

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

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

TO PREACHERS, \$1.00.

VOL. XLII.

DALLAS, TEXAS, THURSDAY, JANUARY 16, 1896.

NO. 20.

EDITORIAL.

UNCONSCIOUS GOODNESS.

An English nobleman once met a tenant, a simple-minded, robust peasant. Greeting him with the usual morning salutation, he asked: "How is your constitution?" The tenant responded: "I have no constitution, my lord." To make a long story short, this peasant was so strong and buoyant, so free from disease and pain that he was completely unconscious of the possession of any physical organs whatever. We would have had no physiology and anatomy but for disease and pain. Our disorders and sufferings gave us the aforementioned sciences. It is the derangement which makes the organ prominent. Digestion, circulation and respiration remain in the background until chronic disorder or acute suffering thrust them upon our notice. Unconsciousness is the test of health.

In our judgment the greatest men were unconscious of the depth and range of their genius. Shakespeare wrote his masterly plays in order to meet the demands of his profession. No love of fame or vision of immortality, but the business exigencies of the Blackfriars and the Globe unsealed the unexhaustible fountains of his peerless imagination. He never did realize the massiveness and beauty of his dramatic work. He wrote to draw and please the crowd. His literary prestige was an incident. Milton wrote the Paradise Lost to voice his own aspirations, and, no doubt, to glorify God and do good. He sold the work for a trifle—five pounds—and thought no more about it. He had no conception of the grandeur of his performance. Shakespeare and Milton, with their majestic, sunlike genius, could not but shine and irradiate the world. Their poetry was as natural and as unconscious as the oratorio of the thunder-storm, the everlasting beat of the sea-surf. Sir Thomas Brown wrote the Religio Medici for his own edification and comfort. Having loaned the manuscript some one published it surreptitiously. The mistakes in it forced him to issue an edition. Thus the publication of one of the finest things in literature was purely accidental. Such simplicity is the badge of true greatness. Fra Angelico the painter monk, made the ceiling and walls of his cell radiant with loveliness. For nearly four hundred years these glorious pictures were unknown. They were simply the spontaneous and irrepressible expression of his own habitually devout musings. True flower of genius, he unfolded his intellect and exhaled the fragrance of his soul for God alone. That such beauty should have been locked up for four centuries, without advertisement or heralding, is one of the marvels of history. "Art for art's sake" was never dreamed of by the old masters. They painted and chiseled in order to unfold the word of God to the people. Frescoed walls refulgent with Scripture scenes and personages were the Bible and the commentary of the masses. They wrought not for self-exploitation and deathless fame, but to initiate the race into the secrets and benedictions of revealed religion. Art was incidental—the glory of God the objective point. Such sublime unconsciousness of power is the consummate fruit of the highest genius and character.

And so with the best of men. Dominated by the spirit of Christianity, absorbed in the contemplation of God, indifferent alike to praise or blame, and intent only on the acquisition of the celestial prize, they fall into a noble self-forgetfulness and do right habitually by virtue of the divine energy which throbs within. Duty and law are but the channels through which the Christ-life spontaneously flows. Enoch walked with God three centuries, and was surprised at his own translation. Moses communed with God until he was transfigured, and did not see the encircling aureola until some one pointed it out. The Baptist did not know that he was "a burning and a shining light" until Jesus recorded the fact. Paul never arrogated to himself the grace of heroism, and the evangelist John left it to others to call him divine. This is the meaning of the Master's profound injunction: "Let not thy left hand know what thy right hand doeth." To understand and practice this principle is to possess the very

secret and essence of religion. A diseased self-inspection and morbid prating about one's experience are the deadly breath of the Upas tree. "In simplicity and godly sincerity," said Paul—going along firmly, humbly and untriflingly to the goal, satisfied with the testimony of a good conscience and the peace which passeth all understanding. This naive self-forgetfulness and unconscious goodness, are the exact measurement and valuation of the spiritual life. Nor is the aspiration toward such an ideal quixotic. It is no impracticable vision bred in a monastery. Grace makes it possible. The Spirit guarantees victory.

RECENT EVENTS.

The opening year has been characterized by several wondrously significant occurrences. The President's proclamation concerning the Venezuela question made war with England both possible and imminent. The German Emperor's congratulatory telegram to the Executive of the Transvaal Republic strained the relations between Germany and the British Empire to the uttermost. While in a condition of profound tranquility these notable events were gratuitously and ominously precipitated upon the world. Christmas sermons, editorials and songs breathing peace and prophetic of brotherly love, gave place suddenly to war-like predictions and preparations. While we were felicitating ourselves that our Nineteenth Century civilization had eliminated the possibility of war, while we were fondly pointing to international arbitration as the expedient which would happily solve all our diplomatic problems, the scene quickly changed and the whole world was appalled by the transition and the prospect. War, grim visaged and minatory, loomed upon the horizon.

Our civilization is not as thoroughly developed and refined as we had supposed. Our progress is less substantial and beneficent than we had imagined. The United States, while striving justly and honorably to redress their grievances, have been guilty of the wanton provocation of a neighbor. Germany, violating all court etiquette and diplomatic form, intermeddles where she is not concerned and adventurously seeks to embroil two friendly empires in war. Here is point-blank proof of the hollowness and vincer of our much-vaunted civilization. Here too is an emphatic reminder that all presumptuous trust in human nature is absolutely unwarranted. Here also is another exhibition of those unforeseen contingencies which may at any hour flood the earth with misery and death. An Alpine avalanche was impending over us and we knew it not. A grim tempest was sleeping in the peaceful-looking clouds. Before we engage in the next Christmas festival of peace we had better take our bearings and analyze the situation. We are willing to give the Nineteenth Century credit for all it deserves, but we do not propose to bow with idolatrous veneration in its presence. We are weary of this everlasting human boastfulness anyway. Our attitude ought to be one of profound humility and child-like dependence upon the providence and bounty of God.

Upon what small things great events seem to be pivoted. If Gladstone instead of Salisbury had been Premier of England, it is more than probable that there would have been no occasion for President Cleveland's proclamation. If the late Emperor of Germany, instead of the present royal sensation-monger, had been upon the throne, the trouble in South Africa would have been managed with the consummate wisdom of statesmanship. One man rather than another may make the difference between peace and war. The wisest and best men ought to be at the head of all governmental affairs. With statesmen in the lead, peace, progress, business, immunity from war, and all the sweet amenities of life are substantially guaranteed. With unprincipled, place-holding politicians at the front, a multitude of evils become possible and actual. The ballot is a solemn duty and a golden privilege, and an intelligent and conscientious use of it is the test of our manhood, and the indispensable prerequisite to national honor and safety. Patriotism and not jingoism is the need of the hour. Statesmen are the desideratum. The gospel is our panacea.

CONNECTIONAL NEWS.

Bishop Fitzgerald, in Christian Advocate, Nashville:

Nashville is the Connectional center of our denomination. Here we have our Publishing House and our chief University; here are located most of our denominational boards; here our local Methodism is strong numerically, socially and financially. And here in this dear old McKendree Church are the footprints of the mighty dead, and the air we breathe is sweet with the fragrance of the saintly lives of the holy ones who were once with us here in work and worship—some of whom, having just left us, will celebrate their New Year yonder in that city of God, seen in apocalyptic vision, which has no need of the sun, neither of the moon, to shine in it, for the glory of God lightens it; and the Lamb is the light thereof; whose gates are not shut at all day, and where there is no night.

Christian Advocate, Nashville:

In this city, on New Year's eve, watch-night services were held in four of our churches—McKendree, West End, McFerrin, Memorial, and West Nashville. The services were well attended, deeply interesting and profitable. Bishop Fitzgerald presided at McKendree, and Dr. J. J. Tigert preached a sermon appropriate to the occasion. At West Nashville, after an experience meeting, all present renewed their vows of Church membership, while Bishop Hargrove read the same from the Discipline. The services at West End were most appropriate. Rev. Collins Denny delivered a sermon that made a deep impression upon all who heard it. At McFerrin Memorial the old year went out while the congregation were on their knees in prayer. We are glad to notice a revival of this old Methodist custom in our midst.

Bishop Hendrix, in Christian Advocate, Nashville:

On the afternoon of October 14 I was invited to accompany the American and Russian diplomatic representatives to an audience with the King of Korea. As Dr. Reid and Rev. H. Loomis, Agent of the American Bible Society for Japan and Korea, were also included in the invitation, we took chairs from the American Legation where a company of marines from the "Yorktown" were on duty, and going by the imposing Russian Legation were promptly joined by Mr. Waeger, and were borne up the broad-lined and carpeted stairs by the side of the State buildings for the use of the different departments of the Government. Passing through one of the triple gates that admit through the imposing gateway, whose central portal is opened only for his Majesty, or for some ambassador coming to present his letters which accredit him to the Court of Korea, we continued in our chairs until quite near the northern limits of the great inclosure, where stands the new palace, built after European models, and lighted by electricity, but not now occupied. As we left our chairs we met "the little Prince," as he is called, who, in view of the incompetency of the Crown Prince, is looked upon as the probable future occupant of the throne. Since the evening of October 8, he had found refuge in the house of one of the Presbyterian missionaries whose wife had been physician to the Queen, but was finally induced by the Cabinet to return to the palace under promise of being sent on an embassy to the Courts of Europe. He appeared to be some eighteen years of age, and had rather an intelligent face quite in contrast with that of the Crown Prince, whom we saw a little later. After passing near the gardens, with their lake and bridges, such as are common to most palace grounds that I have seen in the East, we were received at the quarters of Gen. Iye, an American, who is military adviser to the King, and who, with Gen. Legendre, another American connected with the Korean Government, entertained us with the latest palace news while our cards were being taken into the palace proper to be passed upon by the Minister of the Royal household. Presently an older brother of the King appeared, and after formal introduction led us through another inclosure to the building occupied by his Majesty, who, with the Crown Prince, stood in a sort of an alcove waiting to receive us. Both insisted on shaking hands alike at the beginning and the conclusion of the audience which lasted probably not exceeding fifteen minutes. Hand-shaking is quite novel in the Court of Korea, and can hardly be said to be reduced yet to an accomplishment, but it is intended to express the utmost cordiality. When the King expressed the hope that I was in good health, I replied in the affirmative, and said: "But if I were not, a few weeks in your Majesty's beautiful country would soon restore me." When this was interpreted the King replied in English: "Thank you." Whereupon I said: "Your Majesty speaks English." To which he replied: "A very little." He also expressed his thanks when I spoke of the deep interest which the American people took in Korea. Dr. Reid remarked that he had resided for many years in China, but would probably make Korea his future home and field of labor, whereat his Majesty expressed his gratification. Dr. Allen, the American Secretary of Legation,

in presenting me to the King mentioned the fact that I bore an autograph letter of introduction from the President of the United States, and in an audience some five days later his Majesty asked if I were still in the city. Those little courtesies are mentioned to show the gracious bearing of the King of Korea, a country only less known a few years ago than Tibet itself.

GENERAL CHURCH NEWS.

The Christian World, London, Eng., in its issue of December 26, says:

At the meeting of the American Senate to discuss the Presidential message, Dr. Milburn (Methodist), its blind Chaplain, offered a prayer at the opening of the echo of which has been heard across two continents. Its earnest and pathetic plea that two peoples of the same race and faith should not embroil their hands in each other's quarrels has been referred to with sympathy and respect in the leading articles of nearly all the London dailies, while it produced an effect upon the Senate itself which found expression in the unanimous vote that the prayer be copied in full into the minutes of the sitting. Nothing like this could happen in the English Parliament, where whatever be the emergency, nothing in the way of devotion is ever heard, except the stereotyped Anglican form which members impatiently listen to as the price of securing a seat. The incident is a striking illustration of the value of the freedom of petition for which the Nonconformist Churches contend, as compared with the eastern rigidity of the State Church formularies. The United States have also a free pulpit that watches public events, and is not afraid to speak the truth at a great crisis, even at the expense of the current of public opinion.

Dr. J. M. Buckley, in the Christian Advocate, New York, in reply to the question, "Has a Church the right to substitute water for the unfemented juice of the vine in the service of the holy communion?" says:

It has not. The substitution of water in the holy communion makes the sacrament ridiculous. Nothing but ignorance or wild fanaticism of the person who does it can deliver him from the charge of sacrilege. Some years ago, in a certain Church, a young man claimed that the smell of unfemented wine caused the devil of alcohol in him; the Church gave up its use and substituted water. It has always been a matter of astonishment that such a proposition found advocates. Gradually that Church returned to its former scriptural practice. We have heard of one or two Churches in Methodism which have substituted water. It is surprising that anybody would attend such a Church. It destroys the primary symbolism of the ordinance, and therefore reduces it to a purely meaningless and therefore contemptible form. This is not the blood of the New Testament, which is shed for many for the remission of sins. But I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Jesus selected the fruit of the vine as the symbol. Now and then a crank arises and proposes water, and the tendency of official boards to yield to the pastor's views, whatever they are, if they like him personally, may lead a few to acquiesce, which having done, they do not wish to retract their steps. Anyone who wishes water in the communion can be accommodated if he joins the Mormons, who use water in their sacrament.

The Methodist Recorder of London, the official organ of the Wesleyan Church of England, pays the following tribute to the "Wesley Guild," which is the name of the organization of the young people's society in that Church corresponding to the Epworth League in our Church:

Testimonies continue to pour in upon us as to the usefulness of the "Wesley Guild." It is not only binding our young people together in fellowship and holy service, but it is uplifting and strengthening Churches that were showing symptoms of decay. A quickening life among our young people just supplies the "driving force" necessary to progress in the Church.

And the Methodist Times for the same week observes:

A great spiritual awakening has accompanied from the very first the growth of the Wesley Guild.

THE PRESS.

The Twin Evils.

The two twin evils which wreck our homes are drink and scolding. It is true that many men of middle life have practically given up their homes, taking some of their meals there and usually their sleep, too; but it is equally true that there have been a refuge from that tongue which no man can tame, not even an apostle. Our fathers used to duck a common scold, under the mistaken belief that heat of spirit could be cured by lowering the temperature of the body, but experience only proved that a fiery temper is fed by water as if it were oil. Andrew Lang in his late comments upon Shakespeare's Taming of the

Shrew, says that it makes an amusing comedy that "no shrew ever was tamed" by Shakespeare's process on any other. We are very much afraid that women's temper has driven more men to drink than women's tears have redeemed; and that not many a Xentippe is married to a Socrates who can seek solace for loss of home comfort in the consolations of philosophy. More will follow Rip Van Winkle to the woods with his pint bottle in his pocket. English literature is a literature of chivalry, and is apt to condone every failing in a woman but one. But it is doubtful whether the immunity thus given to woman to "do her worst" has been a benefit to her. Everybody knows what few care to say, that the wife's temper is responsible for as many wrecked households as the husband's vices.—The Interior.

Anti-Saloon Sentiment.

Anti-saloon sentiment is certainly far stronger in Southern public life than in Northern. This may be partially due to the disfranchisement of the negroes; it may be still more largely due to the weakness of the immigrant vote among the whites. But, whatever the cause, the fact is indubitable. In South Carolina the Dispensary Law has been so thoroughly enforced throughout the State during the past few months that, by the admission of the Charleston News and Courier, the "blind tigers" have been driven out or starved out. That journal predicts that they will return or revive now that the State administration has ordered an increase in the price of liquor in order to realize a larger profit for the support of the school system. Yet, however this may turn out, the administration has demonstrated the ability of public officials to suppress all bar rooms and confine the liquor business of the entire State to strictly dispensaries, which are open neither in the evening nor on Sundays, and in which there is not only no treating but no drinking. We regret that the administration should imperil any of these moral gains for the sake of increasing the already considerable public revenue (\$10,000 a month) from the traffic. But the dispensary system, conducted according to its original plan as an agency for moral reform, has triumphed most signally over all the elements of opposition. The good effects of this triumph, furthermore, have not stopped with the boundaries of South Carolina. The debate in the Georgia Legislature on the Anti-bar-room bill, recently defeated, gave evidence at once of the spreading faith in the dispensary system and the growing determination of the Southern people to put down the saloons.—Outlook.

The Bravest Deed I Ever Saw.

Colonel (now General Sir) Redvers Buller had been ordered to make a reconnaissance before Cetewayo's Kraal of Ulundi. Buller led the advance, Buller bringing on the main body. Buller on his smart chestnut, with the white ticks on withers and flanks, was the foremost rider of the force. The Zulu chief bringing up the rear of the fugitives suddenly turned on the lone horseman who had so out-riden his followers. A big man, even for a Zulu, the ring round his head proved him a veteran. The muscles rippled on his shoulders as he compacted himself behind his cowhide shield, marking his distance for the thrust of the gleaming assegai. It flashed out like the head of a cobra as it strikes; Buller's cavalry sabre, dashed into it; the spear head was dashed aside; the horseman gave point with all the vigor of his arm and the impetus of his galloping horse, and he in the twinkling of an eye the sword point was through the shield and half its length buried in the Zulu's broad chest. The gallant Indiana was a dead man, and his assegai stands now in a corner of Buller's master's drawing room.

The flight of the groups of Zulus was a calculated snare; the fugitives in front of the irregulars were simply a decoy. Suddenly from out a deep water-course crossing the plain, and from out the adjacent long grass sprang up a long line of several thousand armed Zulus. At Buller's loud command to fire a volley and then retire, Buller and his scouts rode back toward the main body, followed by Zulu bullets.

Two men were killed on the spot. A third man's horse slipped up and his wounded rider came to the ground, the horse running away. Buller, riding behind his retreating party, looked back and saw that the fallen man was trying to rise into a sitting posture.

The Zulus, darting out in haste, were perilously close to the poor fellow, but Buller, measuring distance with the eye, saw a chance of anticipating them. Galloping back to the wounded man, and dismounting, he confronted his adversaries with his revolver, while urging the soldier to get on his horse.

The wounded man bade Buller remount and fly. Why, said he, should two die when death was inevitable but to one? The quaint, somewhat humorous of his race did not fall Buller in this crisis; he turned on the wounded man and swore with clinch fist that he would punch his head if he did not assist in the saving of his life.

This droll argument prevailed. Staring at his foe with his revolver, Buller partly lifted, partly thrust the man into the saddle, then scrambled

bled up himself and set the chestnut galloping after the other horsemen; another moment's delay and both might have been assailed.

A comrade fortunately came back, shot down Zulu after Zulu with cool courage, and then aided Buller in keeping the wounded man in the saddle till the laager was reached, where no one could tell whether it was the rescuer or the rescued who was the wounded man so smeared was Buller with borrowed blood.

Going into Buller's tent the same afternoon, I found him sound asleep and roused him with the information, which Colonel Wood had given me, that he was to be recommended for the Victoria Cross.

"Get along with your nonsense, ye spalpeen!" was his yawning retort as he threw a boot at me, and then turned over and went to sleep again.—Archibald Forbes, in Pearson's Magazine.

A Praising Engineer.

In an account of a ride in a railway locomotive, a writer in the Arena describes the man who held the throttle. If there were more of his kind there would be even fewer railway accidents than there are. He said:

"Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of near fifty. I showed my permit, and without a word he motioned me to the fireman's seat in the cab. He ran around his engine with oil can in hand, then climbed to his place and waited for the conductor's signal to start. I was watching, too, and back in the crowd I saw a hand swung aloft, and the engineer turned and made a quick motion, seized the lever, and we were off.

For exactly three hours the telegraph poles sped past, and we rolled and thundered onward through towns, villages, cities, over switches, crossings, bridges, culverts, and through tunnels and viaducts at that terrific rate of a mile a minute. The little man at the throttle looked straight ahead at the two lines of glistening steel; one hand on the throttle, the other ready to grasp the air brake. I was not afraid, for I saw he was not. He spoke not a word, nor looked at me nor at the fireman who worked like a Titmouse. But I saw that his lips kept moving as he forced the flying monster forward.

"At last we reached Albany. What a relief it was! My nerves were unstrung. I had enough for a lifetime. The little engineer had left the cab and was tenderly feeling the bearings. I turned to the fireman: "Bill, why does he keep moving his lips when there at the lever?"

"Who—th' old man? Why don't you know? He allus prays on a fast run. Twenty years he's run on this road with never an accident. He's the luckiest man that ever kicked a gauge cock he is."—Ran's Horn.

TEXAS PERSONALS.

Rev. M. S. Hotchkiss, of Corsicana, dropped in for a few moments' pleasant chat.

Bro. Jno. M. Clower, of Comanche, made the ADVOCATE an appreciated call during the week.

Mr. A. E. Leake, of Hillsboro, was a welcome visitor to the ADVOCATE office during the past few days.

Rev. W. P. Wilson, Agent of the Polytechnic College, made the ADVOCATE a pleasant visit during the week.

Rev. J. L. Hendry writes us that he will not return to China as early as he expected. He has been so anxious to serve the brethren until next September. Address him at Houston, Texas.

Rev. J. Marvin Nichols, who superintended the publication of the Minutes of the North Texas Conference, expressed his regret in not being able to serve the brethren in person. We hereby tender him thanks for our copy of the Minutes—a satisfactory and creditable pamphlet in every way.

SOUTHERN METHODIST PERSONALS.

St. Louis Advocate: Dr. John Matthews had the greatest watch-night meeting of his life. Old Centenary overflowed, many were converted, and fifty-five received into the Church.

At a meeting of the Woman's Board of Foreign Missions, M. E. Church, South, held January 1, 1896, Mrs. S. C. Trehearst was appointed Foreign Secretary, in place of the late Mrs. D. H. McGavock, until the annual meeting of the board.

Christian Advocate, Nashville: The press dispatches bring the sad news that the Rev. Dr. Allen S. Andrews, late President of the Southern University, suffered a stroke of paralysis a few days ago, just as he had concluded a discourse at the funeral of a friend. We sincerely hope that the attack will not prove fatal. We feel that the Church can not yet spare Dr. Andrews' valuable counsel and earnest labors in her behalf. He has, however, already wrought a great work, and is ready for the Master's call to come home.

Dr. W. A. Candler, in the Wesleyan Advocate, refers thus to the late Dr. Robert Battey, of Rome, Ga.: "In the Church of God he walked in all the beauty of holiness. No change of fortune affected the simplicity of his faith nor accumulation of cares relaxed his efforts to do good. Near his plain little home in the country he was instrumental in organizing a Sunday-school in which he was interested to the last. When he was too feeble to go any more, the Sunday-school held a session in and in sight of his bed of languishing, and made glad his great, loving heart with the simple songs which pleased him most. And when he died one might have said of him as the historian said

of the Prince of Orange: 'The little children cried in the streets.'"

Michigan Advocate: A few weeks ago, while riding over the Chesapeake and Ohio, on our Virginia trip, about one hundred miles this side of Richmond, there boarded the train a tall, well-proportioned, well-dressed, handsome man, apparently about fifty-five or sixty years of age. In complexion he was a brunette, clean-shaven except mustache, and his hair an iron gray. His bearing was dignified, quiet and easy. The traits of a gentleman cropped out in every movement and glance. "No common-place Southerner he," was the thought that flashed through our mind at sight of him. But who was he? The train swept on. This man read the newspapers, smoked quietly with an acquaintance, moved about considerably, took from his grip some luscious, rosy-cheeked apples, and passed them around a little, did some writing, and bore himself generally as a man of affairs. But we did not speak to him, nor he to us. Why should we? Each of us had other friends along, and why form a new acquaintance? Our train reached Richmond. We disembarked and fastened our baggage. Strange to say, our unknown fellow-traveler had just taken a seat in the same vehicle. This was too much. "I am curious to know your profession," we remarked, adding the information that we were from Detroit, a Methodist editor about to make some observations in the South, and gave our name. He sprang to his feet, threw himself at our side, grasped our hand in both of his, and exclaimed with the utmost heartiness, "I am LaFayette; how strange our meeting, but how glad I am to see you." Warm, quick, brotherly words were exchanged. A feeling of affinity came over us, and tokens of special mutual regard followed. This was how I met LaFayette.

GENERAL PERSONALS.

Western Advocate: When Tennyson died, Alfred Austin wrote:

"For never hath England lacked a voice to sing her fairness and her fame, nor will she now;—Someday, may I hope, when the world is old, and shortly again the tide will ring With the same winds of March and rhapsodies of spring."

The prophecy has been fulfilled, and Austin himself succeeds to the laureateship. To many the Queen's choice will prove a surprise, for Austin is not so great a poet as Edwin Arnold—not so great as Watson or William Morris; certainly not the peer of Tennyson. But he is a writer of versatile gifts and his poetry is the product of a clear heart and refined fancy. Mr. Austin was born May 20, 1853. He was graduated at the University of London in 1875, and in 1877 was called to the bar. His poetical career began while he was still a very young man, his first poem being published in the Athenaeum when he was only eighteen years of age. In 1881 appeared "The Season: A Satire," the first verse with which his name was associated. Strangely enough, it is not his poetry that has won him his fame, but his prose. His verse has fine quality, and his name will not be least in that line of poetical succession—Davenant, Dryden, Shadwell, Tate, Rowe, Eusebius, Gibber, Whitehead, Warton, Pyle, Southey, Wordsworth, Tennyson—Alfred Austin.

Dr. Jesse Bowman Young, in an editorial in the Central, says: There have been few occasions in our national history when the pulpit has rendered in a single day as noble, timely and immediately effective service as it did on Christmas Sunday, 1895. Financial circles throbbing and quivering with dread and uncertainty, were toned and invigorated with hope and faith. There went up from all directions that day an invincible outburst of religious sentiment, something like this: "Thank God for the respite of a holiday; for the songs and services of Christmas Sunday; and for the opportunity and blessed councils and comforts administered to the sinners of a nation smitten with anxiety and tottering under heavy burdens! Thank God for pastors who are qualified in head and heart to help their people in time of trouble."

Northwestern Advocate: Word comes that Rev. Dr. Gillies Reid, of the Presbyterian Mission in Peking, is having gratifying success in his work among the mandarins. About a dozen years ago Dr. Reid determined upon getting a hearing for Christianity from the class in power. To do this he had to cut off all relations with the foreign colony in Peking and adopted the Chinese dress and mode of living. As a result, it is claimed that Dr. Reid has penetrated further into the confidence and good will of China's exclusive class than has any other English-speaking foreigner at any time. Among those to whom he has friendly access, and with whom he has established cordial relations, are Prince Kung, the Emperor's uncle, President of the Council of State; Weng Tung-Ho, President of the Board of Revenue, the second man in influence and tutor to the Emperor, both of whom have been "most courteous and respectful" and Sun Chai-Nai, who, Dr. Reid says, is "probably supreme among all the high officials in virtue and integrity." He is a special investigator of morals and philosophy," continues Dr. Reid, "is of late favorable to political reforms, and shows little bias against the Christian religion." Dr. Reid is also working among the sons of the nobility, forming friendships, removing their inherited prejudices against foreigners and Christians, and "as these young men will certainly hold high office in the future," he thinks "now is the time to influence them for good." When the court and nobility are found to be in sympathy with Christianity it will have an immense leverage for the furtherance of the gospel among all classes.

Christian Advocate, New York: Bishop Vincent began on January 3 his fifth term of service as preacher to Harvard University. This makes his third consecutive term. He preached last Sunday, and will preach next Sunday evening in Appleton Chapel; cond's vesper services Thursday evenings and chapel service each morning for two weeks. He returns to Harvard in May for two or three weeks for similar ministrations. In his sermon last Sunday evening in Appleton Chapel he spoke of the observance of the Sabbath.

DEVOTIONAL.

The Guidance of the Inner Light.

No serious person, tossed by the perplexities of duty, and finding himself daily at the dividing of the roads, but must envy the Jew who had the blazing stones of the High Priest's breastplate, or the Greek with his Delphic oracle. One does not forget that God has given us the austere authority of conscience and the sublime instincts of the heart for our guidance; and that he can not wander far from the paths of righteousness whose conscience is tender, whose heart is pure. One also understands how the very confusion and anxiety concerning the Divine Will to which we fall becomes a salutary trial of faith and a bracing discipline of character. The responsibility and agony of choice lift us out of spiritual childhood and bring us to man's estate.

We can, however, imagine a more sensitive condition of the soul, when, instead of working out our course by weary calculations, we should steer by the stars in a cloudless sky, and instead of being driven with bit and bridle, we should be guided by God's eye. Is there for us in this dispensation of the Holy Ghost, after all the long ages of religious development, no inner light to give us counsel, faith, and unerring guidance? So that instead of angling, puzzling, struggling, we shall only have to wait and watch and obey?

Jesus answers this longing of the heart with the parable of the shepherd and the sheep. As the Eastern shepherd comes in the morning to the fold, and in the dewy dawn calls his own by name, and they, separating themselves from all others, follow him whithersoever he goes to set of sun, so in childhood, while the world lies outside our shelter—a place of mystery—does Jesus speak within the soul, and from that time leads all, who hear, along the ways of life, till we come again to the fold when the shadows begin to fall.

This inner voice, heard in the secret place of our being, is no dream, for the mystics have found the promise of Jesus to be true, and their faces bear witness to the quietude within. The countenance of a friend is a mirror of the Peace of God which passeth all understanding. It is a silent, gentle rebuke to the careless world, and from that time leads all, who hear, along the ways of life, till we come again to the fold when the shadows begin to fall.

We do go astray, not because we have no guide, but because our souls are callous to His presence. As the Indian can detect footprints by the bruising of a leaf, so Christians of a delicate temper follow Jesus as a living light. They are quick to catch the lowest whisper, responsive to the faintest signs. Duty is "laid upon" them as the gentle dew falls on the grass, and truth spring up within them as a living light. They move with Jesus in a perpetual fellowship of mind, and they detect the slightest fault of his feet by the sign of the nails.

As the years pass, some of us are accumulating a treasure of experience, wherein, yielding to suggestions that came like the wind, with a certain mystery of origin, with a certain pressure of authority, we discovered that we had been the servants of our Father's Will. We are also filled with regret and self-reproach because of the suggestions of the Divine Spirit which fell upon our unconscious souls, like snow upon a blind man's face. And we are resolved to be no longer faithless but believing, to expect every day the shining of the Light within, and without delay or question to obey the heavenly vision.—Rev. John Watson, in *Outlook*.

St. Paul's definition of life. "To me to live is Christ." It is St. Paul's definition of life. Saint Paul, I say, for ever the apostle, saint, it was Paul the apostle, and, therefore, I love to call him Saint Paul.

In pondering this definition, note, first, its positiveness. Some years ago, in discussing a certain physiological problem, I had occasion to gather together various definitions of life. Among the sixty or seventy collected, not one was positive. They all expressed a negative proposition rather than an affirmative. Take, for example, Bech's definition—perhaps the most famous—"Life is the sum of the functions by which death is resisted." But this definition you perceive at once is negative, death being the positive force to overcome.

But our apostle deals not with negations, indirections, or uncertainties. His conception of life is as clear and straight as a ray of light. "To me to live is Christ." Here is no manner of doubt. The assertion is perfectly absolute, yet it is perfectly simple. St. Paul's definition of life is expressed by one single word—Christ. That word is so simple that a child can understand it, and be glorified by it, yet it is so profound that no archangel shall over gauge it.

Again, note the personality of this definition. The personality is twofold. First, the subject—"to me." In my own personal case, "to live is Christ." Secondly, the predicate—"Christ," the personal, living Christ. He does not say, "To me to live is to love Christ or serve Christ; but he says, "To me to live is Christ" himself. Other personages there have been who exercised, and still exercise, vast personal power; for instance, Washington, Shakespeare, Paul himself. But who can say, "To me to live is Washington, Shakespeare, Paul?" Ah, Christ is not so much an historical power as present; not so much an outward force as an inward; not so much an opinion as an experience.

For observe when it was that St. Paul gave this definition of life. It was not in the flash of the young convert's zeal, when all was new and un-

tried. It was after nearly thirty years of painful experience in the service of Christ; years of travail, vigils, cold, hunger, thirst, nakedness; years of perils from stripes, prisons, robbers, seas, deserts, cities, Jews, pagans, false brethren. It was when he had become "Paul the aged," and a prisoner of Christ Jesus," that from the depth of a profound experience he exclaimed, "To me to live is Christ."

Again, note the comprehensiveness of this definition. To St. Paul Christ was his life sphere, the sphere for every capacity of spirit and soul and body.

Christ was the sphere for every spiritual capacity—adoration, allegiance, virtue, trust, love, communion, aspiration. In Christ every choice originated, every purpose took form, every vocation marched forth, every habit crystallized. Christ was his sanctuary, his own holy of holies, wherein he adored, implored, trusted, communed, joyed, soared, felt himself gone celestial.

Christ was the sphere for every mental capacity—reason, sensibility, imagination, plan, utterance. In Christ he conceived, imagined, reasoned, concluded, declared. In Christ was all.

LARGE DISCOURSE, Looking before and after.

Christ was the sphere for every social capacity—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, self-control. Christ was his first and only meridian where he calculated all earth's longitudes and latitudes.

Christ was the sphere for every bodily capacity—for his eye, refusing to gaze on anything which did not reflect Christ's image; for his ear, refusing to listen to anything which did not echo Christ's praise; for his tongue, refusing to say anything which did not add to Christ's glory; for his hand, refusing to touch anything which he could not turn into Christ's honor; for his foot, refusing to step where Christ's own hallowing footsteps would not go before. In the judgment of St. Paul, Christianity and secularity instead of being foes were friends; so thoroughly penetrating each other that he felt assured that Christ would be magnified in his body, whether he lived or died.

Short, whatever he did, whether he ate or drank, talked or slept, prayed or praised, thought or spoke—he did all in the name of the Lord Jesus, giving thanks to God the Father through him. And so in every truth Christ Jesus was made one with him wisdom from God, and righteousness and sanctification and redemption.

In the judgment of St. Paul, then, Christ was the source, the end, the element. In Christ he lived, moved, had his being. Christ's love was his motive power, Christ's wish his aim, Christ's character his constitution, Christ's example his precedents, Christ's righteousness his raiment, Christ's will his food, Christ's truth his light, Christ's spirit his air. He breathed Christ. Jesus Christ was like the root and the stalk and the blossom and the fruit of St. Paul's character. As in Christ Jesus dwelt all the fullness of the Godhead bodily, so St. Paul felt that in Christ Jesus he himself was made full—fulfilled. Christ was thus the totality of his being from center to circumference, and every radius between; his alpha and his omega, his all in all.

In briefest phrase, to St. Paul life was Christ, and Christ was life. Or, as he had written to the Galatians: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

Again, note the majesty of this definition. Contrast with it the secularist's definition—if indeed you will pardon me for admitting a thought so ignoble into a connection so august. Take, for instance, the fashionable definition: "Life means the adjustment of a necktie." Take the voluptuary's definition: "Life means eating, drinking, and being merry." Take the miser's definition: "Life means heaps of gold." Take the student's definition: "Life means knowledge." O, when will our deluded friends learn that Christ's manners are the only beautiful raiment; that Christ's love is the only solid joy; that Christ's character is the only enduring wealth; that Christ's truth is the only perfect knowledge; that Christ's life is the only true life.

Then let me have his name, and I shall bring him before the official board of the world, and request you to be a witness against him. May I call on you for that purpose?"

There followed an awkward pause. Jack waited for Perry's reply. "O, no! I prefer not to be involved in any trouble," Perry said, his tone having lost all its bravado.

"What! Do you bring a charge against a Church member, and then are unwilling to stand by it? How can we ever purify the Church on these indefinite charges? If these evils exist, every true man and every public-spirited citizen ought to help us to get rid of them."

The young man seemed to be abashed, and Jack felt for the first time that he had been acting the part of a coward. He, too, had often criticized Church members, but he would not want to be summoned as a witness, no, no! At length the other young man, Harry Rodman, found his voice. "But really, Mr. Austin," he began, "the inconsistencies of Church people are a serious matter. Some of them are guilty of conduct that many people that make no profession I would not stoop to do."

"No doubt," conceded Mr. Austin. "I suppose there is some one outside of the Church whom you regard as a model," he continued, half-inquiringly.

"Yes, there are several such persons," affirmed Harry. "There, for instance, is Jack Sylvester, who has a good position with this firm. He is honorable in every way. He doesn't drink or swear or smoke or cheat; he doesn't even go to balls and theaters. There couldn't be a more

Old and Young.

AN EYE-OPENER.

On his way to the office one morning Jack Sylvester met the minister. If the truth were told, Jack would have preferred to meet almost anyone else. Somehow ministers had a habit of talking about other matters for a while, and then sooner or later steering the conversation to the subject of religion—a subject that the young man always fought shy of.

"Good morning, Mr. Sylvester," the Rev. Mr. Austin said in his cordial way, "you are abroad early."

"No earlier than you," returned Jack; who meant to pass on.

But Mr. Austin extended his hand, saying:

"I don't believe it right to spend the early hours of the day in sleeping, and I'm glad to see that you are of the same opinion."

"Don't make me the text for a moral lecture, Mr. Austin," laughed Jack. "I rise early for business reasons."

"Well, doesn't the Scripture command us to be diligent in business? You are obeying one of the precepts of religion. Why not try to follow all of them, Mr. Sylvester?"

Jack's eye flashed as he answered:

"You have spoken to me several times about this. It isn't an agreeable subject to me. I want to be honest about it. My mind is made up to keep clear of the Churches until—"

"Speak your mind frankly," urged the minister.

"Well, until I see them producing better results. I know Churchmen who are fools. Some of them do things that I wouldn't stop to yet, and they profess to be Christians! Above all kinds of men, I despise a hypocrite. If a man can't live a Christian life, why should he make a profession of religion at all?"

"No doubt there is much truth in what you say," Mr. Austin was a man who would concede as much as he could to an opponent. "There are inconsistent people in our Churches, and they are stumbling-blocks, I confess. But see here, my brother, don't you think it would be better and braver for you to give them an example of right living? You seem to understand so well just how a Christian should live."

Jack's eyes fell before the minister's earnest, penetrating look, and no answer that was genuine occurred to his mind at the moment.

"Good morning, Mr. Sylvester," said the minister, moving away. "I do not wish to detain you. Only think calmly and deeply on these important matters."

It required more than an hour for Jack to dismiss the conversation from his mind. He was half vexed with Mr. Austin, or with himself; he could scarce decide which. The minister had given the matter such a personal turn, and had shown him his duty.

Jack was not an unbeliever. Like many others within the church, he accepted the Bible as the word of God; but those hypocrites, those impostors, who used religion as a cloak—against them he constantly vented his wrath and criticism, making them his principal excuse for not becoming a Christian.

Some weeks passed. One day Jack sat in the office where he was employed, when his ear caught the sound of voices in an adjoining room. The door was slightly ajar, and he could not have helped hearing the conversation even if he had wanted to. He thought of closing the door, but just then he heard his own name mentioned, and felt that it would be embarrassing to let himself be seen. One of the voices was that of Mr. Austin, the minister, who was engaged in conversation with two of Jack's young friends.

"Are you ready to decide this matter now?" Mr. Austin asked, in a voice that betrayed no little anxiety.

"I'm not," promptly replied Perry Sales. "Of course, I've been thinking about it; but there are too many inconsistent Christians. Your Church members—anyway, a good many of them—don't do right, in spite of all their professions. The other day I saw one of them slip into a saloon."

"Is that so?" asked the minister. "Then let me have his name, and I shall bring him before the official board of the world, and request you to be a witness against him. May I call on you for that purpose?"

There followed an awkward pause. Jack waited for Perry's reply.

"O, no! I prefer not to be involved in any trouble," Perry said, his tone having lost all its bravado.

"What! Do you bring a charge against a Church member, and then are unwilling to stand by it? How can we ever purify the Church on these indefinite charges? If these evils exist, every true man and every public-spirited citizen ought to help us to get rid of them."

The young man seemed to be abashed, and Jack felt for the first time that he had been acting the part of a coward. He, too, had often criticized Church members, but he would not want to be summoned as a witness, no, no! At length the other young man, Harry Rodman, found his voice.

"But really, Mr. Austin," he began, "the inconsistencies of Church people are a serious matter. Some of them are guilty of conduct that many people that make no profession I would not stoop to do."

"No doubt," conceded Mr. Austin. "I suppose there is some one outside of the Church whom you regard as a model," he continued, half-inquiringly.

"Yes, there are several such persons," affirmed Harry. "There, for instance, is Jack Sylvester, who has a good position with this firm. He is honorable in every way. He doesn't drink or swear or smoke or cheat; he doesn't even go to balls and theaters. There couldn't be a more

honest and upright young fellow, a perfect gentleman in every respect." By this time Jack, who had heard every word, was blushing violently on account of all this voluntary praise.

"Now, compare Jack with some of your Church members," pursued Henry, in a scornful tone. "I should prefer to take him for my model, and take his case as so honorable without being a Christian. I don't see much advantage of being one; do you?"

"Wait a moment," said Mr. Austin, kindly. "You mean to say, then, that Jack Sylvester, because he is a good moral man and yet is not a Christian, encourages you to stay away from Christ?"

"Well—I hadn't just thought of it in that light," Henry hesitated; "but, yes, that is practically what it amounts to. If he can live an upright life without religion, why can't I? Tell me that."

"Then a grave responsibility rests on Jack Sylvester," said the minister, seriously. "I do not think I should want to rest under it. He believes the Scriptures to be true, and yet by refusing to confess Christ before men he keeps others from coming to Christ. Do you see? In this way a moral man who is not a Christian may do a great deal of harm. His influence is on the wrong side."

"I never thought of that," remarked Henry, doubtfully.

"Yes, that is the principle, precisely. People who want an excuse for not coming to Christ will always select some poor specimen of a Christian and a fine specimen of a moral man, and then contrast them. Now, what an excellent moral man were Christians, see what an influence for good they would exert! God has given them their moral talents, and expects them to serve his cause; instead of doing that, they use their talents only for themselves, and whether they intend it or not, they are against Christ because they are not for him."

A pause followed.

"Well," said Perry Sales, presently, "I hope no one takes me for a moral man on the wrong side. I should tremble at the thought of standing in the way of anybody's salvation."

"Every man has his influence," said the minister, solemnly. "It is either for Christ or against him. On which side is your influence, my young friends? Good day. I shall leave you to think the matter over."

For two days afterward Jack pondered the conversation which had been inadvertently overheard. His eyes had been opened; Perry Sales and Henry Rodman were following his example. Others were doubtless taking them as models. Where would his influence end? He trembled at the thought.

On the third day he called Perry and Henry into the office, and said: "Friends, I have learned that you have been making me an excuse for not becoming Christians. I have resolved to follow Christ and put my influence positively on his side. I hope you will come with me."

The young men looked at Jack and then at each other in amazement, and could not answer.

"Pray over the matter, boys, as I have done, and your difficulties will soon vanish."

His words produced their intended effect, for before many weeks Jack and his two friends made a public profession of Christ. One day soon after Jack met Mr. Austin.

"Your conversation with Perry Sales and Henry Rodman was an eye-opener to me," he said, smilingly.

"I don't understand," replied the minister.

And Jack explained.—*Leander S. Keyser, in Christian Advocate, N. Y.*

A GREAT POEM.

"In Memoriam" is more than a lament or eulogy of Arthur Hallam. It is a religious poem. The melodious wail, "Break, break, break," as George MacDonald has pointed out, is pagan in sentiment. But "In Memoriam" is the outpouring of a Christian singer, who affords relief and consolation to stricken souls passing through experiences similar to his own.

The bereaved mother finds small comfort, if any, in Shelley's cold abstraction of "Love, and beauty, and delight;" nor does she turn in her anguish to the splendid lines of George Eliot longing to

Join the choir invisible,
Whose music is the goodness of the world.

Tennyson's answers to queries arising as to the hereafter find a welcoming echo in many a troubled heart. This poem has helped bring light out of darkness, faith out of doubt, hope out of despondency, to innumerable mourners. Here was a voice in a materialistic age, assuring men of a better life beyond the grave.

Brimley compares the comforting power of "In Memoriam" to that of the Psalms. In the discriminative and highly appreciative essay on Tennyson, which has become a classic, he remarks:

"There are thousands of men and

women whose affections are akin to those of great poets, and who are grateful for the power of reading in beautiful poetry an adequate expression of their own deepest feelings. We know that such persons find in "In Memoriam" the sort of consolation and strength they find in the Psalms of David.

Dr. Alfred Gatty, at the close of his scholarly little book on "In Memoriam" says: "The author may rejoice in the thought that he will leave behind him a rich legacy of comfort to all future generations of mourners."

Robert Buchanan thus speaks of it in his "Master-Spirits": "In Memoriam" is something better than a shower of tears; it is a rainbow on a grave; a thing that in its divine mission has lightened a thousand tombs and brought the true philosophic calm to a thousand mourners."

In the "Autobiography of Sir Henry Taylor" is a characteristic story which illustrates the quality of the poem. An elderly man was met by Sir Henry on a train and was shown a photograph of Lionel Tennyson, the laureate's second son: "He spoke of 'In Memoriam,' and said he had made a sort of church-yard out of it, and had appropriated some passage of it to each of his departed friends, and that he read it every Sunday and never came to the bottom of the depths of it. More to be prized this, thought the writer, himself a poet, 'than the criticisms of critics, however plauditory.'"

And another—one who stood within Westminster's cloisters on that memorable October day when the laud of the sweet singer were laid away to rest forever—another man paid the poet a tribute such as but few hands ever receive. Other writings—"The Princess Maude," "Enoch Arden," etc.—had been favorites with him in times of happiness, but he found something in "In Memoriam" which sustained him in distress. When the light of life seemed to have gone out, the poet stretched out a hand of help and saved him from despair and moral shipwreck.

"I had read 'In Memoriam' before," he says, "I have read it many times since; but it is only when one reads it by the hearth that has suddenly become cold, in presence of the empty chair, the empty bed, that its inner meaning is borne in upon the soul."

If a great poem be one which will stand the test of repeated perusal and leave the reader more and more impressed with its inexhaustible richness, then is "In Memoriam" a great poem, a many-sided poem. A significant remark is that in one of the letters of Edward Howard Hill, who says of "In Memoriam": "You may discuss its rhythms, its epithets, its metaphors, its felicities and infelicities as art, you are still on the surface of it. The fact is that a thinking man put a good lot of his views of things in general into it, and those views and his feelings about them are precisely the 'literature' there is in the thing."

Being largely autobiographical, this monody is open to the criticism that it is too much about the writer.

Henry Lindenmeyr & Son, PAPER WARE HOUSE.

No. 31, 33, 35 and 37 East Houston (Puck Building, near Broadway) P. O. Box 2865. NEW YORK.

Freight Prepaid on Each Machine Sold

ONLY 30 DAYS

By Special Arrangement ..

WE ARE ENABLED TO OFFER ONE YEAR'S SUBSCRIPTION TO

The Texas Christian Advocate

AND ONE OF THE SUPERIOR, High-Arm, Favorite Sewing Machines,

(WITH ALL ATTACHMENTS)

FOR... \$22.00 ...CASH

laid down at any railroad freight depot in Texas. Heretofore the purchaser has paid the freight. We now propose for the next 30 days to

Prepay the Freight on Each Machine Sold

..Your Money Back..

if the Machine does not give perfect satisfaction. Why pay from \$40 to \$60 when you can get as good a Machine, with the ADVOCATE'S guarantee back of it, for \$22, including one year's subscription to the paper?

Every Machine Sold has Given Full Satisfaction.

ADDRESS ALL ORDERS TO L. BLAYLOCK, Dallas, Texas.

Dr. Miles' Nervine

Restores Health.

We are the most nervous people on earth, and without Dr. Miles' Nervine it would be impossible to go on. Nervine is a complete tonic, and restores the system to its normal condition. It is a complete tonic, and restores the system to its normal condition. It is a complete tonic, and restores the system to its normal condition.

Dr. Miles' Nervine

Restores Health.

Dr. Miles' Nervine

Restores Health.

Dr. Miles' Nervine

Restores Health.

Dr. Miles' Nervine

Restores Health.

Dr. Miles' Nervine

Restores Health.

Dr. Miles' Nervine

Restores Health.

The subjective or personal element is prominent in this, as in some other poems of the laureate; still it is more than a soliloquy, or a series of soliloquies, of a thoughtful and skillful versifier.

Says Gladstone: "It may be called one of the greatest poems of the age; but it is itself a large part of his subject, it never degenerates into egotism, for he speaks typically on behalf of humanity at large, and in his own name, like Dante on his mystic journey, teaches deep lessons of life and conscience to us all."

The laureate himself says: "In these poems, is not always the author speaking of himself, but the voice of the human race speaking through him." A remarkable utterance! And not less remarkable is what he told one of his friends, Mr. James Knowles, in conversation.

"It is rather the cry of the whole human race than mine. In the poem altogether private grief swells out into thought of, and hope for, the whole world. It begins with a funeral and ends with a marriage, begins with death and ends in promise of a new life—a sort of divine comedy, cheerful at the close. It is a very impersonal poem as well as personal."

Here is the secret of its wearing capacity. By voicing the heart of humanity the poet universalizes his theme and makes it a message to untold generations to come. In other words, "In Memoriam" contains something based on deep and permanent needs of man. Of all the author's sustained works, this is the one having the widest claim to be called imperishable. If Tennyson wrote anything worth enduring, then the elegy of elegies is a permanent contribution to literature. *Epitaph on a Poet, in Philadelphia Methodist.*

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

CHILLS WINTERSUIT'S Tonic Syrup or Improved CHILL CURE.

The most efficacious remedy for Chills and Fever ever known. Contains no opium, and is perfectly safe. It is a permanent cure for all cases of Chills and Fever, and is the only remedy that will cure them without any delay or danger.

NORTH TEXAS FEMALE COLLEGE AND CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

**OFFERS ADVANTAGES EQUAL,
IF NOT SUPERIOR,
TO ANY
FEMALE COLLEGE
IN THE SOUTH.**

With a superior faculty, dormitory accommodations increased and improved (including a new brick building) and all the equipments necessary for a first-class female college, we say without hesitation that there is no necessity for a girl to leave the State for educational advantages.

THE CONSERVATORY OF MUSIC

is presided over by three male professors, who have had the best European advantages.

**Forty Pianos,
A Fine Telescope,
Well-Equipped Gymnasium
and Beautiful Home**

constitute some of the advantages of this school.

For Catalogue, address
**MRS. L. A. KIDD KEY,
President,
SHERMAN, TEXAS.**

SUNDAY-SCHOOL DEPARTMENT.
Address all communications for Sunday-school Department to Rev. L. W. Clark, Sulphur Springs, Texas.

GROVE HILL SUNDAY-SCHOOL.

Grove Hill is on the Leonard Circuit, Sulphur Springs District, and is a country Church, but we don't go into winter quarters, nor have not for several years. Our Sunday-school is well attended every Sunday, and we have two young ladies who, we think, are entitled to the blue ribbon. Miss Mary Baum and Miss Annie Graves were present and perfect every Sunday of 1895. If anybody can beat that they can have the ribbon. Their teacher, Miss Agnes Webb, presented them both with a nice Bible, which was highly appreciated by them.

SUPERINTENDENT.
Grove Hill, Texas.

FIRST QUARTER—LESSON 4, JAN. 26.

THE EARLY MINISTRY OF JESUS.—Luke 1:1-22

GOLDEN TEXT: His word was with power.—Luke 4:32.
Jesus means a savior, for the prophecy was, "and his name shall be called Jesus, for he shall save his people from their sins." Jesus was the proper name of our Lord, given to him by the angel, and by which he has ever been called.

"Christ is no proper name, but one denoting power, for the Jews used to give this appellation to their kings, calling them Christ, or anointed, by reason of their sacred unction."—Lactantius.
Christ is synonymous with Messiah, and was given to Jesus, not as a proper name, but to indicate his power and mission, for he was Jesus the Christ, and came with sufficient credentials to satisfy all who were not determined to reject him.

The last blessing of Jacob to his sons fixes the time when Jesus was expected. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

"Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall come suddenly to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts."—Mal. 3:1. This implies his appearance in the second temple before its destruction.

"The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The glory of this latter house shall

be greater than of the former, and in this place will I give peace."—Hag. 2:7.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks."—Dan. 9:24.

The custom of the Jews to compute by weeks of years easily interprets this prophecy to mean four hundred and ninety years. All these, and many more prophecies, were fulfilled in the time and person of our Savior, beside the miracles he performed, crowning the whole by his resurrection from the dead.

It would be impossible to deceive the people with all these tests, while his claim to kinship with God must be proved by his manifested superiority to all the forces of the natural world.

Others tried to impose their claims on the world and failed: Cuziba, dissatisfied under Adrian, proclaimed himself the Messiah, changing his name to Barchocheba, alluding to the star foretold by Balaam (Num. 24:17); but Adrian sent an army against him, and after the loss of more than five hundred thousand souls Cuziba was slain.

Under Theodosius, A. D. 434, Moses Cretensis, claiming to be a second Moses, promised to divide the sea and deliver the Jews who dwelt in Crete. These deluded people assembled on a rock overlooking the sea, and many of them leaped into the water to find a grave, thinking the sea would divide as it did before Moses at the Red Sea. In A. D. 520, Danasus, calling himself the son of Moses, was put to death by Elisban, an Ethiopian General.

Julian claimed divine power in his rebellion against Justinian, but met signal defeat and death.

Serenus, in the time of Leo Isaurus, drew large numbers after him, but he came to grief, and so did a long list of pretenders who tried to impose on the credulity of the world; for many of the Jews rejected Christ, and some are yet living who say they are looking for the Savior.

In the Twelfth Century no less than seven claimed to be the Christ under some form, and were followed by others until Mordecai, the Jew of Germany, closed the long list of false pretenders by flying from Italy to Poland to save his life. The claims of Jesus are indicated in his miraculous birth, the angels calling the shepherds from their flocks to bear witness that Jesus, the Son of God, had been born of a woman.

The forerunner prepared the minds and hearts of the people for the ministry of our Lord by ample proofs from the Old Testament, while Jesus held all nature on the witness stand until every secret force, that molds and fashions the material world into forms of matchless wisdom, indicating their competency to testify, had proclaimed him the Son of God with power.

The divinity and humanity were blended in the person of Jesus, and while his divinity needed nothing from man, the humanity must undergo the preparatory training for the great work awaiting him.

God can, and has created things, wonderful, and eternity will not reveal to finite minds the wisdom and power exhibited in the material world. Science, through the centuries yet unborn, will doubtless continue to discover new combinations of elements and affinities, holding in their embrace the untold secrets of divine skill, will appear as new forces when this generation has been forgotten.

"The heavens declare the glory of God, and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night sheweth knowledge; there is no language where their voice is not heard," but creation with all its bewildering mysteries and entrancing beauties and exhibitions of wisdom and skill has never essayed to produce a saint.

The mustard seed is planted in the genial soil, and the tree in which the birds of the air rest is developed by the aggregation of secret forces and affinities.

The kingdom of God is represented by the parables in the Scriptures by a small beginning culminating into boundless possibilities. Creation falls short of God's satisfaction its wonders are for human and not for divine pleasure. God's great throbbing heart looks far beyond material things, and finds its satisfaction in communing with a developed and not a created being. The growth of a Christian's life that is not the result of a combination of faith and grace is spurious, and an experience that does not come by the laws of development is as spurious

as corn that ignores the utility of dew, rain, sunshine, soil, chemical affinities and time for these elements to appropriate these elements by the use and observance of fixed laws under which they were made.

Jesus submitted to the trials of a long temptation, and certainly, if any man could make the long stride of instantaneous perfection, Jesus, the Son of God, was that man.

He knew no sin, but he must go out into the wilderness to learn and grow in the severe school of temptation.

Adam was placed in Eden for the purpose of being developed into a saint, reaching in the providence of God a point beyond the power of creation. Instantaneous work in us is all creative, and there is nothing genuine in it of the higher order to which God calls us.

We can plant the seed and cultivate the soil, but we can not create the plant. God uses this very figure to show what he does for man, he calls our attention to the seed in the ground, the blade, the stalk and the full ear in the corn. Now, when a farmer can grow a crop before breakfast, then let us talk of Christian perfection in a moment.

There may be molds for forming wax, an imitation of corn, but it will not stand the test of chemical action. There may be outward pretensions of perfect life, but trials and temptations bring out the old Adam, and indicate the want of developed character by the combined action, patient endurance with God's grace linked with faith which leads and controls the human heart.

Jesus was born of humble parentage, not so much to rebuke the rich, for riches has no sin except we put our hearts on it; but Jesus needed the struggle with poverty, he would be the strong oak that comes to maturity on the crest of the mountain, under the storms and blasts that sweep over this elevated place.

It is the developed character under poverty and adversity that makes so many great men hail from obscurity. There can be no healthy body without action, no active, strong mind without study and conflict with the difficult problems of science.

These macadamized curriculums are frauds. We may have our children to go over the whole course of study and graduate as fools, because their minds have not been carried through the legitimate channels of development.

Jesus spent his youth in the pure air of the mountains of Nazareth, drinking the health-giving water of her living springs. The crazy hills were his play-house, and the lofty peaks gave his mind a healthful tonic in beholding the wonders of creation.

Circumstances add much to our advantages, and often the unobserved are more potent factors in our development than are the advantages purchased at great cost. A stick horse will amuse a boy much longer than the costly hobby, because the hobby leaves no play for the boy's imagination, and genius loathes a thing made ready to the touch. The children of rich persons are often to be pitied, and the lines of Gray come to our relief:

"Full many a gem of purest ray serene,
The little unnoted dew-drops of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But Jesus grew in wisdom and stature, and when mature manhood was reached he entered on his ministry full of power. He operated mostly around the Sea of Galilee, and every point on and about this beautiful sea became vocal with scenes of his wonderful ministry.

Epworth League Department.
Address all communications for League Department to Rev. Scelerius Fisher, Kyle, Texas.

The lecture by Rev. J. W. Hill, which was postponed from December 16, will be delivered at Floyd Street Church, Dallas, Friday night, January 17.

We give our readers this week reports from two Leagues. They are both interesting, and contain useful suggestions for carrying on League work. We commend them to the careful attention of all Leaguers.

Centenary Epworth League, Paris.
The Centenary Epworth League, of Paris, Texas, was organized four years ago. This is written that younger societies may profit by our experience.

We have two meetings a week, the devotional service at 8 o'clock Sunday, and the literary at 7:30 Tuesday evening. On the first Tuesday night each month the business meeting is held after the Literary.

After due trial, it was found best to have the devotional and literary Departments meet at different times, as the literary programme would unavoidably detract from the spirituality of the other.

The Sunday service consists usually of songs, prayers, the lesson,

and a Bible reading; but often the regular order is varied by love-feasts, consecration meetings, etc. A recess is given for the purpose of getting acquainted; and seldom is a person allowed to leave, a stranger. He is made to feel the brotherhood of man and the cordiality of our part of the Church.

On Tuesday nights we have songs, prayers and the lesson. We have been studying the Bible studies in the course, taking from two to four chapters at each lesson. The Third Vice-President appoints a leader two weeks before he is to lead, so that he may arrange questions on the chapters and copy them on the black-board the Tuesday night preceding the one he is to lead. The members then copy them in little blank books kept for the purpose. Afterwards the answers are found, and written after the questions in the tablets.

Each month we have a social meeting; sometimes it is a literary programme. The night we reviewed the book of Acts it was a jollification we had. The boys and girls brought pop-corn, candy, bananas, nuts, apples, etc., and had an informal "good time" after the lesson. On the fourth birthday of our society, it was a book-soi-cable, which brought about forty volumes into our library. Just after our new preacher came, it was a reception given to him and his family to which the Church was invited.

We have one officer, not mentioned in the Constitution, a League editor, who furnishes a half column to the Daily News every Sunday morning.

Bro. J. W. Hill is coming to lecture for us Thursday night, January 9. His subject is "Old Songs and Old Pictures." We wish every League in Texas would come and hear him, for no doubt it will be a treat.

We shall be glad to correspond with the Third Vice-President of any League in Texas, with the object of making improvements in that department.

(Miss) M. Moss Richardson,
Third Vice-President.

Belle Plaine Epworth League.
I would like to tell you of our League at this place. Some say a League in the country will do no good, will not live long when organized and many such things, but our society so far has proved to the contrary. We have a flourishing organization of thirty-seven members; have not failed to meet at our church every Sunday afternoon but two since winter set in, and that was on account of bad weather. We were organized in April last by Rev. W. B. Andrews, of the Salado and Corn Hill Circuits, Georgetown District, and since then have been "running in good order."

One especially interesting feature of our League is the reading circle. We meet once a month at private houses. Each member loans a book to be read in the circle, and those who have no books to lend pay 10 cents per month for permission to read the books contributed. What do we do with that money? We are going to subscribe for the Epworth Era with a part of it. When we meet we have select readings, games, pleasant conversation and music, when we meet where there is an instrument, and have a good social time generally. Most any of us can read a book through in a month. The books do not necessarily have to be sermons, comments on the Bible, etc. We have good, interesting story-books. Each member may contribute as many books as he likes or can afford. We have now arranged our meetings so our pastor can be with us on his monthly appointments. I could write much, more but will not now.

(Mrs.) ALICE POWERS,
President.

TOPIC FOR JANUARY 26, 1896.
SUBJECT: The Intercessory Prayer.—John 17.

This chapter is, in very truth, the Lord's Prayer, given not as a pattern or guide, but offered to the Father with tenderest concern for his disciples: the High Priest pleading for his people; the Great Teacher interceding for those whom he came to save.

"We now enter most reverently what may be called the innermost sanctuary. For the first time we are allowed to listen to what was really the Lord's Prayer, and as we hear we humbly worship. That prayer was the great preparation for his agony, cross and passion, and also the outlook on the crown beyond. We see the great High Priest first solemnly offering up himself, and consecrating and interceding for his Church and her work."—Edersheim.

1. Prayer for himself (vs. 1-5). For his glorification, with the glory which was his before the humiliation of his life on earth.

Let us notice the filial submission and love manifested in this petition, and the home-sickness after the years of painful banishment. But he directly turns from himself, and offers—

2. Prayer for his disciples (vs. 6-19). He bases his prayer for them

upon two facts, constituting ground the very strongest. He had manifested the Father to them, and they had believed his words and accepted him as a messenger from God. This had put both him and them in obedience to the Father and in harmony with his will; but they were weak and dependent still, and needed the Father's help.

What he asks for them:

1. That there may be unity among them (v. 11). There were difficulties and dangers from without. So many that their agreement in faith and in purpose was essential to their safety.

2. That they may have joy (v. 13). In accepting him they had renounced all worldly happiness and incurred the world's hatred, and he prays that they may have his joy, joy from a higher source than any earthly one; that in the midst of the storms of contempt and persecution they may continue serene and peaceful.

3. That they may be kept from evil (v. 15). They were not to live in retirement, but were to be in active, sympathetic contact with their fellow-men, and would therefore be always beset with temptations.

4. That they may be sanctified (v. 17). They could not do the work which he would soon commit to them unless they were entirely separated from earthly things and set apart for his service.

5. Prayer for all believers (vs. 20-23). The benefits of this are two-fold. Christians are saved from the influence of strife and division, which robs the Church of her power for good, and are enriched and built up by the sympathy and counsel of those engaged with them in a common cause. Quarrelling is not of God.

2. For their final glorification (v. 24).

The glory which awaits the faithful is beyond our comprehension. Our hearts grow tender with anticipation as we hear him pray that we may be where he is, and share his glory; that is enough. May we all worship with deeper reverence and warmer gratitude, as we contemplate our Savior offering this touching prayer of intercession for us.

A Common Practice.
It's quite common for some tradespeople to persuade a customer to take some other article instead of that called for. It is sometimes called substitution, but it's cheating the customer out of that which he wanted. It is always done for a mean motive. The dealer who does this has no consideration for his customer. It's like getting rid of something in which the dealer himself was swindled, and yet he must get his money out of it by deceiving the customer. We say to the readers of this Journal that when you ask for Simmons Liver Regulator don't take anything else instead—it's the best liver medicine. The advertising is increasing the demand for it, and the people who call for it should get it, especially so because there is no liver medicine like Simmons Liver Regulator. Insist upon having it, and note that the Red Z is on the front of the package.

**ASK YOUR DEALER FOR
W. L. DOUGLAS
\$3. SHOE BEST IN THE
WORLD.**

If you pay \$4.00 for shoes, compare the W. L. Douglas Shoe, and see what a good shoe you can buy for \$3.00.

OVER 100 STYLES AND WIDTHS.
CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more \$3 shoes than any other manufacturer in the world.

Note genuine unless name and price is stamped on the bottom. Ask your dealer for our \$3, \$3.50, \$4.00, \$4.50, \$5.00, \$5.50, \$6.00, \$6.50, \$7.00, \$7.50, \$8.00, \$8.50, \$9.00, \$9.50, \$10.00, \$10.50, \$11.00, \$11.50, \$12.00, \$12.50, \$13.00, \$13.50, \$14.00, \$14.50, \$15.00, \$15.50, \$16.00, \$16.50, \$17.00, \$17.50, \$18.00, \$18.50, \$19.00, \$19.50, \$20.00, \$20.50, \$21.00, \$21.50, \$22.00, \$22.50, \$23.00, \$23.50, \$24.00, \$24.50, \$25.00, \$25.50, \$26.00, \$26.50, \$27.00, \$27.50, \$28.00, \$28.50, \$29.00, \$29.50, \$30.00, \$30.50, \$31.00, \$31.50, \$32.00, \$32.50, \$33.00, \$33.50, \$34.00, \$34.50, \$35.00, \$35.50, \$36.00, \$36.50, \$37.00, \$37.50, \$38.00, \$38.50, \$39.00, \$39.50, \$40.00, \$40.50, \$41.00, \$41.50, \$42.00, \$42.50, \$43.00, \$43.50, \$44.00, \$44.50, \$45.00, \$45.50, \$46.00, \$46.50, \$47.00, \$47.50, \$48.00, \$48.50, \$49.00, \$49.50, \$50.00, \$50.50, \$51.00, \$51.50, \$52.00, \$52.50, \$53.00, \$53.50, \$54.00, \$54.50, \$55.00, \$55.50, \$56.00, \$56.50, \$57.00, \$57.50, \$58.00, \$58.50, \$59.00, \$59.50, \$60.00, \$60.50, \$61.00, \$61.50, \$62.00, \$62.50, \$63.00, \$63.50, \$64.00, \$64.50, \$65.00, \$65.50, \$66.00, \$66.50, \$67.00, \$67.50, \$68.00, \$68.50, \$69.00, \$69.50, \$70.00, \$70.50, \$71.00, \$71.50, \$72.00, \$72.50, \$73.00, \$73.50, \$74.00, \$74.50, \$75.00, \$75.50, \$76.00, \$76.50, \$77.00, \$77.50, \$78.00, \$78.50, \$79.00, \$79.50, \$80.00, \$80.50, \$81.00, \$81.50, \$82.00, \$82.50, \$83.00, \$83.50, \$84.00, \$84.50, \$85.00, \$85.50, \$86.00, \$86.50, \$87.00, \$87.50, \$88.00, \$88.50, \$89.00, \$89.50, \$90.00, \$90.50, \$91.00, \$91.50, \$92.00, \$92.50, \$93.00, \$93.50, \$94.00, \$94.50, \$95.00, \$95.50, \$96.00, \$96.50, \$97.00, \$97.50, \$98.00, \$98.50, \$99.00, \$99.50, \$100.00, \$100.50, \$101.00, \$101.50, \$102.00, \$102.50, \$103.00, \$103.50, \$104.00, \$104.50, \$105.00, \$105.50, \$106.00, \$106.50, \$107.00, \$107.50, \$108.00, \$108.50, \$109.00, \$109.50, \$110.00, \$110.50, \$111.00, \$111.50, \$112.00, \$112.50, \$113.00, \$113.50, \$114.00, \$114.50, \$115.00, \$115.50, \$116.00, \$116.50, \$117.00, \$117.50, \$118.00, \$118.50, \$119.00, \$119.50, \$120.00, \$120.50, \$121.00, \$121.50, \$122.00, \$122.50, \$123.00, \$123.50, \$124.00, \$124.50, \$125.00, \$125.50, \$126.00, \$126.50, \$127.00, \$127.50, \$128.00, \$128.50, \$129.00, \$129.50, \$130.00, \$130.50, \$131.00, \$131.50, \$132.00, \$132.50, \$133.00, \$133.50, \$134.00, \$134.50, \$135.00, \$135.50, \$136.00, \$136.50, \$137.00, \$137.50, \$138.00, \$138.50, \$139.00, \$139.50, \$140.00, \$140.50, \$141.00, \$141.50, \$142.00, \$142.50, \$143.00, \$143.50, \$144.00, \$144.50, \$145.00, \$145.50, \$146.00, \$146.50, \$147.00, \$147.50, \$148.00, \$148.50, \$149.00, \$149.50, \$150.00, \$150.50, \$151.00, \$151.50, \$152.00, \$152.50, \$153.00, \$153.50, \$154.00, \$154.50, \$155.00, \$155.50, \$156.00, \$156.50, \$157.00, \$157.50, \$158.00, \$158.50, \$159.00, \$159.50, \$160.00, \$160.50, \$161.00, \$161.50, \$162.00, \$162.50, \$163.00, \$163.50, \$164.00, \$164.50, \$165.00, \$165.50, \$166.00, \$166.50, \$167.00, \$167.50, \$168.00, \$168.50, \$169.00, \$169.50, \$170.00, \$170.50, \$171.00, \$171.50, \$172.00, \$172.50, \$173.00, \$173.50, \$174.00, \$174.50, \$175.00, \$175.50, \$176.00, \$176.50, \$177.00, \$177.50, \$178.00, \$178.50, \$179.00, \$179.50, \$180.00, \$180.50, \$181.00, \$181.50, \$182.00, \$182.50, \$183.00, \$183.50, \$184.00, \$184.50, \$185.00, \$185.50, \$186.00, \$186.50, \$187.00, \$187.50, \$188.00, \$188.50, \$189.00, \$189.50, \$190.00, \$190.50, \$191.00, \$191.50, \$192.00, \$192.50, \$193.00, \$193.50, \$194.00, \$194.50, \$195.00, \$195.50, \$196.00, \$196.50, \$197.00, \$197.50, \$198.00, \$198.50, \$199.00, \$199.50, \$200.00, \$200.50, \$201.00, \$201.50, \$202.00, \$202.50, \$203.00, \$203.50, \$204.00, \$204.50, \$205.00, \$205.50, \$206.00, \$206.50, \$207.00, \$207.50, \$208.00, \$208.50, \$209.00, \$209.50, \$210.00, \$210.50, \$211.00, \$211.50, \$212.00, \$212.50, \$213.00, \$213.50, \$214.00, \$214.50, \$215.00, \$215.50, \$216.00, \$216.50, \$217.00, \$217.50, \$218.00, \$218.50, \$219.00, \$219.50, \$220.00, \$220.50, \$221.00, \$221.50, \$222.00, \$222.50, \$223.00, \$223.50, \$224.00, \$224.50, \$225.00, \$225.50, \$226.00, \$226.50, \$227.00, \$227.50, \$228.00, \$228.50, \$229.00, \$229.50, \$230.00, \$230.50, \$231.00, \$231.50, \$232.00, \$232.50, \$233.00, \$233.50, \$234.00, \$234.50, \$235.00, \$235.50, \$236.00, \$236.50, \$237.00, \$237.50, \$238.00, \$238.50, \$239.00, \$239.50, \$240.00, \$240.50, \$241.00, \$241.50, \$242.00, \$242.50, \$243.00, \$243.50, \$244.00, \$244.50, \$245.00, \$245.50, \$246.00, \$246.50, \$247.00, \$247.50, \$248.00, \$248.50, \$249.00, \$249.50, \$250.00, \$250.50, \$251.00, \$251.50, \$252.00, \$252.50, \$253.00, \$253.50, \$254.00, \$254.50, \$255.00, \$255.50, \$256.00, \$256.50, \$257.00, \$257.50, \$258.00, \$258.50, \$259.00, \$259.50, \$260.00, \$260.50, \$261.00, \$261.50, \$262.00, \$262.50, \$263.00, \$263.50, \$264.00, \$264.50, \$265.00, \$265.50, \$266.00, \$266.50, \$267.00, \$267.50, \$268.00, \$268.50, \$269.00, \$269.50, \$270.00, \$270.50, \$271.00, \$271.50, \$272.00, \$272.50, \$273.00, \$273.50, \$274.00, \$274.50, \$275.00, \$275.50, \$276.00, \$276.50, \$277.00, \$277.50, \$278.00, \$278.50, \$279.00, \$279.50, \$280.00, \$280.50, \$281.00, \$281.50, \$282.00, \$282.50, \$283.00, \$283.50, \$284.00, \$284.50, \$285.00, \$285.50, \$286.00, \$286.50, \$287.00, \$287.50, \$288.00, \$288.50, \$289.00, \$289.50, \$290.00, \$290.50, \$291.00, \$291.50, \$292.00, \$292.50, \$293.00, \$293.50, \$294.00, \$294.50, \$295.00, \$295.50, \$296.00, \$296.50, \$297.00, \$297.50, \$298.00, \$298.50, \$299.00, \$299.50, \$300.00, \$300.50, \$301.00, \$301.50, \$302.00, \$302.50, \$303.00, \$303.50, \$304.00, \$304.50, \$305.00, \$305.50, \$306.00, \$306.50, \$307.00, \$307.50, \$308.00, \$308.50, \$309.00, \$309.50, \$310.00, \$310.50, \$

Texas Christian Advocate

L. BLAYLOCK, Publisher
Office of Publication—Western Newspaper
Union Building, Corner Ervay and
Jackson Streets.

Published Every Thursday at Dallas, Texas,
Entered at the Postoffice at Dallas, Texas, as
Second-Class Mail Matter.

T. R. PIERCE, D. D., Editor

L. W. CLARK, Editor
STELLING FISHER, Editor
MRS. F. E. HOWELL, Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....\$2 00
SIX MONTHS.....1 00
THREE MONTHS.....50
TO PREACHERS (half price).....1 00

For advertising rates address the Publisher.
The date on label gives the time of expiration
of subscription.
If any subscriber fails to receive the Advocate
regularly and promptly, notify us at
once by postal card.

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

All ministers in active work in the M. E.
Church, South, in Texas are agents and will
receive and accept for subscriptions.
DISCONTINUANCE—The paper will be
stopped only when we are so notified and all
arrearages are paid.

BACK NUMBERS—Subscriptions may be
made at any time, but we cannot undertake to
furnish back numbers. We will do so when
desired, if possible, but as a rule, subscrip-
tions must date from the current issue.

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

Publisher's Department

REV. F. B. SINER is a duly authorized Travel-
ing Agent for the Texas Christian Advoca-
te, and will receive and receipt for money
due the paper.

Dr. S. H. Babcock, President of Seary
College, Seary, Ark., writing to the
Arkansas Methodist of the recent ses-
sion of the East Texas Conference, re-
fers very kindly to the Advocate thus:
"I was delighted with the speech of
Dr. Tom Pierce, in advocacy of the
claims of the Texas Advocate, which he
so ably edited. If he even approaches
his ideal of a paper as presented in his
speech, the Texas Conference will have
a paper which will win its way into all
the Methodist homes of the Lone Star
State. The editor of the Advocate and
the editor of the Arkansas Metho-
dist are in substantial agreement upon
the troubles and issues now before the
Church, and I feel sure that our Israel
in these great commonwealths will not
go far astray from the landmarks of
Methodism."

Dr. G. C. Rankin, in the same paper,
speaks appreciatively of the organ of
the Texas Conference in the following
strain:

"Our Advocate is steadily improving.
Dr. Pierce is a man of the culture and
one year of experience has brought out
the fact that he is possessed of more
than ordinary editorial instinct. The
paper has one of the most promising
fields in Methodism, and it is our right
run of power in Texas. We are a unit
in its support. It belongs to all of the
work in common."

HIS BEST.

Have sent you five or six new sub-
scribers since conference. Am doing
my best for the Advocate.

C. M. SHUFFLER.

I must have my "preacher" (the Advoca-
te). Do not see how I could get
along without it. I am always anxious
to see it come from the office.

W. H. YARBOROUGH.

MURKIN, TEXAS.

"The Advocate for every home," is
our watchword. It gets better all the
time.

J. M. ALEXANDER.

San Marcos, Texas.

Am much pleased with tone of the
Advocate. Will make active canvass
for it in my charge.

LEON SONFIELD.

Galveston, Texas.

Our Advocate is a pride to Texas
Methodism and Texas journalism and
Texas heroism. It grows brighter and
better day by day. God is with you
in heart and hand and hand. The editor-
ial, "England and the United States,"
is wise and masterly. Such produc-
tions as are furnished us through the
columns of our great paper can not fail
of grand results.

G. C. STOVALL.

Alvin, Texas.

The visit of Bro. F. B. Siner has been
a blessing to our Church. He is a fine
agent and makes his work take a
decidedly religious turn. In ten hours
we secured thirty-five new subscribers
to the Advocate, which now visits
nearly all the homes in our Church,
and will be a great help to all. We are
glad he came. He did his work well as
an agent, and as a preacher did fine
work on Sunday. He is a worker, sure.

H. A. BOAZ.

Fort Worth, Texas.

POSTOFFICE ADDRESSES.

Rev. O. P. Thomas, Longview.

Rev. E. W. Simmons, Olney.

UNANSWERED LETTERS.

JANUARY 9.

W. B. Walker, sub. S. W. Warner, sub.
J. D. Huggins, sub. J. C. Calhoun, sub.
J. M. Thompson, sub. T. B. Vinson, sub.
J. L. Williams, has attention. W. C. H.
burn, sub. G. C. Summers, sub. W. J.
Snow, sub. J. M. Alexander, sub. J.
W. Dickinson, sub. R. T. Woolley, sub.
J. C. Weaver, sub. J. H. Chubbles, sub.
O. A. Shook, has attention. Geo. H.
Phair, sub. N. A. Keen, sub.

JANUARY 10.

J. A. Gardner, sub. R. R. Raymond,

ok. I. Z. T. Morris, sub. J. T. Brown-
ing, sub. R. C. Armstrong, sub. J. A. Burks,
sub. C. N. N. Ferguson, sub. J. H. Car-
ter, sub. Gus Garrison, sub. J. W.
Thompson, has attention. J. D. W. W.
head, sub. W. N. Bonner, sub. H. W.
Bowman, sub. Jno. A. Lowe, o. k.

JANUARY 11.

W. S. May, sub. Jno. R. Nelson, sub.
C. L. Browning, sub. G. H. Hodge, sub.
J. D. Odum, change. E. S. Williams,
change. A. S. Blackwood, sub. J. N.
Hunter, sub. Samuel Morris, sub.

JANUARY 13.

Chas. U. McLarty, sub and change in
name. C. A. Tower, sub has attention.
Sam. Morris, sub. W. H. Matthews,
sub. W. C. Braeewell, sub and trial sub.
Sam. Morris, sub.

JANUARY 14.

W. T. Ayers, sub. J. J. Clark, sub. J.
B. Adair, sub and change. C. M. Keith,
sub. B. F. Badgett, sub. G. R. Hughes,
sub. S. N. Allen, sub. Ben. H. Bounds,
sub. C. Williamson, sub.

JANUARY 15.

D. A. Williams, sub. I. Alexander,
sub. J. J. Clark, sub. G. S. Sander,
sub. W. H. McGowan, sub. S. A. Ash-
burn, sub will have attention. R. S.
Gosline, sub. W. V. Jones, connection
will be made. S. L. Ball, change. C. L.
Browning, o. k. S. W. Warner, sub.
W. N. Bonner, sub.

If the author of the obituary of
Miss Bettie Looney will forward his
name we will publish the sketch.

RESOLUTIONS.

We have just received from the
Austin District Missionary meeting
resolutions concerning the death of
the gifted and saintly Mrs. D. H.
McGavock. We have been over-
whelmed with such tributes of re-
spect. It is just simply impossible to
make room for them. We have al-
ready published a beautiful tribute
to the memory of this noble worker,
sent us by the Board of Missions.

NORTH ALABAMA ITEMS.

All Texas ought to be interested
in cherishing the memory of Rev.
Dr. Martin Ruter. He not only had
much to do in typing our Metho-
dism but in giving form and ex-
pression to your educational sys-
tem and your civilization. His
name is engraven on the hearts of
the older citizens and his heroic
deeds and sacrifices will go down to
latest posterity in song and prose.
Your one hundred thousand read-
ers will be glad to know that he
has a son and four grandchildren
living near this city. Rev. M. A.
Ruter, his son, is a supernumerary
member of the South East Indiana
Conference, Methodist Episcopal
Church, and now seventy-eight
years of age. He is spending his
last years with two sons and daugh-
ters in their comfortable home at
Fairview, a suburb of Birmingham.
For years he has suffered with cur-
vature of the spine, rendering him
almost helpless. His mind retains
its vigor and he entertains friends
with vivid recitals of the heroic
past and threatened present. You
would not think him pessimistic.
It is a great deprivation to him
that he is no longer able to preach
and hear preaching. He is re-
stricted in his movements to the
yard and garden. His company is
sought by those who yearn for
solid and invigorating conversa-
tion. His children care for his
wants with tender consideration.

Glad am I that the Virginia
brethren were not offended at what
was said of their doings and say-
ings. They were for a time "the
storm center" of our Methodism.
No doubt of this. But God has
lent kindly aid, and they seem to
be coming round to the normal.
Most heartily do I join Bro. Kirby
in wishing and hoping that not
another Bishop will undertake
to duplicate the task of Bishop
Galloway. To hold two such con-
ferences as that and ours in two
weeks is past human endurance.
Let the young Episcopos give in his
experience at their next meeting.

In a former letter mention was
made of some unusual electricity
hereabout. The cross currents
gave us some foam and surf. A
thing thought to be impossible in
Methodism came to pass. A charge
did actually refuse to receive a
pastor, and in turn his "Irish got
up" and he refused to go unto
them. Swapping came about and
all is lovely. The dying agitation
sought to change a rule that has
obtained in this district for
years. It concerns the division
of "quartermaster" between the
preacher in charge and the pre-
siding elder. The rule is to give
"the beloved" one-seventh. This
is made arbitrary and bears equally
on the poor and rich pastors.

A move was made to adopt the
usual assessment plan and the "pro-
rata" rule of division. It failed,
and so the one-seventh figure domi-
nates. The next presiding elder
will likely catch it "hip and thigh."

Dr. S. A. Steel honors this cor-
respondent with one of his pecu-
liar "hits" for something said in
this Advocate about the Epworth
League. Of course, he is expect-
ed to defend that department. But
the Church waits to see it do
"something not possible to the
Sunday-school." "By their fruits,"
etc.

Dr. Andrew, who began so auspi-
ciously to edit the Alabama
Christian Advocate, remains in
South Alabama a very sick man.
He has much sympathy and many
prayers.

Love and best wishes for a hap-

py and prosperous New Year to
you and all old friends.

MARSHALL H. WELLS.

Birmingham, Ala.

THE VOWS OF CHURCH MEMBERSHIP.

[A paper read before the Polytechnic College
Chapel, Birmingham, by Prof. W. P. Minter.]

Our pastor, Bro. Cox, in his de-
sire to do everything possible for
the advancement of the Church, has
turned the attention of the mem-
bers to the study of the Discipline.
Last year we had lessons on var-
ious portions, including the Ar-
ticles of Faith, General Rules,
special duties of different officials,
ordinances, etc. Now to extend
this work and make it more com-
plete in its benefits, he proposes
for us to consider more carefully
certain vital points. He has asked
me to prepare a paper on this sub-
ject. (See Discipline, p. 211):
"Will you be subject to the dis-
cipline of the Church, attend upon
its ordinances, and support its in-
stitutions?" Answer: "I will en-
deavor so to do by the help of
God." You will recognize this as
a part of the form presented for
receiving members into the Church,
which we hear from time to time,
and which has been in use from the
first establishment of Methodism,
and which in principle and essence
must have been in use from the
establishment of Christianity and
the establishment of God's king-
dom in the world. It is sometime-
referred to as the taking upon us
of the vows of the Church. It at
once strikes us on reading as very
solemn and binding, yet, we are
about to admit, is too little thought
out and acted on by members in
general. Let us hope by giving
it close and conscientious consid-
eration to-night that we may all be
quickened and aroused to a better
regard for our obligations and a
firmer determination to try to do
our parts more faithfully in our
sacred relation to the Church of
God. Let us notice the question
which includes the vow assumed
in its particulars, and give each
part thorough consideration and
reflection, for it is that by which
we have all bound ourselves in the
sight of God and in the presence of
his people.

1st. Will you be subject to the
discipline of the Church? Let us
think what that means. All in-
tuitively feel that it means a great
deal. Discipline, all know, means
government or authoritative train-
ing. We speak of the discipline
of an army, or of family discipline,
or of school discipline. By the
discipline of an army we mean a
thorough system of government
and management by which every
man knows his duties and meets
them, acting promptly on the re-
quirements of his relation, avoid-
ing what is forbidden, and regard-
ing cheerfully and perfectly the
authority under which he is placed.
Every one knows that this is essen-
tial to the success of an army. It
is a universal observation that an
army without discipline is a sub-
ject of reproach, as little better
than a mob, that it cannot be de-
pendent upon in emergencies which
it is designed to meet, and it is
doomed to failure, defeat and
ignominy. The wonderful discipline
of the Roman armies, as it is
well known, enabled them to ac-
complish the unprecedented and
almost incredible achievements
which marked their history. So
with regard to family discipline—
that, as I take it, includes govern-
ment and training—and it is always
charged and admitted by the im-
partial and sensible that a fam-
ily without good discipline can
not hope for the honor and
happiness of its inmates, but has
everything to fear and expect that
is to the contrary. So of schools,
the superior discipline that any in-
stitution can truly claim is always
spoken of with admiration, appre-
ciation, and I may say the soul-felt
indorsement of people of any
worth, because they know that this
discipline, including government
and training, is absolutely indis-
pensable to the well-being and suc-
cessful development of those com-
mitted by the anxious hearts of
loving parents in the sacred con-
fidence of this relationship; and
they regard a failure to maintain
this just and needed discipline as a
sin and wrong against duty and
against humanity. Most of the
young themselves, especially if
they have honorable inclinations
and intelligent purpose to make
themselves something, and have
had respectable home training, see
and appreciate readily what is
called good discipline, and are dis-
appointed and disgusted if it is not
maintained. I once knew of a strik-
ing instance of this in a very man,
ungovernable boy who was receiv-
ing a severe punishment from a
teacher, whereupon he plead that
the teacher he had formerly been
under let him do as he pleased,
and he tried to lay the whole blame
of his evil course on the failure of
that man to require what was right
at his hands, thus showing that
intuitively he knew, and that all
know what ought to be done in
this way, and will try to curse any
one for their shame and suffering
afterward if it is not done. Now,
I have dwelt on these things be-
cause they are familiar and will
illustrate at once what we are to

consider. Let us return to our
question: Will you be subject to
the discipline of the Church? Here
the Christian or Church mem-
ber pledges himself in the
sight of God to be subject to the
discipline of the Church, to the
government and training of the
Church of God, established for
the purity, the elevation, the sal-
vation of humanity. Ah, how
much is involved! Do we think of
it enough, and as we ought? Do
we try to live that way? The
Church is our mother. Do we
love, reverence, and cherish her
wishes as we ought? Do we try
to find out and illustrate just what
Christ wishes, and shun and abhor
what he forbids? The Church is
our teacher, to enlighten, strength-
en and bring out characters for us.
Do we appreciate this honor and
privilege? Do we desire honor-
ably and nobly to place ourselves
under the tuition of this divine
institution? Oh, what grand ef-
fects should be produced!

The Church is God's army, to
put down evil in the world, the
sin and curse of the race, and to
plant the standard of divine
love and divine truth over every
opposition and every hindrance.
Are we endeavoring to be fit
soldiers of such an army, true
to its organization, jealous of its
every honor, and vitally interested
in its every enterprise? All of this,
I take it, you will everyone ad-
mit, is implied in the question
we are considering. Do not con-
sider discipline as something to
make us do what we don't want
to do. One must be very un-
enlightened, at least morally, to
harbor such ideas. Think of
discipline as intended and needed
to train us and strengthen in all
that is wisest and best, and to
guard from what is wrong and
dangerous and ruinous, as the thing
to bring out in us what is essen-
tial to our well being, honor and
usefulness here, and for the great
award of the eternity just at hand.
I shall mention the other parts of
the question more briefly because
they are founded to a great extent
in what has been noticed.

Will you attend its ordinan-
ces? Let us look at this practical-
ly and pointedly. We all know
what that means. Now, must we
not all admit that means to be
faithful, regular and consistent in
attending on the meetings of the
Church. Which ones? Why, all
of them, and every one knows it.
I mean all the regular Church ser-
vices and as many of the others as
practicable. What right or reason
is there to leave any of them out?
Can any one do that by only going
to some and only occasionally? I
am confident every one believes
that this means to attend constant-
ly and regularly all the appoint-
ments of the Church, unless with
clear and enlightened consciences,
we can assert that Providential
reason prevents; and, furthermore,
it strikes me right here that it is
the part of Christian parents to
train their children from a very
early period to be regular and con-
stant and reverent attendants on
the ordinances of God's house. Is
it not so? We are here to think
on these things, and to try to
be impressed with them as we
ought. Now, if all our people
admit this—and I think we can't
help admitting it in our hearts—
and would not on it, what splendid
prayer-meetings we might have;
what inspiration; what joy to wait-
ing souls in the full spirit of faith-
fulness to duty; what courage for
the conflicts and conquests of life.
It will not do to say we do not feel
like it, and excuse ourselves light-
ly at every slight suggestion.
What would you say of a soldier
who, when duty called, would sit
down and say "I don't feel quite
like it! Oh, shame! would be the
instant and universal outcry, and
yet are we not engaged in a nobler
cause and grander issues than any
this world could ever claim; and
is not our fealty to God and devo-
tion to Christ more binding and suc-
cessful than that which any earthly
government or leader can demand?
We may say those that are absent
need this most. But let those
here resolve to be more earnest,
more devoted, and no doubt our
influence can go out to arouse
and enkindle the dying or dead
interest of others, and so the
flame of devotion to God and duty
spread and widen till all hearts
may be touched.

We notice the last part of the
question. Will you support its
institutions? This means very
much, but I shall confine attention
to support of the ministry—every
one paying in freely and gladly to
the maintenance of this cause. I
don't see how any one can sensibly
claim to be a Christian or hope
even to be one who shrinks from
hesitates about, or any way omits
this plain duty—and, as I hold, it
should be considered a privilege.
There may be many things that we
think we can't do, but all can do
this: give out some appropriation
of their means, be it small or great.
Does not Christianity imply that
we are trying to do some good, in
the best way that it comes to us to
see, and here is a plain matter of
duty about which none can even
decently doubt. It is right, it is

honorable, it is respectable for
every one to do a proper part, his
part, in this line, and to do it read-
ily and cheerfully. Did you ever
know one to love and honor a
cause and not wish to contribute to
it and promote its success? Is
your soul worth anything to you,
and can you hesitate to contribute
something of the paltry values of
earth to that which bears on heav-
en and immortality? For a man
to say he has given his life to God
and his soul to Christ, and then
hold back from aiding justly and
thankfully by his temporal means,
is an absurdity and contradiction.
Do you remember your response
to these questions we have tried
briefly to consider—"I will en-
deavor so to do by the help of
God." Oh, the sacredness of that
pledge. How much it calls upon
us to consider and be true. Let it
be the very ambition of our hearts,
the very highest hope and aim to
realize in fact that to which we
have thus committed ourselves so
sacredly. Let not our lives con-
vict our tongues of falsity or folly.

CHURCH INNOVATIONS.

Christmas day! What a day for
meditation, prayer and thanksgiv-
ing. The best day in all the cal-
endar of days. How our hearts
should leap with joy and our souls
abound with love to our Heavenly
Father this Christmas morning
when we read in the book of
his love that wonderful message
brought by the angel and an-
nounced to shepherds on the hills
of Judea eighteen hundred and
ninety-five years ago: "Behold, I
bring you good tidings of great
joy, which shall be to all people.
For unto you is born this day in
the City of David a Savior which
is Christ the Lord."

I have often thought and won-
dered whether the heavenly choir
as they chanted their sweet hymn
of praise had any listeners save the
shepherds. What wonderful re-
velations were disclosed in the com-
ing of the Son of Man! What
knowledge has come to man, con-
cerning himself, his relation to his
Creator, and his final future des-
tiny! What new principles of life
and living were introduced into the
world, wonderfully transforming
men and changing their vile lives
into one of purity and godlikeness,
bringing in the spirit of wisdom
and revelation as to the knowledge
of those things that work for our
eternal interest!

How simple, yet how sublime.
How true and effective the doctrine
of the salvation of man, "Repent-
ance toward God, and faith in our
Lord and Savior Jesus Christ."

What beautiful transformation
is wrought in the life of one who
thus seeks and accepts the Lord.
In the early days of the Church,
how this doctrine was stressed and
emphasized, and the wicked were
made to quake and tremble at the
approaching judgment of God.
What spiritual power the Church
had, especially the pulpit. What
a contrast to-day with thirty years
ago. What innovations have crept
into the Church in almost every de-
partment in the form and manner
of preaching, in the form and man-
ner of worship, in dealing with un-
ruly and immoral members. In
fact, there is hardly a phase of
Church life similar in character
(I am speaking of the Church col-
lectively) to the worship of the
fathers of Methodism. I will not
hunt for the cause of these things.
I leave that for others. That they
are true, thousands will testify.
I know preachers as other men,
have their faults and infirmities,
but unto them are committed the
oracles of God.

How many Methodist preachers
to-day are counted by the world as
serving the Church through policy,
simply for non-enforcement of the
law of the Church?

Preaching against the social evils
in the Church, speaking at times
in thunder tones against special
ones, at the same time aware of
the fact that some of his near
neighbors, members of his Church,
are guilty of violating the law of
the Church almost every week,
yet he does not enforce the dis-
cipline. Why not? I once heard
of a lady who addressed her pastor
thus: "Bro., my daughter has
attended seventeen Germans this
season, and now we wish to have
one at our home, complimentary,
and invite these friends. Would
there be any harm in it? We have
had card parties until they have
grown dull." I never learned
what answer the pastor gave, but
the father of the young lady was
an official member and had been
for more than twenty-five years.

When we think of the pomp and
display that are found in some
Churches, we can only wonder and
think. In conversation with a
friend a few days ago, who lives in
a town with about 8000 population,
he remarked: "Reub, you know
that most of the leading men in
my town are members of the
Church, but let me tell you, they
haven't the first principles of reli-
gion; they simply joined the Church
through selfish motives. I know
what I am talking about. I come
in business contact with them, and
have learned that such a thing as
religion is only a secondary matter

when considered by them at all.
I believe religion makes us glorify
God in everything we do, but
money is the end sought by these
men, and I believe with a great
majority of Church members to-
day. What a commentary! Men
who are pillars in their respective
Churches, yet have no spiritual in-
fluence or power, only their finan-
cial strength gives help to the
Church, which seems to be much
considered and more esteemed by
the Church to-day than in former
years. How little respect many
show for their vows, knowing they
can violate them with impunity,
and perhaps not even be repro-
manded by the pastor. How little
regard is shown for the adminis-
tration of our Church law. Ar-
raign a member for immoral con-
duct and the Church is divided.
The worldly element in sympathy
with the accused, the others with
the Church. Try him and expel
him on positive evidence and the
next Sunday "without fruits meet
for repentance," he knocks at the
door of the Church and is welcom-
ed in as a member of the house-
hold of faith. Our Church law
becomes a farce and people lose
respect for our honesty of purpose
to get men saved from their sins.

How many Church members
will celebrate this blessed day as
the saloon-keeper, by having an
egg nog and perfuming his home
with the odor that is certainly
not heavenly or inspiring to holy
thought and meditation?

How many refusing to have a
nog will suffer their children to
join in the revelry of the wicked,
and imbibe this evil thing in
association that can only prove
hurtful in the formation of char-
acter, where not only irreverence
rules the hour, but often religion
with her virtues is mocked and
God's name taken in profanity?

Oh, the innovations that burden
the Church to-day, that result in
such careless living, such desecra-
tion of God's holy commandments,
including the Sabbath day, is ap-
palling, and is enough to call
forth from every lover of God the
words of Jeremiah, when he saw
and realized the sins of Israel.

The latest is given out by the
secular press a few days ago, which
states that a certain minister had
come to the conclusion that the
sacrament of the Lord's Supper
should not consist only of bread
and wine, but a "full square meal,"
and that he intended taking a vote
of his congregation to see if they
would sustain him. Just think of
changing this solemn ordinance of
the suffering and death of our
Lord into a feast of revelry!
When we think of the words of
Jesus, "this do in remembrance of
me," it makes one sick at heart to
read such stuff. Then think again
of the already ridiculous custom
prevailing in some of the city
Churches in their preliminary ser-
vices to have some beautiful girl,
all bedecked in diamonds, rubies,
and precious stones, to appear on
the pulpit-stage and sing one of the
latest solos in operatic (foreign)
style, to entertain the erudite and
fashionable part of the congrega-
tion! Often this girl is not only
irreligious but sings for a salary at
some dramatic institution.

When we contrast these things
with the simple forms and customs
that prevailed in the days of Wes-
ley and Whitefield, who preached
to multitudes, often numbering
from 10,000 to 20,000 people, and
under whose earnest pleadings
men and women were convicted
of sin and testified from a conscious
experience of pardon and a love
for God that bore fruit in their
every act, with the present day and
custom of novel attraction to draw
and entertain the people with many
musical instruments, a well organ-
ized and trained choir of select
singers, mostly irreligious, quite a
number of invited ministers to help
make the meeting "the best in the
history of the town" and aid the
"revivalist" in adding to his grow-
ing popularity and purse, that
which gives him power to defend
himself and his peculiar methods,
not only against the written law
of his Church, but the teachings
of the Bible itself, proclaiming
aloud and through the press to be
the sole interpreter of all Church
law, whether or not it be divine or
in harmony with the Bible—when
we think of the Church of God
relative to these things, and think
what progress the world has made
and is making through the god-
lessness and forbearance of God, while
covetousness and selfishness are the
prevailing sins of the day, we are
astonished beyond measure, and
think of what Shakespeare wrote:

Why let the stricken deer go weep,
The hart ungalled play,
For some must watch while some must
sleep.

Thus runs the world away.
I have written plainly with no
desire to give offense or create
discussion, but in the interest of
the Church I love and the God I
serve. Some may rise and carica-
ture me, and apply various epi-
thets, such as fanatic, pessimist, or
being full of "religious bile," or
"looking through the wrong glass."
It so, very well, I am will-
ing to bear it all under the realiza-
tion that I am contending for or
writing in the interest of gospel

simplicity of worship and practice
without worldly innovations that
are universally condemned by all
orthodox Churches.

REUBEN B. GILL.

Oakwood, Texas.

RESCUE WORK.

Conference is over; the preach-
ers are settled in their new homes;
the Christmas holidays are passed,
and now the Church should get
down to work. The first work
that claims the attention of the
North Texas Conference is the pur-
chase of a Rescue Home for fallen
women. The Woman's Parsonage
and Home Mission Society decided
to take hold of this work at its last
session, and establish such a Home
in Dallas. They took this action
at the solicitation of the Rescue
Society of Dallas. This Rescue So-
ciety is undenominational, and for
a few years has done great good in
this field. They rented a two-story
building, furnished it, employed a
matron and assistant, and paid all
running expenses by voluntary con-
tributions

out who they can approach. When one is rescued she assists in getting others to leave the life of shame. Sometimes the girls come voluntarily. When they reach the Home everything is made as pleasant as possible. They are required to keep their rooms clean and do the housework. Prayer-meetings, Bible readings, and regular exercises are held to get them converted. When they have remained in the home long enough to inspire confidence in their reformation, a home is secured for them in some Christian family, usually in distant parts of the country, where there is no temptation to return to a life of shame. In this way scores are rescued and reclaimed.

The way is opened by Providence for the Methodist Church to do something for these fallen creatures. The women of the Church should have this work in hand. The Church at large should assist in every way. The Methodist Church should take the lead in this work, for by its connectionism and magnificent financial methods it can come nearer making it a success than any other Church. Let a Home be purchased in Dallas. Let it be comfortably furnished. Let a competent matron be employed and women mission workers go into the field to rescue the Magdalens of society. Let the Home be not only for Dallas, but for every town in the conference. Denton, Sherman, Gainesville, Greenville, Paris, and other towns have these women. Let rescue work go on all over the conference. This work will inspire other conferences to do likewise, and great good can be accomplished. Mrs. Carroll thinks the Home can be made self-sustaining in a large measure by giving the girls profitable employment.

We hope soon to see a call from Mrs. Carroll indicating to us what to do. I would suggest that collections be taken up at once in every charge by the pastor, after he has preached a sermon on this line of work, and then that this be supplemented by the Parsonage and Home Mission Societies.

If active steps are taken the North Texas Conference can have the Home purchased and in full operation in less than two months. Let the Church move in the matter, and may God lead us in every effort to lift up the fallen and rescue the perishing.

Let every reader of this article ask himself or herself this question: "If our home had lost one of its jewels, would we want a

SOUTHWESTERN UNIVERSITY

This prosperous Institution, founded and fostered by the several Annual Conferences of the M. E. Church, South, in Texas, is now in its Twenty-third Session, with a teaching force unsurpassed, and a prospective enrollment of FIVE HUNDRED PUPILS.

The Teachers have been selected as specially suited to their several departments and the religious impress contemplated in the work of the Institution.

The instruction given is of the most thorough and substantial character, and the social and religious environments unequalled.

The several lines of instruction are accessible alike to both sexes.

THE LADIES' ANNEX...

Offers elegant Boarding facilities to young ladies, and provision for instruction from the regular Professors of the University and the Teachers of Music, Art and Education. The young ladies have the careful oversight and protection of Dr. Allen and the Lady Teachers boarding in the Annex. The influences, socially and religiously, are of the most wholesome character.

THE FITTING SCHOOL...

Readers most important service in thoroughly preparing pupils in English, Latin, Greek and Mathematics for the Freshman Class of the University. The faithful work done here tells most favorably upon the progress of the student in the higher departments.

THE COMMERCIAL DEPARTMENT

Affords the best of instruction in Bookkeeping, Shorthand, Typewriting and Penmanship; and extends to the literary pupils of the University the privilege of pursuing any one of these studies at an extra cost of \$10.00 per term.

Charges in all departments are as moderate as the high order of instruction will admit. BOARD in Giddings' Hall at \$10.00 per calendar month, and in private families from \$12.00 to \$15.00. LITERARY TUITION from \$20.00 to \$30.00 per term of five scholastic months.

Music, Art and Education at usual rates. No tuition in the Academic Department is charged the sons and daughters of ministers in the regular pastoral work and young men preparing for the ministry; and board is offered such students at \$10.00 per month.

SPRING TERM OPENS JAN. 21, 1896. A good time to enter, as new classes will be formed.

For further particulars and Catalogues, address JOHN H. McLENN, Regent, Georgetown, Tex.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

rescuing hand extended to her? Let us do unto others as we would have them do unto us.

T. H. MORRIS.

THE LIGHT USE OF GOD'S NAME.

"Holy and revered is his name." Not only is God himself to be revered, but his name is to be used with reverence. It is not to be taken upon our lips thoughtlessly and to no purpose. "Thou shalt not take the name of the Lord thy God in vain." The Jews had such reverence for God's chosen name, Jehovah, the "ineffable name," that it was never pronounced, and the pious Jew would even go and wash his hands before writing it. No doubt this was carrying it to an excess, but we have gone to the opposite extreme.

Common swearing is, of course, prohibited; but are not we also guilty when, in anecdotes and in quotations from others, we use language that we would not ourselves use or indorse? More than once, as a boy, I was very much shocked to hear older persons, sometimes prominent ministers, in order to give point to a joke, repeat the oaths of wicked men.

Then, again, ministers and other religious persons often use this name in a way that really dishonors God and his holy name. Men cultivate an undue familiarity with the name of God, and on any and every occasion use it with a patness that grates on pious ears of those who really hold the name in greater reverence. For instance, from some we are continually greeted with such expressions as "Praise the Lord," "Bless God," etc. Now if there is at the time a distinct conscious sense of gratitude and praise to God so as to produce a holy emotion, such expressions are well, they do us good and are acceptable to God. But without such feeling or high order of emotion, this light use of God's name may degenerate into positive irreverence; becomes a source of levity to the world, a shock to others' finer religious feelings, and a dishonor to God. The name of God ought not to be superstitiously avoided, or pronounced with a noticeable affectation; but, at the same time, when it is used it should be with reverence and appreciation of the majesty and glory of the Being whose name we take upon our lips. Care should be taken lest in responses to prayers and sermons, in preaching, in experiences, in ordinary conversation, the use of such expressions as those quoted above, do not become with us a thoughtless, unfeeling habit. And this applies not merely to preachers, but also to all others. Likewise, in prayer itself it is possible to dishonor God's name by thoughtlessly throwing it in merely to fill up gaps while we think for words. Let us revere the name of God. Let us behave how we use such expressions as "God bless your soul," "God help," "Bless God," "Praise the Lord," etc. "The Lord will not hold him guiltless that taketh his name in vain."

SAMUEL J. RUCKER.

Waco, Texas.

LETTER FROM BRO. STOVALL.

My heart prompts me to write you a little letter. True, I am a supernumerary, but I feel very much at home in your columns, and I do not wish, by any conduct of my own, ever to become estranged therefrom. Since my report of the great revival here last July, I have passed through some severe personal afflictions, but His grace has been sufficient. A bronchial affection of fourteen years' standing, developing serious results, the entire glandular system in utter prostration, issuing in exhausting hemorrhages from the throat, and this reinforced by a tedious tussle with slow fever and divers and serious sickness with other members of the family and pastorate, combined so to reduce my physical condition till I was totally disqualified for pulp work, and consequently for full pastoral work. And so by the urgent advice of my physician and the considerate action of my brethren, my own deep, deliberate and religious convictions harmonizing, I am a supernumerary; and to all my brethren of the pastorate I wish to say my heart seems to be more truly and tenderly in sympathy with you than ever, and my reliance upon the Divine Father more complete than heretofore. My desire to be useful to the Church and to our gracious Lord deepens daily, and I am thankful that by the kind help of Bro. Seth Ward and Dr. G. C. Rankin, I am in a clean, pleasant business position that will furnish an excellent field for usefulness for the Master.

My work, for the most part, will be in the City of Austin, where I will

represent a hosiery manufacturing establishment in New York City. In the discharge of the duties of my position, I will be called to go from house to house, hence I ask you, my brethren, to pray for me, that as a Christian man and gospel minister, I may always have the aroma of a godly life, a holy and wholesome influence in the homes where I may go. And O, brethren of the conference and the many, many dear friends of our former pastoral charges, now that you will know where we are and what we are doing, be sure we crave an interest in your prayers that we may do or suffer the holy will of God in the spirit of patience and a meek and quiet mind, and may his heavenly blessings abound unto you every one.

"Alvin and Hiechock" since conference has metamorphosed and come forth a full-grown station—Alvin Station. This is as it should be. Prosperity perches upon the banners of Methodism in this lovely town. Woolsey adjusts himself admirably to the situation. Vi tories await him and his blessed people. Amen.

GEO. C. STOVALL.

Alvin, Texas.

DISCONTENT.

There seems to be a spirit of undue discontent and unrest in the world. Many there are who go through this world seemingly dissatisfied with everything and everybody, snarling and snapping, the very embodiment of unrest and discontent, never seeming for one moment to be conscious of the beauties that lie outstretched before them on every hand; unmindful of the fact that He who created all things, when he had finished pronounced it "good, and very good." Look up; O thou poor disgruntled one! Look up; be not an ingrate, but get on a higher plane of Christian experience.

The world is teeming with beauty and loveliness on every hand, and God, the great architect, overruleth all.

T. H. Y.

CORRECTION.

Minutes of the last North Texas Conference came to hand and are in error as to report from White Wright Station, Sherman District. The correct figures are:

	Assessed.	Paid.
Presiding elder	\$ 120.00	\$ 120.00
Preacher in charge	1200.00	1200.00
Bishops	20.00	20.00
Conference claimants	61.00	61.00
Foreign missions	110.00	110.00
Domestic missions	61.00	61.00
Church extensions	30.00	30.00
Education	18.00	18.00
Methodist Orphanage	10.00	37.25
Paine and Latue	6.00	6.00

The report in the minutes are strangely absent, as an examination will show. It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

Are you "All Broken Up?"

Take Foster's Acid Phosphate. It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

NORTHWEST TEXAS CONFERENCE

Abilene.

J. W. Dickinson, Jan. 13: We, too, have been pounded and are thankful. Prominent in bringing on the assault were Misses Mollie Jameson and Nina Oliver.

G. J. Irvin, Jan. 6: Just entered on second year on this charge. The wise, discreet, sensible, devout presiding elder, Bro. Bolton, has just visited us. Responsibilities are crowding all around us, curtailing our best efforts, through which by the grace of God we mean to make this year to excel the past.

Elizaville.

J. D. Hendrickson, Jan. 11: Our first Quarterly Conference is over. Bro. E. A. Bailey, our presiding elder, was on hand and preached to our edification. The stewards put the assessment for pastor in advance of last year. Some of the members at Smith's Chapel stormed the parsonage a few nights ago, and loaded our table with good things. Our people have received us cordially.

Smithfield.

H. P. Shrader: Our White's Chapel Church was burned on the evening of the 7th inst. I preached in it Sunday and Sunday night. On Wednesday morning following it was not to be seen—only the ashes remained. We are making an effort to rebuild, but are in a great strait. We need help. Any one who feels disposed to help us will please send contribution to the undersigned and it will be gratefully acknowledged.

Stephenville.

C. G. Shutt: The ladies met at the parsonage last week and organized a W. P. and H. M. Society; Mrs. McKeown Johnson, President, and Mrs. Mollie Shutt, Corresponding Secretary. The new plant moves off well. Five additions to our rapidly growing Junior League last Sunday.

The trustees advertise the old church lot near the square for sale; price \$900. Who wants to buy?

Memphis.

E. L. Wallace, Jan. 11: We are tolerably well situated in the central part of our circuit. I have encouraging reports from all quarters. The Church here is sad at the death of Freddie, son of G. S. McCarver, who died today at 4 p. m. Bro. McCarver was well known and loved. He gives up the boy like a brave father whose faith is in God. The Memphis Circuit intends to do great things for the Lord.

Farmer Circuit.

J. J. Harris, Jan. 7: We were returned to this circuit for the second year. The brethren say sometimes we have had no regular poundings. Well, that is just what we have had. Scarcely a day but some token of kindness has found its way to the parsonage. We have a plucky people here. We went out on our collections last year. We have four local preachers all well and active in the work. They request me to say through your excellent paper, to the conference, to quit locating preachers that are unfit for the itinerancy. Dump them off at some other depot. Christmas went off quietly; a tree on Christmas eve, a sermon on New Year's Eve, and a splendid watch night meeting. The prospect is good for a prosperous year.

Hillsboro.

Jno. W. Stevens, Jan. 13: Our first Quarterly Conference is just over; reports all well. Bolton captured Hillsboro and Hillsboro captured Bolton. It was mutual—a case of love on first sight. His subject at 11 a. m. on Sunday was "Pentecost," the Holy Ghost; God in man, its effect on Peter, on humanity. At 3:30 p. m., old fashioned love feast; Bolton led the meeting—grand time. At night (as usual, the best time last), The love of God for humanity in providing for poor sinful humanity to become sons and heirs of God, joint heirs with Christ. "We shall be like him." To sum up, it has been the grandest Quarterly Conference Hillsboro has ever had. Putnam's smile is getting broader and more effulgent every day.

Cisco.

J. H. Chambers, Jan. 11: We were caught in a land slide at Temple and landed in Cisco. Bro. Dunn had done a good work and I am his debtor. I have entered into his labors and am doing the best I can to carry on the work. I feel encouraged at the prospects. The spiritual condition is good, with an upward tendency. The temporal interests of the Church are being met. Hope soon to have our debts liquidated. We are working and praying for a revival. In the meantime the preacher is not forgotten. Last night a large number of men, women and children visited the parsonage, and all brought something for the preacher's family. The pounding was of the usual character, and we cheerfully submitted. I am expecting a good year.

Copetas Cove.

G. C. Summers: We have been kindly received on our new charge and everything seems to be moving on nicely. The good people of the Cove have pounded us, but we have survived and were able to hold a revival meeting soon after. Bro. Braswell, from Meridian, came down and helped us from Monday till Saturday. He did us faithful work; God bless him. Bro. Boone, our popular presiding elder, came in Monday, but owing to the inclemency of the weather was not able to preach for us till Tuesday, when he gave us two powerful sermons. He surely is a preaching machine. One never listens to him without feeling glad that he is on the Lord's side. The good stewards have made ample provision for our support, and everything seems to be whirling into line. We are expecting a good year.

Bailinier Station.

W. C. Hiltbarn, Jan. 8: When we reached Bailinier Thursday night after the adjournment of our conference, we were greeted by the returning pastor and quite a number of young people, who conducted us to the home of Dr. T. A. Rape, where we were well-cared for until our goods arrived, and our hired house was put in order. The good people thought we looked hungry, so the table was left arranged, and many things good to eat were found already prepared. Then in the kitchen we found all the groceries necessary for days to come. We thought that for a few days, but the parsonage menu has been kept up to that high standard by the kindness of this good people. Not content with this, they wanted to do a nice thing

New Boston.

W. J. Owens, Jan. 12: We have gotten fairly started on our work, and are well pleased with the outlook. Our pounding, of which we received many things too numerous to mention, was not precisely on the "regulation" order, but even more appreciated as it came from about forty little girls and boys. May God bless them all.

Atlanta.

A. A. Waggoner, Jan. 10: We have received a warm welcome to Atlanta. No regular pounding, but what is often better, a continual expression of good will. There has scarcely been a day since conference that some substantial token of appreciation has not found its way to this parsonage. We are in the midst of a good people and are looking and praying for a great revival.

Shelbyville.

Walter Zimmerman, Jan. 6: Cheek Shelbyville. These Methodists have given us a warm, rich welcome. We have as clever, responsive people as I have ever seen, and I have been "attendant" thirty years. Shelbyville affords one of the best little church buildings in the connection; neat, comfortable and elegantly seated. We hope to fill its pews accepted to God and man. We hated to leave dear old Garrison. There God gave us many warm friends, and now we would hate to leave Shelbyville. We already feel at home.

Simpsonville.

Lella L. Sproule, Jan. 2: We are domiciled again for another year. Not in a parsonage this time, but the kind owner lets us have the house free of rent. The weather of this New Year is fine; just the kind of weather Methodist preachers like for moving. Last night the full-orbed moon rose in a cloudless sky, diffusing

the first day of the new year. This thought, materialized and the evidences of that good day's work are visible in our kitchen yet, and duly appreciated when we go to our table. Our reception has been all that we could ask. Surely, "the lines have fallen to us in pleasant places," and "ours is a goodly heritage." Our general collections are all secured in cash and subscriptions, and a good start has been made on the pastor's salary. The people are "bringing the tithes into the store house," and I believe the good Lord is going to pour out a great blessing this year. This Church is praying for a genuine revival.

Aliso.

C. E. Lindsey, Jan. 11: Our community has been stricken with measles for some time. There is hardly a family in the town but has had them. This pastor has been kept close at home waiting on our three children, who have had them. In some respects the work is promising. We now have seven appointments on the work and I have met with a hearty welcome all around the work. I hereby tender my thanks to the people of Brookbrook community for a Christmas present of \$13. Rev. Frank McFaris, who has been a local preacher in the M. E. and M. P. Churches for half a century, passed away in peace on the morning of the 13th in the seventy-sixth year of his age. I am soliciting subscriptions to the ADVOCATE. Bro. E. J. Maxwell, former pastor, is here shaking hands with his many friends.

Granger Circuit.

William J. Lemons, Jan. 8: The first Quarterly Conference for Granger Circuit was held on last Saturday. Bro. Wright, to the regret of us all, was not with us, on account of sickness. All of the churches were represented but one. Preacher's salary had previously been made. The Board of Stewards made a fair financial report. The circuit in its present form is a new work; we expect to be one of the first circuits in the conference by the time we meet in Waco. We have no doubt that the circuit has bought nearly one hundred dollars' worth of furniture. We will build a parsonage in the summer. We have had two poundings, and showers of kindness ever since our arrival on the work, in a material way. We are praying, planning, working, and expecting great things of the Lord this year. I am the only Methodist preacher in an immense section of country.

Crossen.

W. N. Curry, Jan. 12: We are here and doing our fourth year's work. Our reception was better than we deserved. I would tell you of some of the many good things sent us by our people, but can not for want of a new word, as the old word "pounding," is worn into a perfect frazzle. Out of fifteen reports from Northwest Texas Conference, the chief thought in twelve of them is, "I have been wonderfully pounded." If you, Bro. Blaylock, or someone else, would get up a new word by which we may express these good things, I will report at once. We have received eighteen into the Church, filled every appointment save one, had a good service Thanksgiving day, and also Christmas day; have held our first Quarterly Conference. Bro. Ballard was with us; he is the right man in the right place. Our Board of Stewards made a very fine report—\$101. We expect by the help of God, to make this the best year of our stay here. Our motto is, "Growth, development, extension."

Look out for colds in this season. Keep yourself well and strong by taking Foster's Sarsaparilla, the great blood and blood purifier.

EAST TEXAS CONFERENCE.

Daily Springs.

H. W. Bowman, Jan. 8: The conference wheel has turned and dropped me here at Daily Springs. We have a splendid people. As far as we have gone everything is pointing to a prosperous year's work. We have reorganized the League and it promises to be a success.

New Boston.

W. J. Owens, Jan. 12: We have gotten fairly started on our work, and are well pleased with the outlook. Our pounding, of which we received many things too numerous to mention, was not precisely on the "regulation" order, but even more appreciated as it came from about forty little girls and boys. May God bless them all.

Atlanta.

A. A. Waggoner, Jan. 10: We have received a warm welcome to Atlanta. No regular pounding, but what is often better, a continual expression of good will. There has scarcely been a day since conference that some substantial token of appreciation has not found its way to this parsonage. We are in the midst of a good people and are looking and praying for a great revival.

Shelbyville.

Walter Zimmerman, Jan. 6: Cheek Shelbyville. These Methodists have given us a warm, rich welcome. We have as clever, responsive people as I have ever seen, and I have been "attendant" thirty years. Shelbyville affords one of the best little church buildings in the connection; neat, comfortable and elegantly seated. We hope to fill its pews accepted to God and man. We hated to leave dear old Garrison. There God gave us many warm friends, and now we would hate to leave Shelbyville. We already feel at home.

Simpsonville.

Lella L. Sproule, Jan. 2: We are domiciled again for another year. Not in a parsonage this time, but the kind owner lets us have the house free of rent. The weather of this New Year is fine; just the kind of weather Methodist preachers like for moving. Last night the full-orbed moon rose in a cloudless sky, diffusing

IVORY SOAP

99 1/2% PURE

The detestable odors of many hotel and sleeping car soaps are intended to conceal the poor quality of the soap itself. The traveler who wishes to thoroughly enjoy his toilet and bath, will carry a piece of Ivory Soap in his toilet case.

THE PROCTER & GAMBLE CO., CHICAGO.

her silvery rays lavishly upon reposing nature. Just the kind of night Methodist people like for pounding their preacher; and the good people of Soule's Chapel did not allow the opportunity to pass unimproved. At an early hour they began coming, and ere long the dining table was groaning under its load, and their articles were deposited on shelves and floor in a confusing manner. We had several songs and prayers together before the good night was said. We have resolved that this shall be the best year of our lives, God helping us.

Rusk Station.

V. A. Godbee, Jan. 7: Rusk received this scribe again with open arms. This is characteristic of Rusk. During the holidays we were dined until goat began to be suggested. Then on the last night of 1895 we were pounded in magnificent style. Returning from conference I found that they had broken into my house and put down a carpet on my sitting room floor. I like that kind of house-breaking, and if there is any law against it, I am in favor of having it dismantled. We begin the new year with brighter prospects than for some months past. Last Sunday many vows were publicly made and the solemnities of the faces betokened sincerity. We have installed a heavy loss in the removal of Dr. J. R. Millburn and wife from Church to Corpus Christi. He was a faithful official member, and was excellent in his life. As a citizen and a physician he will be missed by the community, and by his Church as an officer. His wife and himself were faithful in their parts with the choir, and will be missed by them. With the new year we begin with renewed courage and determination to press the battle to the gates of the enemy.

Liberty and Groveton.

J. B. Tarver, Jan. 13: The times have fallen into us in pleasant places. Yea, we have a goodly heritage—Trinity and Groveton, two delightful little cities in Trinity County, with a united population of perhaps 2500 souls. We have neat church houses at both places, and a comfortable parsonage at Trinity; have met all the appointments; good prayer meetings; W. P. and H. M. Societies; an interesting Senior League at Trinity, and the very best Junior League at Trinity we have ever seen; we have been pounded, too. It began Saturday night, the 4th inst., while this writer was away from home at Groveton, but wife and family managed to weather the storm until our return; continuing it through Wednesday night following, but the rear guard are still coming in with tokens of love and appreciation, all of which cheer this preacher's heart. We had two good "prayer services" yesterday, "with the Holy Ghost sent down from heaven." We preached in the morning from Rom. 1:15. At conclusion of service a large number pledged themselves to live better, that we might have a good meeting all over the work. Mr. Editor, we know it, God has promised it, the people want it, what can hinder it?

A GOODLY HERITAGE.

Trinity and Groveton, two delightful little cities in Trinity County, with a united population of perhaps 2500 souls. We have neat church houses at both places, and a comfortable parsonage at Trinity; have met all the appointments; good prayer meetings; W. P. and H. M. Societies; an interesting Senior League at Trinity, and the very best Junior League at Trinity we have ever seen; we have been pounded, too. It began Saturday night, the 4th inst., while this writer was away from home at Groveton, but wife and family managed to weather the storm until our return; continuing it through Wednesday night following, but the rear guard are still coming in with tokens of love and appreciation, all of which cheer this preacher's heart. We had two good "prayer services" yesterday, "with the Holy Ghost sent down from heaven." We preached in the morning from Rom. 1:15. At conclusion of service a large number pledged themselves to live better, that we might have a good meeting all over the work. Mr. Editor, we know it, God has promised it, the people want it, what can hinder it?

NORTH TEXAS CONFERENCE.

White's Chapel.

H. P. Shrader, Jan. 8: White's Chapel Church was consumed by fire Tuesday night, but we hope to build again, though our people are poor and somewhat embarrassed financially.

Brennan.

W. B. Walker, Jan. 15: The other day Misses Sallie Love and Tibbie Christian, of Riverland, drove up to the parsonage gate with a great many good things. This cheers the pastor's heart. We are every thankful.

Neada.

C. L. McWhirter, Jan. 13: The power of God is upon us; 125 souls converted—a tremendous, far-reaching revival. Reclamations by the score. More than 30 accessions to the Church. The meeting goes forward after eleven days' progress with increasing power and interest. Praise for us.

Salisbury Springs.

S. C. Lockett, Jan. 11: Sulphur Springs Station is certainly up with the foremost in generous appreciation of the men who preach the Word. Since conference she has given her pastor two poundings, duplicating each for the presiding elder. Besides the carpets have been put down in both parsonages, and other "improvements" made at the station parsonage.

Shelbyville.

Walter Zimmerman, Jan. 6: Cheek Shelbyville. These Methodists have given us a warm, rich welcome. We have as clever, responsive people as I have ever seen, and I have been "attendant" thirty years. Shelbyville affords one of the best little church buildings in the connection; neat, comfortable and elegantly seated. We hope to fill its pews accepted to God and man. We hated to leave dear old Garrison. There God gave us many warm friends, and now we would hate to leave Shelbyville. We already feel at home.

Simpsonville.

Lella L. Sproule, Jan. 2: We are domiciled again for another year. Not in a parsonage this time, but the kind owner lets us have the house free of rent. The weather of this New Year is fine; just the kind of weather Methodist preachers like for moving. Last night the full-orbed moon rose in a cloudless sky, diffusing

the first day of the new year. This thought, materialized and the evidences of that good day's work are visible in our kitchen yet, and duly appreciated when we go to our table. Our reception has been all that we could ask. Surely, "the lines have fallen to us in pleasant places," and "ours is a goodly heritage." Our general collections are all secured in cash and subscriptions, and a good start has been made on the pastor's salary. The people are "bringing the tithes into the store house," and I believe the good Lord is going to pour out a great blessing this year. This Church is praying for a genuine revival.

Shelbyville.

Walter Zimmerman, Jan. 6: Cheek Shelbyville. These Methodists have given us a warm, rich welcome. We have as clever, responsive people as I have ever seen, and I have been "attendant" thirty years. Shelbyville affords one of the best little church buildings in the connection; neat, comfortable and elegantly seated. We hope to fill its pews accepted to God and man. We hated to leave dear old Garrison. There God gave us many warm friends, and now we would hate to leave Shelbyville. We already feel at home.

Simpsonville.

Lella L. Sproule, Jan. 2: We are domiciled again for another year. Not in a parsonage this time, but the kind owner lets us have the house free of rent. The weather of this New Year is fine; just the kind of weather Methodist preachers like for moving. Last night the full-orbed moon rose in a cloudless sky, diffusing

Simpsonville.

Lella L. Sproule, Jan. 2: We are domiciled again for another year. Not in a parsonage this time

WOMAN'S DEPARTMENT.

All matter intended for the Woman's Department should be addressed to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

ABIDE WITH ME.

Father, when I arise at dawn of day,
"Ere my feet have trod the untrod way,"
I kneel, and earnestly I pray,
Abide with me! abide with me!

Though "fret and dark and thorn and chill,"
Shall every hour of my day fill,
I shall not faint nor fail, if still
My prayer be, "Abide with me."

Sometimes the way seems hard, and oh,
So rough and drear! but as I go
My heart I lift to Thee, and lo!
Thou dost abide with me.

I do not ask that Thou wilt keep
Me from the trials that strengthen and sweep
Clean the heart, though I may weep—
My trust's in Thee, abide with me!

I sometimes crave an earthly friend
Who to my need his strength will lend;
Thou dost to this promise send,
"I'll be Thy strength; I will abide with Thee."

Yea, Father! though troubles roll
In surging billows o'er my soul,
I only ask my hand Thou hold!
Abide with me! abide with me!

R. E. D.

Austin, Texas.

PROGRAMME FOR WEEK OF PRAYER.

FEBRUARY 3.

Matthew 25:31-46.

Hymn 728.

Subjects: "Parsonages—The Need for Them, Their Improvement, Their Effect upon the Preachers, the Church and Community." "Wesley's Desire to Evangelize America, and the Labors of Our Pioneer Preachers." (If there is a preacher, or member of the Church, who can do so, ask them to talk of the early meetings, house to house visitations, etc.)

Prayer that Christ may rule in America.
Golden Text, to be repeated to gether: 1 John 3:17.

FEBRUARY 4.

1 John 3:11-24.

Hymn 522.

Subjects: "Our Literature—Our Homes, Its History, How It Helps Me, How It Serves as a Bond of Union to the Society." (Read some extracts from the paper, show sample copies, and secure subscriptions.) "Our Lenten, How They Can Best be Used; Which One has Helped Me Most?"

Prayer that God will protect the young from impure literature.
Golden Text: Philippians 4:8.

FEBRUARY 5.

James 2:8-26.

Hymn 513.

Subjects: "City Missions—The Call for Them in Our City, the Need of Organized Labor among the Poor and the Sinful." (Read the Work of the Visiting Committees—How They Can Aid in City Missions, and Do the Same Work in the Smaller Towns.)

Prayer that all may heed the call to "rescue the perishing."
Golden Text: James 1:27.
(Join in the prayer-meeting at night, and ask your pastor to talk on city missions.)

FEBRUARY 6.

Ephesians 2:8-22.

Hymn 459.

Subject: "Cuban Work—The Need among the Cuban Children of Protestant Teaching, and a Pure Christianity: Our Opportunity to Give It to Them, Now That They are Flocking to Our Shores."

Prayer that God will aid us to see our duty to these strangers.
Golden Text: Hebrew 13:2.

FEBRUARY 7.

Acts 2:1-19.

Hymn 499.

Subject: "Mountain Work—The Destination of Some of the People, Their Needs of Christian Education, Their Claims upon Us, How We May Aid in Establishing Schools among Them."

Prayer that we may not withhold the bread of life from our own people.
Golden Text: 1 Timothy 5:8.

FEBRUARY 9.

Morning service: Sermon on "Home Missions."
Evening service: The published programme for the evening public meeting.

(Speak to your pastor at once, and ask for a sermon on Home Missions and the privilege of the evening service.)

W.F.M.S., NORTHWEST TEXAS CONFERENCE.
First Church Auxiliary, Fort Worth.

Our week of prayer and thanksgiving was observed the second week in December. We only met three days, with seven in attendance each day. Our President afterward spoke of it, "Surely the Lord did set his seal on the perfect number."

We thank Mrs. Barnum, our President, for the use of her pleasant room, which she so kindly offered for the occasion. These precious meetings were so full of interest and instruction, the Divine presence did so sweetly abide with us, that at the expiration of our time we were loth to disperse. The manifestation of God's love to us was indeed sweet, and at the close of each meeting we felt that we

were being prepared for better work in his service.

Fervent prayers were offered in behalf of our missionaries.

Our hearts are filled with gratitude to our Heavenly Father for His presence and blessings during our meetings; for His marvelous love and tender mercy, and for all the rich gifts so generously bestowed upon us during the past year.

Our regular meetings are enjoyable and instructive. Mexico is our study for this month (January). These studies of different fields, with letters from some of our missionaries, bring us nearer and into closer sympathy. We seem to have touched hands with these dear women whose lifetime service has been given to God; our courage is strengthened to move forward with the work, so divinely laid upon us, of helping to spread the glorious gospel of our Lord for which the heathen world has so long been waiting.

We greatly enjoyed the reading of a beautiful article on "fruit-bearing" during our meeting.

Oh, let us not be like the barren fig tree covered with pretentious leaves, yet destitute of precious fruit. We sincerely thank our pastor, Rev. Horace Bishop, for his encouragement, his help and interest in our work during the past year, and for the excellent sermon he preached for us on Sunday morning following our meeting. First Scripture lesson: Prov. 31:10-31; second lesson, John 12:1-8; text, Mark 14:9: "Verily I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Dear sisters, do we fully appreciate or are we neglecting to improve the blessed privileges which God has given us? Each has her special work, no one can take our place and do our part for us. Are we to have no part in proclaiming "to those who sit in darkness" the truth as it is Christ? We who are professed followers of the world's Redeemer are inexcusable if, while having any knowledge of our heathen sisters' condition, we become indifferent to the appeals made for missionary labor in their behalf. "Freely ye have received, freely give." "If ye love me keep my commandments."

The final command of our Savior ere he ascended into heaven, "Go teach all nations." "Teaching them to observe all things whatsoever I have commanded you." Then, when "she hath done what she could," this precious promise is fulfilled to us: "Lo, I am with you always, even unto the end of the world."

The amount of offerings during our meetings, \$12.74.

MRS. EMMA R. McBRIDE.

FROM GEORGETOWN.

In June, 1895, with the assistance of our pastor, Rev. J. R. Nelson, our Aid Society changed its name to the Woman's Parsonage and Home Mission Society. Forty-two members out of the fifty in the Aid Society remained with the new name. All members are connectional except one, who is local. This year we have put our parsonage and grounds in good condition, which gives to our pastor and family greater comfort, for which we all rejoice. Since changing the name of our society we have paid out of the local fund \$172.10. I have not the amount of the connectional set off.

We hold monthly business sessions, and call meetings when necessary. When our society is better understood we feel there will be a large increase in the membership. The true and faithful ones will endeavor to be "diligent in business, fervent in spirit, serving the Lord."

The woman who never helped the Lord never received much help from Him, as the best way to help ourselves is to help somebody else.

Miss Mary Seng, soon to be a missionary in the mountains of Kentucky, handed me some letters and clippings to read from that mission field, which revealed some startling facts as to the condition of those mountaineers. The ignorance and destitution spoken of in these readings is beyond anything that can be imagined in this civilized country. The Woman's Parsonage and Home Mission Society is doing noble work in this benighted region, as several missionaries have consecrated their lives to enlighten them, and wonderful changes are being wrought among them. They have built one or more churches, and a number have been converted and are learning to read and write, and becoming faithful workers in the Lord's vineyard.

Miss Belle Bennett, our Superintendent of mountain work, is at present making a trip through the mountains of Kentucky in company with Dr. Lambuth and several others. Bishop Haygood says: "All Advocate readers have some knowledge of Miss Bennett's work for the great 'Training School' in Kansas City. Her work now is as noble and important, as fully

worthy her powers: the founding of a great Christian school for women in the mountains of Kentucky, the people there helping, in their poverty, all they can. Those who know not the mountains, the brains and poverty there, have no conception of the magnitude and promise inhering in Miss Bennett's present work. I doubt if any Southern Methodist man or woman, on any continent, is now at a work that infolds more for the coming time."

"Miss Bennett's work means revolution; it is the beginning of a new hope and a new time. The timid need not fear that the women will overdo the thing; women like Miss Bennett are scarce as Kohinors. Let Kentucky, which is fully able to 'go up and possess this land,' lay herself out to help Miss Bennett; let all help. Our Southern Methodism is one."

The W. P. and H. M. Societies for the evangelization of Cuba, have two schools at Tampa, Fla., (opened last November) and they are now crowded to their utmost capacity, and the demand is for larger accommodations. "Miss Lockard, who is a full graduate of the Seagriff Bible and Training School, is teaching as a missionary in Tampa."

An interesting letter from Tisdors E. Yaredo, is found in the September number of Our Homes, earnestly pleading for help in Havana, Cuba. It is addressed to the Central Committee of the W. P. and H. M. Society. When we read of such destitution, we feel there is work for every man, woman and child in which to engage.

Rev. C. A. Fulwood, Bartow, Fla., sends some encouraging news from our work in Havana.

Rev. Isidora Barredos writes of the manifest outpouring of the Holy Spirit on a recent occasion, and adds: "That our work here for the Lord is not in vain is seen clearly, time after time. His blessing is upon us. To him be all the glory." Another writes: "You are right in sustaining this beacon fire far out at sea, this light-house upon a rock-bound coast. Let us cling to the missionary spirit of our Master. God had but one Son, and he was a life-long missionary. He has but one Church, and it dies when it ceases to be missionary in spirit and in action."

"So the lights shall be quicker kindled, And darkness the sooner shall flee; Many benighted ones learn of the Savior, Both here and 'far over the sea.'"

MRS. MARY M. DAVIDSON.

QUARTERLY REPORT OF TREASURER TEXAS CONFERENCE W. F. M. S. SOCIETY, ending December 15, 1895:

Dues	\$215.82
Conference fund	28.50
Miss boxes	3.17
Pledge	612.20
Life membership	20.00
Week of prayer	15.00
Printing minutes	1.00
Hattie Stafford cotst. S. B. & T. S.	8.70
Balance from last quarter	\$780.54
	\$50.27
Remitted Mrs. McTeague	\$839.81
Remitted to S. B. and T. School	\$751.31
Disbursements	5.65
Balance on hand	74.72
	\$839.81

MRS. M. E. STEELE, Treasurer.

She—Do you pretend to have as good judgment as I have? He—Well, no; our choice of partners for life shows that my judgment cannot be compared to yours.

Rheumatism Runs Riot
When there is little acid in the blood, limbs and joints will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid and for this purpose Hood's Sarsaparilla is the best medicine because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. See.

The man who hates the Bible most generally has most reason to.—[Ram's Horn.]

Old Nurse for Children.
Mrs. W. C. WOOD'S NURSING SYRUP for children teething should always be used for children while teething. It soothes their restless nerves, always allays pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle.

A cold Church can only be warmed by fire that comes from God.—[Ram's Horn.]

If you want a first-class JERRY COOK, write Farmer Shaw, Dallas, Texas, stating full particulars. He will send you a long list of pedigrees to select from.

FOR ONLY \$10.

The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, one Tenthousand Mile Ticket, good on all portions of that system.

Applications for these Mileage Tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address

GASTON MESLIER, Gen. Pass. & Ticket Agt., Dallas, Texas.

The M. K. & T. is now running through Wagon Wheel, Dallas, Texas, from Dallas to St. Louis and Chicago on a daily and Sunday train. Twenty-four hours to St. Louis and 31 hours to Chicago—the fastest time and the best service.

IF THE BRIDES

Who are now wearing WEDDING RINGS sold by C. P. BARNES & BROS. in the last 30 days could be gathered together, they would form a multitude.

In all that time every ring has proved itself by actual use to be exactly as represented. Write to them for a Catalogue of Rings.

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

Almost Grazed.

THOUGHT HER CHILD WAS GOING TO DIE.

The Terrible Ordeal of a Mother—Her Little Girl Almost Faded Away—Saved in the Nick of Time—A Story that Will Touch the Heart of Every Mother.

From the Journal, Detroit, Mich.
A very grateful mother is Mrs. A. L. Hartness, of 678 Grandy Avenue, Detroit, for the wonderful cure which her daughter has received by the use of Dr. Williams' Pink Pills. Said Mrs. Hartness: "Yes, my daughter's life has been saved by using Pink Pills; thanks to a kind friend who recommended them to me."

Blanche was sick for over three years. She had the care of the best physicians procurable, and no expense or trouble was spared to give her relief. She was so thin that she was fairly skin and bones; her digestion was poor, and she had the most awful headaches. We gave up all hope of her recovery. Her long, thin, listless face made me nearly crazy, and we did everything and used every power to give her strength and induce her to take an interest in anything.

"One day a friend told me about the Pink Pills, and Mr. Hartness went down town and got three boxes. She had taken about a box when, to my amazement, one morning I heard her playing on the piano. I could hardly believe it, for it had been over a year since the piano had been opened."

"She began to gain weight, and her color began to come back. She was so happy, hearty, little daughter once more."

"She thinks nothing of a spin on her wheel over to Mr. Clemens or Pontiac, and she will do anything that does not easily best us."

"I had a girl living at our house who was a great sufferer from impoverished blood, and who received instant and permanent relief from the use of one box of the pills."

"If this information can be of any use to help some poor sick one, it is given with the greatest of pleasure."

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine, but a prescription used for many years by an eminent practitioner who produced the most wonderful results with them, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. It is a great tonic, and in the case of men will give steady relief and effect a permanent cure in all cases arising from mental worry, overwork, or excesses of whatever nature. They are entirely harmless and can be given to weak and sickly children with the greatest confidence and without the slightest danger. Pink Pills are sold by all druggists, or will be sent, postpaid, on receipt of price (50 cents a box, or six boxes for \$2.50) they are never sold by mail, by the proprietors, Dr. Williams' Medicine Company, Schenectady, N. Y.

The man who fears God is not afraid to walk in the dark, but he fears to walk alone.—[Ram's Horn.]

In the Evening
Of a new year, when the winter season of close confinement is only half over, many find that their health begins to break down, that the least exposure tarries sickness. It is then as well as at all other times, to take Hood's Sarsaparilla, the medicine that the following facts should be remembered: that Hood's Sarsaparilla leads everything in the way of medicine; that it accomplishes the greatest cures in the world; the latest bulletin in the world, and the latest bulletin in the world, the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

It never hurts truth any to be lied about.—[Ram's Horn.]

CURE CONSUMPTION.

T. A. Slocum, M.D., Offers to Send Free Two Bottles of his Remedy to Cure Consumption, and all Lung Troubles.

Wonderful Progress of Medical Science.
Nothing could be so true as the fact that the progress of the medical science of the last few years has been so rapid that the old remedies for the cure of Consumption and all Pulmonary Affections, and to increase its usefulness, have been replaced by a new and powerful remedy, and two bottles (one to any reader who will send two bottles) will cure all cases of Consumption, Cough, and Lung Troubles, or Consumption.

Already this scientific treatment, by its timely use, has permanently cured the most incurable cases of Consumption, and being so prompt-positive of its beneficial results, it is considered by the medical world as a remedy which owes to humanity, to donate its infallible cure.

Offered freely, is enough to commend it—and more so is the perfect confidence of the great medical world.

There will be no mistake in sending the medicine to the address of the gentleman who has been so kind as to send you this slight express charges on delivery of the medicine.

Mail your express and postoffice address to T. A. Slocum, M.D., 151 Pearl Street, New York, N. Y. Refer to this article in the Christian Advocate.

A VERY DESIRABLE CALENDAR.

Celebrations of all kinds and sizes herald the coming of the new year. Many are the calendars—many without asking—but to them as to other things the rule might be applied that "the best is the enemy of the good." The calendar we always welcome has just reached us. We refer to the one published by N. W. Ayer & Sons, Newspaper Advertising Agents, Philadelphia. This issue seems, if possible, even better than its predecessors. It is so good enough for the library, and yet carefully prepared for every one. It is actually a great favorite. The firm's well-known motto, "Keeping Everlastingly At It Brings Success," appears this year in a new and very attractive form. The daily presence of this inspiring motto is worth far more than the price of any calendar. The calendar is so good and clear that they can easily be seen across the room. It is a new and very attractive form. Those who have used this calendar in other years will not be surprised to find that the demand for it is constantly increasing. Once introduced it becomes a household word. It is a calendar of the year, in perfect condition, postage paid, to any address.

WALTER BAKER & CO., LIMITED, DORCHESTER, MASS., the well-known manufacturers of Breakfast Cocoa and other Cocoa and Chocolate preparations, have an extraordinary collection of medals and diplomas awarded at the great exhibitions, and the highest honors in Europe and America. The house has had uninterrupted prosperity for nearly a century and a quarter, and is now the oldest and the largest establishment of the kind on this continent. The high degree of perfection which the Company has attained in its manufactured products is the result of long experience combined with the use of the most efficient use of each agent constantly being introduced to increase the power and improve the quality of production, and to keep the cost of production low.

The full strength and the exquisite natural flavor of all of Walter Baker & Company's preparations, so that their products may truly be said to form the standard for purity and excellence.

In view of the many imitations of the name, labels and wrapper on their goods consumers should ask for and be sure that they get the genuine articles made at DORCHESTER, MASS.

NORTH TEXAS CONFERENCE.

(Continued from fifth page.)

are treating us kindly. We had a Christmas service at Old College Monday, Dec. 15. Lively preaching and I took up a collection for our Orphanage; got more than we were assessed. I have had a week's siege with la grippe, but am much better. We are looking up and moving forward.

Black Jack Circuit.

H. M. Pirtle, Jan. 11: Our first Quarterly Conference was the 4th and 5th of this month, at Gafford's Chapel. I. W. Clark, our new presiding elder of Sulphur Springs District, was on hand and preached two excellent sermons, which all appreciated. They say they have the elder and the preacher they wanted. So they are pleased and we are pleased. The good people received us well, for they brought enough good things into the cook-room to do us a whole quarter, for which we are thankful and encouraged. Five appointments; assessed \$528. We are making efforts to buy or build a parsonage here this quarter. Will urge people to take the ADVOCATE this year.

Cooper Circuit.

John E. Rouch: My people on Cooper Circuit are very kind and indulgent with their probationer. The first round on my work was full of funny things, quite a number of persons asking me if I was there to "fill the preacher's appointment." I am running on purely Methodist lines, holding Church Conferences, freeing the roll of the "light that doth so easily best us." We have good Sunday-schools and prayer-meetings. The young men and ladies of Cooper take great interest in this work. A debate between Bro. C. L. Ballard and Elder Tant (Campbell) has just closed. Our Church is built up and strengthened by having Bro. Ballard with us. I think now we have a splendid outlook for a good year's work.

Pleasant Mount.

T. M. Kirk, Jan. 9: The Bishop, at the late session of the North Texas Annual Conference, in convention at Gainesville, read me out for the Pleasant Mount work, one of the best works in North Texas. While it is a good work yet there is room for development along all lines. Our people are cultured, intelligent and very kind to their pastor, but we are not as aggressively religious as we should be. We are in great need of a gracious revival of "old time religion" that will bring our people out to prayer-meeting, and encourage parents to take their children to Sunday-school. We are working along this line and praying that God will bring us out upon a higher plane in the Divine life and give us power to grapple with the enemy of our soul, to conquer the world, the flesh and the devil, and take the entire work for the kingdom of Christ. Already we see signs of better times at some appointments. But few of our people read the ADVOCATE. Those who do are religious. I am pushing the claims of the dear old ADVOCATE, and hope to be able to place it in many homes this year.

Merit.

J. W. Blackburn, Jan. 10: The first Quarterly Conference for this charge was held at Merit, January 1, 1896. Our presiding elder, Rev. W. M. P. Hippey, came Friday and remained with us until Monday. The universal verdict of the community is that he is the most energetic, wide-awake, painstaking presiding elder that ever lifted his voice about Merit. Success will be the inevitable result of such faithful work. On the general state of the Church we were able to report that at each Church in the charge we have a Sunday-school, an Epworth League and prayer-meeting. Finances greatly behind, but the stewards made a liberal assessment, and the outlook is every year hopeful. This is our second year at Merit, and while we have received some tokens of appreciation, among others was a nice New Year's turkey presented by Sister N. E. Owens. We shall make a faithful effort to put the ADVOCATE into every Methodist family.

Winsboro.

J. J. Clark, Jan. 13: We have begun our second year in Winsboro with fair promise of success. Sunday-school and Epworth Leagues (Junior and Senior) are holding the young folks to the Church, and also warming up the spiritual pulse of the older members. The Stewards have for three Sundays adjourned from their regular devotional services to hold prayer-meetings with the sick, and reports come from these meetings of old-time revival interest. There is not a member of our Junior League but will lead in sentence prayers, and their prayers are earnest and thoughtful. We have about forty members. Ladies are planning to re-seat the Church. A splendid barn has been built on parsonage property. The ladies have \$8.00 on hand as their contribution to the Rescue Home in Dallas. Signs are propitious for a gracious revival, which we hope to report soon. In so far as poundings and finances are concerned these folks are up with the procession. Our presiding elder, at our first Quarterly Conference, gave us a splendid send-off with the ADVOCATE, and we are taking subscribers right along.

Blue Grove.

J. P. Lowry, Jan. 11: We were here to fill our first appointment on the first Sunday after conference. The plan of this charge was changed at the late session of the Annual Conference, making two half stations of Blue Grove and Mountcastle. Our people here are very kind and generous. On the night of the 5th ult. the good people of Blue Grove, both old and young, took the parsonage by storm, and brought many edibles, such as a preacher likes. We spent a very

pleasant evening socially, at the close of which we read and had prayer. Sister E. V. Brown remembered us with a nice Christmas turkey. Had religious service on Christmas day; very well attended. The good ladies, with the assistance of the Epworth League, have placed nearly \$20 worth of new furniture in the parsonage, and we brethren have built a new barn. Truly "ours is a goodly heritage." We are working, praying for, and expecting great things in the Lord's name this year. Bro. J. W. Rowlett, of Henrietta, held our Quarterly Conference for us and preached to the delight of all.

WEST TEXAS CONFERENCE.

Sherman Street, San Antonio.

A. L. Scarborough, Jan. 7: Three years and seven months ago I left school at Georgetown and went to Rockport, where my life's work was begun, and where I remained as "preacher in charge" until a month ago, when Bishop Key appointed me to Sherman Street, San Antonio. Having never "intimated" before, my feelings were indescribable—such feelings as only an itinerant can understand, as I left old friends, friends tried and known, for a new field among strangers. But among the first things I heard after reaching my charge were kind words about my predecessor and other pastors before him, and that encouraged me to hope that I too might win my way and leave kind thoughts behind me. I have been here only one month, but do not feel among strangers any more. My people are kind, and their readiness to second every good effort inspires their pastor with hope. Advance is our watchword in every department, and the outlook for the year at Sherman Street Church has an encouraging aspect. We have moved up several steps already in small but significant improvements. For one thing, we have exchanged smoky, kerosene lamps for electric lights in the church. The first week after conference the Methodist preachers in the city met and reorganized the Preachers' Association, with the following officers: Rev. J. D. Scott, President; Rev. R. S. Adair, Vice-President; A. L. Scarborough, Secretary. We met at 3 p. m. every Tuesday on the corner of Soledad and Houston Streets. All of the preachers bring in encouraging reports and express hope for the year. Some of the pastors have been "pounded," and all are pounding away on sin.

TEXAS CONFERENCE.

Willis.

R. W. Adams, Jan. 13: Everything is moving off nicely at Willis. Fine congregations, good prayer-meetings, and Sunday-school. We have been cordially received. Many tokens of kindness have been shown us by these good people. We are planning and praying for a good year.

Lexington.

H. T. Hart, Jan. 13: We reached our new charge on Friday after the adjournment of the Texas Conference, and were received at the parsonage by a committee of ladies who had made every arrangement for our comfort, having supplied the pantry with groceries and placed on the table a nice, warm supper, and many other things, such as corn, hay, fodder, wood, Christmas turkey, and they keep coming. May the Lord bless the donors. Then came our Quarterly Conference. Our presiding elder, Bro. Mickle, was with us, looking after all the interest of the Church, preaching in the Spirit and power of the gospel. The stewards did their work well. The outlook on this charge is good. We will not forget the ADVOCATE.

Goldwell.

A. S. Blackwood, Jan. 9: I have just closed a fifteen days' meeting at Midway, nine miles west from this city. We demonstrated that people will attend Church instead of loafing during the Christmas holidays; if given the opportunity, even in the country. From the first service to the last, the meeting grew in interest; and viewing it from every standpoint, I think I have never held a meeting with much more pleasing results. A Church was organized with twenty-four members. A Sunday-school and weekly prayer meeting were also organized, and the Church added to the Deannville Circuit, and put in charge of Rev. E. A. Potts. Bro. Potts was with us one service during the meeting and preached once, most acceptably to the people. We begin with Bro. Potts at Deannville next Sunday.

Cedar Creek.

D. W. Gardner, Jan. 13: As I had been appointed by Bro. Sears to supply Cedar Creek Circuit, Bro. Randall and Marchison came to Austin on the eve of the 30th of December, and on the morning of the 31st moved law, where we had been stopping for the past two weeks, to Cedar Creek. We have no parsonage here, but drove at once to the house kindly rented for us by our stewards, where we were met by Sister Watts, wife of one of our faithful local preachers, and invited to come over and take supper. Being at home one night, we heard a noise in the front yard; upon the door being opened, we were met by a sea of smiling faces. In they rushed, depositing bundles and packages until there was hardly standing room. Among the number and taking an active part in the meeting was Bro. Morgan, pastor of the Webberville Circuit. After prayer by Bros. Watts and Morgan and several songs, in which all joined,

they all repaired to their respective places of abode, leaving a very happy preacher and family. We pray the Heavenly Father's richest blessings upon these good people.

West End, Galveston.

T. B. Graves, Jan. 11:

1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000	3001	3002	3003	3004	3005	3006	3007	3008	3009	3010	3011	3012	3013	3014	3015	3016	3017	3018	3019	3020	3021	3022	3023	3024	3025	3026	3027	3028	3029	3030	3031	3032	3033	3034	3035	3036	3037	3038	3039	3040	3041	3042	3043	3044	3045	3046	3047	3048	3049	3050	3051	3052	3053	3054	3055	3056	3057	3058	3059	3060	3061	3062	3063	3064	3065	3066	3067	3068	3069	3070	3071	3072	3073	3074	3075	3076	3077	3078	3079	3080	3081	3082	3083	3084	3085	3086	3087	3088	3089	3090	3091	3092	3093	3094	3095	3096	3097	3098	3099	3100	3101	3102	3103	3104	3105	3106	3107	3108	3109	3110	3111	3112	3113	3114	3115	3116	3117	3118	3119	3120	3121	3122	3123	3124	3125	3126	3127	3128	3129	3130	3131	3132	3133	3134	3135	3136	3137	3138	3139	3140	3141	3142	3143	3144	3145	3146	3147	3148	3149	3150	3151	3152	3153	3154	3155	3156	3157	3158	3159	3160	3161	3162	3163	3164	3165	3166	3167	3168	3169	3170	3171	3172	3173	3174	3175	3176	3177	3178	3179	3180	3181	3182	3183	3184	3185	3186	3187	3188	3189	3190	3191	3192	3193	3194	3195	3196	3197	3198	3199	3200	3201	3202	3203	3204	3205	3206	3207	3208	3209	3210	3211	3212	3213	3214	3215	3216	3217	3218	3219	3220	3221	3222	3223	3224	3225	3226	3227	3228	3229	3230	3231	3232	3233	3234	3235	3236	3237	3238	3239	3240	3241	3242	3243	3244	3245	3246	3247	3248	3249	3250	3251	3252	3253	3254	3255	3256	3257	32
------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	----

