, which possess life-giving properties when consecrated to God. It will be noticed in the 12th and 22d verses, that to everything God created he gave creative power. The power to form new creations—to itself become a blesser. It is God's nature to bless, and everything from his hand must share in this Divine attribute. Every converted soul has power to lead others to Christ, and those who are not doing it are not fulfilling the purpose of God. It is just as certainly his will that we should all win souls as that the "herb should yield seed after his kind;" or that the animal kingdom should "be fruitful and multiply." The 16th and 17th verses tell us that the stars were made to give light upon the earth as much as the sun and moon. Every Christian ought to take courage from this. No matter where God has placed you he intends that bright rays of influence shall go out from you to somebody else.—*Ram's Horn.*

"BELIEVE ALSO IN ME."

"There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunder-claps and bursts of unlooked-for sorrows are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges, until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm. 'Let not your hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless.'"—*Rev. Theodore L. Cuyler, D. D.*

DILIGENCE.

Diligence is the panacea for all diseases of the Christian life. It is the homely virtue that leads to all success. It is a great thing to be convinced of this, that there are no mysteries about the conditions of healthy Christian living, but that precisely the same qualities which lead to victory in any career to which a man sets himself do so in this; that, on the other hand, we shall never fail if in earnest and saving the crumbs of moments, we give ourselves to the work of Christian growth; and that on the other hand no fine emotions, no select moments of rapture and communion, will ever avail to take the place of the dogged perseverance and prosaic hard work which wins in all other fields; and wins, and is the only thing that does win, in this one, too. If you want to be a strong Christian—that is to say, a happy man—you must bend your back to the work and "give all diligence." Nobody goes to heaven in this sleep. No man becomes a vigorous Christian by any other course than "giving all diligence." It is a very lowly virtue. It is like some of the old wives' recipes for curing diseases with some familiar herb that grows at every cottage door. People will not have that; but if you bring them some medicine [illegible] day.—*Rev Dr. A. MacLaren.*

MARRIAGES.

HANKS—CHEVIS.—At the residence of the bride's uncle, Mr. Stephen Day, December 20, 1893, by Rev. O. A. Shook, Mr. Lucius C. Hanks and Miss Fannie R. Chevis; all of Wolf Creek, Tyler County, Texas.

MIGINNIS—GARRETT.—At the residence of the bride's parents, four miles west of Sherman, December 24, 1893, Mr. J. T. Miginnis, of Whitewright, and Miss Ada Garrett, by Rev. Geo. H. Adams.

MURRY—BISHOP.—At the residence of the bride's father, five miles west of Quitman, Wood County, Texas, December 24, 1893, Mr. H. A. Murry and Miss Carrie Bishop, 6 p. m., Rev. G. M. Fletcher officiating.

FERGUSON—ROBINSON.—At the residence of the bride's father, at Golden, Mr. J. N. Ferguson and Miss Tisha Robinson, December 25, 1893, 4:30 p. m., Rev. G. M. Fletcher officiating.

MCKINLEY—PILANT.—In the Methodist Church, in Arlington, at 7:30 p. m., December 21, 1893, by Rev. J. David Crockett, Mr. Robert McKinley and Miss Ida Pilant; all of Arlington, Texas.

BERRY—LEES.—At the M. E. Church, South, Dawson, Texas, December 7, 1893, by Rev. J. M. Baker, Mr. W. E. Berry and Miss Lizzie Lees; both members of Dawson Church.

LANKFORD—BOLDEN.—At the residence of the bride's mother, Mrs. Bolden, December 24, 1893, by J. M. Baker, Mr. W. R. Lankford and Miss Sallie Bolden.

SCRIMSHIRE—CLARK.—At the Methodist Church, in Millican, Texas, Thursday night, December 21, 1893, Mr. J. J. Scrimshire and Mrs. Sarah M. Clark, Rev. W. C. Bracewell officiating.

POWERS—USSERY.—At the residence of the bride's father, near Milford, Texas, December 24, 1893; Mr. G. W. Powers and Miss Susie Ussery, all of Ellis County, Texas, Rev. S. W. Lowe officiating.

RITCHIE—CRAGER.—At the Methodist Church of Burke, Texas, on December 17, 1893, Mr. W. T. Ritchie, of New Birmingham, and Miss Martha E. Crager, of Burke, Rev. J. R. Ritchie officiating.

O'NEAL—SPRINGFIELD.—JOHNSON—SPRINGFIELD.—At the residence of the bride's parents, in Sweet Home, Texas, October 18, 1893, Mr. W. M. O'Neal and Miss M. A. Springfield, and Mr. J. W. Johnston and Miss M. E. Springfield, Wm. J. Sims officiating.

MAYS—WALKER.—At the bride's mother's, December 24, 1893, Mr. Mason Gorden Mays and Miss Mary Rosa Walker, Rev. J. W. Holt officiating.

MCBRIDE—PIEARCE.—At the residence of the bride's father, Williamsburg, Texas, December 6, 1893, Wm. J. Sims officiating, Mr. Henry McBride, of DeWitt County, and Miss Lizzie Pearce.

EVERITT—DAVIDSON.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, December 13, 1893, at 4:30 p. m., Mr. D. A. Everitt and Miss L. E. Davidson, Rev. Frank Everitt officiating.

BLACKBURN—PIKE.—December 20, 1893, at Conroe, Texas, by Rev. W. Wootton, Mr. W. N. Blackburn and Miss Beatrice Pike.

MCKNIGHT—BOYETT.—At the residence of the bride's parents, Aransas Pass, Texas, December 20, 1893, by Rev. A. L. Scarborough, Mr. Geo. W. McKnight and Miss Louisa Boyett.

HANNON—TILLMAN.—At the residence of the bride's mother, five miles south of Belton, Mr. B. F. Hannon and Miss Minnie Tillman, at 7:30 p. m., December 23, 1893, Rev. H. B. Henry officiating.

CASTLETON—CLEMONS.—At the Methodist Church, at Sealy, Texas, December 20, 1893, Mr. Thomas H. Castleton and Miss Isa Clemons, Rev. A. S. Blackwood officiating.

BELL—KINSEY.—At the bride's residence, Smith County, Texas, Mr. Leonard Bell and Miss Rebecca Kinsey, December 17, 1893, Rev. P. O. Tunnell officiating.

BROWN—MORRIS.—At P. O. Tunnell's, Smith County, Texas, December 20, 1893, Mr. A. T. Brown and Miss N. L. Morris, Rev. P. O. Tunnell officiating.

ALEXANDER—SWINNEY.—At the residence of the bride, Smith County, Texas, December 21, 1893, Mr. W. N. H. Alexander and Miss Anna Swinney, Rev. P. O. Tunnell officiating.

TAYLOR—BYRUM.—December 26, 1893, near Lancaster, Texas, Mr. Philip W. Taylor, of Dallas, Texas, and Miss "Mandy" Byrum, Rev. F. M. Winburne officiating.

COFFEY—MYER.—At the home of the bride's parents, near Troy, Bell County, Texas, December 24, 1893, Mr. L. N. Coffey and Miss Lee Myer, Rev. S. C. Littlepage officiating.

WALKER—WILLIAMS.—At Geneva, in the Methodist Church, on the evening of the 27th of December, 1893, by Rev. R. C. Armstrong, Mr. W. H. Walker and Miss Cora W. Williams.

QUINN—PARKER.—At Asbury Church, December 12, 1893, Mr. James H. Quinn and Miss Mattie Parker, Rev. Jno. W. Holt officiating.

QUINN—DAVIS.—At the bride's father's, December 14, 1893, Mr. Marion Walton Quinn and Miss Annie Davis, Rev. Jno. W. Holt officiating.

TUNNELL—MITCHELL.—At the residence of the bride's father, in Bell County, Texas, on the evening of December 24, 1893, Mr. J. P. Tunnell and Miss Maggie Mitchell, Rev. Jno. H. Linebaugh officiating.

LANNING—GRIFFIN.—At Hotel Alexander, in Bonham, on December 26, 1893, Mr. B. U. Lanning and Miss May Griffin, both of Fannin County, Texas, Rev. W. M. Leatherwood officiating.

EVANS—MOORE.—At Neches, Texas, December 17, 1893, at 8:30 a. m., Mr. Frank Evans and Miss Ida Moore, daughter of Mrs. M. M. Moore, Rev. W. A. Moore officiating.

WALDING—HENDERSON.—At the residence of Mr. Henry Henderson, the bride's father, near Brushy Creek, Texas, December 20, 1893, Mr. Geo. S. Walding and Miss Lola M. Henderson, Rev. W. A. Moore officiating.

SULLIVAN—ALLDAY.—At the residence of Mr. A. J. Deweese, Rockwall County, Texas, November 22, 1893, Mr. F. Sullivan, of Los Angeles, Cal., and Mrs. Mattie J. Allday, Rev. A. R. Nash officiating.

[illegible]TIN—JACKSON.—At the Christian [illegible], in Garland, Dallas County, [illegible] December 20, 1893, Mr. J. S. [illegible] and Miss Jimmie Jackson, both [illegible]rland, Texas, Rev. J. B. Adair [illegible]ing.

[illegible]UM—WILLIS.—December 28, 1893, [illegible] parlor of the North Texas Female [illegible], Mr. B. M. Bynum and Miss [illegible] Willis, both of Ardmore, I. T., Rev. Joseph S. Key officiating.

[illegible]S—DUKE.—At the home of the [illegible]ride, near Acme, Van Zandt County, Texas, December 17, 1893, at 6 p. m., Mr. M. H. Jones and Miss Millie Duke, Rev. Frank Everitt officiating.

EVERITT—COX.—Near Tunnell Chapel, Van Zandt County, Texas, October 22, 1893, at 3 p. m., Mr. Judson F. Everitt and Miss Alma Cox, Rev. W. A. Smith officiating.

GUNTER—MELTON.—At the home of L. T. Melton, Mr. T. C. Gunter and Miss Bertha Melton, Rev. J. W. Sansom officiating.

COLLIER—HURSTEAD.—December 17, 1893, at the home of the bride's mother, on Ash Creek, Hill County, Texas, Mr. J. A. Collier and Miss Mollie Hustead, Rev. J. W. Sansom officiating.

MYRICK—GRAHAM.—December 21, 1893, at the home of W. J. Graham, near Irene, Mr. H. C. Myrick, of Mertens and Miss Mary Graham, Rev. J. W. Sansom officiating.

STANDIFER—BROWN.—On the 17th of December, 1893, at the residence of the bride's father, Bro. B. F. Brown, near Eolian, Texas, by Rev. T. M. Price, Dr. J. E. Standifer and Miss Blanchie Brown.

HAILEY—DIXON.—At the bride's father's, Mr Emmett A. Hailey and Miss Clemmie B. Dixon, December 27, 1893, at 7:30 p. m., Rev. T. J. Minnis officiating.

MARTIN—WILLSON.—At the residence of the bride, in Temple, Texas, on December 13, 1893, Mr. R. D. Martin and Mrs. Mittie D. Willson, Rev. D. H. Linebaugh officiating.

HARRIS—SPINKS.—At the residence of the bride's parents, near Stratton, Texas, November 22, 1893, Rev. Wm. J. Sims officiating, Mr. W. W. Harris and Miss Millie Spinks.

OBITUARIES.

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

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REV. U. B. PHILIPS.

On November 23, 1893, at the parsonage of the M. E. Church, South, in North Durango, Col., Rev. U. B. Philips, of the North Texas Conference, passed to his reward on high. In the strength of life his sun went down at noon. "The end was peace." "He fell but felt no fear." He was born in Leakville, Miss., December 22, 1836. His parents moved with him and settled in Mobile, Ala., where he was reared to manhood. He was educated at Somerfield, Ala.; converted and joined the M. E. Church, South, in his eighteenth year, under the ministry of his brother-in-law, Rev. Henry Urquhart. He was received into full connection in the Mobile Conference and ordained deacon by Bishop Robert Paine, December 19, 1869. In the readjustment of conference lines he fell into the Mississippi Conference, and elected to elder's orders by that conference, and ordained elder by Bishop E. M. Marvin, on December 19, 1875. He was married three times. First, to Miss Fannie Neigabors, in Somerfield, Ala.; second, to Miss Mollie Graves, and last to Miss Sadie Strayhorn, in Palestine, Texas, on October 23, 1884. His last charge in the Mississippi Conference was Enterprise Station. When closing his fourth year, in the fall of 1876, he transferred to the East Texas Conference, and was stationed in Marshall, where he remained two years. He was then stationed in Tyler, where he remained four years. His next charge was Palestine Station, where he remained two years. From Palestine he went to Athens Circuit, and served here two years, bringing up that circuit from a very moderate one to one of the best charges in the conference. He was then made presiding elder of Tyler District, but at the end of one year, by the advice of his physician, he asked for lighter work and was stationed in Henderson. He served here but one year, and was again made presiding elder. This time on Palestine District, where he served two years with great acceptability. But again finding his health much impaired, and wishing to prolong his useful life, he transferred to the North Texas Conference and was stationed at Sulphur Springs for one year. Then in Kaufman, where he was serving his second year, when his health became so much impaired that he felt he must give it up, and seek a change. He went to Colorado and took work, being stationed at Durango with view of transferring to that conference when his own should meet, in November. He entered on his work here last September with the most flattering prospects of great success. One of the city papers, speaking of his work, said: "Though but a short time in the city his ministry had been such as to endear him to his congregation, and the vacancy in the pulpit will be as hard to fill as the void which exists in the hearts of all who were honored with his friendship." And it was there in that far-off city of the West, beyond the Rocky Mountains, hundreds of miles from his thousands of Texas friends, that this brave man of God fell on sleep, and though so far from those who knew him best and loved him most (save one—his loving wife like an angel of mercy, was ever near [illegible] of this writing, fell on sleep in Jesus him), yet he had [illegible] tionate hearts [illegible] medical skill could [illegible] all, at a few mi[illegible] m., November 2[illegible] head on Jesus' b[illegible] life out sweetly [illegible] tence he ever [illegible] spirit, well cou[illegible] a wave of trouble[illegible] ful breast." A[illegible] pers, speaking [illegible] "Heaven has su[illegible] his labor of love [illegible] eternal happiness [illegible] other of its earthl[illegible] minutes to 10 o'clock this morning, in North Durango, Rev. U. B. Philips passed beyond. Death came as a peaceful slumber, and imperceptible to the watchers at the bedside, a new day dawned for the weary spirit." Thus ended as brave and true and noble a life as I have ever been associated with. He was a Knight of Honor, a Mason in high standing, having been made a Knight Templar while stationed at Sulphur Springs. Physically, he was a man of fine and commanding appearance. By birth and culture he was a gentleman of the highest mark. As a preacher, he ranked deservedly high. A man of great native force, a liberal education and of deep and radical convictions, and above all called of God and richly endowed by grace for the work of the ministry, he could but rank high. He knew and loved the doctrines of his Church, and preached them with a power and an eloquence that drew to his ministry hundreds of eager hearers. He was a fearless preacher, denouncing sin in the plainest and most unmistakable terms. He was a preacher of deep and tender pathos, often melting his audience to tears.

He was a successful preacher; whether on circuit, station or district, his charges were always better for his having been there. In his friendships he was true, warm and attached. He was my presiding elder two years. I knew him well. Many a happy night has he spent in my house. Many an earnest prayer has he prayed for me and my wife and children. O with what pleasure we always looked for his coming. Not only did I know him, I loved him dearly. He was my friend and loved me and mine, and I count it among the greatest honors of my life that, when dying in far-off Durango, he said: "I want to be carried back to Palestine for burial, and want Bro. Smith to officiate at my funeral and write my obituary." And as I write these lines, my eyes almost blinded with tears, I say out of my soul, thank God for his love and friendship to me.

Tuesday, November 28, five days after his death, his grief-stricken wife reached Palestine with his remains, which were taken in charge by the Masons, and carried to the Methodist Church, where the funeral services were held. He was buried in the beautiful East Hill Cemetery, with Masonic honors. His tender greeting to his brethren of the North Texas Conference, sent from his dying bed, have already appeared in the ADVOCATE. He leaves to mourn for him, a true, devoted wife, who stood by his side in every trial, who shared in all his sorrows, and rejoiced in all his triumphs, one brother in Texas, a nephew in Tyler and relatives in the old States, beside hundreds of friends. He was fifty-six years old. He died of nervous dispepsia. May God's grace abound to his stricken, sorrowing wife. Farewell, dear brother, but not forever; we shall meet some sweet day bye and bye. Thank God! Amen.

J. T. SMITH.

PALESTINE, TEXAS.

LIVESAY.—With aching hearts and tearful eyes, fond mother, father and little sister look for the last time on earth at the sweet baby face, then all that is mortal of little Clarence, infant son of W. M. and B. C. Livesay, is laid away. He was born October 4, 1892; died in Wills Point, December 21, 1893. After a short illness of eight days' suffering, he was removed from earth to heaven. We loved our little one so dearly we almost lose sight of our Father's mercies in our selfish grief, but he has gone to join his little sister, Emma, who died February 7, 1887. Two little photographs upon our memory, two little graves in the cemetery and two little angels in the skies. The Lord gave and the Lord hath taken away.

HIS MAMMA.

GROVES.—J. E. Groves was born in North Carolina May 18, 1833, and came to Texas in 1872, and settled in the Duck Creek (now Garland) community, Dallas County. He was married to Ruth Balanger in 1868. Bro. Groves professed religion in 1858. He had been a member of the M. E. Church, South, along time and was at the time of his death. He lived, so far as I have learned, a consistent life. It was my privilege to visit him several times during his sickness, and I always found him enjoying religion. It was a religious benefit to any one to visit him in his sickness. He was certainly ready to go. So, on November 11, 1893, he quietly and peacefully passed away to the home of the righteous. He leaves a wife, seven children and a host of relatives and friends behind.

J. B. ADAIR, P. C.

RIDDLE.—Mrs. Mattie E. Riddle, the daughter of J. C. and Julia A. Hall, and wife of William Riddle, died December 2, 1893, in Mexia, Texas. She was born in the County of Pickens, State of Alabama, December 26, 1873, and moved to Texas in 1881. She joined the M. E. Church, South, in the summer of 1891, and lived a faithful Christian until death. She was married to Mr. William Riddle April 21, 1892. With the care of one little child eleven months old his heart is bereaved and sad. May God sanctify this affliction to the good of loved ones left behind. Let us meet in heaven.

N. A. KEEN.

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PETTY.—W. F. Petty, the subject of this writing, fell on sleep in Jesus December 2, 1893, at his home in Mineola, Texas, after a long and painful illness. He was born in Mississippi, July 4, 1824, and died in Dallas, Texas, December 20, 1893. Such are the outlines of a life filled with good thoughts, good words and good works. I never knew a purer man than Bro. Petty. He was indeed, and in truth, a Christian gentleman—faithful in all the relations of life. He was the father of eleven children and had seventeen grandchildren. He died in great peace, respected and loved by all who knew him. He was one of the pillars in Floyd Street Church, this city, and he will be greatly missed. Peace to his ashes and rest to his soul.

J. W. H.

PETTY.—W. F. Petty, the subject of this writing, fell on sleep in Jesus [illegible] of Mississippi, [illegible] Mississippi for [illegible]ld and joined the [illegible]very young; was [illegible]nes May 3, 1831, [illegible] County, Texas, [illegible]County) in 1852, [illegible] the time of her [illegible]1893. Her life [illegible]always patient [illegible]manners to her [illegible]. She loved the [illegible]tions and was a [illegible]e died in peace [illegible]ith in our Lord [illegible]s, weep not; she [illegible]th, awaiting the summons of the Lord when the trump of God shall sound and she will be with the redeemed of the Lord forever.

W. T. MCDONALD, P. C.

BEEVERS.—John F. Beevers was born in Giles County, Tenn., November 28, 1847. He professed religion and joined the M. E. Church, South, in July, 1875, and lived a consistent member of the same until the "death angel" came to set him free. Bro. Beevers was a true Christian man, always found at his post of duty. He served the Church as steward and class-leader, and was liberal in his support of its institutions. He was a kind neighbor, an affectionate husband and father. He leaves a wife and seven children to mourn the loss of their loved one. He was buried at Center Point Church, in Fannin County, Texas. We will miss him, but we expect to meet him in the many-mansioned home on high.

W. A. COPPEDGE.

NABERS.—J. B. Nabers was born at Corinth, in Alcorn County, Miss., March 4, 1856; died in DeLeon, Comanche County, Texas, December 15, 1893. He professed faith in Christ at Pleasant Ridge, Itawamba County, Miss., September 12, 1885, and joined the M. E. Church, South, in which he lived a faithful member until the day of his death. When informed by the writer that his physician said he must die, he was not alarmed, but said, "All is well. I am trusting the Lord and can say, 'His will be done.'" He leaves a widow, four children and many friends to mourn his death. Peace to his ashes! May the blessed Lord deal gently with the bereaved family, and may they all meet in the better land, is the prayer of his pastor.

A. B. ROBERTS.

MUCKLEROY.—J. H. Muckleroy was born July 27, 1860; died December 9, 1893, aged thirty-three years; was converted in the summer of 1879. Although he was not in the Church at the time of his death, yet we rejoice to know that he died in the faith and has gone home to heaven to meet his wife, who preceded him about two years, and to be present with the Lord. Being asked if all was well, he answered, "I'll get there." Just before the last, when asked how he felt, he said, "I feel all right," then praying the Lord to take him at once he passed from earth to heaven. He leaves an aged mother and several sisters and three little children to mourn their loss. To those I would say, though you weep, yet not as those who have no hope. Thank God for the evidences that our loved ones leave. They brighten our hopes of a reunion in a world to come.

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HUNLEY.—J. G. Hunley was born in Sumner County, Tenn., February 4, 1818; professed religion and joined the Methodist Church when he was twenty years old; was married to Miss Fannie Adams May 22, 1842, and died in Dallas, Texas, December 20, 1893. Such are the outlines of a life filled with good thoughts, good words and good works. I never knew a purer man than Bro. Hunley. He was indeed, and in truth, a Christian gentleman—faithful in all the relations of life. He was the father of eleven children and had seventeen grandchildren. He died in great peace, respected and loved by all who knew him. He was one of the pillars in Floyd Street Church, this city, and he will be greatly missed. Peace to his ashes and rest to his soul.

J. W. H.

BRYANT.—Viola Bryant (nee McCleskey) was born in Smith County, Texas, January 17, 1875, and died at her father's home, in Navarro County, Texas, December 16, 1893. Sister Bryant professed religion and joined the M. E. Church, South, May, 1887, under the ministry of Rev. F. M. Winburne and lived a consistent Christian until death. The writer married her to Mr. R. C. Bryant, near twelve months before she died, and in the same room. She met death calmly, telling them to raise her little babe, which was two weeks old, to be a Christian, and requested that it be baptized first chance. Thus passed away a bright, young Christian, a dutiful daughter and loving wife.

J. W. SANSOM.

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CHRIST OUR LIGHT.
(Mark 10:46)

(From the German.)

More than a thousand years have sped,
My Savior, since Thy name
Its healing grace on sinners shed,
To one and all the same.

Thy holy gospel teaches how
Thou mad'st the blind to see;
And still Thy mercy reaches now,
And giveth light to me.

O'er inward blindness grieving sore,
I sat beside the way;
I thought of sinful days of yore,
And scarce would dare to pray.

I heard glad voices loudly sing,
And branches waving free;
And in the midst was Israel's King.
Alas! I could not see!

Ah! bitter was my heart's despair,
And dark my misery;
My cry of sorrow rent the air,
And then I called on thee:

"O Son of David! hear the blind;
Thy presence giveth light;
Irradiate the darkened mind,
And chase this deadly night."

My anguish soon its woe abates,
For now they call to me:
"Courage! arise! the Master waits;
The Lord is calling thee."

I knew that Thou wast biding near,
I struggled to Thy side;
Before Thee I could feel no fear,
Whatever might betide.

Thou spakest words of healing power,
"What wilt thou?" "Lord, to see."
I heard within my soul that hour
The voice, "So shall it be."

Thy mighty promise never failed:
I saw, and was made whole;
Thy face was to my heart unveiled,
And light o'erfilled my soul.

—*Rev. William E. Daly, B. A.*

PATIENCE WORKETH EXPERIENCE.

The trouble which we bear rightly with God's help gives new hope. If we have made our sorrow an occasion for learning, by living experience, somewhat more of His exquisitely varied and ever-ready power to aid and bless, then it will teach us firmer confidence in these inexhaustible resources, which we have thus once more proved. "Tribulation worketh patience, and patience experience, and experience hope." That is the order. You can not put patience and experience into a parenthesis, and, omitting them, bring patience out of tribulation. But if in my sorrow I have been able to keep quiet because I have had hold of God's hand, and if in that unstruggling submission I have found that from his hand I have been upheld and had strength above my own infused into me, then my memory will give the threads with which hope weaves her bright web. I build upon two things, God's unchangeableness and his help already received; and upon these foundations I may wisely and safely rear a palace of hope which shall never prove a castle in the air.—*Christian Advocate.*

GOD'S WORD GIVES LIFE.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." (Gen. 1:20) The passions and tendencies which in the sinner have been waters of death, in the regenerate soul become waters of life. The sinner has no energy which in sin drags him downward, but which when sanctified and controlled by the Holy Spirit may become a source of blessing. The living creatures are virtues, thoughts, talents and powers, which possess life-giving properties when consecrated to God. It will be noticed in the 12th and 22d verses, that to everything God created he gave creative power. The power to form new creations—to itself become a blesser. It is God's nature to bless, and everything from his hand must share in this Divine attribute. Every converted soul has power to lead others to Christ, and those who are not doing it are not fulfilling the purpose of God. It is just as certainly his will that we should all win souls as that the "herb should yield seed after his kind;" or that the animal kingdom should "be fruitful and multiply." The 16th and 17th verses tell us that the stars were made to give light upon the earth as much as the sun and moon. Every Christian ought to take courage from this. No matter where God has placed you he intends that bright rays of influence shall go out from you to somebody else.—*Ram's Horn.*

"BELIEVE ALSO IN ME."

"There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunder-claps and bursts of unlooked-for sorrows are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges, until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm. 'Let not your hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless.'"—*Rev. Theodore Cuyler, D D.*

DILIGENCE.

Diligence is the panacea for all diseases of the Christian life. It is a homely virtue that leads to all success. 'Tis a great thing to be convinced of this, that there are no mysteries in the conditions of healthy Christian living, but that precisely the same qualities which lead to victory in any career to which a man sets himself do in this; that, on the other hand, we shall never fail if in earnest and saving crumbs of moments, we give the work of Christian wins in all other fields; and wins, and is the only thing that does win, in this one, too. If you want to be a strong Christian—that is to say, a happy man—you must bend your back to the work and "give all diligence." Nobody goes to heaven in this sleep. No man becomes a vigorous Christian by any other course than "giving all diligence." It is a very lowly virtue. It is like some of the old wives' recipes for curing diseases with some familiar herb that grows at every cottage door. People will not have that; but if you bring them some medicine from far away, very rare and costly, and suggest to them some course out of the beaten rut of ordinary, honest living, they will jump at that. Quackery always deals in mysteries and rare things. The great physician cures diseases with simples that grow everywhere. A pennyworth of some familiar root will cure an illness that nothing else will touch. It is a homely virtue, but if in its homeliness we practiced it, our souls would wear a different face from what they do today.—*Rev. Dr. A. MacLaren.*

MARRIAGES.

HANKS—CHEVIS.—At the residence of the bride's uncle, Mr. Stephen Day, December 20, 1893, by Rev. O. A. Shook, Mr. Lucius C. Hanks and Miss Fannie R. Chevis; all of Wolf Creek, Tyler County, Texas.

MIGINNIS—GARRETT.—At the residence of the bride's parents, four miles west of Sherman, December 24, 1893, Mr. J. T. Miginnis, of Whitewright, and Miss Ada Garrett, by Rev. Geo. H. Adams.

MURRY—BISHOP.—At the residence of the bride's father, five miles west of Quitman, Wood County, Texas, December 24, 1893, Mr. H. A. Murry and Miss Carrie Bishop, 6 p. m., Rev. G. M. Fletcher officiating.

FERGUSON—ROBINSON.—At the residence of the bride's father, at Golden, Mr. J. N. Ferguson and Miss Tisha Robinson, December 25, 1893, 4:30 p. m., Rev. G. M. Fletcher officiating.

MCKINLEY—PILANT.—In the Methodist Church, in Arlington, at 7:30 p. m., December 21, 1893, by Rev. J. David Crockett, Mr. Robert McKinley and Miss Ida Pilant; all of Arlington, Texas.

BERRY—LEES.—At the M. E. Church, South, Dawson, Texas, December 7, 1893, by Rev. J. M. Baker, Mr. W. E. Berry and Miss Lizzie Lees; both members of Dawson Church.

LANKFORD—BOLDEN.—At the residence of the bride's mother, Mrs. Bolden, December 24, 1893, by J. M. Baker, Mr. W. R. Lankford and Miss Sallie Bolden.

SCRIMSHIRE—CLARK.—At the Methodist Church, in Millican, Texas, Thursday night, December 21, 1893, Mr. J. J. Scrimshire and Mrs. Sarah M. Clark, Rev. W. C. Bracewell officiating.

POWERS—USSERY.—At the residence of the bride's father, near Milford, Texas, December 24, 1893; Mr. G. W. Powers and Miss Susie Ussery, all of Ellis County, Texas, Rev. S. W. Lowe officiating.

RITCHIE—CRAGER.—At the Methodist Church of Burke, Texas, on December 17, 1893, Mr. W. T. Ritchie, of New Birmingham, and Miss Martha E. Crager, of Burke, Rev. J. R. Ritchie officiating.

O'NEAL—SPRINGFIELD.—JOHNSON—SPRINGFIELD.—At the residence of the bride's parents, in Sweet Home, Texas, October 18, 1893, Mr. W. M. O'Neal and Miss M. A. Springfield, and Mr. J. W. Johnston and Miss M. E. Springfield, Wm. J. Sims officiating.

MAYS—WALKER.—At the bride's mother's, December 24, 1893, Mr. Mason Gorden Mays and Miss Mary Rosa Walker, Rev. J. W. Holt officiating.

MCBRIDE—PIEARCE.—At the residence of the bride's father, Williamsburg, Texas, December 6, 1893, Wm. J. Sims officiating, Mr. Henry McBride, of DeWitt County, and Miss Lizzie Pearce.

EVERITT—DAVIDSON.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, December 13, 1893, at 4:30 p. m., Mr. D. A. Everitt and Miss L. E. Davidson, Rev. Frank Everitt officiating.

BLACKBURN—PIKE.—December 20, 1893, at Conroe, Texas, by Rev. W. Wootton, Mr. W. N. Blackburn and Miss Beatrice Pike.

MCKNIGHT—BOYETT.—At the residence of the bride's parents, Aransas Pass, Texas, December 20, 1893, by Rev. A. L. Scarborough, Mr. Geo. W. McKnight and Miss Louisa Boyett.

HANNON—TILLMAN.—At the residence of the bride's mother, five miles south of Belton, Mr. B. F. Hannon and Miss Minnie Tillman, at 7:30 p. m., December 23, 1893, Rev. H. B. Henry officiating.

CASTLETON—CLEMONS.—At the Methodist Church, at Sealy, Texas, December 20, 1893, Mr. Thomas H. Castleton and Miss Isa Clemons, Rev. A. S. Blackwood officiating.

BELL—KINSEY.—At the bride's residence, Smith County, Texas, Mr. Leonard Bell and Miss Rebecca Kinsey, December 17, 1893, Rev. P. O. Tunnell officiating.

BROWN—MORRIS.—At P. O. Tunnell's, Smith County, Texas, December 20, 1893, Mr. A. T. Brown and Miss N. L. Morris, Rev. P. O. Tunnell officiating.

ALEXANDER—SWINNEY.—At the residence of the bride, Smith County, Texas, December 21, 1893, Mr. W. N. H. Alexander and Miss Anna Swinney, Rev. P. O. Tunnell officiating.

TAYLOR—BYRUM.—December 26, 1893, near Lancaster, Texas, Mr. Philip W. Taylor, of Dallas, Texas, and Miss "Mandy" Byrum, Rev. F. M. Winburne officiating.

COFFEY—MYER.—At the home of the bride's parents, near Troy, Bell County, Texas, December 24, 1893, Mr. L. N. Coffey and Miss Lee Myer, Rev. S. C.

TUNNELL—MITCHELL.—At the residence of the bride's father in Bell County, Texas, on the even[ing] 24, 1893, Mr. J. P. Tu[nnell] Magnie Mitchell, Rev.

EVANS—MOORE.—At Neches, Texas, December 17, 1893, at 8:30 a. m., Mr. Frank Evans and Miss Ida Moore, daughter of Mrs. M. M. Moore, Rev. W. A. Moore officiating.

WALDING—HENDERSON.—At the residence of Mr. Henry Henderson, the bride's father, near Brushy Creek, Texas, December 20, 1893, Mr. Geo. S. Walding and Miss Lola M. Henderson, Rev. W. A. Moore officiating.

SULLIVAN—ALLDAY.—At the residence of Mr. A. J. Deweese, Rockwall County, Texas, November 22, 1893, Mr. F. Sullivan, of Los Angeles, Cal., and Mrs. Mattie J. Allday, Rev. A. R. Nash officiating.

MARTIN—JACKSON.—At the Christian Church, in Garland, Dallas County, Texas, December 20, 1893, Mr. J. S. Martin and Miss Jimmie Jackson, both of Garland, Texas, Rev. J. B. Adair officiating.

BYNUM—WILLIS.—December 28, 1893, in the parlor of the North Texas Female College, Mr. B. M. Bynum and Miss Effie Willis, both of Ardmore, I. T., Bishop Joseph S. Key officiating.

JONES—DUKE.—At the home of the bride, near Acme, Van Zandt County, Texas, December 17, 1893, at 6 p. m., Mr. M. H. Jones and Miss Millie Duke, Rev. Frank Everitt officiating.

EVERITT—COX.—Near Tunnell Chapel, Van Zandt County, Texas, October 22, 1893, at 3 p. m., Mr. Judson F. Everitt and Miss Alma Cox, Rev. W. A. Smith officiating.

GUNTER—MELTON.—At the home of L. T. Melton, Mr. T. C. Gunter and Miss Bertha Melton, Rev. J. W. Sansom officiating.

COLLIER—HURSTEAD.—December 17, 1893, at the home of the bride's mother, on Ash Creek, Hill County, Texas, Mr. J. A. Collier and Miss Mollie Hustead, Rev. J. W. Sansom officiating.

MYRICK—GRAHAM.—December 21, 1893, at the home of W. J. Graham, near Irene, Mr. H. C. Myrick, of Mertens and Miss Mary Graham, Rev. J. W. Sansom officiating.

STANDIFER—BROWN.—On the 17th of December, 1893, at the residence of the bride's father, Bro. B. F. Brown, near Eolian, Texas, by Rev. T. M. Price, Dr. J. E. Standifer and Miss Blanche Brown.

HAILEY—DIXON.—At the bride's father's, Mr. Emmett A. Hailey and Miss Clemmie B. Dixon, December 27, 1893, at 7:30 p. m., Rev. T. J. Minnis officiating.

MARTIN—WILLSON.—At the residence of the bride, in Temple, Texas, on December 13, 1893, Mr. R. D. Martin and Mrs. Mittie D. Willson, Rev. D. H. Linebaugh officiating.

HARRIS—SPINKS.—At the residence of the bride's parents, near Stratton, Texas, November 22, 1893, Rev. Wm. J. Sims officiating, Mr. W. W. Harris and Miss Millie Spinks.

OBITUARIES.

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

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REV. U. B. PHILIPS.

On November 23, 1893, at the parsonage of the M. E. Church, South, in North Durango, Col., Rev. U. B. Philips, of the North Texas Conference, passed to his reward on high. In the strength of life his sun went down at noon. "The end was peace." "He fell but felt no fear." He was born in Leakville, Miss., December 22, 1836. His parents moved with him and settled in Mobile, Ala., where he was reared to manhood. He was educated at Somerfield, Ala.; converted and joined the M. E. Church, South, in his eighteenth year, under the ministry of his brother-in-law, Rev. Henry Urquhart. He was received into full connection in the Mobile Conference and ordained deacon by Bishop Robert Paine, December 19, 1869. In the readjustment of conference lines he fell into the Mississippi Conference, and elected to elder's orders by that conference, and ordained elder by Bishop E. M. Marvin, on December 19, 1875. He was married three times. First, to Miss Fannie Neignbors, in Somerfield, Ala.; second, to Miss Mollie Graves, and last to Miss Sadie Strayhorn, in Palestine, Texas, on October 23, 1884. His last charge in the Mississippi Conference was Enterprise Station. When closing his fourth year, in the fall of 1876, he transferred to the East Texas Conference, and was stationed in Marshall, where he remained two years. He was then stationed in Tyler, where he remained four years. His next charge was Palestine Station, where he remained two years. From Palestine he went to Athens Circuit, and served here two years, bringing up that circuit from a very moderate one to one of the best charges in the conference. He was then made presiding elder of Tyler District, but at the end of one year, by the advice of his physician, he asked for lighter work and was stationed in Henderson. He served here but one year, and was again made presiding elder. This time on Palestine District, where he served two years with great acceptability. But again finding his health much impaired, and wishing to prolong his useful life, he transferred to the North Texas Conference and was stationed at Sulphur Springs for one year. Then in Kaufman, where he [illegible] him most (save one—his loving wife like an angel of mercy, was ever near him), yet he had every attention affectionate hearts and gentle hands and medical skill could give, but in spite of all, at a few minutes to 10 o'clock a. m., November 23, 1893, he leaned his head on Jesus' breast and breathed his life out sweetly there. The last sentence he ever spoke regarding his spirit, well connected, was: "Not a wave of trouble rolls across my peaceful breast." Another of the city papers, speaking of his death, says: "Heaven has summoned from life and his labor of love for the temporal and eternal happiness of his fellowmen another of its earthly ministers. At a few minutes to 10 o'clock this morning, in North Durango, Rev. U. B. Philips passed beyond. Death came as a peaceful slumber, and imperceptible to the watchers at the bedside, a new day dawned for the weary spirit." Thus ended as brave and true and noble a life as I have ever been associated with. He was a Knight of Honor, a Mason in high standing, having been made a Knight Templar while stationed at Sulphur Springs. Physically, he was a man of fine and commanding appearance. By birth and culture he was a gentleman of the highest mark. As a preacher, he ranked deservedly high. A man of great native force, a liberal education and of deep and radical convictions, and above all called of God and richly endowed by grace for the work of the ministry, he could but rank high. He knew and loved the doctrines of his Church, and preached them with a power and an eloquence that drew to his ministry hundreds of eager hearers. He was a fearless preacher, denouncing sin in the plainest and most unmistakable terms. He was a preacher of deep and tender pathos, often melting his audience to tears.

He was a successful preacher; whether on circuit, station or district, his charges were always better for his having been there. In his friendships he was true, warm and attached. He was my presiding elder two years. I knew him well. Many a happy night has he spent in my house. Many an earnest prayer has he prayed for me and my wife and children. O with what pleasure we always looked for his coming. Not only did I know him, I loved him dearly. He was my friend and loved me and mine, and I count it among the greatest honors of my life that, when dying in far-off Durango, he said: "I want to be carried back to Palestine for burial, and want Bro. Smith to officiate at my funeral and write my obituary." And as I write these lines, my eyes almost blinded with tears, I say out of my soul, thank God for his love and friendship to me.

Tuesday, November 28, five days after his death, his grief-stricken wife reached Palestine with his remains, which were taken in charge by the Masons, and carried to the Methodist Church, where the funeral services were held. He was buried in the beautiful East Hill Cemetery, with Masonic honors. His tender greeting to his brethren of the North Texas Conference, sent from his dying bed, have already appeared in the ADVOCATE. He leaves to mourn for him, a true, devoted wife, who stood by his side in every trial, who shared in all his sorrows, and rejoiced in all his triumphs, one brother in Texas, a nephew in Tyler and relatives in the old States, beside hundreds of friends. He was fifty-six years old. He died of nervous dispepsia. May God's grace abound to his stricken, sorrowing wife. Farewell, dear brother, but not forever; we shall meet some sweet day bye and bye. Thank God! Amen.

J. T. SMITH.

PALESTINE, TEXAS.

LIVESAY.—With aching hearts and tearful eyes, fond mother, father and little sister look for the last time on earth at the sweet baby face, then all that is mortal of little Clarence, infant son of W. M and B. C. Livesay, is laid away. He was born October 4, 1892; died in Wills Point, December 21, 1893. After a short illness of eight days' suffering, he was removed from earth to heaven. We loved our little one so dearly we almost lose sight of our Father's mercies in our selfish grief, but he has gone to join his little sister, Emma, who died February 7, 1887. Two little photographs upon our memory, two little graves in the cemetery and two little angels in the skies. The Lord gave and the Lord hath taken away.

HIS MAMMA.

GROVES—J. E. Groves was born in North Carolina May 18, 1833, and came to Texas in 1872, and settled in the Duck Creek (now Garland) community, Dallas County. He was married to Ruth Balanger in 1868. Bro. Groves professed religion in 1858. He had been a member of the M. E Church, South, along time and was at the time of his death. He lived, so far as I have learned, a consistent life. It was my privilege to visit him several times during his sickness, and I always found him enjoying religion. It was a religious benefit to any one to visit him in his sickness. He was certainly ready to go. So, on November 11, 1893, he quietly and peacefully passed away to the home of the righteous. He leaves a wife, seven children and a host of relatives and friends behind.

J. B. ADAIR, P. C.

RIDDLE—Mrs. Mattie E. Riddle, the daughter of J. C. and Julia A. Hall, and wife of William Riddle, died December 2, 1893, in Mexia, Texas. She was born in the County of Pickens, State of Alabama, December 26, 1873, and moved to Texas in 1881. She joined the M. E. Church, South, in the summer of 1891, and lived a faithful Christian until death. She was married to Mr. William Riddle April 21, 1892. With the care of one little child eleven months old his heart is bereaved and sad. May God sanctify this affliction to the good of loved ones left behind. Let us meet in heaven.

N. A. KEEN.

PETTY.—W. F. Petty, the subject of this writing, fell on sleep in Jesus October 25, 1893, at his home in Lipan, Hood County, Texas. He was born January 6, 1826, in the State of Missouri; converted in his nineteenth year, and joined the Methodist Episcopal Church, South, and maintained this relation until the Master said it is enough and took him to himself. He was united in marriage to Mary A. Richards, of Boone County, Mo., June 24, 1847. Sister Petty preceded her husband to the glory world about ten years. Now what a blessed and glorious reunion. Thank God for the hope of eternal life set before the Christian in the word of God. I knew Bro. Petty in my childhood. After the close of the war he immigrated to Texas. Here his house was the home of the weary itinerant preacher. I often enjoyed his and family's hospitality. I miss him. The Church is poorer by his death, but, thank God, our loss is his eternal gain. He was an official member of the Church of his choice for many years. A man of deep piety; a good steward; kept up his family alter. He knew and loved the doctrine and Discipline of the Church. He contributed liberally to the support of the institutions of the Church. A safe and wise counselor; but now he has passed from labor to reward. By and by we will go and meet him. Two children survive their sainted parents. God bless them and save them eternally.

J. P. MUSSETT,
P. C., East Waco and Tenth Street Station.
WACO, TEXAS.

CARMACK.—Susan Carmack was born in Overton County, Tenn., February 19, 1804, and died in Erath County, Texas, August 18, 1893. Her maiden name was Susan Carr. She was married to J. W. Carmack in 1822. Shortly afterwards she professed religion at an "old fashion" Methodist camp-meeting. Joining the Church of the same, she ever lived a faithful and devout Christian life. She moved to Illinois in 1828; to Iowa in 1835, and to Texas in 1846. She lived in Fannin and Williamson Counties a number of years; thence moving to Erath County in 1854, where she lived till her death. She spent a "frontier life" of much suffering, and many hardships and troubles, yet she was never known to faulter, or give up her hopes for heaven. She often prayed in her family, and with her children—teaching them to fear God and live Christians—at an early age. She has left four sons and two daughters, whose hearts are bleeding. But thank God, they sorrow not as those who have no hope; for "she is not dead, but sleepeth;" she is only beckoning for us to come. She will by and by hear the voice of Jesus and leave the grave forever. May God comfort her children in their bereavements, and save us all in heaven. What a thought! There will be no sorrows, no tears, no griefs, no troubles, no weeping, and no broken ties. But we will meet mother, father, brothers and sisters, and we will see Jesus and dwell with him forever and ever. "Home, Sweet Home."

HER GRANDSON.

JEMISON.—Lizzie Irene Jemison was born near Robinville, Red River County, Texas, October 2, 1871, and died after a painful illness, December 19, 1893. She was converted in 1886, and ever thereafter beautifully exemplying in her unassuming Christian life those excellent traits of character which were ever so strikingly characteristic of her in all the relations of life. As a child, she was loving and obedient; as a wife, faithful and affectionate; as a mother, fond, tender and indulgent, and as a Christian, devoted and faithful unto death. Just before breathing her last, and conscious that she was dying, she called her mother to her and said: "Mother, meet me in heaven." Having already committed her dear companion and her four little children to the tender care of her Heavenly Father, she addressed her mother as above. The writer never received a richer compliment than when closing the burial service at Robinville Cemetery. The deeply afflicted husband, with streaming eyes, said: "Bro. J., my wife has ever entertained for you the very highest confidence as a Christian minister." May God bless Bro. Jemison and his dear little children. God bless the mother and all the afflicted ones. May they meet her in heaven.

M. G. JENKINS.

BROWNING.—Little Ora and Flora Browning were born October 16, 1883, and little Ora died November 20, 1893. Her stay with us on earth was short, but the memory of her is sweet. While she was beloved so much by her parents, yet the Lord called her from their arms to a home in a brighter world above. We love our little ones so dearly that we almost forget our Father's mercy. But we should ever remember that it is the Lord that giveth, and the Lord taketh away; blessed be the name of the Lord, for he says: "Suffer little children to come unto me, for of such is the kingdom of heaven." We sympathize with Bro. and Sister Browning in their bereavement.

MRS. MOLLIE MAXWELL.

CARNES.—Margaret Pinkney Carnes was born in the State of Mississippi, January 5, 1810; left Mississippi for Louisiana when a child and joined the M. E. Church when very young; was married to John Carnes May 3, 1831, and moved to Polk County, Texas, (now San Jacinto County) in 1852, where she lived until the time of her death, December 4, 1893. Her life was one of love; always patient and kind in her manners to her friends and neighbors. She loved the Church and its institutions and was a true Methodist. She died in peace with God through faith in our Lord Jesus Christ. Friends, weep not; she is not dead, but sleepeth, awaiting the summons of the Lord when the trump of God shall sound and she will be with the redeemed of the Lord forever.

W. T. MCDONALD, P. C.

BEEVERS.—John F. Beevers was born in Giles County, Tenn., November 28, 1847. He professed religion and joined the M. E. Church, South, in July, 1875, and lived a consistent member of the same until the "death angel" came to set him free. Bro. Beevers was a true Christian man, always found at his post of duty. He served the Church as steward and class-leader, and was liberal in his support of its institutions. He was a kind neighbor, an affectionate husband and father. He leaves a wife and seven children to mourn the loss of their loved one. He was buried at Center Point Church, in Fannin County, Texas. We will miss him, but we expect to meet him in the many-mansioned home on high.

W. A. COPPEDGE.

NABERS.—J. B. Nabers was born at Corinth, in Alcorn County, Miss., March 4, 1856; died in DeLeon, Comanche County, Texas, December 15, 1893. He professed faith in Christ at Pleasant Ridge, Itawamba County, Miss., September 12, 1885, and joined the M. E. Church, South, in which he lived a faithful member until the day of his death. When informed by the writer that his physician said he must die, he was not alarmed, but said, "All is well. I am trusting the Lord and can say, 'His will be done.'" He leaves a widow, four children and many friends to mourn his death. Peace to his ashes! May the blessed Lord deal gently with the bereaved family, and may they all meet in the better land, is the prayer of his pastor.

A. B. ROBERTS.

MUCKLEROY.—J. H. Muckleroy was born July 27, 1860; died December 9, 1893, aged thirty-three years; was converted in the summer of 1879. Although he was not in the Church at the time of his death, yet we rejoice to know that he died in the faith and has gone home to heaven to meet his wife, who preceded him about two years, and to be present with the Lord. Being asked if all was well, he answered, "I'll get there." Just before the last, when asked how he felt, he said, "I feel all right," then praying the Lord to take him at once he passed from earth to heaven. He leaves an aged mother and several sisters and three little children to mourn their loss. To those I would say, though you weep, yet not as those who have no hope. Thank God for the evidences that our loved ones leave. They brighten our hopes of a reunion in a world to come.

W. L. BUFORD.

HUNLEY.—J. G. Hunley was born in Sumner County, Tenn., February 4, 1818; professed religion and joined the Methodist Church when he was twenty years old; was married to Miss Fannie Adams May 22, 1842, and died in Dallas, Texas, December 20, 1893. Such are the outlines of a life filled with good thoughts, good words and good works. I never knew a purer man than Bro. Hunley. He was indeed, and in truth, a Christian gentleman—faithful in all the relations of life. He was the father of eleven children and had seventeen grandchildren. He died in great peace, respected and loved by all who knew him. He was one of the pillars in Floyd Street Church, this city, and he will be greatly missed. Peace to his ashes and rest to his soul.

J. W. H.

BRYANT.—Viola Bryant (nee McCleskey) was born in Smith County, Texas, January 17, 1875, and died at her father's home, in Navarro County, Texas, December 16, 1893. Sister Bryant professed religion and joined the M. E. Church, South, May, 1887, under the ministry of Rev. F. M. Winburne and lived a consistent Christian until death. The writer married her to Mr. R. C. Bryant, near twelve months before she died, and in the same room. She met death calmly, telling them to raise her little babe, which was two weeks old, to be a Christian, and requested that it be baptized first chance. Thus passed away a bright, young Christian, a dutiful daughter and loving wife.

J. W. SANSOM.

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Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

LETTER FROM CHINA.

Dear Friends of the Missionary Cause:

For your own encouragement, and that you may join with us in praise to God for his blessing and help during the past year, I wish to tell you of the work which has engaged us in the months which have intervened since last conference.

The city and suburbs of Foochow comprise over a half a million souls, and furnish a field for the workers of the three Protestant missions centered here, namely: the A. B. C. F. M., the Church of England, and our own. Our work includes day schools, boarding schools, the Anglo Chinese College, the School of Theology, and our great Printing Press. The statistical results of these various departments do not show as markedly as in some other departments, but on the work at large their effects are incalculable for good.

Evidence of progress is manifest in the multitude of children freely coming to our Sabbath-schools.

Rev. J. H. Worley and pastor Hu Bo Mi started an afternoon Sabbath-school in our East Street City Chapel, and the children came by scores, remaining through the hour to study Scripture texts and listen to the explanation of God's Word.

At Cing Sing Dong, just outside the south gate of the city, Miss Bosworth and Bro. Lacy have carried on a Sunday-school with from 200 to 350 in attendance.

At Sin Liang Dong, and in the Ado suburbs Bro. Murer, with the aid of students from the Anglo-Chinese College and the School of Theology, is carrying on three Sabbath-schools with 300 scholars—all his little school-rooms will contain. Here, too, he has three day schools with 150 pupils, and others pleading for admittance. To people in Christian America, or to those in British India with its Government-aided schools and its Christian Government, our little schools of a few hundred children from among the vast millions may appear meager. But to us who have toiled for the past thirty years, and know how successfully in the past the children have been kept away from us, the present indications point to a glorious change among the masses. The leaven hid in the meal is surely working.

"The poor have the gospel preached unto them," and it has sometimes seemed as if only they were willing to accept Christ. The wealthy and literary classes have ever been the secret leaders of opposition and persecution against our work. But thanks be unto God, the strong wall of conservatism with which they have encircled themselves, seems weakening and crumbling. We have now over twenty first-degree graduates, full members of the Church, besides a large number of probationers. At the recent great tri-ennial examination for second degree, not less than twenty Christian students were among the competitors. Such a thing was never before known in the history of this old nation.

The tide is rising; it already has reached the foot of the throne, and soon Kings and empires, and China's Emperor shall bow low at Jesus' feet, and "hail him Lord of all."

Just here, at Foochow, a first degree literary graduate, the late Dr. Ling Seng Nguong, a native physician of great renown, left idolatry to serve God. He was the head of a large family, with children and grandchildren, and servants, male and female, in all thirty or more persons, all living in one large residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so served them—that is, at any time he saw one neglected or uncared for, he took it home and cared for it; and in this way he gradually collected about a hundred images.

At one time during a flood he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it [illegible] and had workmen repair it, put-[illegible] and had made for [illegible] another religion, of which the doctor had never heard.

He at once bought a Bible and began careful study of it. His home has since been a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he was never within a Christian Church. But in his own home he accepted Christ, and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Bro. Miner, my daughter, Ruth, and the native pastor, with a few Christain friends, went down Sabbath afternoon. Like Cornelius of old, this man had assembled all his household for the service and after a short sermon he, with his aged mother and three neighbors, received baptism. Within three months his long and useful life was finished and he was called home to join the rejoicing redeemed ones above. His dying testimony was, "All peace within." But "He being dead yet speaketh," and not only are all his large family now committed to Christ, but from unexpected sources, far and near, come reports of his work. While healing others of physical ailments he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the Soul Physican.

His fourth son, also a literary graduate, is now teaching in our School of Theology, and proving himself an earnest follower of Jesus Christ.

Thus is the Lord saying to the North, give up, and to the South, keep not back; bring my sons from far and my daughters from the ends of the earth." Shall we not take him at his word who hath said, "Ask of me and I shall give thee the heathen for thine inheritance"? . . . "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full."

In my next I will tell you of even more encouraging work now going on in Ming Chiang and Hai Sang. Yours in His service, NATHAN SITES.

FOOCHOW, CHINA.

The testimonials which the mail brings in every day run thus: "Dr. Bull's Cough Syrup cured the baby of croup." "It cured me of a most distressing cough;" or "it cured my little boy of sore throat." "We could not do without it."

NEWS OF THE WEEK.

TEXAS.

The State Association of School Superintendents met in Waco Dec. 27.

Fires occurred at Aurora, Wise County; Black Jack, Hopkins County; Commerce, Hunt County, and Yoakum, DeWitt County, and several other points. Losses generally light and most cases covered by insurance.

GENERAL HOME.

Mrs. Mary E. Lease was relieved from the Kansas Board of Charities by order of Gov. Lewelling last week on the ground that she was a fire-brand in the camp of the People's party. Some charged her with selling out to the Republicans.

The Warrensburg (Mo.) Journal-Democrat has changed ownership.

A long-haired crank, with a six-shooter, called to see Gov. Renfro at Guthrie, Ok.

The County School Superintendents of Texas memorialized their Legislature for better schools.

Sailors of the American schooner, Henry Crosby, were fired on by soldiers in the harbor of San Domingo.

A class of young ladies at the Northern Indiana Normal School propose to study for admission to the bar.

The South Central Missouri Teachers' Association closed its session at Lebanon with a declamatory contest.

Forty fourth-class postmasters were appointed last Thursday.

The Missouri State Fish Commission held its annual session in St. Louis.

Fire Chief Lindsay, of St. Louis, was presented with a watch and chain worth $850.

Investigation of the Hawaiian affair was formally begun by a sub-committee of the Senate Committee on Foreign [illegible] junction which prevents him from interfering in case any labor difficulty occurs on the Northern Pacific Railroad.

Gov. Lewelling, of Kansas, issued a communication to Police Boards of the State, advising them to give employment to heads of families in preference to single men.

Two thousand poor children were fed during the holidays at Denver.

Two men were killed by an explosion at Cincinnati.

The poor are to be given work on the streets at Joliet, Ill.

Leonard and Ellis Oil Works burned at Birmingham, Ala.

One thousand people attended the Kansas Teachers' Association held at Topeka, Kan., on December 27.

The Missouri Colored Teachers' Association met in Jefferson City.

The Kansas City Grand Lodge of Good Templars took steps for the prosecution of "joint" keepers in that State.

The Teachers' Association of Illinois, which met at Springfield, discussed the revision of the common-school course of study.

J. Hampton Hoge will not go to Amay, China, as United States Consul. He has been dropped from the rolls of the State Department.

Treasury figures show that for six months expenditures have exceeded receipts by $34,000,000.

FOREIGN.

A serious outbreak of the Octroi rioters occured at Castelvetrano, Sicily.

Owing to the heavy fog which hung over the city of Amsterdam Dec. 29, seventy-nine people fell into the river and canals, and of this number twenty are known to be drowned. Others are missing.

Yellow fever has broken out in Brazil. The city of Rio de Janeiro has to contend against both this disease and the bombardment of Mello's ships.

A deputation of London's unemployed waited on Mr. Gladstone and appealed to him for government relief.

The detention of the Portuguese Minister at Rio by force, by order of President Peixoto, has caused much indignation in Portugal.

The Cabaash tribes in Albina, Africa, are at war.

India's wheat area for 1894 shows an increase over 1893 of 6 per cent.

The tariff and the Hawaiian questions are to come before Congress this week.

MINISTERS GET RATES.

The passenger department of the Santa Fe Railway has issued the following circular:

Commencing January 1, 1894, the Gulf, Colorado & Santa Fe Railway Company will extend to the clergy of Texas and Indian Territory the courtesy of half-rate when traveling over the Gulf, Colorado and Santa Fe Railway, Atchison, Topeka and Santa Fe Railway, or Colorado Midland Railway. Annual permits, entitling the person to whom issued to travel upon half-rate tickets, will be issued to ordained ministers of religion actually in charge of Churches or engaged exclusively in clerical or missionary work, including ministers acting as college presidents or professors, also to licensed missionaries, evangelists and sisters of charity.

JUDGE TERRELL, the United States Minister, has just gained a notable diplomatic victory. For several years the number of female physicians in Turkey has been increasing, notwithstanding the fact that Turkish law refused to recognize them as legitimate practitioners. Foremost among them have been the American missionaries, who have repeatedly won the highest praise for their self-denying work. They have, however, been greatly hampered by the fact that they could not secure regular Turkish diplomas, and the various foreign embassies have been very earnest in their efforts to gain for them official recognition. Hitherto they have failed entirely; but at last Turkish conservatism has yielded, and to the American embassy belongs the honor of securing what neither Russian, French, British, or German embassadors could gain.—*Nashville Advocate.*

MORE EVIDENCE—TREATED AT HOME.

DEKALB, Texas, Dec. 17, 1893.

Dr. Reynolds, Nashville, Tenn.—It affords me pleasure to add my testimony to the merits of the Oil Cure. Twelve years ago, I took a severe cold, which left me with catarrh of the head, weak lungs and throat disease. I would take cold at every change of the weather, and at times would lose my voice. I was emaciated and exceedingly weak when I commenced the Oil Cure. I at once received relief and in ten weeks I was completely cured. You are at liberty to make what use you please of this unsolicited testimony. Hoping some other sufferer may be benefited by your treatment, and your life spared to relieve suffering humanity, I am yours respectfully, REV. H. A. ABNEY.

Address DRS. REYNOLDS, 149 N. Spruce Street, Nashville, Tenn., for Special Diagnosis Blank.

[illegible]worms will yield to borax treat-[illegible] Apply a strong solution of bo-[illegible]ree times a day; also dust on the [illegible]ry powder often.

[illegible] PLEASED WITH THE PASTOR'S BOOK.

[illegible] Pastor's Book came safely to [illegible] I am well pleased with it. All [illegible] preachers should have it, and if [illegible]nce see it they will feel their need

W. A. S. CONRAD.

[illegible]EL HILL, VA.

Silver spoons and forks in daily use may be kept bright by leaving them in strong borax water several hours. The water should be boiling when they are put in.

Heathfulness can be Preserved

in malarial districts by the powerful tonic and alterative effects of a daily dose of Simmons Liver Regulator, the true malarial antidote.

DECEMBER 23 was observed by the Woman's Christian Temperance Union as Crusade Day, it being the 20th anniversary of the famous movement in Ohio.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Lemons may be kept fresh a long time by placing in an open jar, covering with very cold water, standing in a cold place, and renewing the water every day. Lemons and oranges should be cleansed thoroughly with a vegetable brush and cold water before using the peel.

CATARRH TWENTY YEARS.

Three Hundred Dollars Spent for Treatment in Vain.

Cured at Last by Dr. Hartman's Free Course of Treatment.

This is what Dr. Hartman's free course of treatment did for me: I was sick for eighteen or twenty years and did not know what was the matter with me. I had a rolling in the stomach, and often would get pains in it; had no appetite, a restless sleep, and palpitation of the heart. I was nervous, and after eating, my stomach would bloat; I had pains in my stomach. I expectorated a gray, sticky mucous from the throat. Every time I took cold my throat got sore, and I would have fever. I had catarrh in my head and it commenced to affect my eyes. My nose was stopped up, and every morning I had coughing spells. I consulted several physicians, one of whom said he would cure me in six months. I had to pay him $80 for his services, but at the end of six months I was no better. He doctored me for my blood. Another physician said I had dyspepsia.

I kept on doctoring until I spent $300, and was not any better, but kept gradually growing worse until I was confined to the bed. Another physician was then called to treat me, who said I had catarrh of the bowels. I became constipated and took medicine all the time, but it did me no good. I wrote to Dr. Hartman for his advice. I soon got some Pe-ru-na and took it three times a day before each meal, in tablespoonful doses. I also took Man-a-lin to regulate my bowels, which entirely cured my constipation. The Pe-ru-na cured the catarrh in my head and my eyes are better. I don't have any more dizzy spells, my head feels clear, I can breathe through my nose, and my throat is cured. My voice is clear, and I do not have the rolling in my stomach. My appetite is good and I sleep well. I can eat almost anything now. My nerves are much stronger. When I began taking Pe-ru-na I weighed only 121 pounds, but now I weigh 135. I wish I could tell everyone about Pe-ru-na, so that thousands more would be cured.

OTTO F. LOSENSKY,
44 West St., Newark, New Jersey.

Free Medical Books

On catarrh, la grippe, coughs, colds and consumption will be sent, prepaid, for a short time to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

THERE is no comfort to the Christian professor "in being as good as somebody else." Measure yourself by the example of Christ.—*Exchange.*

An Old and Well Tried Remedy.

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

Violet and orris make the best combination for bureau and chiffonier sachets. The orris imparts a delicious odor of cleanliness, and the violet gives just the suspicion of actual fragrance that is needed.—*New York Times.*

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to $1 for them. Annis' Book is the best in the world. Don't see how it could be improved upon. J. C. RHODES.

BARKADA, ARK.

BROWNWOOD DISTRICT—FIRST ROUND.

Santa Anna cir	Dec 16, 17
Indian Creek cir	Dec 23, 24
Comanche cir	Dec 30, 31
Comanche sta	Dec 31, Jan 1
Brownwood sta	Jan 3
Coleman sta	Jan 6, 7
Ballinger sta	Jan 13, 14
May cir	Jan 20, 21
Zephyr cir	Jan 27, 28
Coleman cir	Feb 3, 4
Glen Cove cir	Feb 10, 11
Cottonwood cir	Feb 17, 18
Goldthwaite sta	Feb 24, 25
Ballinger mis	Mar 2, 3
Robert Lee mis	Mar 9, 10

W. M. SHELTON, P. E.

I like my wife to use POZZONI'S COMPLEXION POWDER because it improves her looks and is as fragrant as violets.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

The Quarterly Review of the M. E. Church, South. W. P. Harrison, D. D., LL.D., editor, Nashville, Tenn. Publishing House of the M. E. Church, South; Barbee & Smith, Agents.

The January number of this Review is on our table. It is decidedly the best issue we have seen for a year at least. Its contributors are J. W. Daniel, whose theme is "The Field for a Southern Literature;" Dr. E. E. Hoss, "The Governing Body in Methodism;" Emma G. Wilbur, "The Spiritual Teaching of the Book of Job;" W. M. Baskerville, "Morals and Manners of the Eighteenth Century;" William Henry Milburn—the blind man eloquent—"Philip P. Neely and Alabama, five and forty years ago;" A. M. Chreitzburg, "James Jenkins; A Pioneer in Southern Methodism;" J. R. G, "A Blue Stocking of the Eighteenth Century;" Chas. B. Galloway, "Henry T. Lewis—Humorist, Poet, Preacher, Reformer." The editor, "The Codex Vaticanus," "Editor's Table," etc., etc. Our lack of space forbids our giving the reader any just idea of either of these papers, but in most cases, if not in all, the name of the contributor is a sufficient guarantee to the worth of the contribution.

UNANSWERED LETTERS.

DECEMBER 19.

W G Cocke, change. M L Hallenbeck, subs. W S South, o k. J E Walker, sub. M R T Davis, sub. C S Cameron, subs. J B Elder, sub. J N Hunter, sub. J H Stewart, sub. J R Barden, sub. C R Lamar, sub. R R Raymond, sub. J B Powers, sub. H C Trammell, sub. W W Horner, has attention. E L Shettles, sub. W R Crockett, sub.

DECEMBER 20.

C M Keith, sub and change. J D Scoggins, subs. A R Sellers, has attention. W F Lloyd, subs. J W Clifton, sub. J B Elder, sub. Jos E Hightower, subs.

DECEMBER 21.

Jas A Walkup, sub. J B Powers, subs. J C Moore, subs. W T Morrow, change. W. Wootton, sub has attention. W H Moss, sub. W S P McCullough, sub. R S Heizer, the "Little" error is corrected. S P Brown, subs. L W Cain, subs. J A Stafford, sub. W J Sims, sub and change. W F Gibbons, sub. A M Eubank, sub; one stopped. J B Gober, subs. E M Myers, sub. Jno A Wallace, subs. A B Bynum, sub. J A Baker, subs. W N Curry, sub.

DECEMBER 22.

T J Milam, sub. B R Bolton, sub. H H Sullivan, sub. R A Ellis, sub. C C Williams, subs. W N Curry, sub. R M Leaton, sub. J C Box, sub. W H Carr, sub. J T Smith, sub. J R B Hall, o k.

DECEMBER 23.

J C Russell, sub. C Williamson change. F M Winburn, sub. C D West, sub. C C Davis, has attention. J J Davis, subs. J R Barden, sub. W A Coppedge sub; name changed. L W Cain, sub has attention.

DECEMBER, 25-26.

Jas. A Walkup, sub. A R Sellers, o k. R M Chenault, sub; one stopped. N A D Bryant, changes. S N Allen, subs. I N Burks, sub; will send first issue in January. H M Haynie, sub has attention; will stop the one you name. W K Simpson, sub. J T Bloodworth, sub. W M Leatherwood, subs. E S Williams, sub. J C Russell, sub. C C Davis, sub. H G Williams, sub. M K Irvin, sub. S J Franks, sub. O A Shook, subs; 2 cards. A C Benson, change. G M. Fletcher, sub at half price.

DECEMBER 27.

Chas H Peele, change. G C Hardy, subs. J B Elder, sub. W P Garvin, sub. C G Shutt, sub. L W Cain, subs. J Kilgore, subs. J B Elder, sub stopped. H C Rogers, subs.

DECEMBER 28.

Jas A Walkup, sub for 2 years. J C Ballard, sub. M W Francis, subs. S N Allen, sub. W S Webster, sub; one stopped. M M Dunn, subs. E C DeJernett, has attention. J N Hunter, subs. W N Curry, subs have attention. R S Gorsline, sub. C V Oswalt, sub. J E Hightower, subs. L G Watkins, has attention.

DECEMBER 29.

Geo C Stovall, subs. S. Crutchfield, sub. J C Ballard, sub. E J Maxwell, sub. Jno A Wallace, subs. S N Allen, subs. J W Johnson, sub. Jas Hammond, sub. C H Maloy, subs. A P Lipscomb, sub.

DECEMBER 30.

L F Palmer, sub; name changed. Sam'l Morris, sub at half price. W J Lemons, subs. M L Hallenbeck, change. B H Webster, subs Jno W Stovall, paper stopped. J M Martin, sub. J. L. Dawson, subs.

JANUARY 1, 1894.

J T Bloodworth, has attention. T R Clendenin, subs. S H Morgan, sub. J A Gardner, subs. F O Miller, sub. J M Holt, has attention. D T Brown, subs. W H Brown, has attention. A S Blackwood, sub. L F Palmer, sub. Sam C Vaughan, subs. B T Hayes, subs.

JANUARY 2.

E A Smith, change. J T Smith, sub; all right as to remittances. New Harris, sub. J M Peterson, sub. M K Irvin, sub. M L Hallenbeck, subs. R R Raymond, sub. J W Johnson, subs. B H Passmore, subs. B F Badgett, sub.

Sore Throat
Lameness
Sore Eyes
Soreness
Catarrh
Bruises
Burns
Cuts
Piles
Female Complaints
Rheumatism
AND ALL
Inflammation

USE POND'S EXTRACT

Sold only in our own bottles. All druggists.
POND'S EXTRACT CO., 76 5th Ave., N.Y.

ELECTROPOISE.
(TRADEMARK.)

ST. ANTHONY PARK, Minn., Jan. 19, 1892.—Dear Sir: I am glad to add my mite to the wonderful testimonials in your circular, all of which I fully believe, as I know some of the writers personally and others by way of reputation. After using the Electropoise one year we find by experience that it is a POWER FOR GOOD in the following cases: Diseases of the liver, kidneys, heart, spine, rheumatism, catarrh and general debility. My daughter has had female troubles for years, affecting her eyes so that she could not read or sew without making her sick, many times causing bilious attacks. She can now read and sew and has been much improved in health every way under its use. MRS. L. W. GOULD, M. D.

Instruments rented to responsible persons. For a 40-page descriptive circular of the great curative agent address

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona.
Southwest corner 22d and Strand,
Galveston, Texas.

Awarded Highest Honors World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the *cause* of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston.

"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.

PLEASE NOTE

The following pages are mutilated beyond repair. Duplicate pages are filmed on the same frame, with arrow indicating readable copy.

IVORY

IT FLOATS

FOR TABLE LINEN.

THE PROCTER & GAMBLE CO., CIN'TI.

Send 10 cents for postage. We will mail you the largest and best selection of line of samples at lowest prices in the U. S., with instructions how to paper. PAPER HANGERS should have our Sample Books. Price $1.00. Now ready. CHAS. M. N. KILLEN, 314-316 S. 20th St., Phila.

THE IMPROVED VICTOR INCUBATOR

Hatches chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free. Catalogue 4 cents. GEO. ERTEL & CO., Quincy, Ill.

You Dye in 30 minutes

Turkey red on cotton that won't freeze, boil or wash out. No other will do it. Package to color 2 lbs., by mail, 10 cts., 15, any color—for wool or cotton, 40c. Big pay Agents. Write quick. Mention this paper. FRENCH DYE CO. Vassar, Mich

HATCH CHICKENS BY STEAM With the Improved Excelsior Incubator.

Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made. Circulars free. Illus. Catalogue. GEO. H. STAHL, Quincy, Ill.

A WOMAN'S INFANT CATECHISM.

Recently Mrs. A. M. Ireland, a successful infant class teacher, of Seguin, Texas, sent for sample copy of Mrs. Thornburgh's Catechism. After examining it she writes: "I am very much pleased with the Catechism. I think it is the very thing we need for our infant classes. Send me one dollars worth."

Send for sample copy, 5 cents, or 40c a dozen to Arkansas Methodist, Little Rock, Ark.

Texas Christian Advocate.
Only $2 a year, Preachers $1

THE GREAT CHURCH LIGHT REFLECTORS FOR OIL, GAS OR ELECTRIC LIGHT

I. P. FRINK, 551 PEARL ST. N.Y.

SANGER BROTHERS.

Dress Goods and Flannels.

Economical, smart buyers will be interested in our

STOCK-TAKING REDUCTIONS

That affect nearly every line of Dress Goods we carry. The following are only a few of the Choice Bargains to be picked up here this week:

46-inch Fine French Serges, in twelve different colors.
55c, reduced from 85.

38-inch Fancy Brocade Suitings,
45c, reduced from 75c.

42-inch Scotch Plaids, 10 different patterns,
65c. reduced from $1.00

Dress Patterns, consisting of 7 yards Scotch Cheviot or some pretty plaid, $1.95 per pattern, worth $3.25
(See assortment in Lamar Street window.)

Bourrette Side Band Suitings,
62½c per yard, reduced from $1.00

One line of Fine Imported Dress Goods,
$1.00 per yard, reduced from $1.75 and $2.00

White Flannel, good quality,
19c per yard, reduced from 25c.
22c per yard, reduced from 30c.

Fancy Plaid and Striped Flannels,
25c per yard, reduced from 40c.

All Fancy Embroideries, in Plaids and Stripes, at
55c per yard, reduced from 85c.

French Printed Flannels in Stripes and Figures,
45c per yard, reduced from 75c and 85c.

Skirting Flannel, - - - 35c per yard, reduced from 70.

INNUMERABLE BARGAINS will be found in every department. Just as fast as goods are inventoried attractive lots are thrown on the counter, properly marked, at very attractive prices.

SANGER BROTHERS

DALLAS, TEXAS.

When writing mention Texas Christian Advocate.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

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JEWELERS,
LOUISVILLE, KY.,
HAVE
REMOVED

TO THIS NEW SEVEN-STORY FIRE-PROOF BUILDING, WHERE THEY ARE BETTER THAN EVER PREPARED TO FILL ORDERS. THEY WILL SEND THEIR 384-PAGE ILLUSTRATED CATALOGUE, CONTAINING OVER 2500 ILLUSTRATIONS OF GOODS IN THEIR LINE, TO ANY ADDRESS.

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This firm is reliable.—Publishers Texas Advocate.

Criterion and Parabolon MAGIC LANTERNS and Stereopticons, Oil, Lime, or Electric Light, Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures or private talks. Catalogues free. J. B. COLT & CO. 189 La Salle St., Chicago, Ill. 16 Beekman St. New York.

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ABSOLUTELY THOROUGH. The only Business College in America that will allow students to attend one month on trial, then pay expense monthly at term rates. Excellent board, room etc., at exact cost ($10 per mo.). Delightful climate. Do not attend elsewhere until you have read our terms. Send at once for catalogue. J. F. SMITH, Principal, Galveston, Texas.

Texas Christian Advocate, only $2 per year. To Preachers, $

LETTER FROM CHINA.

Dear Friends of the Missionary Cause:

For your own encouragement, and that you may join with us in praise to God for his blessing and help during the past year, I wish to tell you of the work which has engaged us in the months which have intervened since last conference.

The city and suburbs of Foochow comprise over a half a million souls, and furnish a field for the workers of the three Protestant missions centered here, namely: the A. B. C. F. M., the Church of England, and our own. Our work includes day schools, boarding schools, the Anglo Chinese College, the School of Theology, and our great Printing Press. The statistical results of these various departments do not show as markedly as in some other departments, but on the work at large their effects are incalculable for good.

Evidence of progress is manifest in the multitude of children freely coming to our Sabbath-schools.

Rev. J. H. Worley and pastor Hu Bo Mi started an afternoon Sabbath-school in our East Street City Chapel, and the children came by scores, remaining through the hour to study Scripture texts and listen to the explanation of God's Word.

At Cing Sing Dong, just outside the south gate of the city, Miss Bosworth and Bro. Lacy have carried on a Sunday-school with from 200 to 350 in attendance.

At Sin Liang Dong, and in the Ado suburbs Bro. Murer, with the aid of students from the Anglo-Chinese College and the School of Theology, is carrying on three Sabbath-schools with 300 scholars—all his little school-rooms will contain. Here, too, he has three day schools with 150 pupils, and others pleading for admittance. To people in Christian America, or to those in British India with its Government-aided schools and its Christian Government, our little schools of a few hundred children from among the vast millions may appear meager. But to us who have toiled for the past thirty years, and know how successfully in the past the children have been kept away from us, the present indications point to a glorious change among the masses. The leaven hid in the meal is surely working.

"The poor have the gospel preached unto them," and it has sometimes seemed as if only they were willing to accept Christ. The wealthy and literary classes have ever been the secret leaders of opposition and persecution against our work. But thanks be unto God, the strong wall of conservatism with which they have encircled themselves, seems weakening and crumbling. We have now over twenty first-degree graduates, full members of the Church, besides a large number of probationers. At the recent great tri-ennial examination for second degree, not less than twenty Christian students were among the competitors. Such a thing was never before known in the history of this old nation.

The tide is rising; it already has reached the foot of the throne, and soon Kings and empires, and China's Emperor shall bow low at Jesus' feet, and "hail him Lord of all."

Just here, at Foochow, a first degree literary graduate, the late Dr. Ling Seng Nguong, a native physician of great renown, left idolatry to serve God. He was the head of a large family, with children and grandchildren, and servants, male and female, in all thirty or more persons, all living in one large residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so served them—that is, at any time he saw one neglected or uncared for, he took it home and cared for it; and in this way he gradually collected about a hundred images.

At one time during a flood he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home and had workmen repair it, putting on new limbs, and had made for it a little shrine of finest hardwood, carved. A few months ago when the true God became his one and only object of devotion, he presented this same idol, with its shrine and all complete, to my daughter, who in return sent him a large, handsomely bound Bible. He said of it: "If I were offered all the gold of famous California, and all the wealth of my own land beside, it would not purchase this book of me." But not long after he had cared for the flood driven idol, his wife took sick and died, then his eldest son died, and in the despair of her hopeless grief this son's wife hung herself. Very soon after the second son also died, and hearing of his death the young girl to whom he was betrothed committed suicide. Beside himself with grief, the doctor angrily cast out almost all the images for which he had so reverently cared, but which had not prevented calamity from befalling his household. A friend said to him not long after: "I have found what you need better than any medicine to heal your heart and cure your body, and handed him a copy of Dr. Allen's Shanghai paper, 'News of the World.'" This proved a source of intense interest not only for the news it contained, but because of the light it gave regarding another religion, of which the doctor had never heard.

He at once bought a Bible and began careful study of it. His home has since been a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he was never within a Christian Church. But in his own home he accepted Christ, and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Bro. Miner, my daughter, Ruth, and the native pastor, with a few Christain friends, went down Sabbath afternoon. Like Cornelius of old, this man had assembled all his household for the service and after a short sermon he, with his aged mother and three neighbors, received baptism. Within three months his long and useful life was finished and he was called home to join the rejoicing redeemed ones above. His dying testimony was, "All peace within." But "He being dead yet speaketh," and not only are all his large family now committed to Christ, but from unexpected sources, far and near, come reports of his work. While healing others of physical ailments he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the Soul Physican.

His fourth son, also a literary graduate, is now teaching in our School of Theology, and proving himself an earnest follower of Jesus Christ.

Thus is the Lord saying to the North, give up, and to the South, keep not back; bring my sons from far and my daughters from the ends of the earth." Shall we not take him at his word who hath said, "Ask of me and I shall give thee the heathen for thine inheritance"? . . . "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full."

In my next I will tell you of even more encouraging work now going on in Ming Chiang and Hai Sang. Yours in His service, NATHAN SITES

FOOCHOW, CHINA.

The testimonials which the mail brings in every day run thus: "Dr. Bull's Cough Syrup cured the baby of croup." "It cured me of a most distressing cough;" or "it cured my little boy of sore throat." "We could not do without it."

NEWS OF THE WEEK.

TEXAS.

The State Association of School Superintendents met in Waco Dec. 27.

Fires occurred at Aurora, Wise County; Black Jack, Hopkins County; Commerce, Hunt County, and Yoakum, DeWitt County, and several other points. Losses generally light and most cases covered by insurance.

GENERAL HOME.

Mrs. Mary E. Lease was relieved from the Kansas Board of Charities by order of Gov. Lewelling last week on the ground that she was a fire-brand in the camp of the People's party. Some charged her with selling out to the Republicans.

The Warrensburg (Mo.) Journal-Democrat has changed ownership.

A long-haired crank, with a six-shooter, called to see Gov. Renfro at Guthrie, Ok.

The County School Superintendents of Texas memorialized their Legislature for better schools.

Sailors of the American schooner, Henry Crosby, were fired on by soldiers in the harbor of San Domingo.

A class of young ladies at the Northern Indiana Normal School propose to study for admission to the bar.

The South Central Missouri Teachers' Association closed its session at Lebanon with a declamatory contest.

Forty fourth-class postmasters were appointed last Thursday.

The Missouri State Fish Commission held its annual session in St. Louis.

Fire Chief Lindsay, of St. Louis, was presented with a watch and chain worth $850.

Investigation of the Hawaiian affair was formally begun by a sub-committee of the Senate Committee on Foreign Relations Thursday.

The output of the Leadville (Colo.) mines for 1893 was $8,579,194, against $8,160,388 in 1892.

The value of the gold, silver and lead mines in Idaho during the year past was $3,922,000, a decrease of over $3,000,000 over the total of last year's output.

Labor Commissioner John H. Sovereign, Grand Master of the Knights of Labor, has been served with an injunction which prevents him from interfering in case any labor difficulty occurs on the Northern Pacific Railroad.

Gov. Lewelling, of Kansas, issued a communication to Police Boards of the State, advising them to give employment to heads of families in preference to single men.

Two thousand poor children were fed during the holidays at Denver.

Two men were killed by an explosion at Cincinnati.

The poor are to be given work on the streets at Joilet, Ill.

Leonard and Ellis Oil Works burned at Birmingham, Ala.

One thousand people attended the Kansas Teachers' Association held at Topeka, Kan., on December 27.

The Missouri Colored Teachers' Association met in Jefferson City.

The Kansas City Grand Lodge of Good Templars took steps for the prosecution of "joint" keepers in that State.

The Teachers' Association of Illinois, which met at Springfield, discussed the revision of the common-school course of study.

J. Hampton Hage will not go to Amay, China, as United States Consul. He has been dropped from the rolls of the State Department.

Treasury figures show that for six months expenditures have exceeded receipts by $34,000,000.

FOREIGN.

A serious outbreak of the Octroi rioters occured at Castelvetrano, Sicily.

Owing to the heavy fog which hung seventy-nine people fell into the river and canals, and of this number twenty are known to be drowned. Others are missing.

Yellow fever has broken out in Brazil. The city of Rio de Janeiro has to contend against both this disease and the bombardment of Mello's ships.

A deputation of London's unemployed waited on Mr. Gladstone and appealed to him for government relief.

The detention of the Portuguese Minister at Rio by force, by order of President Peixoto, has caused much indignation in Portugal.

The Cabaash tribes in Albina, Africa, are at war.

India's wheat area for 1894 shows an increase over 1893 of 6 per cent.

The tariff and the Hawaiian questions are to come before Congress this week.

MINISTERS GET RATES.

The passenger department of the Santa Fe Railway has issued the following circular:

Commencing January 1, 1894, the Gulf, Colorado & Santa Fe Railway Company will extend to the clergy of Texas and Indian Territory the courtesy of half-rate when traveling over the Gulf, Colorado and Santa Fe Railway, Atchison, Topeka and Santa Fe Railway, or Colorado Midland Railway. Annual permits, entitling the person to whom issued to travel upon half-rate tickets, will be issued to ordained ministers of religion actually in charge of Churches or engaged exclusively in clerical or missionary work, including ministers acting as college presidents or professors, also to licensed missionaries, evangelists and sisters of charity.

JUDGE TERRELL, the United States Minister, has just gained a notable diplomatic victory. For several years the number of female physicians in Turkey has been increasing, notwithstanding the fact that Turkish law refused to recognize them as legitimate practitioners. Foremost among them have been the American missionaries, who have repeatedly won the highest praise for their self-denying work. They have, however, been greatly hampered by the fact that they could not secure regular Turkish diplomas, and the various foreign embassies have been very earnest in their efforts to gain for them official recognition. Hitherto they have failed entirely; but at last Turkish conservatism has yielded, and to the American embassy belongs the honor of securing what neither Russian, French, British, or German embassadors could gain.—*Nashville Advocate.*

MORE EVIDENCE—TREATED AT HOME.

DEKALB, Texas, Dec. 17, 1893.

Dr. Reynolds, Nashville, Tenn.—It affords me pleasure to add my testimony to the merits of the Oil Cure. Twelve years ago, I took a severe cold, which left me with catarrh of the head, weak lungs and throat disease. I would take cold at every change of the weather, and at times would lose my voice. I was emaciated and exceedingly weak when I commenced the Oil Cure. I at once received relief and in ten weeks I was completely cured. You are at liberty to make what use you please of this unsolicited testimony. Hoping some other sufferer may be benefited by your treatment, and your life spared to relieve suffering humanity, I am yours respectfully, REV. H. A. ABNEY.

Address DRS. REYNOLDS, 149 N. Spruce Street, Nashville, Tenn., for Special Diagnosis Blank.

Ringworms will yield to borax treatment. Apply a strong solution of borax three times a day; also dust on the fine, dry powder often.

WELL PLEASED WITH THE PASTOR'S BOOK.

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

GRAVEL HILL, VA.

Silver spoons and forks in daily use may be kept bright by leaving them in strong borax water several hours. The water should be boiling when they are put in.

Heathfulness can be Preserved

in malarial districts by the powerful tonic and alterative effects of a daily dose of Simmons Liver Regulator, the true malarial antidote.

DECEMBER 23 was observed by the Woman's Christian Temperance Union as Crusade Day, it being the 20th anniversary of the famous movement in Ohio.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Lemons may be kept fresh a long time by placing in an open jar, covering with very cold water, standing in a cold place, and renewing the water every day. Lemons and oranges should be cleansed thoroughly with a vegetable brush and cold water before using the peel.

CATARRH TWENTY YEARS.

Three Hundred Dollars Spent for Treatment in Vain.

Cured at Last by Dr. Hartman's Free Course of Treatment.

This is what Dr. Hartman's free course of treatment did for me: I was sick for eighteen or twenty years and did not know what was the matter with me. I had a rolling in the stomach, and often would get pains in it; had no appetite, a restless sleep, and palpitation of the heart. I was nervous, and after eating, my stomach would bloat; I had pains in my stomach. I expectorated a gray, sticky mucous from the throat. Every time I took cold my throat got sore, and I would have fever. I had catarrh in my head and it commenced to affect my eyes. My nose was stopped up, and every morning I had coughing spells. I consulted several physicians, one of whom said he would cure me in six months. I had to pay him $80 for his services, but at the end of six months I was no better. He doctored me for my blood. Another physician said I had dyspepsia.

I kept on doctoring until I spent $300, and was not any better, but kept gradually growing worse until I was confined to the bed. Another physician was then called to treat me, who said I had catarrh of the bowels. I became constipated and took medicine all the time, but it did me no good. I wrote to Dr. Hartman for his advice. I soon got some Pe-ru-na and took it three times a day before each meal, in tablespoonful doses. I also took Man-a-lin to regulate my bowels, which entirely cured my constipation. The Pe-ru-na cured the catarrh in my head and my eyes are better. I don't have any more dizzy spells, my head feels clear, I can breathe through my nose, and my throat is cured. My voice is clear, and I do not have the rolling in my stomach. My appetite is good and I sleep well. I can eat almost anything now. My nerves are much stronger. When I began taking Pe-ru-na I weighed only 121 pounds, but now I weigh 135. I wish I could tell everyone about Pe-ru-na, so that thousands more would be cured.

OTTO F. LOSENSKY,
44 West St., Newark, New Jersey.

Free Medical Books

On catarrh, la grippe, coughs, colds and consumption will be sent, prepaid, for a short time to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

THERE is no comfort to the Christian professor "in being as good as somebody else" Measure yourself by the example of Christ.—*Exchange.*

An Old and Well Tried Remedy.

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

Violet and orris make the best combination for bureau and chiffonier sachets. The orris imparts a delicious odor of cleanliness, and the violet gives just the suspicion of actual fragrance that is needed.—*New York Times.*

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to $1 for them. Annis' Book is the best in the world. Don't see how it could be improved upon. J. C. RHODES.

BARKADA, ARK.

BROWNWOOD DISTRICT—FIRST ROUND.

Santa Anna cir	Dec 16, 17
Indian Creek cir	Dec 23, 24
Comanche cir	Dec 30, 31
Comanche sta	Dec 31, Jan 1
Brownwood sta	Jan 3
Coleman sta	Jan 6, 7
Ballinger sta	Jan 13, 14
May cir	Jan 20, 21
Zephyr cir	Jan 27, 28
Coleman cir	Feb 3, 4
Glen Cove cir	Feb 10, 11
Cottonwood cir	Feb 17, 18
Goldthwaite sta	Feb 24, 25
Ballinger mis	Mar 2, 3
Robert Lee mis	Mar 9, 10

W. M. SHELTON, P. E.

I like my wife to use POZZONI'S COMPLEXION POWDER because it improves her looks and is as fragrant as violets.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

The Quarterly Review of the M. E. Church, South. W. P. Harrison, D. D., LL.D., editor, Nashville, Tenn. Publishing House of the M. E Church, South; Barbee & Smith, Agents.

The January number of this Review is on our table. It is decidedly the best issue we have seen for a year at least. Its contributors are J. W. Daniel, whose theme is "The Field for a Southern Literature;" Dr. E. E. Hoss, "The Governing Body in Methodism;" Emma G. Wilbur, "The Spiritual Teaching of the Book of Job;" W. M. Baskerville, "Morals and Manners of the Eighteenth Century;" William Henry Milburn—the blind man eloquent—"Philip P. Neely and Alabama, five and forty years ago;" A. M. Chreitzburg, "James Jenkins; A Pioneer in Southern Methodism;" J. R. G, "A Blue Stocking of the Eighteenth Century;" Chas. B. Galloway, "Henry T. Lewis—Humorist, Poet, Preacher, Reformer." The editor, "The Codex Vaticanus," "Editor's Table," etc., etc. Our lack of space forbids our giving the reader any just idea of either of these papers, but in most cases, if not in all, the name of the contributor is a sufficient guarantee to the worth of the contribution.

UNANSWERED LETTERS.

DECEMBER 19.

W G Cocke, change. M L Hallenbeck, subs. W S South, o k. J E Walker, sub. M R T Davis, sub. C S Cameron, subs. J B Elder, sub. J N Hunter, sub. J H Stewart, sub. J R Barden, sub. C R Lamar, sub. R R Raymond, sub. J B Powers, sub. H C Trammell, sub. W W Horner, has attention. E L Shettles, sub. W R Crockett, sub.

DECEMBER 20.

C M Keith, sub and change. J D Scoggins, subs. A R Sellers, has attention. W F Lloyd, subs. J W Clifton, sub. J B Elder, sub. Jos E Hightower, subs.

DECEMBER 21.

Jas A Walkup, sub. J B Powers, subs. J C Moore, subs. W T Morrow, change. W. Wootton, sub has attention. W H Moss, sub. W S P McCullough, sub. R S Helzer, the "Little" error is corrected. S P Brown, subs. L W Cain, subs. J A Stafford, sub. W J Sims, sub and change. W F Gibbons, sub. A M Eubank, sub; one stopped. J B Gober, subs. E M Myers, sub. Jno A Wallace, subs. A B Bynum, sub. J A Baker, subs. W N Curry, sub.

DECEMBER 22.

T J Milam, sub. B R Bolton, sub. H H Sullivan, sub. R A Ellis, sub. C C Williams, subs. W N Curry, sub. R M Leaton, sub. J C Box, sub. W H Carr, sub. J T Smith, sub. J R B Hall, o k.

DECEMBER 23.

J C Russell, sub. C Williamson change. F M Winburn, sub. C D West, sub. C C Davis, has attention. J J Davis, subs. J R Barden, sub. W A Coppedge sub; name changed. L W Cain, sub has attention.

DECEMBER, 25-26.

Jas. A Walkup, sub. A R Sellers, o k. R M Chenault, sub; one stopped. N A D Bryant, changes. S N Allen, subs. I N Burks, sub; will send first issue in January. H M Haynie, sub has attention; will stop the one you name. W K Simpson, sub. J T Bloodworth, sub. W M Leatherwood, subs. E S Williams, sub. J C Russell, sub. C C Davis, sub. H G Williams, sub. M K Irvin, sub. S J Franks, sub. O A Shook, subs; 2 cards. A C Benson, change. G M. Fletcher, sub at half price.

DECEMBER 27.

Chas H Peele, change. G C Hardy, subs. J B Elder, sub. W P Garvin, sub. C G Shutt, sub. L W Cain, subs. J Kilgore, subs. J B Elder, sub stopped. H C Rogers, subs.

DECEMBER 28.

Jas A Walkup, sub for 2 years. J C Ballard, sub. M W Francis, subs. S N Allen, sub. W S Webster, sub; one stopped. M M Dunn, subs. E C DeJernett, has attention. J N Hunter, subs. W N Curry, subs have attention. R S Gorsline, sub. C V Ogwalt, sub. J E Hightower, subs. L G Watkins, has attention.

DECEMBER 29.

Geo C Stovall, subs. S. Crutchfield, sub. J C Ballard, sub. E J Maxwell, sub. Jno A Wallace, subs. S N Allen, subs. J W Johnson, sub. Jas Hammond, sub. C H Maloy, subs. A P Lipscomb, sub.

DECEMBER 30.

L F Palmer, sub; name changed. Sam'l Morriss, sub at half price. W J Lemons, subs. M L Hallenbeck, change. B H Webster, subs. Jno W Stovall, paper stopped. J M Martin, sub. J. L. Dawson, subs.

JANUARY 1, 1894.

J T Bloodworth, has attention. T R Clendenin, subs. S H Morgan, sub. J A Gardner, subs. F O Miller, sub. J M Holt, has attention. D T Brown, subs. W H Brown, has attention. A S Blackwood, sub. L F Palmer, sub. Sam C Vaughan, subs. B T Hayes, subs.

JANUARY 2.

E A Smith, change. J T Smith, sub; all right as to remittances. New Harris, sub. J M Peterson, sub. M K Irvin, sub. M L Hallenbeck, subs. R R Raymond, sub. J W Johnson, subs. B H Passmore, subs. B F Badgett, sub.

IVORY SOAP

IT FLOATS

FOR TABLE LINEN.

THE PROCTER & GAMBLE CO., CINTI.

You Dye in 30 minutes Turkey red on cotton that won't fresge, bell or wash out. No other will do it. Package to color 2 lbs., by mail, 15 cts.; 5, any color—for wool or cotton, 40c. Big pay Agents. Write quick. Mention this paper. FRENCH DYE CO. Vassar, Mich

A WOMAN'S INFANT CATECHISM.

Recently Mrs. A. M. Ireland, a successful infant class teacher, of Seguin, Texas, sent for sample copy of Mrs. Thornburgh's Catechism. After examining it she writes: "I am very much pleased with the Catechism. I think it is the very thing we need for our infant classes. Send me one dollars worth."

Send for sample copy, 5 cents, or 40c a dozen to Arkansas Methodist, Little Rock, Ark.

Texas Christian Advocate.
Only $2 a year. Preachers $1

Roses

How to get the best, and how to grow them successfully—that's the text of our new

Guide to Rose Culture

for 1894. It tells you how to get the famous D. & C. Roses on their own roots; gives the very latest and best information for the culture of all kinds of flowers. We send it free to anyone, together with a sample copy of our interesting floral Magazine "SUCCESS WITH FLOWERS."

THE DINGEE & CONARD CO.
Rose Growers and Seedsmen, West Grove, Pa.

WALL PAPERS.

Send 10 cents for postage. We will mail you the largest and best selected line of samples at lowest prices in the U. S., with instructions how to paper. PAPER HANGERS should have our Sample Books. Price $1.00. Now ready.

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THE IMPROVED VICTOR INCUBATOR

Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free. Catalogue 4 cents.

GEO. ERTEL & CO., Quincy, Ill.

HATCH CHICKENS BY STEAM With the Improved Excelsior Incubator, Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other hatcher. Lowest priced first-class hatcher made. Circulars free, send 6c. for Illus. Catalogue.

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THE GREAT CHURCH LIGHT REFLECTORS FOR OIL, GAS OR ELECTRIC LIGHT

I. P. FRINK, 551 PEARL ST. N.Y.

SANGER BROTHERS.

Dress Goods and Flannels.

Economical, smart buyers will be interested in our

STOCK-TAKING REDUCTIONS

That affect nearly every line of Dress Goods we carry. The following are only a few of the Choice Bargains to be picked up here this week:

46-inch Fine French Serges, in twelve different colors. 55c, reduced from 85.

38-inch Fancy Brocade Suitings, 45c, reduced from 75c.

42-inch Scotch Plaids, 10 different patterns, 65c. reduced from $1.00

Dress Patterns, consisting of 7 yards Scotch Cheviot or some pretty plaid, $1.95 per pattern, worth $3.25

(See assortment in Lamar Street window.)

Bourrette Side Band Suitings, 62½c per yard, reduced from $1.00

One line of Fine Imported Dress Goods, $1.00 per yard, reduced from $1.75 and $2.00

White Flannel, good quality, 19c per yard, reduced from 25c. 22c per yard, reduced from 30c.

Fancy Plaid and Striped Flannels, 25c per yard, reduced from 40c.

All Fancy Embroideries, in Plaids and Stripes, at 55c per yard, reduced from 85c.

French Printed Flannels in Stripes and Figures, 45c per yard, reduced from 75c and 85c.

Skirting Flannel, - - - 35c per yard, reduced from 70.

INNUMERABLE BARGAINS will be found in every department. Just as fast as goods are inventoried attractive lots are thrown on the counter, properly marked, at very attractive prices.

SANGER BROTHERS

DALLAS, TEXAS.

When writing mention Texas Christian Advocate.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

Sore Throat
Lameness
Sore Eyes
Soreness
Catarrh
Bruises
Burns
Cuts
Piles

USE POND'S EXTRACT

C. P. Barnes & Bro.
JEWELERS,
LOUISVILLE, KY.,
HAVE
REMOVED
HIS NEW SEVEN-STORY FIRE-PROOF BUIL
WHERE THEY ARE BETTER THAN EVER PR
ED TO FILL ORDERS. THEY WILL SEND THE
PAGE ILLUSTRATED CATALOGUE, CONTAINI
2500 ILLUSTRATIONS OF GOODS IN THEI
LINE, TO ANY ADDRESS.

C. P. BARNES & BRO., Jewelers,
540 W. MARKET ST., LOUISVILLE, KY.

This firm is reliable.—Publishers Texas Advocate.

ELECTROPOISE.
(TRADEMARK.)

ST. ANTHONY PARK, Minn., Jan. 19, 1892.—Dear Sir: I am glad to add my mite to the wonderful testimonials in your circular, all of which I fully believe, as I know some of the writers personally and others by way of reputation. After using the Electropoise one year we find by experience that it is a POWER FOR GOOD in the following cases: Diseases of the liver, kidneys, heart, spine, rheumatism, catarrh and general debility. My daughter has had female troubles for years, affecting her eyes so that she could not read or sew without making her sick, many times causing bilious attacks. She can now read and sew and has been much improved in health every way under its use. MRS. L. W. GOULD, M. D.

Instruments rente
For a 40-page
curative

Criterion and Parabolon MAGIC LANTER..
and Stereopticons, Oil, Lime, or Electric Light, Views of Wor Fair, Scripture, Temperance and othe te for profitable lic lectures or private talks.
Catalogues free. J. B. COLT & CO. 189 La Salle St., Chicago, I 16 Beekman St. New Yo

Business University

ABSOLUTELY THOROUGH. The d ness College in America that will allo to attend one month on trial, then pa monthly at term rates. Excelle

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the *cause* of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston.

"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster.

Awarded Highest Honors World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

Used in Millions of Homes—40 Years the Standard