The Texas Christian Advocate.

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THE TEXAS CONFERENCE.

Late Tuesday evening, December 4, Louis Blaylock and the writer boarded the Gulf, Colorado and Santa Fe for Cameron, the seat of the Texas Conference. Mr. W. S. Keenan, the General Passenger Agent, has brought this system to a high degree of perfection, and those who desire quick and pleasant transit between North and South Texas can not do better than to patronize this line. We heartily commend the "Red Express" to the traveling public. We had a smooth, safe run, going and coming, and arrived exactly on schedule time.

In the morning we repaired to the Methodist Church to witness the opening of the fifty-fifth session of the first conference ever organized in Texas. This conference was organized December 25, 1840, Bishop Waugh presiding. Three Bishops of the undivided Church have visited it officially—Waugh, Janes and Morris. Twenty-two Bishops in all, including the whole Southern college, with the exception of Bascom, Granbery and Haygood, have held its sessions. From 1800 members, in fifty-four years, Texas Methodism has grown to the enormous proportions of 180,000. This conference is the fountain-head from which so many ecclesiastical organizations, rich with vitalizing influences, have flowed. The fathers who opened this well-spring of spiritual life and power have long since gone to God, but the ever-deepening and broadening current rolls on. Those who consider the aforementioned statistics and can then disparage the prophecies of Christ and entertain pessimistic doubts and fears, are weakened and demoralized to an irreclaimable degree. Thank God, the leaven still works and the mustard tree tosses its green pinnacles to the breeze! This historic conference was an impressive spectacle to us. We felt a thrill of admiration for the peerless men who laid the foundation and piled up the superstructure of this massive and magnificent temple and for those who, catching the falling mantles of the ascending prophets, perpetuate their work. And if the heroes of Goliad, the Alamo and San Jacinto carved a princely heritage from the Empire of the Montezumas, itinerant Methodist preaches, no less devoted, have wrenched from the dominion of sin and darkness an inheritance rich with better spoils and holding the lease of a longer life.

We were pleasantly entertained in the luxurious home of Mr. W. F. Crawford, with Dr. J. H. McLean as a fellow guest. The hospitality of this elegant family deserves special mention. We appreciate their charming kindness and are specially grateful for a subscription to the TEXAS CHRISTIAN ADVOCATE delicately made. Bro. LeClere has our thanks for the provision which he made for us.

Bishop Hargrove opened the conference at the appointed hour and in the usual way. Business was rapidly dispatched the first day. There was no sharp debating over the applicants for admission on trial. A safe case, like a good report, does not exhaust the calendar.

This conference once supported a missionary in China for two years independently of the regular assessments. It resolved to do so again. The money was immediately secured. 'Twas a noble thing—beautifully done.

When the Committee on the Orphange made its report, a strong debate, participated in by the leading members of the conference, ensued. 'Twas bright and breezy, but free from all disrespectful personalities. When John E. Green took the floor it became slightly dramatic, greatly to the advantage of his side of the question and to the amusement of the audience.

Dr. I. G. John, a most highly honored member of the conference, was present during the session. When he made his report the brethren listened attentively and sympathetically. It was easy to see that he held the key to the heart of the conference. Dr. Morrison said that he was an indispensable adjunct to the Board of Missions, and that he had no complaint to make of him except that he worked too hard and constantly. His old friends wish him many more years of life and usefulness, and will be glad to see him when he comes again.

Sunday was a good day. The various services were thronged. The conference adjourned early Monday morning. God bless the Texas Conference, every heart and home, and make this a phenomenally prosperous year!

THE TEXAS CONFERENCE

FIRST DAY.

The fifty-fifth session of the Texas Conference was opened in Cameron, Texas, in the Methodist Church, December 5, 1894, at 9 o'clock, by Bishop R. K. Hargrove. The Bishop read and commented upon the twelfth chapter of I Corinthians. The conference sang the old hymn:

"And are we yet alive,
And see each other's face?"

The Bishop then led in a fervent, comprehensive prayer. Seth Ward called the roll of the conference. This was duly perfected.

Seth Ward was unanimously elected Secretary. He nominated the following assistants: D. H. Hotchkiss, C. A. Hooper and G. E. Clothier. The conference confirmed the nominations.

The conference agreed to meet at 9 and to adjourn at 12:30. No bar was fixed.

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

Public Worship—E. H. Harman, G. A. LeClere, J. B. Moore.

Memoirs—E. S. Smith, J. M. Wesson, O. T. Hotchkiss, E. D. Mouzon.

Conference Relations—H. M. Sears, G. S. Sandel, A. J. Wheeler, H. M. Haynie, C. H. Brooks, H. T. Hart, G. H. Phair, W. F. Brinson, Seth Ward, C. M. Keith.

Books and Periodicals—D. H. Hotchkiss, John Todd, S. W. Thomas, T. B. Banks, G. E. Clothier, J. D. Campbell, T. S. Williford, J. E. Crawford, H. H. Spratt, C. R. Lamar.

District Conference Records—E. L. Shettles, W. W. Horner, F. O. Favre, D. N. Harris, J. R. Murray.

Bible Cause—J. M. Wesson, J. W. Holt, J. W. Horn, J. H. Sullock, C. Franz, G. H. Collins, A. J. Anderson.

Temperance—J. L. Massey, J. W. Harmon, W. H. Brooks, W. C. Hart, H. V. Philpott.

Epworth League—C. A. Hooper, I. M. Bryce, S. H. Morgan, E. G. Hocutt, R. T. Woolsey, E. M. Myers, J. B. Cochran, J. D. Stell, G. C. Stovall, J. M. Adams.

Preachers' Aid Board—A. E. Goodwyn, Thomas Murrah, C. M. Keith, D. H. Hotchkiss, G. C. Rankin, B. D. Orgain, J. J. Morgan.

Board of Missions—G. H. Collins, W. Wimberly, O. T. Hotchkiss, Seth Ward, J. B. Cochran, J. W. McMahan, M. D. Cole, J. E. Green, J. D. Campbell, J. D. Stell, T. W. Archer, B. D. Orgain.

Board of Church Extension—E. H. Harman, E. D. Mouzon, Seth Ward, I. M. Bryce, W. Wootton, F. L. Allen, G. H. Phair, J. M. Harrison, J. B. Moore, J. C. Beard, T. W. House, H. C. Pritchett.

Board of Education—A. E. Goodwyn, J. L. Massey, W. Wimberly, C. H. Brooks, C. R. Lamar, J. E. Crawford, H. C. Pritchett, J. D. Campbell.

Sunday-schools—C. A. Hooper, H. M. Sears, J. W. McMahan, J. C. Mickle, J. M. Adams, A. J. Brown, C. G. Vickers, T. L. Watts.

Colportage—W. T. McDonald, T. B. Graves, J. J. Callaway, S. W. Thomas, G. E. Clothier.

Paine and Lane Institutes—G. C. Rankin, S. H. Morgan, R. T. Blackburn, A. E. Goodwyn, H. C. Pritchett.

Admission on Trial—G. A. LeClere, J. B. Sears, S. H. Morgan.

First Year—W. Wimberly, G. C. Stovall, F. O. Favre.

Second Year—G. C. Rankin, J. B. Cochran, C. R. Lamar.

Third Year—O. T. Hotchkiss, H. M. Sears, Seth Ward.

Fourth Year—E. H. Harman, E. W. Solomon, C. A. Hooper.

Seth Ward was elected editor and publisher of the Minutes.

The following communications were read and referred: The report of Barbee & Smith to the Committee on Books and Periodicals; the papers on missions to the Board of Missions; the one on the Epworth League to the Committee on the Epworth League; the one on the American Bible Society to the Committee on Bible Cause; the report of the trustees of Chappell Hill Female College to the Board of Education.

The Bishop called question 1: Who are admitted on trial? Answer: Robert L. Williams, William R. Campbell, Clyde B. Garrett, Ernest P. Newsom, Marion E. Lindsay, Edmund A. Potts, Beverly W. Allen, Joseph Buie, Henry R. Kimbler.

Question 2: Who remain on trial? Answer: The following brethren passed and were continued on trial: J. C. Stewart, J. L. Yates, M. F. Daniel, E. E. Langford and S. W. Holt.

Question 3: What traveling preachers are elected deacons? Answer: H. C. Willis, C. M. Thompson, R. W. Adams. J. Kilgore and W. C. Bracewell were already deacons. The following were continued on trial in the class of the second year: C. E. Simpson, J. W. Thompson, R. T. Blackburn, J. R. Murray, E. M. Myers.

Question 5: Who are readmitted? Answer: Joseph L. Russell, B. J. Guess.

Question 7: Who are the deacons of one year? Answer: The following brethren passed and were advanced to the class of the fourth year: E. L. Shettles, J. W. Morris, J. W. Cullen, G. E. Clothier, J. P. Skinner, W. H. Brooks, T. R. Cain, W. T. McDonald and J. J. Callaway. I. B. Gordon and J. C. Moore passed and were continued in the class of the third year.

Question 12: What traveling preachers are elected elders? Answer: I. M. Bryce, T. S. Williford.

Question 10: What local preachers are elected deacons? Answer: J. T. Huffmaster, E. P. Newsom and J. R. Murray.

Question 14: What local preachers are elected elders? Answer: W. R. Campbell.

The following were introduced to the conference: J. D. Scott, D. S. Chambers, J. B. Nutter and T. R. Pierce.

The following appointments for preaching were made: Presbyterian Church, in the afternoon, J. B. Cochran; at night, G. H. Collins. In the Methodist Church, at night, J. D. Scott.

After announcements the conference adjourned with the benediction by the Bishop.

SECOND DAY.

The conference was opened with religious service conducted by T. R. Pierce. The minutes were read, corrected and approved. The names of those who were absent the first day were called. Further calling of the roll was dispensed with.

A paper on colportage was referred to the Board of Colportage.

A communication from the Woman's Board of Missions was read and referred.

Papers from the Joint Board of Publication and the Southwestern University were referred.

The conference appointed Thursday night for the Missionary Anniversary and Friday night for the Church Extension Anniversary.

The following were introduced to the conference: Dr. H. C. Morrison, W. H. Vaughan, D. S. Thompson, G. Mueller and, R. R. White, pastor of the Baptist Church.

Question 6: Who are received by transfer from other conferences? Answer: A. G. Scruggs, J. B. Nutter, D. S. Thompson.

The names of the following supernumerary preachers were called and their characters passed: C. L. Farrington and D. W. Linebaugh. C. L. Farrington was referred for a supernumerary relation. D. W. Linebaugh was referred for the superannuated relation.

The names of the following superannuated preachers were called, their characters passed and they were referred to the committee for the superannuated relation: J. H. Davidson, C. W. Thomas, T. W. Blake, J. M. Wesson, Wesley Smith, W. K. Turner, W. G. Nelms, F. A. McShan, E. S. Smith.

Question 20: Are all the preachers blameless in their life and official administration? Answer: The characters of the following were passed: E. W. Solomon, G. C. Rankin, A. J. Wheeler, C. A. Hooper, J. E. Green, D. H. Hotchkiss, J. L. Massey, E. D. Mouzon, G. H. Collins, G. S. Sandel, T. B. Graves, J. W. Holt, J. K. P. Dickson, J. B. Sears, G. W. Briggs, S. W. Thomas, E. G. Hocutt, J. B. Nutter, H. M. Haynie, H. M. Sears, J. W. Harmon, A. G. Scruggs, W. Wimberly, J. W. Horn, S. H. Morgan, W. W. Horner, E. H. Harman, C. H. Brooks, A. S. Blackwood, G. A. LeClere, H. T. Hart, J. W. Kelley, S. P. Brown, J. W. McMahan, R. T. Woolsey, F. L. Allen, O. T. Hotchkiss.

Rev. G. Mueller addressed the conference in the interest of Der Missionsfreund, the organ of the German Mission Conference. He made a capital and telling talk, which was greatly enjoyed. The brethren subscribed for thirty-one copies.

Dr. Morrison addressed the conference. The conference bound itself to support the missionary in China for two years independently of the regular assessments.

A. G. Scruggs was granted a location at his own request.

Additional papers were referred to the Board of Church Extension.

The conference engaged in prayer, led by Dr. Morrison, that God would call a missionary from this body to fill the place for which provision had been made.

The following were appointed a Committee on the Orphanage: J. B. Sears, J. B. Cochran and Jas. Kilgore.

The announcements were made. Preaching at 3:30 by H. V. Philpott. Benediction by I. G. John.

THIRD DAY.

The conference was opened with religious service conducted by J. H. McLean. The minutes were read, corrected and approved.

A communication from the Virginia Conference requesting the Texas Conference to restore to Geo. W. Carter his credentials was read, and the conference granted the request.

The credentials of C. F. Moore were restored.

The credentials of R. H. Butterfield, local preacher, were surrendered and filed.

I. N. Burk who was transferred from the Northwest Texas Conference, was granted a location at his own request.

Question 20 was resumed. The following reported and passed: A. E. Goodwyn, J. B. Cochran, J. C. Mickle, G. H. Phair, A. J. Anderson, F. O. Favre, W. F. Brinson, W. Wootton, Seth Ward, G. Powledge, C. M. Keith, H. G. Williams, J. M. Adams, H. V. Philpott, L. P. Davis, G. C. Stovall, C. R. Lamar, I. G. John, S. M. Godbey. Gideon Powledge was referred for superannuated relation. A. M. Eubank, an undergraduate, reported, passed and was continued in the class of the second year.

The Committee on the Orphanage reported. The report was discussed at length, amended and adopted. The conference refused to levy an assessment of $600 for the Orphanage. The plan adopted is for each preacher to raise a collection for this purpose during the year. W. H. Vaughan made a strong speech, which was listened to with marked attention. The brethren smiled and wept. The Texas Conference will do its part.

H. M. DuBose was announced as a transfer to this conference.

Brenham was unanimously selected as the place for holding the next conference.

J. L. Massey was announced to preach at 3:30 at the Presbyterian Church, and C. R. Lamar at night in the same place.

Other announcements were made and the benediction was pronounced by A. E. Goodwyn.

FOURTH DAY.

The Conference was opened with religious service conducted by W. M. Hayes. The minutes were read and approved.

The name of H. V. Philpott was referred for the superannuated relation.

W. W. Horner was put on the Board of Church Extension.

D. N. Harris and J. E. Crawford were put on the Sunday School Board.

A. S. Blackwood was granted a location at his own request.

The conference consented that J. H. Barkwell might be employed as a supply.

The report of the Board of Education was read.

A telegram was read announcing the death of the wife of Rev. M. F. Daniel.

Dr. McLean and Dr. Hayes addressed the Conference in the interest of the Southwestern University. Dr. Godbey addressed the Conference in the interest of Chappell Hill Female College. The report was adopted.

The Bishop made an impressive and trenchant address along the disciplinary lines and the following young men were received into full connection: James Kilgore, W. C. Bracewell, H. C. Willis, C. M. Thompson, R. W. Adams.

The Joint Board of Finance submitted report No. 1. It was adopted.

The Committee on Temperance reported. The report was adopted.

The Committee on the Bible Cause reported. The report was amended and adopted.

The following were announced to preach Saturday afternoon and night: S. F. Chambers, E. P. Newsom, W. H. Vaughan.

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

The following were introduced to the Conference: W. Wimberly, R. J. Deets, Jerome Haralson, C. R. Wright, I. Z. T. Morris.

The following appointments were made for Sunday preaching:

Methodist Church—9 o'clock, love-feast, led by J. M. Wesson; 11 o'clock, Bishop Hargrove, ordination of deacons; 3 o'clock, T. R. Pierce, ordination of elders; 7 o'clock, Dr. H. C. Morrison, Lord's Supper.

Presbyterian Church—11 o'clock, G. W. Briggs; 7 o'clock, C. R. Wright.

Christian Church—11 o'clock, G. C. Rankin; 7 o'clock, W. Wimberly.

Baptist Church—11 o'clok, O. T. Hotchkiss; 7 o'clock, E. D. Mouzon.

Benediction by C. H. Brooks.

AFTERNOON SESSION.

The conference was opened with religious service conducted by R. J. Deets. The minutes were read, corrected and approved.

The Committee on Books and Periodicals reported. The report was adopted.

T. R. Pierce addressed the conference in the interest of the TEXAS CHRISTIAN ADVOCATE.

The Preachers' Aid Society reported. The report was adopted.

Dr. Morton, Church Extension Secretary, addressed the conference.

The Sunday-school Board reported. The report was adopted.

The Colportage Board reported. The report was adopted.

The Epworth League Committee reported. The report was adopted.

The Committee on the Paine and Lane Institutes reported. The report was adopted.

C. L. Farrington was granted a supernumerary relation.

F. A. McShan, D. H. Linebaugh, C. W. Thomas, T. W. Blake, John H. Davidson, J. M. Wesson, Wesley Smith, W. K. Turner, W. G. Nelms, E. S. Smith, G. Powledge, H. V. Philpott were granted a superannuated relation.

The conference waived any claim it seemed to have to the Thornton bequest in favor of the West Texas Conference.

The assessments for the ensuing conference year were read. (See report.)

The conference adjourned with the benediction by H. M. Sears.

NIGHT SESSION.

The conference was opened with religious service conducted by W. H. Vaughan. The minutes were read, corrected and approved.

The conference reconsidered the action by which it refused to levy an assessment of $600 for the Orphanage.

The Statistical Secretary read his report. The report was adopted.

A resolution of thanks to the citizens of Cameron was unanimously adopted.

The following resolution was also unanimously adopted:

Whereas, The S. A. and A. P. Railway Company, the G., C. and S. F. Company, the Chicago, Rock Island and Pacific, the Cotton Belt Route, the Fort Worth and Denver, have shown special courtesies to the ministers of Texas in granting them half-fare permits over their respective roads; therefore, be it

Resolved, That we hereby tender our thanks to the said companies and express our appreciation of their kindness, and we commend their liberality and example to other Texas roads.

The Board of Missions made the following appropriations:

HOUSTON DISTRICT.	
City Mission, Houston	$300 00
Tabernacle, Houston	300 00
West End, Galveston	200 00
Harrisburg Mission	100 00
Damon's Mound	200 00
AUSTIN DISTRICT.	
Twenty-fourth Street, Austin	$250 00
First Street, Austin	250 00
CHAPPELL HILL DISTRICT.	
Mount Pleasant Mission	$200 00
Ben Arnold Mission	200 00
CALVERT DISTRICT.	
Personville	$100 00
Alto Mission	100 00
Bald Prairie	100 00
Chilton and Lott	100 00
Oakwoods	100 00
HUNTSVILLE DISTRICT.	
Conroe Mission	$300 00
Hockley Mission	100 00
Prairie Plains Mission	150 00
Millican Mission	100 00
Dodge Mission	100 00

Also the following assessments for missions for 1895:

District.	Foreign.	Domestic.
Houston	$1510 00	$833 00
Austin	1150 00	894 00
Chappell Hill	1050 00	757 00
Calvert	1000 00	687 00
Huntsville	950 00	629 00
Totals	$5500 00	$4000 00

At this point the memorial service was held: Two had died during the year—Josiah W. Whipple and Wm. Shapard. Appropriate obituaries were read and loving tributes were paid to their memory.

The brethren expressed by resolution their sympathy for Bro. Daniel, whose wife died during the session.

The presiding elders were instructed to nominate a Standing Committee on Memoirs.

Ernest P. Newsom was ordained deacon.

The conference adjourned to meet Monday morning at 8 o'clock. The minutes were approved. Benediction by David Morton.

FIFTH DAY.

Conference met at 8 o'clock a. m., Bishop R. K. Hargrove in the chair. Devotional exercises were conducted by Dr. A. E. Goodwyn.

Question 9: What traveling preachers are ordained deacons? Answer: H. C. Willis, C. M. Thompson, R. W. Adams.

Question 11: What local preachers are ordained deacons? Answer: J. T. Huffmaster, Ernest P. Newsom, John R. Murray, John F. Leak.

Question 13: What traveling preachers are ordained elders? Answer: Ira M. Bryce, Thos. S. Williford.

Question 15: What local preachers are ordained elders? Answer: Wm. R. Campbell.

Dr. H. V. Philpott presented the following resolution, which was adopted:

Whereas, The late Rev. Homer S. Thrall, D. D., was for a great many years a member of the Texas Conference; and, whereas, his life of indefatigable industry and of presistent labor in the gospel ministry, and in literary work, was crowned with usefulness and success in no ordinary measure, making him to be a bright example of success to stimulate and encourage young men to noble, high endeavor; and, whereas, he leaves a widow in deepest loneliness and grief; therefore,

Resolved, That we commend his example to all, but more especially to young men struggling with the trials and difficulties incident to the itinerant ministry of our Church.

2. That we extend to his bereaved companion, Sister Thrall, our sincere sympathy and condolence, and express to her in this form our appreciation of the man she loved so very dearly, and with whom she companioned for the length of so great a pilgrimage, and pledge to her our continual prayers.

H. V. PHILPOTT,
SETH WARD.

By motion the Secretary was ordered to furnish Sister Thrall a copy of the resolution.

On nomination of the presiding elders the following were elected a Standing Committee on Memoirs: H. M. Sears, A. E. Goodwyn, C. H. Brooks.

After remarks by the Bishop, question 41, "Where are the preachers stationed this year? was called, and answered as follows:

APPOINTMENTS.

Houston District.

SETH WARD, P. E.

Houston, Shearn—G. C. Rankin.
Washington Street—C. M. Keith.
McKee Street—E. L. Shettles.
Tabernacle—O. T. Hotchkiss.
City Mission—C. A. Hooper.
Galveston, St. John—C. R. Lamar.
St. James—I. M. Bryce.
West End—T. B. Graves.
Bolivar—E. A. Potts.
Richmond—George H. Collins.
Alvin and Sandy Point—George C. Stovall.
Velasco—G. S. Sandel.
Columbia and Brazoria—J. W. McMahan.
Matagorda—W. C. Bracewell.
Eagle Lake—W. R. Campbell.
Patterson—J. W. Morris.
Cedar Bayou—E. M. Myers.
Damon's Mound—J. D. Randal (supply).
Wharton and Hungerford—T. S. Williford.
Harrisburg.—J. R. Murray.

Austin District.

J. B. SEARS, P. E.

Austin, Tenth Street—E. W. Solomon.
Twenty-fourth Street—S. W. Thomas.
First Street—J. L. Russell.
Merrilltown—J. L. Yeats.
Manchaca—E. G. Hocutt.
Webberville—W. W. Horner.
Manor—D. H Hotchkiss.
Elgin—H. M. Haynie.
Mc'bade—C. B. Garrett.
Bastrop—H. M. Sears.
Smithville—L. P. Davis.
Winchester—S. F. Chambers.
LaGrange—J. Kilgore.
Columbus—J. W. Horn.
Weimar—J. W. Harmon.
Flatonia—E. D. Mouzon.
Conference Missionary Secretary—J. B. Sears.

Brenham District.

E. H. HARMAN, P. E.

Brenham—W. Wimberly.
Chappell Hill—C. H. Brooks.
Giddings and Burton—W. H. Brooks.
Caldwell—J. C. Mickle.
Lyons—J. C. Moore.
Mt. Pleasant—M. L. Lindsey.
Cameron Station—Geo. A. LeClere.
Cameron Circuit—A. J. Anderson.
Davilla—H. T. Hart.
Maysfield—J. W. Kelley.
Milano—Sam P. Brown.
Ben Arnold—J. C. Stewart.
Rockdale—E. P. Newsom.
Pleasant Hill—J. W. Cullen.
Lexington—R. T. Blackburn.
Sealy—R. T. Woolsey.
Bellville—J. P. Skinner.
President Chappell Hill Female College—S. M. Godbey.

Calvert District.

J. B. COCHRAN, P. E.

Calvert—John E. Green.
Marlin—A. E. Goodwyn.
Bremond and Reagan—Geo. H. Phair.
Kosse—J. W. Holt.
Alto—Joseph Buie.
Bald Prairie—I. B. Gordon.
Hearne and Mumford—S. H. Morgan.
Wheelock—J. M. Adams.
Franklin—F. L. Allen.
Mount Vernon—B. W. Allen.
Jewett and Buffalo—W. F. Brinson.
Oakwood—J. K. Lane (supply).
Fairfield—D. S. Thompson.
Centerville—F. O. Favre.
Personville—J. O. Jorden.
Rogers Prairie—A. M. Eubank.
Rose Bud—T. R. Cain.
Durango—J. W. Thompson.
Chilton and Lott—C. E. Simpson.

Huntsville District.

W. WOOTTON, P. E.

Huntsville Station—J. L. Massey; C. L. Farrington, supernumerary.
Prairie Plains—J. J. Callaway.
Zion—H. R. Kimbler.
Navasota—Geo. E. Clothier.
Anderson—W. T. McDonald.
Madisonville—B. J. Guess.
Willis—A. J. Wheeler.
Montgomery and Plantersville—R. W. Adams.
Conroe and Westfield—J. B. Nutter.
Cold Springs—H. G. Williams.
Courtney and Stoneham—R. L. Williams.
Hempstead—H. C. Willis.
Hockley—M. F. Daniel.
Millican—C. M. Thompson.
Bryan—G. W. Briggs.
Dodge Mission—To be supplied.
Cleveland Mission—To be supplied.
Editor Review of Missions—I. G. John.

TRANSFERRED—E. E. Langford, to the Mississippi Conference: S. W. Holt, to the Southwest Missouri Conference: J. K. P. Dickson, to the St. Louis Conference: H. M. DuBose, to the East Texas Conference.

The minutes of this session were read and approved, and after singing the doxology the benediction was pronounced by the Bishop, and the conference adjourned *sine die*.

NOTES.

There was an unusually bright class for admission on trial. It was a matter for positive congratulation. There was not a breath of opposition to any but one. The young men, with the exception noted, were unanimously received. It was the finest collection of "clear cases" that we have seen for many a day.

When the name of Beverly W. Allen was called the presiding elder stated that he was "a chip of the old block." Another brother said that the people in his section thought that the boy could beat his father preaching now, or else would do so after a brief probation. The explosion of laughter which followed was slightly embarrassing to the elder Allen.

Bishop Hargrove said that some preachers would not make their reports until the very last minute, and that they would not be worth going to record even then.

Dr. McLean paid a fine tribute to the memory of the gifted and sainted Francis Asbury Mood—a name fragrant throughout Texas Methodism. It is a good sign when the eulogy of a hero evokes enthusiastic applause.

Dr. H. C. Morrison, our Missionary Secretary, is frequently identified with Dr. H. C. Morrison, the evangelist. We note the distinction for the information of our readers.

Dr. Morton related this anecdote of old Dr. Pierce. He was preaching to the negroes, and said: "The Scripture says you must not purloin. As you may not understand exactly what purloin means, I will interpret it and say that it signifies to *sequester*."

Dr. I. G. John, immediately after the conference, will visit his children and grand-children. He will baptize some half-dozen of the third generation. A numerous posterity is the sign of the blessing of the Lord. Children are the sweetest gift of God.

We met during the session of the Texas Conference Rev. G. W. Briggs, at one time the brilliant and able editor of this paper. Bro. Briggs has been for three years pastor of the Tenth Street Church in Austin. Last year sickness kept him some three months from his pulpit. Failing health has compelled him to ask for lighter work. His physical ailments can only be relieved through the instrumentality of modern surgery. He still retains the genial spirit and manners which have made him so many friends. He preached an eloquent sermon Sunday to a large and responsive congregation. We were glad to see him again, and most sincerely wish him a speedy restoration to health. We would be glad to hear from him frequently through the columns of the ADVOCATE.

The Thornton bequest of $10,000 to the superannuated preachers and the widows and orphans of deceased preachers, originally intended for the West Texas Conference, was, by a mistake in the will, made to the Texas Conference. The Texas Conference promptly and gracefully waived this purely technical claim.

Dr. Morrison said that married men had always been most efficient; that married men had been the great discoverers; that Franklin shortly after marrying discovered lightning. He forgot to say whether the lightning came from heaven or home.

A preacher stated that he had rounded up a gang of "hoodlums," that he had gotten them into the Church and had taught them to pray in public. Methodism has not turned over everything to the Salvation Army.

J. B. Sears related this anecdote. An old Church member said to his son: "Always favor the principle, my boy, but object to the method. In that way I have gotten out of paying money to Christian enterprises all my life."

Bishop Hargrove said: "Brethren, we can have a sunrise prayer-meeting Monday morning, and I can give you the appointments immediately after. I wonder if the preachers would be present!" The brethren thought that they would be there.

It was stated officially upon the conference floor that there are now in Southwestern University 60 young preachers and 10 sons of itinerant ministers. These, of course, pay no tuition. Hence the necessity of the educational assessment to supplement the salaries of the professors. The good which the university is doing is simply immeasurable. The Southwestern University, the Orphan Home, and the TEXAS CHRISTIAN ADVOCATE constitute our trinity of Texas connectional institutions. Their prosperity will gauge our wisdom, liberality and zeal.

O. T. Hotchkiss tells the following good one: At a certain conference a brother held the conference a long time representing the interests he had in hand. An old preacher who

could not hear what was going on and who knew that the brethren were anxiously waiting for their appointments said, "Is Blank holding a protracted meeting?" The brother continuing, the old preacher said loud enough for all to hear him, "I think it is time to call mourners!"

It was stated on the conference floor that a preacher with a wife had only received $135 during the year.

We noticed the following visitors from the Northwest Texas Conference: C. R. Wright, formerly pastor at Cameron, and Jno. R. Morris, once a member of the Texas Conference.

The name of a circuit had been changed and there was some difficulty in identifying it. A presiding elder stated that the name of that pastoral charge had been altered a half dozen times in the hope of improving it, but in vain. We incline to the opinion that perhaps this was done partly to disguise and sugar-coat it in order to make it more palatable to the prospective incumbent.

The following members of the West Texas Conference looked in upon the body: R. J. Deets, J. D. Scott and E. K. Denton.

Bishop Hargrove said: "Brethren, don't depend upon the cotton crop for your collections. The egg and chicken crop of America yields $300,000,000. Texas is a fine chicken country, as I can testify from daily observation and experience." The bare suggestion of chicken-pie made the brethren smile.

We had the pleasure of shaking hands with the following brethren, once members of the North Texas Conference: W. W. Horner, J. W. Horn, I. M. Bryce and J. B. Nutter.

The Bishop said: "The preacher who bores us here in making his report will bore the people yonder in preaching his sermon."

The Bishop said one half as many parsonages have been built during the last six years as were built during the last one hundred. He believed that the Parsonage and Home Mission Society had been largely instrumental in the work.

We are under special obligation to Seth Ward, D. H. Hotchkiss, C. A. Hooper and George Clothier, the Secretaries of the conference. With true fraternal kindness they lightened our labors immensely. Brethren, please accept our thanks.

A brother who had done a fine work, and who had to move on account of the time-limit, said: "Bishop, if you will send me back, I don't know what I would do." A brother near by said, in an audible whisper, "Spell it all."

O. T. Hotchkiss did some work for us, which we appreciate very highly. Our obligations to generous friends are growing so rapidly that we fear we can never make an adequate return.

There are some things that even a presiding elder and preacher in charge can not do with women who have made up their minds. Ask Sears and Horner.

Mrs. Winnie Winch, of the Shearn Church of Houston, who died recently in Alexandria, Va., bequeathed to the Board of Missions of the Texas Conference $1000 to be equally divided between foreign and domestic missions.

When a presiding elder moved the reference of a certain case for the superannuated relation, the brother responded: "This motion is a travesty. It is a sorio-comic joke. I can not enter into a hypocritical copartnership with the conference." The vigor and sarcasm of the speech convinced the conference that he was not superannuated intellectually. The speech bristled with telling points.

We met I. Z. T. Morris, the General Colporter, at this conference. He was once a member of the body. He was mingling with his old friends, selling good books, collecting accounts, and seemed to be doing a brisk and thriving business. We do not know whether Bro. Morris is making much money or not, but we are perfectly satisfied that he is doing a great deal of good. We wish him abundant success.

The publisher was comfortably domiciled at the Cameron Hotel. Mr. C. L. Moody, the proprietor, spares no pains to make his guests "feel at home," and he feeds well.

Drs. McLean and Hayes made capital speeches for the Southwestern University. We believe that the interest of the conference has been intensified in this great institution. Dr. Hayes is now located in Georgetown, where his correspondents may address him. He will begin work, as Financial Agent, immediately. Let Texas, under his leadership, build a large and magnificent edifice for college purposes. Let the preachers and congregations throw wide their arms and receive him. The building of a commodious and stately university structure is the most important enterprise in Texas Methodism just now. Let it have "the right of way."

Cameron, the county seat of Milam County, is a fine town, with two railroads and another in prospect. It is surrounded with a fine agricultural region and all the resources which make a prosperous city. Many new improvements are contemplated. Cameron treated the conference just right.

REPORT NO. 1 OF THE JOINT BOARD OF FINANCE.

DEAR BRETHREN: The amount of money coming into our hands from the preachers on the different charges is as follows:

Houston District	$1022 35
Austin District	808 10
Chappell Hill District	591 00
Calvert District	610 70
Huntsville District	559 65
Received from Preachers' Aid Board	218 50
Total	$3810 30
Received from Colvin Fund	$9 00
Paid claimants	9 00

Disbursed as follows:

Paid claimants	$3785 30
Balance on hand	25 00
Total	$3810 30

	Conf. Fund.	Colvin Fund.
Miss Annie White	$50 00	30
Knox Porter	75 30	30
Mrs. C. F. Stacy	75 00	40
Mrs. Lena Durham	125 00	40
Mrs. Jane McGuire	55 00	40
Mrs. Amanda Graves	75 00	40
Mrs. J. W. B. Allen	50 00	40
Mrs. Hannah Green	275 00	40
Mrs. Thos. Whitworth	50 00	40
Mrs. S. G. Wooldridge	150 00	40
Mrs. A. Mizel	95 00	40
Mrs. V. A Windsor	150 00	40
Mrs. L. J. Hinkle	135 00	40
Mrs. Lizzie Cravens	100 00	40
Mrs. R. Alexander	50 00	40
Mrs. Sue C. Kerr	215 00	40
Mrs. R. J. Fisher	125 00	40
Mrs. M. J. Burriss	50 00	40
Mrs. Alice Stovall	150 00	40
Mrs. Julia Dashiell	75 00	40
Mrs. Fatina Lemons	175 00	40
Mrs. S. E. Gober	200 00	40
Mrs. J. W. Whipple	50 00	40
J. M. Wesson	205 00	..
F. A. McShan	205 00	..
Wesley Smith	175 00	..
W. G. Nelms	225 00	..
J. H. Davidson	150 00	..
W. K. Turner	160 00	..
C. W. Thomas	175 00	..
Totals	$3785 00	$9 00

The amount assessed against the conference for Bishops' fund was $994.76, and was apportioned as follows:

District.	Assessed.	Paid.
Houston	$245 00	$221 50
Austin	230 00	188 95
Chappell Hill	210 00	194 87
Calvert	165 00	141 75
Huntsville	144 76	126 05
Totals	$994 76	$873 12

Disbursed as follows:

Remitted Barbee & Smith, by J. D. Campbell, Treasurer	$100 00
Sent Barbee & Smith, by J. D. Campbell, Treasurer	715 62
Sent Barbee & Smith, by G. C. Rankin	50 00
Sent Barbee & Smith, by H. V. Philpott	7 50
Total	$873 12

REPORT NO. 2 OF THE JOINT BOARD OF FINANCE.

We are assessed for Bishops' fund for the ensuing year $1074.62, which we apportion to the districts as follows:

Houston District	$265 00
Austin District	247 50
Chappell Hill District	225 00
Calvert District	180 00
Huntsville District	157 12
Total	$1074 62

The assessment for education we apportion to the districts as follows:

Houston District	$365 00
Austin District	350 00
Chappell Hill District	350 00
Calvert District	225 00
Huntsville District	210 00
Total	$1500 00

The assessment for the General Board of Education we apportion as follows to the districts:

Houston District	$50 00
Austin District	45 00
Chappell Hill District	35 00
Calvert District	30 00
Huntsville District	25 00
Total	$185 00

The assessment of $270 for Paine and Lane institutes apportioned to the districts as follows:

Houston District	$60 00
Austin District	55 00
Chappell Hill District	50 00
Calvert District	45 00
Huntsville District	40 00
Total	$250 00

We have received for expenses of delegates to the General Conference $10.45, and the same has been forwarded to Barbee & Smith, by J. D. Campbell, Treasurer.

We recommend that the assessment for conference claimants be an amount equal to 8 per cent on the assessed salaries of the preachers, and that the preachers be held responsible for an amount equal to 8 per cent of their receipts.

In connection with our report we submit the following:

Resolved, That the thanks of this conference be tendered to the officers of the First National Bank of Cameron for their courtesy and liberality in handling the funds of this board and providing drafts and exchange free of charge.

M. D. COLE, President.
J. D. CAMPBELL, Treasurer.
C. A. HOOPER, Secretary.

VISITING COMMITTEES.

Southwestern University—E. W. Solomon, C. A. Hooper.

Chappell Hill Female College—W. Wootton, D. H. Hotchkiss.

JOINT BOARD OF FINANCE.

C. A. Hooper, T. W. Archer, S. W. Thomas, B. D. Orgain, C. H. Brooks, J. D. Campbell, F. O. Favre, J. C. Beard, J. L. Massey, W. W. Adickes.

REPORT NO. 3 OF THE JOINT BOARD OF FINANCE.

We apportion the $600 for the Texas Methodist Orphanage among the districts as follows:

Houston District	$140 00
Austin District	130 00
Chappell Hill District	120 00
Calvert District	110 00
Huntsville District	100 00
Total	$600 00

Respectfully submitted,
C. A. HOOPER, Secretary. M. D. COLE, Chairman.

STATISTICAL TABLE OF THE TEXAS CONFERENCE FOR 1893-4.

DISTRICTS.	Local Preachers.	Total Members This Year.	Baptisms. Infants.	Baptisms. Adults.	No. Societies in the Charge.	No. of Churches.	Value of Churches.	No. of Parsonages.	Value of Parsonages.	Value of Other Church Property.	Expended for Churches and Parsonages.	Presiding Elder. Assessed.	Presiding Elder. Paid.	Preacher in Charge. Assessed.	Preacher in Charge. Paid.	Bishops. Assessed.	Bishops. Paid.	Conference Claimants. Assessed.	Conference Claimants. Paid.	Foreign Missions. Assessed.	Foreign Missions. Paid.	Domestic Missions. Assessed.	Domestic Missions. Paid.	Church Extension. Assessed.	Church Extension. Paid.	Education. Assessed.	Education. Paid.	Paid American Bible Society.	Expense Del. Gen. Conf. Assessed.	Expense Del. Gen. Conf. Paid.	Other Objects.	Total from all Sources.	Ep. Leagues.	No. League Members.	Sunday-schools. Schools.	Sunday-schools. Officers, Teachers.	Sunday-schools. No. of Scholars.	Sunday-schools. Amt. Collected for Sunday Schools.	Sunday-schools. Amt. Collected for Missions.	Sunday-schools. Amt. Collected on Children's Day.	Sunday-schools. Amt. Collected for Other objects.	Sunday-schools. Total Amount Raised.
Houston District	25	3720	211	87	36	32	$135,555 00	12	$9,650 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Austin District	18	4326	153	255	35	29	70,050 00	12	16,200 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chappell Hill District	18	4195	136	265	41	36	65,825 00	11	18,171 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Calvert District	21	4396	159	320	41	30	49,000 00	11	12,625 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Huntsville District	21	3975	137	252	37	31	43,600 00	14	8,800 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Totals	117	20,195	816	1,185	211	177	$365,030 00	61	$65,450 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Increase	10	1695	6	173	..	17	17,165 00	5	7,287 00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Decrease	..	..	..	..	[illegible]	..	..	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

If some men had the power to bring fire from heaven, the world would have been burned up long ago.

When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

"Evil shall slay the violent man, to overthrow him."

SOME QUESTIONS.—No. 2.

I. Is the soul made pure or cleansed from all sin in regeneration?

Answer 1. "He that doeth righteousness is righteous, even as he (Christ) is righteous."—I John 3:7. He that is born of God doeth righteousness, for he "does not commit sin," "overcomes the world," "keepeth himself, and that wicked one toucheth him not;" therefore he that is born of God is righteous as Christ is righteous; "is holy as he who called him is holy."—*Wesley.*

II. Everything that is affirmed of perfect love in the Holy Scriptures is also affirmed of the new birth. Any one will be convinced that this is true who will examine all the passages in which the term perfect love in any of its forms occurs.

1. "Whoso keepeth his word in him verily is the love of God perfected." He that is born of God keepeth his word, for he "sinneth not," by omission or commission; therefore the love of God is perfected in him.—I John 2:5.

2. "If we love one another God dwells in us, and his love is perfected in us." They who are born of God love one another and God dwells in them; therefore his love is perfected in them.—I John 3:6; 14-24 and 4:12.

3. "He that dewelleth in love dwelleth in God, and God in him. Herein is our love made perfect." To dwell in love is the same as to dwell in God. He that is born of God dwells in God, and God in him, and therefore he dwells in love and his love is made perfect.—I John 4:16, 17.

4. "Perfect love casteth out fear, because fear hath torment."—I John 4:18. He that is born of God has been delivered from the spirit of bondage unto fear, from all tormenting fear, and has received the spirit of adoption, whereby he cries, Abba Father.—Romans 8:15.

The above are all the passages in which perfect love is spoken of in the Word of God, and they show that he that is born of God is perfect in love. The least that this can mean is, that the love of God being shed abroad in his heart by the Holy Ghost, he is qualified to love God with all his heart and his neighbor as himself. Mr. Wesley saw this very clearly, for in his sermon on Patience, when drawing the distinction between entire sanctification and the new birth, he says: "From the moment we are justified till we give up our spirits to God, love is the fulfilling of the law, of the whole evangelical law." Of course the love which is the fulfilling of the whole evangelical law is perfect love, and this is in us from the moment we are justified. He adds: "Love is the sum of Christian sanctification, which is found in various degrees in the Christians who are distinguished by St. John into 'little children,' 'young men,' and 'fathers;' hence the love which is the sum of Christian sanctification is in the 'little children' as well as in the 'young men' and 'fathers.' Again he says in sermon 81: "If you ask what it (holiness) is, I answer: It is love, simply love, pure love. If when one has made advances in it, you then ask what it is, I still answer, it is love, more love."

III. Our Savior says: "That which is born of the Spirit is spirit."—John 3:6. Surely nothing sinful or unholy can be begotten or born of the Spirit. Mr. Wesley says in his Notes: "That which is born of the Spirit is spiritual, heavenly and Divine, like its author." "To be born again is to be inwardly changed from all sinfulness to all holiness." Clarke, Watson, Fletcher, Benson, all say the same in substance. Wheedon says: "As a depraved nature generates a depraved nature, so the holy nature generates a holy nature." Matthew Henry says: "Born of the Spirit is the same as 'sanctification of the Spirit' and 'renewal of the Holy Ghost.'" Thus the fathers of Methodism and Wheedon and Henry and all the commentators that I have examined teach in their comments on this verse that the soul is made pure in regeneration, and, consequently, that sin does not remain in the regenerate.

IV. "God has joined justification and sanctification together."—Wesley. Has not God joined pardon and cleansing together? When he forgives a man's sins does he not at the same time cleanse him from sin? "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:10. Two things are here guaranteed to us on condition that we confess our sins: 1. He will forgive us our sins. 2. He will cleanse us from all unrighteousness; that is, God has joined together forgiveness of sins and cleansing from all unrighteousness. Surely it is not for man to put them asunder. Peter said to the 3000 convicted Jews on the day of Pentecost: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38. Here the remission of sins and the gift of the Holy Ghost are joined together and promised to every one of them on condition that they repent and be baptized in the name of Jesus Christ. Did not the Holy Ghost fall on the Gentile sinners in the house of Cornelius while Peter was preaching about remission of sins through the name of Christ? Was not this to them the first blessing? Did not God then and there forgive their sins and purify their hearts by faith? Were not the Colossians made meet to be partakers of the inheritance of the saints in light by being translated into the kingdom of God's dear Son?—Col. 1:12, 13. Were not the Ephesians "sealed with the Holy Spirit" when they heard the gospel and believed? Eph. 1:13: "In whom ye also, having heard the Word of truth, the gospel of your salvation; in whom, having also believed, ye were sealed with the Holy Spirit of promise." (R. V.)

Three things are here affirmed:

1. They heard the gospel. 2. They believed 3. They were sealed with the Holy Spirit. Were not the Romans, Corinthians, Galatians, Colossians and all other true Christians baptized (of the Spirit) into Jesus Christ and thereby made dead to sin and alive to God; buried into death to sin, their lives hid with Christ in God; so that thenceforth they were to seek those things which are above? And were they not assured that if they would do this they should appear with Christ in glory? Was not this baptism to them the first blessing? Before they received it, they were out of Christ; after they received it, they were in Christ. Before they received it, they were "free from righteousness;" after they received it, they were "free from sin." It put them into Christ, and set them free from sin. In a word, is it not true that every figure used in the Holy Scriptures to represent the new birth denotes not a "partial renovation," but a complete work; such as baptism, circumcision, quickening, created anew, translated into the kingdom, etc.? If water baptism is a complete, symbolic cleansing, the baptism of the Spirit is a complete inward, spiritual cleansing. If the outward circumcision was a complete work, the circumcision of the heart was and is a complete work, enabling its subject to love God with all his heart. It is the putting "off of the body of the sins of the flesh," and is therefore, the first blessing. Baptism is at the beginning of Christian life. "By one spirit are we all baptized into one body." The same is true of circumcision, of the quickening of the new creation, of the translation into the kingdom, etc. All these terms refer to the same thing: that work of the Holy Spirit in the soul which qualifies it for, and inducts it into, the kingdom of God, which consists of "righteousness, peace and joy in the Holy Ghost." It is, as Dr. Clarke says, a pure and holy kingdom, and to enter it we must be pure and holy. Thus we see that, according to the teachings of the Hobly Bible, a man born of God is:

1. Righteous as Christ is righteous, "holy as he who called him is holy," perfect as his Father in heaven is perfect.

2. He is perfect in love, has in him the love which is the fulfilling of the law; that is, he is qualified to love God with all his heart and his neighbor as himself.

3. He has been baptized of the Spirit into Jesus Christ, is dead to to sin and alive to God, his life hid with Christ in God, has been translated into the kingdom of Christ, and is meet for heaven. We have also seen that the circumcision of the heart is the same as the new birth; that God has joined forgiveness and cleansing together; that whenever he forgives a man's sins, whether he be a penitent sinner or a penitent backslider, he at the same time cleanses him from all sin. But gracious and glorious as all this is, it is only the beginning of Christian life. It is making the tree good that the fruit may be good.

(a) There is a Christian perfection that comes after purity or perfect love; that is, it comes to those who are already pure, already perfect in love (in the Bible sense), already fit for heaven. Our Savior knew no sin. He was holy from his birth, yet he "learned obedience through the things which he suffered," and through suffering was made perfect. He is our great exemplar, hence Peter said "the God of all grace, * * * after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." St. Paul and some of the brethren at Philippi were perfect in one sense—perfect in love; their hearts were right (or perfect) with the Lord. But they were not perfect in another sense.—Phil. 3:12, 15. The perfection mentioned in Heb. 5:14 and 6:1 is the result of "use." Perfection in II Cor. 13:9 is a different word in the Greek, and has reference to the Church as a body.

(b) There is a sanctification which comes after purity. Jesus said: "I sanctify myself," and he prayed the Father to sanctify his apostles. Here sanctify does not mean cleanse from sin, for Jesus was already clean, and he had declared on two occasions that the apostles, except Judas, were clean. They were not of this world, even as their Lord was not of this world. Their names were in the Book of Life; they had kept his word, and "whoso keepeth his word, in him verily is the love of God perfected." After the Thessalonians had been made "children of the light," had "joy of the Holy Ghost," and were qualified to "rejoice evermore, pray without ceasing, and in everything give thanks," and "avoid the very appearance of evil," the apostle prayed that "the Lord of peace would sanctify them holy."

Is not this prayer equivalent to our Savior's prayer for his apostles that they might be sanctified in truth or truly? The apostles, except Judas, were spiritually clean every whit, or wholly (*holys*), before the Savior prayed that they might be truly sanctified; and so the Thessalonians were clean, for they were qualified to rejoice evermore, etc., before the apostle prayed that they be sanctified wholly. What the apostle meant by "sanctify you wholly" may be seen by referring to parallel cases, such as the following:

1. After the Colossians had been made "meet to be partakers of the inheritance of the saints in light," the apostle prayed that they "might be filled with the knowledge of his will in all wisdom and spiritual understanding; that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father," etc.—Col. 1:9-12.

2. After the Ephesians had been "sealed with the Holy Spirit," the apostle prayed that they might be "strengthened with might by his Spirit in the inner man; that Christ might dwell in their hearts by faith; that, being rooted and grounded in love, they might be able to comprehend, with all saints, what is the length and breadth, height and depth, and to know the love of Christ which passeth knowledge; that they might be filled with all the fullness of God."—Eph. 3:14-19.

3. After the Hebrews knew in themselves that they had in heaven a better and an enduring substance, and, therefore, took joyfully the spoiling of their goods, the apostle prayed that the God of peace would make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight through Jesus Christ.—Heb. 13:20, 21. Now all these prayers of the apostle are parallel and illustrative of each other. Considered as setting forth Christian privileges they are very comprehensive and wonderful. They were offered up for Christians, for those who were born of God, "sealed with the Holy Spirit," meet for heaven, qualified to rejoice evermore, pray without ceasing, and in everything give thanks, and to avoid the very appearance of evil, who knew in themselves that they had in heaven a better and an enduring substance, etc. Now not one word is said in all these prayers about purity, or cleansing from sin. The reason is that those for whom they were offered up were already pure. Thus every true Christian is pure in heart, and is in the light, and if he walks in the light, the blood of Jesus cleanseth him from all sin. He may walk in the light from the moment of his regeneration, and if he does the blood cleanseth him from all sin from that moment. The walking in the light and the cleansing from all sin go on together from the beginning to the ending of Christian life. If the blood should cease to cleanse him, it will be because he ceases to walk in the light. Dr. Clarke suggests that the word cleanseth as used above is equivalent to keeps clean: "For it requires the same blood to keep clean that it did to cleanse in the first instance."

JOHN ADAMS.

INJUSTICE TOWARD PREACHERS.

It is an easy thing to start a tale of misrepresentation about any man, much less a preacher. Jealousy may originate it, envy may color it, hatred may exaggerate and spread it, while a life of stainless integrity may be impotent to refute it. A little malicious, despicable fling at a man's manner or disposition is sometimes shot out of a heart conscious of its own meanness, aimed at a better man, and although cruelly unjust, is nevertheless sure of its mark.

1. Because there are some as mean as its author who are never so well pleased as when they hear another aspersed, especially if his gifts overshadow them.

They fatten on filth; they luxuriate in slime; they rejoice in another's defeat; they exult in the humiliation of a great soul, no matter how innocent.

They spread a report. Its truth or falsity they do not consider. For this they do not care. They only know that there is an opportunity to injure some one, and they can not afford to miss it. The thing may be by good men answered, refuted, but they continue to tell it. In fact they will exultantly tell it when they know it is not true.

2. There are others who are jealous for the right who believe everything that is told, because it is told. They are "fresh." They ought to travel. They should at least study human nature.

They would make fine material for a mob. They think a man is guilty because he is accused. They do not believe in the "right of trial by a jury," or at least they act as if they did not, for they never stop to patiently examine the evidence, and if they hear it, they look upon it with suspicion. They can not understand how the thing could have been told if it had not been true. Poor souls! They need educating, and until then they are to be pitied. And yet it is among this last class that good men are nearly always hurt in their reputation.

When a man of this class hears that a certain preacher is sensitive, he believes it, tells it, and never sees that preacher that he does not think of it. He hears that another preacher is lazy and proceeds at once to circulate it, as if for fear the charge would be otherwise transferred to him.

He hears that another preacher has failed on his work, and he takes it for granted that he has really failed even though he has doubled the membership and collections on the work he served.

Now it is in precisely this way that a man may sometimes get a conference reputation that he does not deserve. It gets out among the brethren that a man is a failure. How? No one knows except that he is a "failure." No one knows where, nor when, nor how. After that "gum-log" is written across his conference record, and, alas! is sometimes repeated by men who are themselves "gum-logs," but have been kept afloat by the kindness of the presiding elders and the grace of God.

It is, furthermore, in the same way that a man's conference reputation sometimes differs from the reputation he has fairly won on his work. Some worldly woman or godless man, whose sins have been exposed, secretly determines to injure the preacher and remove him if they can. They meet some traveling preacher, or even speak to the authorities about the "necessity of a change." They usually put it this way: "We don't want him. He does not suit our people. He does not meet the demands of our town." And thus they put themselves for the whole town; and I have known one or two such people make the impression that the pastor was unacceptable when, with everybody else, he was eminently popular. I have known such underhanded chicanery to be detected and reproved by the presiding elder and Bishop by the return of the preacher to his work, and even though crowds of admiring friends would met him, a big reception tendered him, still these sleuth-hounds, with blood in their eyes, would tell of his unpopularity long after he was removed to another work. Other men following him would hear these false reports and make up their estimate of the man accordingly. "My brethren, these things ought not so to be." Much less should these accusers be allowed to influence us in estimating a man's real merit before the conference. It is an easy matter to say, "Well, he caused some friction; he did not act judiciously." There is not a preacher in Texas against whom I can not bring such a charge, and find the witnesses to prove it. The question is, "In whose opinion did he act injudiciously?" Are we to take up every little objection urged by chronic grumblers and ventilate them to a man's detriment? If so, let's be fair and say, "There was also some friction on my work, and there are some who do not like me."

Brethren, I have merely hinted at some of the many phases of the question in the hope of helping some injured brother, and for the further purpose of warning detractors that they will be eventually exposed and their victim vindicated. Yours always for the right, J. H. COLLARD, JR.

A lamp with wrong chimney stinks if it does not smoke. Get the "Index to Chimneys."

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THANKSGIVING DAY.

"Thanksgiving Day in the United States denotes an annual festival, not instituted to celebrate a single event, but to show proper gratitude to God for the blessings of the closing year."

It does not mean that we should wait until that day to be thankful, but as some one has said, "To gather up in thought all the mercies of a twelvemonth, all the bounties of a harvest, all the manifold gifts of Providence, and show a fitting recognition of the whole in gratitude to God."

There are many different ways of celebrating that day; the few mentioned will give you an idea, perhaps, of how some celebrate that day:

The Hebrews, under the Mosaic law, celebrated the goodness of God in a harvest festival under branches of trees and in tents of palm.

In Holland, the anniversary of the deliverance of the city of Leyden from the siege of October 3, 1575, was kept as a religious festival of thanksgiving and praise.

But we should know why and how it is celebrated in the United States:

Thanksgiving Day was introduced into America by the Plymouth Colony in 1621.

There is a little story connected with this first Thanksgiving Day that no one ever tires of hearing.

The "Pilgrim Fathers," as aftertimes loved to call them, had left their homes to fight the Indians. The mothers and wives were left to care for the homes and provide for the little ones.

On the return of the fathers, they thought they had much to be thankful for. First of all, that God had protected their loved ones from harm, and that they were victorious in the wars. They decided to have a day of thanksgiving. After spending the forenoon in religious services they had, not an elegant table loaded with costly viands, but a substantial repast of wild turkey and pumpkin pie.

The next time Thanksgiving Day was celebrated was in 1623.

After the revolution the custom was gradually extended to the Middle States, and later to the West, and more slowly to the South. Since 1863 its observation has been annually recommended by the President.

It is the custom now on Thanksgiving Day for the different congregations to meet as one great Church and have a universal meeting.

The strong and wealthy not only feel like celebrating that day, but the poor and sick; for on that day all are provided for.

Thanksgiving Day is always looked forward to with much pleasure, especially by the young.

When that day is mentioned a picture immediately comes before our eyes.

In this picture we see a large table groaning beneath the weight of nice things to eat, such as turkeys, plum puddings and pumpkin pies.

As small and as seemingly unimportant was the first Thanksgiving Day, it has now become firmly established, and is acknowledged nearly everywhere as a day of thanksgiving and praise. FLORRY BRADFIELD.

IT can safely be asserted that no more eagerly expectant audience ever gathered within the spacious opera house in Sherman than the one assembled to hear Miss Yaw on the evening of December 3. It can safely be claimed that no company of artists ever gave more genuine pleasure and satisfaction. One and all were at their best. The excellent accompanist and efficient pianist gave her numbers in a most pleasant manner. Of Miss Yaw's voice we can only repeat the word so often used in connection with her "phenomenal." From the full, vibrant lower register to the dazzling high notes it is equally good. Her technique in bravona passages is something wonderful, and it has truly been said, "one hears such a voice only in a generation." Of Mr. Dick's truly artistic and masterly violin playing, it would be impossible to say too much. His touch is at once forceful and delicate, and his varied numbers were given with unerring accuracy.

The artists were enthusiastically greeted, both Mr. Dick and Miss Yaw being recalled after every number.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo River, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

There is no work so humble that faithfulness in it will not be noticed and rewarded.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve suffering, I will send free of charge to all who wish it, the recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Sunday School.

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

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

METHODIST people believe in bringing up their children in the Church, and the Sunday-school is an institution of the Church for the purpose of training the children in the nurture and admonition of the Lord, and he who neglects to encourage this institution in every way he can has disregarded his vows.

NO MAN can claim to love the Church while his heart is not in sympathy with the Sunday-school, "For of such is the kingdom of heaven." He who cares for the Sunday-school regards the future well-being of the Church of God.

HE who would lead the children must be unselfish in his nature.

ONE among the essential duties of the Superintendent is a thorough preparation of the lesson, not that he should have a class, for he should not, but in looking over the school he will find that some of the teachers close the lesson and have idle classes before time is out. Stopping a moment with such a class, a well-directed question or two will open new thoughts on the lesson, which the teacher will take up and engage the class in good work. Have no idle classes.

FLOCKS of wild geese post a sentinel to give warning of approaching disturbance or danger. The "bad boys" in your Sunday-school, when embarking on a scheme of mischief or merriment, pursue the same tactics. All that is necessary for a Superintendent to quell incipient riots, or hush the first outbreak of jubilant young hilarity, is to keep his eyes where the sentinel boy can find them. He has a telegraphic system of punches and pinches by which his notification to the other boys is remarkably prompt.

GROWN UP people, barring tramps and loafers, never quite outgrow the inclination to be doing something. With children, that inclination is strong and universal. The effort is at least half wasted which commands a child to quit a wrong and fails to furnish him a right to do. He may obey, but he can't long remain idle. His own resources will furnish him employment—possibly right, probably wrong again. He can't do right and wrong at one and the same time; hence tell him the right, and he must in the very nature of things quit the wrong when he begins the right.

NOTHING tires the young body more rapidly than the necessity of being still and looking dignified. Any practice that regards the children as idle spectators is prone to be fruitful of disappointing results. They won't be still unless interested. They can't be. Keep the whole school on a move from the first tap of the bell to the last amen.

IN our experience-meetings you will take note of the fact that by far the greater part of the male Christians attribute their conversion to the precepts and example of mother, sister or wife. By far the greater part of our female members attribute their conversion to the influence of father, brother, husband or old Bro. Jones or Williams. This fact, illustrated in every class meeting you attend, is based upon a well-nigh universal trait of human nature, viz: Men believe that women are purer than men, and hence in turning their thoughts toward a purer life they look to the women to lead. Women believe that men are stronger than women, hence in seeking the better way of life they are prone to lean on the counsel of the good men of their acquaintance. What has this to do with Sunday-school? A great deal. It means give the classes of boys to women teachers and the classes of girls to men teachers.

OUT of the Sunday-school comes, in the persons of our young people, the best material for the permanent upbuilding of the Church. Pastors ought never lose sight of this fact. It is right and proper to mark the lambs by baptism, but the wolf makes no distinction between a marked and an unmarked lamb. Mark them and then keep them within the fold. Feed them in the Sunday-school and they grow strong.

IN our form of Church government the pastor nominates the Sunday-school Superintendent, and the Quarterly Conference elects. This fact places the direct responsibility for the school upon the shoulders of the pastor. A good Superintendent will get good teachers. With a good Superintendent and good teachers the school is a success; without them, a failure. Do the pastors all see it that way?

AMONG all the seeming fatal errors to which Sunday-schools are subject, none is more common and none more destructive than a talking Superintendent. The preacher who would nominate his smoothest talker for Superintendent ought to be located for inefficiency.

FOURTH QUARTER, LESSON 12—DEC. 23

THE PRINCE OF PEACE.—Isa. 9:2-7.

GOLDEN TEXT: *Of the increase of his government and peace there shall be no end.*—Isa. 9:7.

The writings of Isaiah are placed first in order of the prophetical books, but are not first in order of time.

This distinction has been accorded to this book, probably, on account of the sublimity and importance of the predictions and the size of the book, containing more than the twelve minor prophets.

Isaiah was the son of Amos, and was prophet in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and exercised his prophetic office about forty-eight years.

He was contemporary with Amos, Hosea, Joel and Micah. His prophetic vision reached to "the fullness of time" when "all flesh shall see the salvation of God," and it was fitting that even his name should be a badge of his office—"Isaiah, the salvation of Jehovah." His wife was called a prophetess (Isa. 8:3), but nothing more is given concerning her.

For elegance of style, beauty of diction, majesty of thought and imagery he is unexcelled by any writer in the Old or New Testament.

His fourteenth chapter stands in the front rank of poetical productions of any age, and no one can read this wonderful book without feeling that he has been following the thoughts of more than human, and entertained by imagery and beauty rather born of heaven than earth.

His visions seem to have been to him so real that he relates them as if they had passed, and gives his pictures as if taken from memory.

2. *The people that walk in darkness* means people in ignorance, or moral and spiritual blindness. It represents the state of the heathen and refers to the danger and terror that surround the soul of the man who knows not God or has never learned his moral obligations. All light is from God: even material light came by his command, and has ever existed as an illustration to the human mind of that true light that lighteth every man that cometh into the world.

The Jews regarded darkness as a type of hell and the grave, and all people of every age have used the word darkness to indicate whatever opposes God and heaven and human good; poets and painters have always used the figure for sorrow, gloom and woe; the black lines of the funeral notice and dark drapery of the mourner instinctively suggest the sadness of inconsolable grief. Darkness and death are parallel; while light suggests the source of heat, electricity, life.

The heathen were not far from the truth when they taught that the sun was the source of vegetable and animal life.

The prophet means that in the midst of the grossest ignorance and depravity and helplessness, the true light and life of men come. The gospel is light, dispelling the darkness and death of mental and spiritual being.

3. Commentators tell us that the "not," in the sentence, *And not increased the joy*, should be omitted as an interpolation, which will make it an affirmative instead of negative sentence. "*And increased the joy.*" The negative is not anticipated by the foregoing sentence, *Thou hast multiplied the nation*, for joy would naturally be expected to follow national prosperity.

The above seems to us a strained interpretation, while the words of Henry, given below, show the beauty and force of the negative:

The pronoun *thou* refers to God: "*And thou, O God, hast multiplied the nation, thou hast not increased the joy;* the carnal joy and mirth, and those things that are commonly the matter and occasion of that; but, notwithstanding that, they joy before thee, there is a great deal of serious spiritual joy among them—joy in the presence of God, with an eye to him. This is very applicable to the times of gospel light spoken of, verse 2 Then God multiplied the nation, the gospel, Israel, and to him (so the Masorites read it) thou has magnified the joy to every one that receives the light. The following words favor this reading: 'They joy before thee; they come before thee in holy ordinances with great joy; their mirth is not like that of Israel, under their vines and fig trees (thou hast not increased that joy), but it is in the favor of God and in the tokens of his grace.'"—*Matt Henry.*

The gospel plan is not to increase worldly pleasures, but through afflictions and sufferings to increase spiritual joy.

They joy before thee according to the joy in harvest. Harvest was the completion and reward of the year's labor, and the farmer rejoices that he has his supplies for the cold winter. His full barns give confidence and hope, while the fruits of his toil fill his heart with joyous gratitude.

The coming Christ is presented to the prophets under the vision of a joyful harvest. It is the harvest of a full salvation, the fullness of the season when the planted promise shall bear the golden fruit.

The harvest of a redeemed world, saved souls, regeneration, new creatures in Christ, the Word becoming flesh and dwelling among us, thus bringing us nearer to God, and lifting us up to a comprehension of Divine grace preparing us for the Master's service, as the ripe grain is ready for the use of the table—*joyous harvest.*

4. The deliverance comes as unseen power through small, visible media, as when Gideon, with three hundred men armed with lamps, pitchers and trumpets overthrew the hosts of the Midianites. The child of Nazareth, born in the stable at Bethlehem, is to conquer the world by the power given of the Father.

The yoke of his burden, the staff of his shoulder, and the rod of his oppressor are broken by the same power that brought Gideon to victory.

5. The prophet saw in this vision the destruction of wars and the noise of battle, and the horrors of blood, supplanted by the more powerful sway of Divine love.

"The prophet almost hears the chorus of the welcoming angels, and writes forever on Judah's history the promise of the Messiah and his everlasting kingdom."—*Pet. Notes.*

6. The vision grows brighter, until the manger and the new-born child are seen in the distance; and thus God has written by his Spirit the evidences of the eternal sonship of Christ by revealing to preceding ages the advent of the world's Redeemer. The prophet sees not only the child, but understands his mission and glory. The names are read—*wonderful counselor, the mighty God, the everlasting Father, the Prince of Peace.*

As the child sees in the manuscript of the scientist wonderful discoveries which he does not fully understand, so the prophet doubtless writes for the consideration of succeeding generations the description of scenes he does not comprehend, and speaks words the import of which must be indicated by the Spirit of God, which strengthened his eyes to behold them.

7. The subject enlarges as his prophetic eye gazes on the canvass, and he sees the limitless ocean of grace and love. His lineage is revealed; he is the seed of David, and the Church now shall be the Church then and forever, for he shall sit on David's throne as the ruler of the Church militant and triumphant; for he is the Son of God, who has angels and principalities and powers under his command; all things are his, for he made them.

The astronomer sees the distant star as a speck in the heavens, but when mathematical calculation reveals the fact that this star is an immense sun, holding in the grasp of its own attraction a system of worlds, and its system is but an atom in comparison of the universal creation, he calls to his relief descriptive terms to translate into human language the approximate of that which he beholds.

So Isaiah bounds landscapes and seas by single terms, and comprehends whole volumes of glory in one name, sweeping across the boundless sea of vision with the mention of *throne, kingdom, judgment, justice;* and is lost in the *henceforth, even forever.*

Epworth League.

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

"HOW TO TRAIN A LARGER NUMBER OF LEAGUERS TO TAKE PART IN THE PRAYER-MEETINGS."

No part of League work is more important than the prayer-meeting. If we fail here and yet succeed in every other department of our work, the great aim of the League has been missed. The Epworth League has a twofold purpose: First, and above everything else, the salvation of souls. Second, the development of Christian workers. The other departments of our work are important and necessary, yet the prayer-meeting is the place where the most good can and will be done. To make our prayer-meetings a success, then, should be the object of our greatest concern. Every League should aim to be a trained army of young people to battle for our Christ.

How to accomplish this is the question. It is a fact that can not be denied that a large number of our Leagues have very little life about them.

THEY NEED STIRRING UP.

The prayer-meetings are attended and participated in by a very small number. Now the first step is to get the members to attend these prayer-meetings. Let the faithful few go out and seek a personal interview with every member of the League, and insist upon them attending. We need to take more interest ourselves before we can get others interested. Enthusiasm is catching. When you get them to attend, the next question is how to keep them attending. Have you ever noticed that people will go where they know they will be interested?

If you make your prayer-meetings interesting you can't keep the people away.

IF THESE MEETINGS ARE DULL

you can't keep them from staying away.

Another reason why a great many of our Leagues have so few workers is that no effort is made to develop the young people who take no part in the services. They are given no chance to show what they can do, and will do, and nothing is ever said to them about taking part in the meetings. Make the meetings informal; let it be known that you are not there to criticise one another; let every one be made to feel at home, and that they are at liberty to say anything and to offer any suggestion. The stiff, formal way in which many of our prayer-meetings are conducted is one reason why so many take no part. In getting young people to take active part in the meeting we should be cautious.

Young men and women are naturally timid when it comes to taking part in religious services, and we must proceed gradually. At first, give them some very insignificant service to do.

MANY A YOUNG WORKER HAS BEEN SPOILED

by calling upon him to perform too responsible a service at the start. Train gradually. Now and then have Scripture readings. Insist on as many as will to read references. Have testimony meetings frequently, and throw off all formality, so that every one will feel perfectly free and easy; ask as many as will to testify, if they speak only a sentence or a word. This will overcome the embarrassment of a great many, so that soon they will not be afraid to speak in public. We have

TROUBLE SOMETIMES

in getting our young people to pray in public. A good idea is for the leader to call for sentence prayers, urging as many as will to make a petition of one sentence. Then let the leader call for short prayers from a half dozen or more. Thus gradually get the young people in the habit of expressing themselves publicly, and very soon they will be praying in public without knowing how it came about. It is a good idea to have cottage prayer-meetings. They are more home-like than meetings held in the Church. There are people who don't feel like speaking out in meeting in the Church, but at the cottage prayer-meeting they don't mind talking.

The cottage meeting is, in a sense,

A TRAINING SCHOOL.

Get as many of the members as you can to lead the meetings.

Above all, make the meetings deeply spiritual. There is nothing so attractive as the religion of Jesus Christ, and if the Holy Ghost is in the League He will direct where we are ignorant.

THE COUNTRY LEAGUE.

The Robinson Branch Epworth League is a country League on the Cleburne Circuit, Fort Worth District, Northwest Texas Conference. It was organized by Rev. C. E. Gallagher, August 19, 1893. The Cleburne Leaguers visited it, and one said it was the best League in the State. Bro. Gallagher made a speech at the Northwest Texas League Conference last August, in which he made the same statement.

There is much to be done for the cause of right by organizing the young into Leagues, and the great reason why no more Leagues are organized in the country is that a great many preachers doubt the ability of the country young people to carry on the work. But where Leagues have been organized on the Cleburne Circuit, their brilliant success is a mighty voice crying unto the authorities, "The country young people are alive to the cause of Christ." Let the Macedonian cry from ten thousand sinners that are without a helper, where there is no League, awake the preachers to a sense of their duty. Send them to the country people, and Leagues will spring up, not as a mirage in the desert of life, but an oasis where the parched, worn, thirsty, sin-sick souls shall find salvation. Awake! Awake!

Our League numbers fifteen. Devotional and cottage prayer-meetings are held weekly. Now and then we have an entertainment. On December 1 we are to have one, and the following are some of the subjects that will be discussed in essays and addresses: "Social and Church abominations," "What the Epworth League is doing," "The bar-room," "The power of music and song," "Literature." A LEAGUER.

TOPIC FOR DECEMBER 16.

The Unlimited Grace of God.—Joel 2:32; Matt. 10:32; John 3:15; Rom. 10:13; Rev. 22:17.

Grace has been well defined as "the unmerited love and favor of God."

A great many people act on the principle that God is their debtor, but this can never be. Should we live a thousand lives in obedience to God, we could not cancel the debt of love we owe.

Men know very little about grace in their dealings with one another; indeed the world was a stranger to grace before the Son of God came to earth. He was the incarnation of grace, and the world has ever been puzzled over those words he spoke in his sermon in the plain: "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom you hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." This was

A GREAT LESSON,

revealing the heart of God and teaching men the spirit of grace.

Christ would have men to act as God acted. When the world was an enemy to heaven, led captive at the will of Satan to oppose the authority of the Creator; when man was a guilty wretch, under a just sentence of death, "God commended his love to us, in that while we were yet sinners Christ died for us." This was unmerited love; the world was unworthy of recognition on the part of God; justice demanded that no quarters be given a rebel race, but grace would not let even vile sinners die, and "where sin abounded, grace did much more abound." "By grace are ye saved through faith." No wonder Isaac Watts sang so touchingly:

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!"

And then overwhelmed with gratitude, he exclaims:

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,
'Tis all that I can do."

They used to sing in the Sunday-schools that old song, "Wonderful Grace," and the sentiment of that song is verified from every standpoint. When we consider the miracles of grace we are

LOST IN WONDER.

Celsus asserted that no such religion as Christianity could ever prevail, as it undertook to regenerate the wicked, to make men over again, which was impossible. Herein lies the glory of our holy faith. The Christian fathers knew whereof they spoke when, in answer to the infidel argument, they said: "Come into our assemblies and see whence we come; how the old hate and savagery have died out of our lives. Come and see how we recognize as our neighbor any one that needs our aid; how we forgive our enemies, and do good to our persecutors. Come and see whether the gospel has made transformations among us or not." Take the miracle of grace that was worked in Paul's life. Yesterday he was the "chief of sinners," a bitter enemy of the Church, persecuting its adherents even unto strange cities, "breathing out threatenings and slaughter against the disciples of the Lord," today "preaching Christ in the synagogues that he is the Son of God." A wonderful change has taken place, and realizing what had occurred, he says: "I am the least of the apostles, and one not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am."

Take the case of John Newton. During his young manhood he was, perhaps, as

GREAT A SINNER

as ever breathed the breath of life.

He was at one time a sailor on a slave ship, and you know sailors are noted for their profanity, but it is said that as John Newton walked the decks of that ship he would astonish even his sailor companions with his oaths. He became atoust as vile and profligate as it is possible for a human being to become. But at last he cried out for mercy, and the Father put his arms underneath him and lifted him out of the "miry clay."

His conversion always was wonderful to him, and from a living experience he penned those sweet words:

"Amazing grace! how sweet the sound!
That saved a wretch like me!
I once was lost, but now I'm found;
Was blind, but now I see."

In a recent number of the Epworth Herald Rev. Joseph Frazer has an article on "A Brand Plucked Out of the Fire." He says that among the sinners in F—— few seemed so utterly lost as Max Engstom. Long and excessive indulgence in intemperance had left him a shattered wreck alike in mind and body. A powerful meeting was held in the town. People of all sorts came. Max came, but nobody thought it would do *him* any good. One evening, to the astonishment of all,

HE "CAME FORWARD"

among the seekers. Later in the same meeting he rose, and in the quietest manner said he had made up his mind to seek the Savior, if hepby be might find him, and he wanted the help and prayers of Christian people. He prayed himself, and kept on praying in great earnestness. And then with a voice tremulous with emotion, and a face beaming with his new joy, he said he was saved. At first scoffers jeered, while many good people doubted. But as time went by and he still held on his new way, only growing continually brighter and stronger, skeptic and Christian alike believed that he was indeed a new man.

His old vile habits fell off from him as dead leaves fall from living trees; even the physical appetites that once enslaved him died within him. Many years have elapsed since then, but to this day in that community, to stop the mouths of gainsayers, it suffices simply to sak: "What was it that changed Max Engstom?"

Another thing that makes this grace "wonderful" is that it is unlimited.

EVERYBODY IS INVITED

to come and take the water of life freely. In that precious verse, "God so loved the world," etc., the little word "so" means a great deal. It means that God's love is commensurate with the necessity of every human creature; it means that it matters not who a man is, where he lives, nor how low he has fallen, yet God's love finds its way to him. "If *any man* thirst, let him come unto me and drink."

Said a poor sinner who had just found the Savior: "I am so glad the verse did not read, 'If John Smith comes unto me he will be saved,' because there might have been more than one John Smith in the world; but it says, 'Whosoever will, may come,' and I know that means me."

A good deal is said about election, but

THE ONLY ELECTION

we read about in the Bible is the election of our own will.

"God is not willing that any should perish, but that all should come to repentance." Christ said: "And ye will not come to me that ye might have life." "*Whosoever* shall call upon the name of the Lord shall be saved."

In the parable of the prodigal son Christ pictured a sinner in his very lowest and worst condition, and I have often thought that he took the case of that poor boy to show that no one can get away from the Father's love in this world. That boy grew tired of the restraints of home, and wanted to go out into the world and have a good time. So he took his goods and went into a far country. He became profligate and wasted his substance in riotous living. He no doubt had plenty of friends as long as

HIS MONEY LASTED,

but when this was spent they forsook him, too. Poor and friendless, he began to be in want, but no one sympathized or helped.

In his extremity he went and joined himself to a citizen of that country to feed his swine. Away out in the world alone, he began to realize his wretched condition; he began to think about home, and father, and loved ones, and the table there laden with food. He came to himself, and determined he would go back home. His father saw him coming a great way off. (It is a wonder he recognized him, but he did). He ran and fell on his neck and kissed him, and said to his servant: "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found."

Is there a poor sinner, so wretched and miserable and guilty, that he doubts God's willingness to save? If he but knew the love of the Father's heart he would flee to the outstretched arms of mercy.

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OUR Sunday-school Department has been enlarged. We hope our readers will make a note of it.

WE reprint in this issue an article from the Nashville Christian Advocate on "Competition." Before long we intend to furnish some original matter on the same subject. Dr. Hoss moves for a convention of editors and publishers of Southern religious papers. We second the call. How would Dallas or San Antonio suit the brethren?

OUR Sunday-school periodical literature for January will appear in a few days in a new dress. The magazine will also be enlarged. We are glad to note these enterprising features, and trust that these splendid publications may have still greater success under the editorial management of the new Secretary, Dr. W. D. Kirkland.

BISHOP HAYGOOD.

We announced last week the serious illness of Bishop Haygood. We have heard nothing since, and would fain interpret the silence of the press as a good omen. His death, from a human standpoint, would be an irreparable loss. He is a man of strong personality, fine intelligence, thoroughly devout, a first-class preacher, and an able administrator of Methodist law. We count it an honor that we can number him among our personal friends. May God most graciously spare his life!

A TRIBUTE TO A TEXAS LADY.

In the editorial correspondence of the last number of the Epworth Era Dr. Steel has the following to say of Mrs. Lucy Kidd Key, a peerless woman whom all Texas delights to honor:

Well, the biggest think I have struck in this big State is the Sherman Female College, of which Mrs. Bishop Key is the head. It is immense. If there can be got together a finer-looking body of young women than was gathered in that spacious college chapel I should be glad to see them. It is inspiring to look on such a scene. They are pretty! As I looked on their fair, radiant faces, I thought of what one of the pre-eminent D. D.'s of Nashville said to me one day. We passed a number of very pretty school girls on the street. "Doctor," I remarked, "the pretty girls are not all gone." "No," he replied. "Steel, when I was a young preacher on my first circuit, I felt that I must get married. If I didn't get one of those pretty girls I would miss my chance. Yet they keep a coming." Yes, sir; these Texas girls are a splendid looking class of young women. Mrs. Key has over two hundred of them, to say nothing of day scholars. She has a fine faculty, and does first-class work. The school, about two hundred strong, accompanied by Mrs. Key, attended the North Texas Conference, at Bonham, on Friday. They filled four coaches, and were as merry as if going to a picnic. What a sight they formed in the conference room! When Bishop Hargrove, who is the soul of courtesy, introduced Mrs. Key to the conference, there was a round of applause.

In another place he has this charming note about the young preachers and the girls:

Mrs. Key was there with several hundred bonny, bright Texas maidens, and in spite of the cautious vigilance of the lady teachers, several of the aforesaid clerical-coated "freshmen in holy orders" got in some "asides" with the merry girls. Bless their hearts! young folks will be young folks, in spite of rules and argus-eyed guardians, and the omnipresent Mrs. Key.

The North Texas Female College and the North Texas Conference appreciate the visit and the speeches of Dr. Steel very highly. Notwithstanding the recent imbroglio Texas still has a warm corner in her heart for Dr. Steel. All we fledgeling editors need is to have the sap dried out of us. And the seasoning process goes on apace.

HERE AND THERE IN FAR CATHAY.

Returning to Shanghai after a week's itinerary through the interior, three days were spent in that busy, bustling New York of China, including Sunday, September 30. And a blessed Sabbath day it was! Rarely in life have I so much enjoyed the "communion of saints," and never had stronger faith in the all-conquering power of the gospel. To see a congregation of Chinamen which quite filled the large church sit reverently through two services—love-feast and preaching—and in the afternoon kneel with 100 of them around the Lord's table, with many evidences of spiritual fervor and power, stirred my heart to the depths. If any doubt lingered as to the possibility of bringing this vast nation to Christ, it vanished that day. The Chinaman can apprehend the Lord by faith as clearly as the American, and, when he does so intelligently, rejoices just as gladly in his saving grace. And a solid Christian he makes—not as aggressive as an ardent Westerner, but stern in his fidelity to conviction, and loyal even to the endurance of persecution.

The day was quite filled with restful service. In the forenoon Sunday-school, love-feast, and preaching at Central Church; in the afternoon preaching by Bro. Wadsworth, and communion at Trinity at 3 o'clock, and preaching in the Union Church at 6; in the evening service at Bro. Bonnell's chapel at 8, and attendance for awhile at a good gospel meeting in China Inland Mission headquarters. That was a day never to be forgotten. The Sunday-school, except for the dress and appearance of the people, was exactly like such a school in a well-organized city church in America. Bro. Charles J. Soon is the capable Superintendent, and from infant room to Bible class there was the same happy young life and study of God's Word to which I have always been accustomed at home. The songs sung were the same in tune, if not time, though the words I understood not. John Marshall played the cornet, and succeeded fairly well in holding the unaffected and untrained voices together. The collection, of course, was not omitted, and the cash thrown into the baskets was quite liberal for those poor children, most of them from heathen homes. It amounted that morning to $1.80. During the year they had contributed over $50, and were supporting entirely a flourishing day school in that part of the city.

Immediately after Sunday-school we had a love-feast. To me it was an inspiring occasion. There we had the "language of Zion," which I could understand, though densely ignorant of Mandarin, Shanghai, colloquial, and every other Chinese dialect, expression, intonation, manner, gesture—all were just what I had seen and heard many a pentecostal day far over the seas. Bro. Fông, our oldest native preacher, speaking with suppressed emotion, said: "I feel both glad and sad to-day. Glad when I see the work progressing and so many becoming Christians; but sad when I look around at the thousands who are strangers to this blessed religion." An aged woman, with becoming modesty, yet unfaltering courage, declared her love for the blessed Savior because he first loved her. And many other clear, almost rapturous, testimonies made that feast of love one of the most delightful I ever attended. At its close I had the very great pleasure of baptizing four persons who had passed an approved probation and were ready to assume the vows of membership in the Church of God.

The preaching service which followed immediately was attended by a congregation which quite filled the spacious church. Fully two hundred of the number had remained through the entire morning, beginning with the Sunday-school at 9:30 o'clock, and seemed in nowise to abate their eager desire to learn more of "this new doctrine," and to genuinely enjoy the worship of God's house. What a contrast to the indifferent, surging thousands in the streets outside! Within was gladness and life—without was weariness and death. But probably the most helpful and inspiring service was in the afternoon at Trinity. To see an hundred Chinese in this land so long determinedly hostile to Christianity kneeling at the same altar and devoutly receiving the most solemn sacrament of the Church, was enough to make the angels sing a new song, and wake the slumbering energies of the feeblest faith. Bro. Reid has 254 members and 265 probationers, a flock which over-taxes his strength, not being in robust health. During the year there has been an addition of 74 members and 150 probationers—a per centage of increase equal to "a revival year" at home, and which promises even larger things in the near future. At night, in the street chapel in Hongkew—the American district of Shanghai—the congregation, after the manner of chapel crowds, was somewhat restless. But good work has been done there this year—twelve new members received and a probationers' list of eighty-seven. In that part of the city a church is greatly needed. With a building like Central or Trinity a strong organization could soon be effected which would become an evangelizing center to a neglected population of an hundred thousand. Will not some reader of these lines, with faith in the Lord's conquest of China, and prayerfully appreciative of his sacred stewardship, send the money for such a temple? We must build the Lord a house.

On Monday at noon, in the "house-boat," "John Wesley," and accompanied by Bro. Reid, we moved out on the tide, and, with full sail to a favorable wind, turned the prow of our gallant little craft toward Soochow. Up that crowded canal for eighty miles we rowed and sailed, and saw enough to make a volume. What a study are these waterways of China, furishing easy but slow communication with every part of the vast Empire. The methods of agriculture employed, though very crude to a Westerner accustomed to McCormick reapers and other labor-saving machinery, have the merit of highest efficiency. Soil which has been cultivated for over two thousand years is made to yield large harvests and support an immense population. It is doubtful if any land in the world can equal this in the bontifulness and variety of its productions. Nearly every tillable acre is used to raise food for man. Scarcely a square mile is sowed in grass. There are no meadows, and, of necessity, there is no stock-raising. The buffaloes used for milling, plowing, etc., are easily kept, and get most of their comfortable living by picking tough grass and weeds along the banks of the canals. The land is so subdivided that holdings are as small as one-sixth of an acre, and even less. The owner of as much as ten acres is considered almost a feudal lord. In public estimation the farmer stands next the scholar. The people are divided into scholars, farmers, artisans and merchants, and in that order are they esteemed. Beggars and play actors are excluded from this division as unworthy of recognition, and are debarred from holding office. I have seen it stated that at each vernal equinox, before an altar devoted to the inventor of agriculture, the Emperor offers supplications, and plows a piece of ground in honor of the occasion. Viceroys and other high officials are required also to do the same thing. The crop of wheat thus raised—presumably not very large—is used in idolatrous worship. Thus honor is put upon the owners and tillers of the soil. And well they may, for on them depends the nation's hope against starvation. Of their land-tenure and farm-rental systems I have learned much, and may write at another time.

Over the canals in many places are massive stone bridges, which have stood for centuries. The Chinese certainly understood the principle of the arch. Such graceful, faultless curves, made of great blocks of granite, that would tax the Titanic strength of modern engineering to lift and fit them in proper place, are rarely seen in Western lands. I saw one bridge three miles below Soochow, called the Precious Girdle Bridge, that had fifty-three arches. It was on the side of the Great Canal, and served at once as a roadway and breakwater against the floods of a large lake. Near that magnificent triumph of ancient engineering and artistic taste, was fought one of the fiercest battles of the Tai-Ping rebellion, in which Gen. Gordon led his gallant forces to brilliant victory. It is strange, however, that these granite structures that arch the waterways have no corresponding roads. One constantly wonders why such massive bridges, that defy the decay of ages, and not a road wide enough for a baby carriage or smooth enough for anything save the tread of a buffalo, or the foot of a Chinaman.

On the banks of the canals and over the fields we saw immense memorials of stone, gate-shaped, and many of them handsomely carved. They were erected to widows who declined to marry again, or other distinguished dead. But not every widow in China deserves a granite memorial. Here, as in America, they are not all averse to reconstructing their homes.

We arrived in Soochow, eighty miles from Shanghai, about noon on Tuesday—a quick trip, thanks to the boatmen, who pulled on the oars while we sweetly slept. The strong walls and tall pagodas of the famed and beautiful capital of Kiang-Soo were sometime in full view, before we passed through the gate, and into the literary center of China, and the "silk metropolis of the Orient." We dropped anchor at "Tsing-yang-deen"—Methodist headquarters inside the East Gate. Bro. Anderson was there to bid us welcome, and in a few moments we were the happy guests of a hospitable American home. What a sweet breath of the blessed land of the magnolia these missionary homes do bring to lonely wanderers in heathen empires! Soon Dr. A. P. Parker and Bro. Gray called, and in the evening some of the good ladies were invited to tea. But of this great, cultured, wealthy city of over half a million, and adjacent sections—long stubbornly resisting the foreigner's presence, and the gospel he brings, but now most promising to the Lord of the harvest—I must write in another letter. The two days spent there, before continuing our intinerary, on account of pouring rains, gave almost no opportunity of seeing anything beyond the "Methodist compound." But our schools, hospitals, churches, and homes made every hour an edification and delight. Of these the Church will have a full report.

On Friday morning we left in the "John Wesley" for Nanzing, accompanied by Bro. Anderson, presiding elder of the Soochow District. It was a great disappointment that Bro. Hendry, the faithful pastor at Nanzing, just returned from a rest trip to Japan, could not join our party. He was compelled, however, to respect medical advice, surrender cherished desires, and remain in Soochow. Overworked, broken in health, this self-denying, laborious missionary, must for awhile rest from his loved employ. It is poor economy for the Church to keep so few men in the field. Excessive labor in this climate, trying to meet the increasing demands of an opening field, will wreck the strongest constitution, and shatter nerves of steel. More men are an immediate and urgent need.

En route to Nanzing we passed, at different points, large native boats with flags waving from the mast-head, and a little cannon on the forward deck. These are "gunboats"—revenue cutters, so to speak. They are engaged in patrolling the canals and lakes for robbers and "salt smugglers." The Government has a monopoly of the salt business. It is manufactured and sold by Imperial officials, and from this source large revenue is derived. The foreign article is taxed, the "moonshine" manufacture is seized, and the smuggler is severely punished. I saw a boat which had been cut in two and stood up on ends. That was a captured smuggler's craft, and was put up as a warning against other like offenders. In our hospital at Soochow I saw a robber who was being treated for a gunshot wound, and two Chinese soldiers who had received lead in their bodies, all in the same salt battle on a canal. In every town there is a Government depot for the sale of this necessary of life. But in their cooking the Chinese are not reckless in the use of salt.

In the interior we hear and see much of Chinese prejudice against foreigners. In the villages we were greeted with such uncomplimentary terms as "foreign devils," "dogs," robbers," etc. So tyrannous has been this public sentiment that a missionary's personal teacher would not recognize him on the street, and would not, for any consideration, be seen engaged with him in friendly conversation. They do not believe in social equality. That any entrance for the gospel has been effected, and any hearing secured over such inveterate prejudice, are a great triumph of grace. But that barrier is giving away, and every day brings fresh evidence that the gates of the hearts as well as the cities of China are swinging open at the coming of the King of kings.

We reached Nanzing, fifty miles from Soochow, at noon on Saturday. Here we found a city of 50,000 inhabitants, and the neatest, best-kept houses yet seen outside of Shanghai. It is in the center of the silk district of the world, and a place of much wealth. Several citizens, silk merchants and owners of pawnshop stocks (an immense business in China) are each supposed to be worth over a million. Here Bro. Hendry has been working successfully for two years, and Bro. C. K. Marshall (Dsau) has a popular dispensary and chapel. Four years ago Bishop Wilson visited Nanzing on a prospecting tour. Now we have an organized Church of thirty-two members and over twenty probationers, and are in growing favor with the people. By his medical work Bro. Marshall has found entrance into the homes of the wealthy, and several of them make annual donations to the dispensary fund. The Quarterly Conference held Saturday afternoon showed marked progress during the past three months, notwithstanding the enforced and lamented absence of Bro. Hendry. About 80 were reported on self-support, one member received, and seven names added to the probationers' list. I have attended more than one Quarterly Conference in America that did not make a more cheerful showing. On Sunday morning Bro. Anderson preached to a changing crowd in Bro. Marshall's chapel, and in the afternoon we had a short sermon and the holy sacrament at the chapel in Bro. Hendry's house. The new church in process of erection and well located will soon be ready for dedication. When that is finished, and a comfortable parsonage for the missionary built, Methodism in Nanzing will be planted on firm vantage ground, and be able to make even more rapid and substantial progress. That home for the missionary is a necessity. It is folly for a foreigner to endure the discomforts of a native house. Far better the comforts of a home and years to work, than unwholesome quarters and a speedy recall from the field. The enfeebled health of Bro. Hendry, I fear, is traceable somewhat to this cause.

Thanks to Bro. Marshall, we had the pleasure of a visit to the home of Mr. Gold, a cultured and wealthy Chinese gentleman. He is said to count his gold by the half-million. His house, fronting on the narrow, crowded street, seemed not unlike many others; but in the rear, where the family dwell, there are numerous, spacious, and elaborately-decorated and furnished apartments. We were received with great grace and cordiality, and invited to the seats of honor in a model Chinese reception-room. Immediately tea was served in the costliest china—the tea without cream or sugar, and each cup with a handsome cover of the same ware. That is to preserve the fragrant aroma of the delicious tea. In a few moments he served cigars, on a silver waiter, which the smokers of our party pronounced equal to the finest weed that grows under any sky. Into a large reception hall, for feasts and distinguished guests, adorned with swinging lanterns and rich carvings, we were conducted and shown the various articles of interest. Adjoining was the school room, in which three of his four sons were being instructed by a private teacher. The oldest, a handsome youth of seventeen, was married last year. His wife was an inmate of the family. I am told as many as four generations sometimes live within the same compound. In another part of the house there was a room and teacher for his four daughters. The ladies and their apartments, of course, were not visible, but we had reason to believe that they were not denied a sight of the foreign guests. He then led us into his beautiful garden, fragrant with blooming tea-olive and radiant with a variety of fruits and flowers. In the center was an octagonal tea-house, over which delicate vines were tastefully twined, and where again we were served with the Chinaman's favorite beverage from plants grown in the host's native province. I have not often met a gentleman with manners so graceful and a bearing more distinguished. With many well-wishes, and a cordial invitation to accept his hospitality at any time, we were bidden a very friendly good-bye. Thus a long-coveted opportunity was enjoyed—seeing the inside of a cultured, high-class Chinese home. The humble huts of the coolies, and the malodorous haunts of the laundrymen in America, give no idea of what the Chinese can be and are, when uplifted by education and culture. They are undoubtedly a people of remarkable capacity.

Bro. Marshall entertained us at tea and dinner, and greatly regretted that we could not spend another day in order to give us a genuine, typical Chinese feast. He treated us to several Chinese dishes, and, in addition, to a knife and fork at each plate, had a pair of chopsticks. I developed some little skill in their use, and shoveled rice quite like a native, much to the amusement of the servants in attendance. Fearing that his guests might not altogether enjoy a regular Chinese meal, we had a sufficient foreign menu to satisfy any taste or appetite. According to Cathay, no lady was present at the table, but at evening prayers Mrs. Marshall and the beautiful little daughter appeared with all the household. The other children are away, some at school, others at work, and doing well. A very interesting family has our good brother, and a most valuable work is he doing for our Lord.

Early Monday morning, before the stars had ceased to shine, the captain of our boat had his men at the oars, and we were off for the Great Lake region. On the way, in several of the smaller lakes, there were curious sights—women and children in large tubs for boats, propelled by one paddle, gathering water chestnuts for market. At first we thought they were wading in the water; but a nearer view disclosed the crude little craft, an oblong tub, in which they sat and gathered their treasures. At noon we reached the island of T'ung T'ing Shan, where a full day was most delightfully spent. It is fifteen miles long, and at some points two miles across. Around that entire island for thirty miles or more there is a paved walk, made of brick set on edge, the work of 300 years ago. As only human feet walk that highway, it may last for several centuries longer. All around the island there are prosperous villages, and the most respectful people to foreigners yet seen in China. Not an ugly name were we called, and everywhere treated with marked consideration. How I longed for a man to open work there immediately. Our brethren all feel that an early and large harvest would surely be reaped. And it is a healthful, beautiful place. The mountains, up to whose heights we climbed, invite the breezes from afar, while all around their sides are groves of pomegranates, mulberry, tree-strawberry (yang-me), persimmons, chestnuts, tea-olive, in full and fragrant bloom, with here and there the orange and other fruits. And such persimmons—as large as an apple and delicious beyond imagination to one only accustomed to the little opossum variety in certain parts of America, which are only endurable after the frost falls. From the mountains we had a magnificent view of the Great Lake stretching away for miles like a sea of sapphire, dotted with green islets—making a picture almost as beautiful as the Inland Sea of Japan.

In the early afternoon of Tuesday we moved up to the eastern end of the island with our boat, and left before the larks began to sing on Wednesday morning for Mount Ting-ugasan, near the town of Modoh. We wanted to cross the Great Lake—fifteen miles—Tuesday afternoon, but our captain was as cautious a man as e'er commission bore. He is a typical Chinaman, and has mortal terror of pirates and other wicked prowlers by night. We rowed against wind and tide, and at noon anchored at Modoh. The lofty mountain which overlooks this busy village, crowned with a tall pagoda 150 feet high, the castle summer home of ancient kings, and the scene of royal romance and splendor, was our objective point. From the top of that mountain to Soochow, twelve miles distant, there is a paved walk, called the "King's Highway." The old pagoda stands, though somewhat dilapidated, the stately, solemn sentinel over the ruined castle and devastated gardens of the Soochow Kings. Four hundred years before Christ that mountain was beautifully terraced, laid out in gardens and grottoes, and crowned with magnificent palaces. A tale of love and sorrow connected with that royal mountain, concluding with its surrender to the ambitious King of Hanchow, would form the basis of as thrilling a story as was ever woven by the author of Ivanhoe. What a strange sensation—standing on the very spot where kings and courtiers dwelt in splendor more than two millenniums ago! And a grander view I have never had in all my travels in the home and distant lands. For fifty miles the eye swept a scene of enchantment in every direction, and looked down upon more than six toiling millions of heathen people. There, in full view, was Soochow, with her temples and pagodas leaning against the sky, and her waterways glistening in the afternoon sun. In every direction were towns and villages by the thousand. The fields, cultivated like a garden, with their varying colors from gold to deepest green, and traced by canals that shone like silver borders around beds of flowers, looked like a vast fairyland. It gave me a new view of China, and another conception of her really wonderful people. I recalled that reported scene when Hernando Cortez reached the mountain heights that overlook the beautiful valley of Mexico, and, enraptured with the charming landscape, in the center of which nestled the capital of the Montezumas, crowned with the castle of Chepultepec, he lifted eyes and sword to heaven, and swore that he would take that land for Christ and the king. So I felt like summoning the Christian Church to that historic summit, in order that the inspiring view might compel a vow to win this marvelous empire from heathen darkness, and present it as his last and fairest inheritance to our Lord and King. When China swings into the column of Christian nations, the angels will get ready to sing the coronation hymn. And that crowning day is coming—coming not with the swift sweep of Isaiah's angel with six wings, but with the steady, irresistible step of the infinite love and eternal purpose of a God mighty to save.

Down the paved highway, once guarded by stone balustrades and marked by costly shrines, we returned to our boat, thanking God for exalted hopes that towered far above the venerable pagoda on the mountain and stretched beyond the glorious sweep of the horizon. At 8 o'clock we were at the city gate of Soochow, but found it closed. A few cash, however, induced the squeezing guardian of the outer wall to let us in, and soon we were home again, ready for the Annual Conference which met the next morning at 9 o'clock.—Bishop Charles B. Galloway, D. D., in Nashville Advocate.

SOOCHOW, October 13, 1894.

COMPETITION.

One of the commonest maxims of "the dismal science" of Political Economy is that "competition is the life of trade." Without stopping to consider whether this maxim is as true as it was formerly supposed to be, we wish to say that, in any event, it represents as thoroughly secular a sentiment as ever managed to get itself uttered in this naughty world. That it has any just application within the kingdom of Jesus Christ, is not, for one moment, to be admitted. The whole scheme of things to which it belongs and of which it is the recognized exponent, stands quite outside of that kingdom. Not competition but co-operation is the law which is to measure and regulate the activity of the servants of Jesus Christ. True, the author of the Epistle to the Hebrews says: "Let us consider one another to provoke unto love and to good works." But does this exhortation furnish any warrant for a spirit of rivalry? Nay; it simply encourages us to look with kindly interest on one another's concerns, with a view to stirring up one another to a holy activity in good works.

The Church utterly repudiates the theory of competition, and lays all her plans in full accordance with the theory of a loving co-operation. She breaks up her wide field into an indefinite number of smaller fields, into each one of which she sends a godly man charged with the care of souls. The pastoral authority with which she thus invests her servants is exclusive in its character, and cannot be gainsaid or called in question. No one minister may lawfully intrude himself into the territory that has been assigned to another, and strive with him for the affection of his flock and for the material compensations that are attached to his office.

To be more specific, let us suppose that John Smith and James Brown are two Methodist itinerants. At the close of the Annual Conference they are assigned to contiguous circuits. Each one of them is expected to serve, let us say, four congregations. But John Smith is enterprising. He believes in "hustling," and misses no opportunity to get a "scoop" on everything that is in sight. It is his good fortune, moreover, to be, not a better man, but still a more accomplished preacher than James Brown. He surpasses in the special gift of fluency, and has "taking ways" with the people. So, without so much as asking consent, he quietly moves over the line, and opens out in one of Bro. Brown's churches, stirs up a good deal of enthusiasm, and does not forget to lift a collection, though at this last point he usually puts someone else forward to do the work, and himself sits modestly in the pulpit, a wholly disinterested spectator.

Now, unless Bro. Brown is verging close upon the angelic state he is likely to demur to such proceedings, as involving an unbrotherly trespass upon his rights and an unjust interference with his support. But Bro. Smith has a prompt reply to all such objections. He coolly says: "The people prefer to hear me preach, and willingly give me money. I am not fool enough to refuse a contribution when it is offered me. "Every tub must stand on its own bottom, and every man must take care of himself." Even Satan could not assume a more frankly selfish position. We need scarcely say that a Methodist minister guilty of such conduct would be "let out" of his conference in short order, and ought at the same time to be deprived of his credentials.

The principles which we have above asserted in reference to the pastorate apply equally well in other directions. The Church establishes a number of religious papers, or promises her patronage to godly men, lay or clerical, who undertake the task of doing this work for her. Are not these papers entitled to the full and unobstructed patronage of the territory that is thus given to them? For example, the three Missouri Conferences, by a formal and recorded vote, pledge themselves to support the St. Louis Christian Advocate. That excellent paper cannot sustain itself, it may be, without fixing its subscription price at two dollars per year. But just to the South are those two thriving and long-established journals, the Arkansas Methodist and the TEXAS CHRISTIAN ADVOCATE. They have, we shall suppose, a range of circulation that yields them a good

surplus revenue. But, in spite of this fact, they begin to sigh for more worlds to conquer; and, strange to say, they resort to all sorts of devices for dividing and drawing off the patronage of their less fortunate and weaker neighbor to the North. Their editors, who are men of extensive travel and able preachers and lecturers, as well as expert financiers, make annual visits to all the Missouri Conferences, and take advantage of the courteous hospitality that is shown them to "push" ther papers, going to the length of cutting their rates to one dollar a year for the sake of "introducing" them, and even offering to tempt unsuspecting congregations with cheap communion sets a spremiums for new clubs.

Of course the Arkansas and Texas editors, being Christian gentlemen, are never actually guilty of such conduct as we have thus described. We beg their pardon for using their names, tentatively and hypothetically, to point a moral. "These things are an allegory." Does not everybody see that the conference organ which uses any means, direct or indirect, to take possession of the territory of another organ, is doing as bad a thing as a preacher would do if he should deliberately plot and scheme to turn the quarterage of his brother preacher into his own pocket?

We have noticed, too, that some of the same men who in the General Conference invoked specific legislation against rival and unauthorized sheets in their own territory, are now systematically seeking to poach upon their neighbor's preserves. The consistency of such action is not very striking. If competition is to be admitted as a correct principle, then it must prevail all along the line. If not, then it should be repudiated everywhere.

Nobody has a right to set up an Annual Conference organ except an Annual Conference. This, of course, is not designed to deny that any American citizen is free to start a paper whenever and wherever he may choose to do so, and to sell it to whoever is willing to buy it. But it is cool and undiluted impudence for any man that has begun such an enterprise on his own motion to assume that he has as good a right to the favor, support and assistance of a body of Methodist preachers as has the man who has undertaken at their instance to furnish them with a medium of communication and discussion.

And, further, just as an Annual Conference is the only body that can authorize a local Church paper, so the General Conference is the only body that can authorize a connectional one. If the General Conference provides for only one, the inference is clear, not only that it thinks two or three are unnecessary, but also that it thinks them undesirable. If it had wanted more, it would have established them. The issue is perfectly clear. We repeat, therefore, what we have often before said, that while this Advocate distinctly declines to build up its circulation at the expense of other Church papers, it claims the whole connectional field for itself. If anybody should ask us: "Who gave you the right to lay claim to any such monopoly?" our answer is: "The General Conference of the Methodist Episcopal Church, South." We wish, besides, to turn questioner ourselves, and to inquire: "Who gave anybody else the right to use the machinery of the Methodist Church for the purpose of limiting the influence and curtailing the circulation of the only paper set on foot and continued by the express action of the supreme legislative assembly of our Church?"

It is time to consider all these and many other related questions. The notion that Methodist editors are a set of hook-nosed and sharp-visaged traders striving against one another in the hot pursuit of new subscribers, is heathenish and disgraceful. They are Christian men with an absolute community of pursuits and interests. In view of such considerations, and in accordance with an informal agreement made at Memphis in May last, we suggest the propriety of an Editorial Convention to be held in the city of Nashville during the months of January or February next. Let us meet and confer with one another. Our power for good may be multiplied many times over, if we agree to act in concert.—*Nashville Christian Advocate.*

WILL SOME ONE EXPLAIN?

The assessments ordered by the Annual Conference of last year—Dallas, Paris, Bonham and Sherman were put on a scale of $100, but the statistical table shows a difference of $197 in favor of Dallas District. How is this? Will some one explain?

J. R. WAGES.

BONHAM, TEXAS.

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NORTHWEST TEXAS CONFERENCE.

Grapevine.

A. T. Culbertson, Dec. 8: We arrived in time to preach on the First Sabbath and have been busy ever since. Will soon have a convenient and pleasant home. Last night we received a royal pounding, and now for a gracious revival.

Thanks.

C. L. Ballard, Ft. Worth, Dec. 5: We extend our sincere thanks to the community of Lake Creek, Delta County, for a purse of cash for myself and a fine gold watch for my wife. These came as rewards for a debate we had with the Baptists at Lake Creek in September.

Cisco.

R. F. Dunn, Dec. 10: We are back again at our post for another year, with a determination, by the grace of God, to move up spiritually. The parsonage was the scene of a heavy pounding a few days ago. This people know how to do the thing nicely, and to make their preacher feel grateful. We thank God and take courage.

Hamilton.

W. B. McKeown, Dec. 11: Hamilton has received us for our third year very kindly. They sent for myself and family on the evening of the 4th to come over to the church for a "little service." As we drew near the church we heard them singing: "'Tis for you and me." We entered the church and found the rear of it filled up with groceries and dry goods, all of which were afterward sent to the parsonage. May the Lord make us a blessing to this people.

Harrold.

S. B. Sawyers, Dec. 11: Harrold went dry last Saturday by a small majority; some talk of a contest. Our parsonage is saved and we are happy. Thanks to the W. P. and H. Mission Society for their timely help, and blessings upon all the donors. We are busy at work digging a new cistern. Our workers say we can turn in the water Friday. We are proud of our vineyard, and expect to say "clear" at the next Annual Conference. Then, with the consent of the Bishop, we would like to have another mission. Breathe a prayer that God may bless us in our work.

Haskell.

N. B. Bennett, Dec. 7: On our return to the Haskell Station for another year we found the people preparing to attack the parsonage; and on the evening of the 1st of December, the pleasant faces began to crowd in, each one loaded with nice presents. We spent a very pleasant hour in social chat and in song and prayer, after which they retired to their homes, each one wishing for us a happy sojourn and a prosperous year in labors for the Lord. May the Lord bless the good people of Haskell, and enable us to lead them closely with the Lord. Our new presiding elder is making a good start—stirring up the pure minds of the stewards to remember the wants of the pastor. We are expecting a good year.

Georgetown.

T. B. S., Dec. 3: Conference is over and the preachers are getting a "move" on themselves. Now that it is too late to do any harm, will tell how this people asked for the preacher they wanted to serve them this year. The Board of Stewards, while unanimously desiring his return, didn't do it; a strong committee to pester the Bishop and cabinet didn't do it; but while conference was in session the congregations at the Wednesday night prayer-meeting and on Sunday, through their leader, prayed the Lord to send Bro. Nelson back. Our prayer is answered, and the good brother will, no doubt, try to measure up to the demands of this station. This is the most important station in Texas Methodism. There are more important interests to be conserved, more delicate problems to be solved than at any other point. Not only the spiritual interest of the Georgetown people, but the spiritual intererests of the splendid body of students of the university are in the keeping of the pastor here. The task is one not to be lightly regarded or eagerly coveted. It requires a wide-awake man. Such a man is worth more than a cordon of police in keeping the boys from running wild in the town. Send the wrong man here and the university would suffer. Bro. Hayes, the Financial Agent, preached yesterday, morning and evening, to large congregations, fully sustaining his reputation as a a pulpit orator, and fulfilling the expectations of his hearers. May the Lord open the hearts of the people called Methodists to Bro. Hayes and his work. The university never had a finer body of students than is in attendance this year, and the work being done is admirable; and while the prospects of the school for success are bright, yet money is needed, and lots of it, to make the school what it can be. New buildings, improvement of the old ones, and liberal endowments are imperative. There are enough rich men in the Methodist Church alone who can supply all the money needed for this purpose. So much has been said of the excellent moral tone of this place, its freedom from saloon influences, and its healthfulness, that it is like singing an old song, but these are facts to be stressed. It will be but a short while now till another railroad, running across the State from east and west, will make this town easily accessible from all points in Texas. It will pay the Methodists of Texas to spend money freely on the Southwestern University, and to do it at once.

Morgan.

D. C. Ellis, Dec. 10: We were returned to this place for another year's work. It is useless for me to say the appointment was perfectly satisfactory on the part of myself and family. This is a good and kind people, and I look for a good year. We have had no pounding on our return, but have been made to feel that we had a warm place in the hearts of the people, which is far better than any pounding of a material kind. I have made one round on the work, which consists of three appointments, and feel greatly encouraged for the year. We have two church houses and two good Sunday-schools, one good Epworth League of about sixty members, which is well attended by both the members and the outsiders. I look for much help from the League. It is but justice to mention the fact that just before we started to conference at Hillsboro, the ladies of Morgan presented me a new suit to wear to conference; also wife a nice new dress pattern, with all the necessary trimmings for the same. May God bless the dear women. We are determined to do more and better work this year, by God's help, than ever before.

Granbury.

C. A. Evans, Dec. 10: We arrived here on December 6, and were met at the depot by the stewards and carried to the parsonage, where we found several ladies in charge, and a splendid dinner prepared. We have here one of the best parsonages, partly furnished, in the conference; a good Church; a live membership; a wide-awake League, senior and junior; and too many other good things to mention in this space. Bro. J. Sam Barcus has done a fine work here the last two years and left everything in good order. It is a pleasure to follow such men. And now, Mr. Editor, if you will come to see us we will give you a chance to preach to a house full of as good, loyal, intelligent Methodists as you can find anywhere.

Impaired Digestion.

The patient is required to diet. In building up and maintaining good health, milk is recognized as a valuable factor, but it is important that it be absolutely pure and sterilized. Borden's Peerless Brand Evaporated Cream meets all requirements. Entirely wholesome.

EAST TEXAS CONFERENCE.

Hallville.

D. P. Cullen, Dec. 10: Place Hallville, Harrison County, on the "dry list." Election held last Saturday, 8th inst.; 51 for, 10 against.

Patroon.

J. F. Porcher, Dec. 7: Bro. J. D. Dorsey leaves us in a few days for conference. Our P. E. knows our wishes. Bro. Dorsey has been doing his Master's work with a zeal and success which we indolent ones cannot understand. The Church at this place has been much strengthened, and 22 additions. Through Dorsey's energy, perseverance and persistency we have a nice, large M. E. Church near completion; how he has done it, God only knows! We know the cost of the building is much in excess of the subscriptions. We know his heart is in the work; his treasure will not rust, but are fearful we have appropriated his substance.

Gilmer.

J. C. Carr, Dec. 10: I am closing my second year's work on this charge; have had a very prosperous year in many respects; have made 218 assaults with attempt to preach; received 224 persons into the Church; made 400 pastoral visits; sold about 50 books and traveled between 2000 and 3000 miles. I serve a kind and noble people. We are building a nice new church here, which when finished will be an ornament to the town. Our membership here, in town, is small, but they are bravely struggling to complete the church. Many are the disadvantages under which they labor, but still they keeping moving on. This people have been very kind to me. They know how to treat their pastor to make him feel at home among them. To-morrow I start to conference, not knowing what may befall me there, but if the Bishop and his cabinet see fit to return me to this work I will rejoice to serve these noble-hearted people another year. God bless them all.

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Coughs, Colds, Hoarseness and Throat Irritations. They afford instant relief. Avoid imitations.

NORTH TEXAS CONFERENCE.

Lanatus.

L. L. Naugle, Dec. 8: Our reception has been very cordial indeed. We have been the recipients of many favors since we have been in the midst of this kind and appreciative people; but on last night the big-heartedness of the entire town and surrounding country seemed to have concentrated its entire force on the inmates of this parsonage. It was a genuine pounding; articles too numerous to mention. The parsonage is also being beautified with paint and paper. By the grace of God I hope to do the best year's work of my life.

Rock Hill.

J. H. White, Dec. 5: On Friday after conference my horse fell with me and mashed my right foot so badly that I have been on crutches ever since. Am somewhat improved, however, and hope to be well soon. Reached my new work (Bethel Circuit) Monday after conference. Bro. Blackburn not having vacated the parsonage, we found comfortable quarters and a most hearty welcome at Bro. Beverly Rogers' until Wednesday morning, when we took possession of our new home. We are well pleased with the work so far, and are confidently expecting a good year. A number of the brethren and sisters from Bethel and Wesley Chapel Churches brought us under lasting obligations on the afternoon of Thanksgiving by giving us a generous pounding—bringing almost everything needed for the table, and a number of the articles were of sufficient quantity to last us for several weeks. May God bless the donors and enable us to prove ourselves worthy of such kindnesses.

Gober Circuit.

Zoro B. Pirtle, Dec. 10: Saturday afternoon, November 24, we moved into the parsonage at Gober, and although we were not prepared to receive callers, they came anyway (quite a lot, too), bringing with them many good things for the preacher and his wife. We were severely pounded. Every day something nice is sent to the parsonage. We appreciate the kindness of this good people and feel that this year will be a pleasant one and pray Almighty God that it may be a profitable one to the Church on this charge.

Merit Circuit.

J. W. Blackburn, Dec. 9: The fourth Sabbath in November found us in the parsonage, located in the beautiful little town of Merit. We have been kindly received, heavily pounded and the future in every way hopeful. The Woman's Foreign Missionary Society at Alliance gave a supper Friday night, which was a success. We hope to organize an Epworth League and Woman's Foreign Missionary Society at Merit soon. We are pushing the claims of the TEXAS ADVOCATE.

Dodd.

A. W. Gibson, Dec. 4: Dodd and Windham was the work assigned me at the North Texas Conference. We find this people kind and enterprising. Possibilities of great usefulness lie out before them. Through God victory will come. We have had many kindnesses shown us since we came here, which make us feel quite at home. Last Friday night Capt. Cobb knocked at the parsonage door and said that I was needed at the church. Bro. Peele, the former pastor, and myself, following our guide, made our way to the church, and found ourselves in the midst of a magnificent pounding. As best we could, we expressed our gratefulness to the donors; then in earnest prayer to God we invoked his blessings on the kind people. Bro. Peele led in a nice talk. So we thank God and take courage.

Holliday Circuit.

A. R. Sellers, Dec. 10: We are here at our new field of labor, on a part of the outside row of our conference; have found a kind and appreciative people; a good parsonage (that owes its existence largely to the Woman's Home Mission and Parsonage Aid Society of our Church) and plenty of work to do. The first Quarterly Conference for this charge has been held. The presiding elder, Rev. W. D. Mountcastle, was at his post; preached three times to the edification of all present. Sunday at 11 o'clock the people gathered in goodly numbers at a vacant store-house, in which there was no fire, to hear the gospel. We have no church at this place and the Baptist brethren had the school-house, it being their regular appointment. The Quarterly Conference was well attended; every appointment (eight in number) was represented. The stewards devised liberal things for the preacher in charge. Hard Times has put in his appearance here in this country, but has not succeeded in killing the grace of liberality. These Western Methodists don't do things grudgingly. We have been pounded. Everything, from sacks of flour down to candy for the children, found their way to the parsonage. The people came by the dozens, young and old. What a treat! Who could help but like such people, and do his level best to make them like him. Bro. Williams, the former pastor on this work, has a warm place in the affections of this people. This is a good indication. We want this to be the most successful year of our ministerial life to date. To this end we are laboring.

WEST TEXAS CONFERENCE.

Beeville.

Theophilus Lee, Dec. 10: I want to acknowledge the kindness of the good people of Floresville who presented us with a box of nice clothes for wife and the children the day before we left there. I also want to thank the people of Beeville. When we arrived we found the parsonage lighted, warmed, and a good supper on the table; and have received many other tokens of kindness since coming here.

Cotulla and Pearsall.

Jas. Hammond, Dec. 7: We begin the second year on this charge with hope of a good year. Our Church debt is nearly paid, and we hope to complete the building and seat it this year. My address is Pearsall, where we are pleasantly situated. House has been well furnished, and a generous pounding gives promise of success in temporal things. The same energy and zeal shown in spiritual things lead us to expect a gracious revival at both Cotulla and Pearsall.

Nursery Circuit.

W. H. Killough, Dec. 6: When we left Waelder we did not expect to find soon a people who would be as kindly considerate of our material comfort as the people at Waelder and on Waelder Circuit; but if the people at Nursery and on Nursery Circuit continue as they have begun, not to say grow better, as did those left behind, we will have been agreeably disappointed. We got to our work Friday and into the parsonage Monday after conference adjourned. I have filled two Sunday appointments and attended two prayer-meetings.

CHANGES OF ADDRESS.

The address of Rev. M. S. Hotchkiss is 315 N. Fifteenth Street, Corsicana, Texas.

The postoffice address of Rev. A. W. Gibson is Dodd, Texas.

Rev. E. A. Bailey's postoffice address is Weatherford, Texas.

Rev. E. A. Smith's postoffice is Dublin, Erath County, Texas.

The postoffice address of Rev. M. M. Dunn is Valley View, Cooke County, Texas.

The correspondents of Rev. W. W. Horner will address him at Webberville, Texas.

Salt rheum with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

PERSONAL.

TEXAS.

We acknowledge the receipt of an invitation to the silver wedding of Mr. and Mrs. Abe Mulkey, December 27, 1894, in Corsicana, Texas. We sincerely trust that the silver will be followed by the golden wedding, and many years of useful, happy life.

We have been invited to the nuptials of Miss Birdie Mae Caswell and Dr. James H. Keever, Tuesday evening, December 18, 1894, in the Oak Cliff Methodist Church. We herewith send our best wishes for a long and happy life.

The ADVOCATE acknowledges receipt of invitation to wedding of Mr. Francis C. Thompson and Miss Allie McDuffie, at McKinney, Texas, December 14, 1894. Mr. Thompson is the editor of the McKinney Democrat. The ADVOCATE extends congratulations.

Rev. J. A. Walkup, a live man at all times, proposes to enliven matters on his work this year by pushing the circulation of the ADVOCATE. He says: "I want to send 100 renewals and new subscribers to the ADVOCATE this year."

Polytechnic School of Commerce.

A THOROUGH Business education at moderate cost. Bookkeeping, Shorthand, Penmanship, Typewriting, Commercial Law, Commercial Arithmetic, Business Forms, all taught in the most careful manner. Great inducement to students to take Business Course in connection with Literary Course. Liberal reduction to those who take both Bookkeeping and Shorthand. A business education under the influences of a high grade Literary College and a fine religious community. Students can enter at any time. For further information, address REV. W. F. LLOYD, Fort Worth, Texas.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

METHODIST ORPHANAGE.

Some Facts About the Orphanage.

I have met all demands for 1894. We have the Home partly furnished; 21 children in the Home, all in good health and doing well. The second note on the property will be due in January, 1895. I have secured enough subscriptions now due to meet the payment. I have done all I could. The Board of Directors asked the five conferences to make a small assessment to meet the current expenses of the Home. The four conferences, whose sessions have been held, graciously complied with this request. These current expenses began the 1st of November, 1894. I paid out of other funds more then $300.00 for November, and in the same way I am meeting the expenses for December. This will consume more than $600.00 that I need and had provided to make the annual payment on our valuable property. Now, then, dear brethren, I ask three things of you—all of them small, but if granted, the aggregate will be sufficient for all present demands:

1. Please take the collections ordered by your conference and let me have the money at once.

2. Please pay the part of your subscriptions now due, and let your people know that you will receive from subscribers in your charge and forward to me.

3. To all who may read this I wish to say that any money given us in the next thirty days will do more good than at any other time. In my judgment, we will never be so needy again. Our friends are increasing every day, but we need the assistance of all of them just now.

With faith in God and confidence in you, I await your response.

W. H. VAUGHAN.

WACO, TEXAS.

POLYTECHNIC COLLEGE.

Prof. R. E. Brooks, our new language teacher, has arrived and commenced his work. He has made a fine impression on our student body and on the faculty, both as to his ability and character as a Christian gentleman. Prof. Brooks is a graduate of Emory College, and came to us highly endorsed by President Candler.

New students continue to arrive. Our crowded condition necessitates more room, and work will soon begin on a temporary building that will greatly increase our floor space.

W. F. LLOYD.

FORT WORTH, TEXAS.

CURES OTHERS

MRS. HARRY TAPPAN, of *Reynolds, Neb.*, writes: "For about two years I was a constant sufferer from diseases peculiar to my sex. I had to be carried from my bed, had horrible dreams, sinking sensations, was very nervous and had little or no appetite. In short, my whole body was racked with pain. I had frequent attacks of hysteria, and was completely discouraged for I found no medicine did me any good. At last I determined to try Dr. Pierce's Favorite Prescription. I had taken but two bottles before I felt so much better! I took eleven bottles. To-day, I am well. I have never felt the least trace of my old complaint in the last six years. We use the 'Golden Medical Discovery' whenever we need a blood-purifier. With its use, eruptions of all kinds vanish and the skin is rendered clear and soft, almost as an infants." Sold everywhere.

MRS. TAPPAN.

WHY NOT YOU?

SHE IS NOT DEAD, BUT LIVETH.

In justice to the friends and patrons of the Waco Female College let it be told everywhere that that magnificent piece of property is not lost to the Church. Dr. H. A. Bourland's resignation does not mean a discontinuance of the college. Everything is assured hard and fast till June at least. The present faculty, under the supervision of Dr. H. M. Whaling, will continue the full work of the college until then. And we hope not without good reason that by that time it will be secured forever.

JAS. CAMPBELL.

HIGHEST HONORS GIVEN

To Dr. Price's at the World's Fair.

(Chicago Tribune.)

For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equiped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best.

Friend—Why do you mark things 99 cents when they are actually worth $1? Merchant—Well, you see, customers hate to leave without that odd cent, and, by keeping them waiting for their change, they generally see something else they want.

GIVE A DIAMOND RING

As a Christmas present. It will be appreciated. C. P. BARNES & BRO., Louisville, Ky., will send their catalogue of diamond and other rings to any address. Write to them and ask for a catalogue of their rings. They are reliable.

God has nowhere promised to protect any man while he stands on the devil's ground.

LATEST AND BEST.

McINTOSH'S ANTHEMS.

110 Pieces. 256 Pages.

SOLOS DUETS TRIOS QUARTETS CHORUSES

For Quartet and Chorus Choirs.

This admirable new collection is the latest result of the author's **careful study and acute musical taste.** The best American and foreign composers are represented, and the music throughout is of rare excellence and impressiveness.

Two Editions: "Round Notes" and "Character Notes."

Each, per volume, $1.00, postpaid.

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We have for sale 100 copies HANDSOME BIBLES, ranging from $3.50 to $8.00. Will sell for 50c. on the $1.00. Liberal commission allowed to agents.

We will also sell "BIBLE TALKS WITH CHILDREN" for $1.00, postpaid; former price, $2.50. Biggest bargain ever offered and the best book for children.

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SPECIALIST.

PERMANENTLY Removes superfluous hair, moles, birthmarks and other facial blemishes without disfiguration.

SUCCESSFULLY Treats all skin diseases.

FEMALE Complaints, and all chronic diseases he makes a special feature in his practice.

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EDUCATIONAL.

GALVESTON *Business University* ABSOLUTELY THOROUGH. The only Business College in America that will allow its students to attend a month on trial, paying expenses monthly at term end if satisfied. 250 per month cash prize for excellent board and lodging and tuition in all departments. Most delightful climate on earth. Private bath-house on the beach free to students. Write at once for full information. J. F. SMITH, Principal and Owner.

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For MALES and FEMALES. Has superior advantages; healthful location; new College buildings; new boarding-house for young ladies; scholarly teachers; successful record; patronage of the best people and confidence of everybody. School opens Sept. 18, 1894.

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DAVID S. SWITZER, A. M., WEATHERFORD, TEXAS.

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IT WAS BEFORE THE DAY OF

SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

Woman's Departm't.

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

THE LAND OF THE LAZY.

The land of the lazy is "Sometime" land,
Its boundaries all are "After a while,"
Its citizens wear "Mean-to brand,
And "Going-to" garments are all the style.

In the land of the lazy little is done,
For the dwellers crowd to the "County Shirk,"
And they mean like martyrs every one
At the very sound of the name of work.

In the land of the lazy they want to get
Just as much as the toilers do,
And then, if they don't, they fume and fret,
And grumble about "Fate's favored few."

In the land of the lazy Ambition dies,
For it cannot live in untended soil,
And its bright twin, Progress, straight-way flies
Away, away to the town of Toil.

In the land of the lazy you and I
As a matter of course, have never been;
But I tell you what, we had best look spry,
Or, before we know it, we'll enter in.
—*Selected.*

It appears to be the trade of some people to find fault. They are constitutional grumblers. They seldom lay hold and help on a good cause. They can not sing nor pray nor lend financial help. They can not or will not fill the office of steward or trustee or Sunday-school Superintendent or teacher. It is useless to appoint them on committees or lay on them any burden of Church work. Their only office is to stand off and criticise. They are hinderers. They are wretched people, unhappy themselves, and making others as unhappy as possible. The worst of it is, they usually make more than half the mischief of which they complain so loudly. There is a fable of a discontented bell-clapper which complained constantly because the bell was cracked. It raised such a wail that the sympathy of the people became aroused, and they began to think that the clapper ought to be supplied with a new bell. Just then the spirit of Socrates sailed in at the window and said: "Hold your tongue, you noisy clapper; for in the first place you cracked the bell yourself, and in the second place no one would have found it out if you had not told it." The moral is easy. Grumblers are usually mischief-makers, and the evil they do might remain unknown if they would hold their tongues.—*Selected.*

ANNUAL MEETING WOMAN'S FOREIGN MISSIONARY SOCIETY, WEST TEXAS CONFERENCE.

At the recent annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference, the Recording Secretary was requested to send a condensed report of the meeting to the Woman's Department of the TEXAS CHRISTIAN ADVOCATE for publication.

The twelfth annual meeting was held October 27-30, in Pearsall. Owing to the stringency of the times there were but few delegates in attendance.

On Thursday evening at 8 p. m. the opening exercises were held, at which hour the formal address of welcome was given by Mrs. Annie Tully, of Pearsall; responded to by Mrs. Bass, Conference Treasurer.

The first business session opened at 9 a. m., a half hour being given at opening to devotional exercises, conducted by the President, Mrs. H. T. Steele.

Each session during the annual meeting opened with devotional exercises.

The annual address of the President was read at this session, followed by the annual report of the Corresponding Secretary, Mrs. E. C. Nichols, of San Antonio, and annual report of Conference Treasurer, Mrs. S. A. Bass, of San Marcos.

The address of the President showed earnest consideration to the claims and needs of the work.

The Corresponding Secretary reported 10 adult Auxiliary Societies, 7 Juvenile, and 1 Young People's Society, within the bounds of West Texas Conference, with a total membership of 350.

The Treasurer's report showed the amount collected since annual meeting in October, 1893, to be $585.06.

Friday afternoon was devoted to reports from District Secretaries and delegates.

At 8 p. m. the anniversary services were held. The annual reports of the Corresponding Secretary and Treasurer were included in the exercises, as it was thought desirable to give the information in the work these contained to the large audience which was present.

Rev. Jas. Hammond, of Cotulla, delivered the annual address in a most interesting manner. He spoke of the wonderful advance of woman's work in the Church, and how it increased missionary work in general since woman had been admitted as a worker.

In the committee work during the annual meeting the needs of the work were carefully considered.

The Committee on Extension of Work earnestly urged that each auxiliary, through a committee, request its pastor to give at least one Sunday to the missionary work, on which day he be requested to preach a missionary sermon and allow a collection to be taken.

The Committee on Finance urged each auxiliary to pay their delegates' expenses to the annual meeting. It further urges the Treasurer of Auxiliary Societies to call upon delinquent members at the end of each month to collect dues.

The Juvenile Committee asked that one day of the week of prayer be devoted to prayer for juvenile work.

Lady managers are urged to use the program prepared in Little Worker; also to have at least one public entertainment during the year, and use the special program prepared by Miss Barnes.

The last business session was held Saturday afternoon.

The annual election of officers resulted as follows:

Pres., Mrs. H. T. Steele ... San Marcos
Vice Pres., Mrs. A. M. Ireland .. Seguin
Cor. Sec., Mrs. E. C. Nichols ... San Antonio
Treasurer, Miss B. Malone .. San Marcos
Rec. Sec., Miss S. Nowlin .. Center Point

DISTRICT SECRETARIES.

San Antonio, Mrs. Hearon .. San Antonio
Kerrville, Mrs. J. G. Burney .. Center Point
Llano, Mrs. Clara Watkins ... Llano
Cuero, Mrs. Morris Evans ...
Beeville, Mrs. Holdridge .. Corpus Christi
San Marcos, Mrs. Jackson ... Kyle
Reserve Delegate to Woman's Board
Mrs. A. M. Ireland
Auditor of Society, Miss Alice Talmage, San Marcos

After the close of the election of officers, Rev. Mr. Carter interpreted an interesting talk given by Rev. Louis Hernandez, a young Mexican minister. He spoke of his early life, conversion, and the kindness of Mrs. A. M. Ireland, who had paid for his education. Rev. Carter told us Rev. Hernandez had recently married a young lady who had graduated from Laredo Seminary. Mrs. Steele expressed our delight in being able to furnish him with an educated Christian wife.

Sunday morning, at 11 a. m., the anniversary sermon was preached by Rev. W. W. Pinson. His subject was "Woman's Opportunity and Her Consequent Obligations." Resolutions of thanks were tendered Bro. Pinson for this very excellent sermon.

The annual love-feast, at 3 p. m., was conducted by Rev. Pinson. Many testified of their love for God and their increase of zeal for his service since entering fully into the missionary work.

Though the kind people of Pearsall were formally thanked for their hospitality, we again thank them, and pray our Father's richest blessings upon them.

MISS SALLIE NOWLIN,
Recording Secretary.

NOTES FROM THE WORK OF THE P. AND H. M. SOCIETY.

I wish to make a report of the work I have done since the first of January, 1894. I have visited one Preachers' District Meeting, ten District Conferences—five in the North Texas Conference, four in the Northwest, and one in the Indian Mission. In four of our District Conferences we held district meetings of the Woman's Parsonage and Home Mission Society, and one after the District Conferences were over. We had a very interesting time. These meetings do us good. I have visited five places where societies were already organized, presented my work before the congregation, and added from five to twenty-five to the societies, adding in all eighty-three members to societies already organized; have received a large list of subscribers for Our Homes; have organized ten societies; the one with the largest membership was at Belcherville, where we organized with forty-one members. I have sent literature to a number of preachers, three of whom organized. The others I have not heard from. In May I visited the General Conference held in Memphis; was absent one week. In October I attended the convention held in Nashville, Tenn., in the interest of our Woman's Parsonage and Home Mission Society. I have made four patrons to the Preachers' Wives' Loan Fund—three in the North Texas Conference and one in the Northwest Texas Conference. While I have not organized as many societies this year, I feel that I have done a good year's work. The Lord has been with me, and blessed me in my efforts to get the good women of our Church interested in this grand work. The work is moving forward. I feel that the societies organized this year will continue in the work—not last for a few months, then die. The pastors are taking more interest. They are beginning to realize what this work is. Brethren, I thank you all for the assistance you have given me, and your kind words of encouragement. May the Lord bless you and yours. If each society will get the Wolf Record Books; they will help them so much. I have traveled 1800 miles this year in the interest of my work, outside of going to the General Conference at Memphis and convention at Nashville; have attended three Annual Conferences this fall. Our annual meetings, held in connection with our conferences, were good, showing the work is growing. There was a great increase in dues.

I praise the Lord for the strength that has been given me to do this work. It takes prayer and consecration. I grow weary sometimes, but this is the Lord's work. I feel that I can not give it up. Brethren and sisters, I need your prayers. Yours in Christian work,

MRS. W. H. PURCELL,
General Organizer W. P. and H. M. S.
GAINESVILLE, TEXAS.

NOTICE.

To the Auxiliaries of the Parsonage and Home Mission Society, North Texas Conference:

Please take notice that our Conference Corresponding Secretary is Miss E. Josie Crutchfield, Whitesboro, Texas, and send your quarterly reports to her at once.

At our annual meeting at Bonham, it was decided that each member of our auxiliaries be assessed 10 cents per annum contingent fund. This to be used to defray the expenses of our Conference Corresponding Secretary and Conference Treasurer.

Heretofore a few have sent in this amount, but the majority have not, and we are lacking means. Now 10 cents does not mean much to the individual, but if each one would send the Conference Treasurer this amount it would meet all expenses and enable us to do many things that would advance our work, which now is left undone for want of means.

Let the Treasurer of each auxiliary call for this at once, that the work may go forward.

MRS. F. B. CARROLL,
President W. P. and H. M. Society, North Texas Conference.

Read the following testimonial: OAK CLIFF, TEX., March 23, 1893. —I feel it a duty to say to all who suffer with Catarrh that Dr. Thurmond's Catarrh Cure is all that he represents it to be, it having cured my son Frank of a bad case of Catarrh, and my wife, who has suffered for years with the same, is being rapidly restored at this writing, having only used two bottles on both cases. Yours sincerely,
F. N. OLIVER.
Call on your Druggists.

HOLIDAY EXCURSIONS TO THE SOUTHEAST.

On December 20, 21 and 22, 1894, the International Route will, as usual, have on sale holiday excursion tickets to the Southeastern States, including St. Louis, Memphis and New Orleans, at rate of one fare for the round trip, tickets limited to 30 days for return. Call on nearest ticket agent for information.

D. J. PRICE,
A. G. P. A.

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

For the HOLIDAY EXCURSIONS to the OLD STATES the "COTTON BELT ROUTE" will sell tickets December 20th, 21st and 22d, 1894, at one fare for the round trip, limited good to return within 30 days from date of sale. All lines sell via the "Cotton Belt Route," the only line with double daily trains from Texas to Memphis and return without change.

Through cars will leave all prominent stations in Texas on the above dates to go through to Nashville, Chattanooga, Birmingham, Atlanta, and other cities in the Old States.

If you anticipate paying your friends a Holiday visit, write to us and get the lowest rates and through connections.

A. A. GLISSON, T. P. A., Ft. Worth, Tex. S. G. WARNER, G. P. A., Tyler, Tex.

Women Are Martyrs to neuralgia, headache and nervousness—many men suffer also—Mrs. VILLA H. MAPP, White Plains, Ga. was broken down in health when she began taking

Brown's Iron Bitters

In a unsolicited letter (June 29, 1894.) she writes: "About 9 or 10 years ago I was broken down in health and suffered from extreme nervousness, and severe neuralgic pains afflicted different parts of my body—sometimes the dreadful pain would be in my eyes and head, sometimes in my hand and often in my shoulders and neck. I took many remedies, but found none like Brown's Iron Bitters. I have used a few bottles every year since. I often praise it to others."

It's Brown's Iron Bitters you need!

Look for crossed Red lines on wrapper.
BROWN CHEMICAL CO. BALTO., MD.

HOLIDAY EXCURSIONS EAST.

With its usual liberality, the Louisville and Nashville Railroad will have tickets on sale to all points in the Southeast at one fare round trip on December 20, 21 and 22. Tickets will be sold by our connecting lines in Arkansas and Texas, through via the L. and N. to points in Kentucky, Tennessee, the Carolinas, Georgia and Florida. Tickets will be good to return any time within thirty days. Remember that by this line only can you buy tickets via either Memphis and New Orleans, and that cars will be run through if necessary. For rates and all information write to T. H. Kingsley, Traveling Passenger Agent, Dallas, Texas.

REMEMBER.

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

GASTON MESLIER,
General Passenger and Ticket Agent.

The devil lays down his gun whenever he hears a preacher begin to apologize for preaching the truth.

If the Baby is Cutting Teeth,
Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

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Editor Epworth Era and General Secretary Epworth League, Dr. S. A. Steel, Nashville, Tenn.

WOMAN'S BOARDS.

President of Woman's Board of Missions, Mrs. Juliana Hays, Baltimore, Md.; Corresponding Secretary, Mrs. D. H. McGavock, Nashville, Tenn.
Corresponding Secretary Woman's Board of Church Extension and Parsonage Aid and Home Mission Society, Mrs. Nathan Scaritt, Kansas City, Mo.

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Church Notices.

TEXAS.

Huntsville District—First Round.

Zion cir, at New Hope ... Jan 5, 6
Madisonville ... Jan 9
Anderson cir, at Anderson ... Jan 12, 13
Midlean cir, at Wesson ... Jan 19, 20
Bryan sta ... Jan 22
Navasota sta ... Jan 24
Courtney and Stoneham, at Courtney ... Feb 2, 3
Hempstead sta ... Feb 6
Hockley cir, at Kirby's ... Feb 9, 10
Montgomery and Plantersv'e, at M ... Feb 16, 17
Conroe, at Conroe ... Feb 23, 24
Willis sta ... Feb 27
Cold Springs, at Cold Springs ... March 2, 3
Huntsville sta ... March 6
Hodge cir, at Kline's Prairie ... March 9, 10
Prairie Plains cir, at Union Gr ... March 16, 17

The district stewards, John O. Stoneham, J. L. Pritchett, A. R. Zeigler, W. W. Hoke, Geo. C. Brooks, M. D. Cole, John Sollock, S. S. Forest, H. H. Spratt, J. F. Hons, R. H. Walker, J. J. Page, M. S. Cooper, R. R. Love, Joiun S. Hulon and Thomas Oughani, will hold the district stewards' meeting at Conroe on Wednesday, January 2. Pastors will please call attention to this. W. Wootton, P. E.

Austin District—First Round.

Twenty-fourth Street, Austin ... 11 a m, Dec 23
First Street, Austin ... 7:30 p m, Dec 23
Merrilltown, at Merrilltown ... Dec 29, 30
Manchaca, at Manchaca ... Jan 5, 6
Manor sta ... Jan 12, 13
Webberville, at Webberville ... Jan 19, 20
Tenth Street, Austin ... 11 a m, Jan 27
Elgin sta ... Feb 2, 3
McDade, at Morgan's Chapel ... Feb 9, 10
Bastrop sta ... Feb 16, 17
Smithville, at Smithville ... Feb 23, 24
Winchester, at Winchester ... March 2, 3
Lafayette sta ... March 9, 10
Columbus sta ... March 16, 17
Weimar, at Weimar ... March 23, 24
Flatonia sta ... March 30, 31
Jos. B. Sears, P. E.

NORTHWEST TEXAS.

Clarendon District—First Round.

Clarendon sta ... Dec 22, 23
Claude, at Claude ... Dec 29, 30
Canadian, at Canadian ... Jan 5
Mobeetie, at Mobeetie ... Jan 5, 6
Amarillo sta ... Jan 12, 13
Silverton, at Silverton ... Jan 19, 20
Tulia, at Tulia ... Jan 26
Plainview sta ... Jan 26, 27
Floyd, at Floydada ... Jan 28
Memphis, at Memphis ... Feb 2, 3
Wellington, at Wellington ... Feb 9
Kirkland, at Kirkland ... Feb 9, 10

The district stewards will meet at Clarendon December 22, 1894. R. A. Hall, P. E.

Abilene District—First Round.

Abilene sta ... Dec 15, 16
Anson, at Anson ... Dec 22, 23
Abilene mis, at Union Grove ... Dec 23
Buffalo Gap, at Buffalo Gap ... Dec 29, 30
Baird, at Baird ... Jan 5
Albany sta ... Jan 6
Cisco sta ... Jan 5, 6
Eastland, at Eastland ... Jan 7
Cottonwood, at Cottonwood ... Jan 8
Sweetwater, at Sweetwater ... Jan 12, 13
Roby, at Roby ... Jan 14
Snyder, at Snyder ... Jan 19
Colorado sta ... Jan 19, 20
Big Springs, at Big Springs ... Jan 26
Midland sta ... Jan 27
Nubia, at Bitter Creek ... Jan 28, 29
Neinda ... Jan 30

The district stewards will meet at Abilene December 28, 1894. M. K. Little, P. E.

Brownwood District—First Round.

Brownwood sta ... Dec 8, 9
Santa Anna cir ... Dec 15, 16
Comanche cir ... Dec 22, 23
Bellinger sta ... Dec 29, 30
Indian Creek cir ... Jan 5, 6
Coleman sta ... Jan 12, 13
May cir ... Jan 19, 20
Goldthwaite sta ... Jan 26, 27
Glen Cove cir ... Feb 2
Comanche sta ... Feb 9, 10
Thrifty mis ... Feb 16, 17
Lometa cir ... Feb 23, 24
Blanket cir ... March 2, 3
Mullin cir ... March 9, 10
Ballinger sta ... March 16, 17
Robert Lee ... March 23, 24

District stewards' meeting at Brownwood Thursday, December 13, at 10 a. m.
W. M. Shelton, P. E.

Corsicana District—First Round.

East Corsicana, at Pleasant Valley ... Dec 15
Corsicana sta ...
Rice and Chaffield, at Rice ... Dec 15, 16
Thornton, at Thornton ... Dec 19
Groesbeck cir, at Horn Hill ... Dec 20
Groesbeck sta ... Dec 23
Cotton Gin, at Cotton Gin ... Dec 21
Mexia cir, at Forest Glade ... Dec 22, 23
Mexia sta ... Dec 24
Wortham, at Wortham ... Dec 27
Richland, at Richland ... Dec 28
Kerens, at Kerens ... Dec 29, 30
Dawson, at Dawson ... Jan 1
Hubbard City, at Hubbard City ... Jan 2
Irene cir, at Brandon ... Jan 5
Blooming Grove, at Blooming Grove ... Jan 6
Barry, at Tincie's Chapel ... Jan 5, 6

When the Quarterly Conference is held in the week it is understood that there will be preaching at 11 o'clock a. m., and the conference will be held in the p. m. We begin, by the grace of God, a new year. Let us move out with steady hand and heart. We need above all things that our officials be men of "sound judgment and solid piety;" men that will attend every Quarterly Conference of the year. There must be no failure upon the part of pastor or official member, if the work be augmented and God glorified.
J. T. L. Annis, P. E.

Weatherford District—First Round.

Mineral Wells sta ... Tues, 7:30 p m, Dec 11
Aledo, at Aledo ... Thurs, 1 p m, Dec 13
Springtown, at Springtown ... 3d Sun in Dec
Couts Memorial ... Mon, 7:30 p m, Dec 17
Weatherford, First Ch ... Tues, 7:30 p m, Dec 19
Weatherford charge, at Millsap ... 3d Sun in Jan
Peaster ... Wed, 1:30 p m, Jan 23
Breckenridge, at Breckenridge ... 4th Sun in Jan
Ranger, at Mt. Zion ... Tues, 1:30 p m, Jan 29
Ellinsville, at Irvin's Ch ... Wed, 1:30 p m, Jan 30
Gordon and Thurber, at T ... 1st Sun in Feb
Huckabay, at Huckabay ... Tues, 1:30 p m, Feb 5
Lipan, at Corinth ... Wed, 1:30 p m, Feb 6
Santo, at Santo ... Thurs, 1:30 p m, Feb 7
Mineral Wells charge ... 2d Sun in Feb
Whitt charge ... Tues, 1:30 p m, Feb 12

The district stewards will meet in Weatherford Thursday, February 14, at 1:30 p. m.
E. A. Bailey, P. E.

The simple application of SWAYNE'S OINTMENT without any internal medicine, cures tetter, eczema, itch, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy. Sold by druggists, or sent by mail for 50 cts. Address Dr. Swayne & Son, Philadelphia, Pa. Ask your druggist for it.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

A Most Remarkable Occurrence Has Taken Place.

A Well-Known Lady Writes as Below.

"Being a victim of that loathesome disease, consumption, and knowing that whisky and cod-liver oil would not cure me, I bought an ELECTROPOISE with but little hope of being benefited by it, as I thought there was no cure for me. My nervous system was so shattered and my vitality so low that at first I could only apply the instrument at the lowest power 20 minutes at a time. I breathed easier after the first application. It is now twenty-one months since I swallowed my last dose of medicine. I weigh more than I have for six years past, have good strength and, in fact, I am well. I can not say enough in praise of the ELECTROPOISE. Yours gratefully, MISS JENNIE JORDAN.
"SPRING HILL, TENN., September 16, 1894."

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W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona.
Southwest Corner 23d and Strand,
GALVESTON, TEXAS.
Local agents wanted.

Fort Worth District—First Round.

Arlington sta ... Dec 15, 16
Mansfield and Gardner, at Mansfield ... Dec 17
Marystown cir, at Marystown ... Dec 19
Cleburne cir, at Watts Chapel ... Dec 22, 23
Cleburne sta ... Dec 25, 26
Osceola cir, at Salem ... Dec 25
Covington cir, at Blum ... Dec 26
Cresson cir, at Cresson ... Dec 27
Smithfield cir, at Smithfield ... Dec 28
Grapevine, at Grapevine ... Dec 29, 30

This round is made hurriedly to get the work in hand. I trust every official will be present with at least one-fourth of the preacher's salary. If there is ever a time that a pastor needs money more than another, it is at the beginning of the year. Especially is this true if the preacher has moved. At all the places where the Quarterly Conference is to be held in the week, except at Missouri Avenue, East Fort Worth and First Church, Fort Worth, I will preach at 11 a m. At the places excepted the Quarterly Conference will be held at 7:30 p. m. G. S. Wyatt, P. E.

Vernon District—First Round.

Haskell ... Dec 15, 16
Rayner ... Monday, Dec 17
Throckmorton ... Thursday, Dec 20
Graham mis, at Graham ... Dec 22
Graham sta ... Dec 22, 23
Farmer ... Monday, Dec 24
Seymour mis ... Dec 26
Seymour sta ... Dec 28
Vernon sta ... Dec 29, 30
Harrold ... Jan 5, 6
Navajoe ... Jan 12, 13
Altus ... Jan 14, 14
Mangum ... Wednesday, Jan 16
Eldorado ... Friday, Jan 18
Quanah and Childress, at Quanah ... Jan 19, 20
Chillicothe ... Jan 20, 21
Crowell ... Jan 26, 27

District Stewards will meet at Seymour Thursday, December 27, at 7 o'clock p. m.
John M. Bareus, P. E.

Dublin District—First Round.

Dublin sta ... Dec 15, 16
Stephenville sta ... Dec 22, 23
Granbury cir ... Dec 29, 30
Granbury sta ... Dec 30, 31

The District Stewards will please meet me at the Methodist Church in Dublin, Friday, December 21, at 3 p. m. I wish the preachers to send to me at Dublin, as soon as possible, a copy of the report of their present charges made to the conference at Hillsboro.
E. A. Smith, P. E.

Gatesville District—First Round.

Evant cir, at Evant ... Dec 15, 16
Bee House cir, at R. H. Hall ... Dec 22, 23
Brookland and Sugar Loaf ... Dec 28
Killeen and Nolanville, at N ... Dec 29, 30
Gatesville cir, at Newland's ... Jan 2
Coperas Cove cir, at Coperas Cove ... Jan 5, 6
Lampasas sta ... Jan 11
Lampasas cir, at Bonner's ... Jan 12, 13
Oglesby cir, at Oglesby ... Jan 19, 20
Crawford and McGregor, at McG ... Jan 22
Valley Mills cir, at Valley Mills ... Jan 24
Meridian sta ... Jan 26, 27
Cayuga City cir, at Lane's Chapel ... Feb 2, 3
Harmony cir, at Harmony ... Feb 9, 10
Jonesboro cir, at Jonesboro ... Feb 16, 17
Hamilton cir, at Hamilton ... Feb 23, 24
E. F. Boone, P. E.

Waxahachie District—First Round.

Sims and Glenwood, at Glenwood ... Dec 15, 16
Italy and Frost, at Frost ... Dec 22, 23
Avalon cir, at Elm Branch ... Dec 26
Bristol cir, at Bristol ... Dec 28, 29
Ferris cir, at Ferris ... Jan 1
Red Oak cir, at Long Branch ... Jan 4
Milford cir, at Milford ... Jan 5, 6
Hillsboro sta, at Hillsboro ... Jan 8
Bacon sta, at Bacon ... Jan 12, 13
Grandview cir, at Grandview ... Jan 16
Alvarado sta, at Alvarado ... Jan 19, 20
Midlothian cir, at Midlothian ... Jan 26, 27
Reager cir, at Reager's Chapel ... Feb 2, 3

Let all the officials be present at these appointments; and I do hope the stewards will provide for their preachers. What you can not do, brethren, in money be sure to do in supplies for them and their families.
John S. Davis, P. E.

Waco District—First Round.

Waco, Morrow Street ... Dec 15, 16
Waco, Tenth Street ... Dec 16, 17
Mt Calm ... Dec 22, 23
Mart, at Kirk ... Dec 28, 30
Peoria, at Bethel ... Jan 5, 6
Abbott, at Abbott ... Jan 7
West, at Geneva ... Jan 8
Venita, at Lebanon ... Jan 12, 13
Whitney ... Jan 14
Morgan ... Jan 15
Bosqueville, at Mt Zion ... Jan 19, 20
Lorena, at Spring Valley ... Jan 26, 27
Birdville, at Mooreville ... Feb 2, 3
Moody and Eddy, at Moody ... Feb 9, 10
Troy, at Pleasant ... Feb 12

The district stewards will meet at Fifth Street Church, Waco, on December 29.
Jas. Campbell, P. E.

NORTH TEXAS.

Sulphur Springs District—First Round.

Campbell cir, at Shady Grove ... Dec 22, 23
Black Jack cir, at Oakland ... Dec 29, 30
Reily Springs cir, at Shooks Chapel ... Jan 5, 6
Sulphur Bluff cir, at Lone Star ... Jan 12, 13
Mt. Vernon cir and mis, at Saltillo ... Jan 19, 20
Wolfe City sta ... Jan 26, 27
Celeste and Lane cir, at Celeste ... Feb 2, 3
Leonard cir, at Leonard ... Feb 9, 10
Riley cir, at Bailey ... Feb 16, 17
Fairlie cir, at Olive Branch ... Feb 23, 24
Cooper cir, at Cooper ... March 2, 3
W. L. Clifton, P. E.

Sherman District—First Round.

Sherman cir, at Pecan ... Dec 15, 16
Bells, at Bells ... Dec 22, 23
Whitewright sta ... Dec 29, 30
Pottsboro and Preston, at Pottsboro ... Jan 5, 6
Denison mis, at Oak Ridge ... Jan 12, 13
Whitesboro sta ... Jan 19, 20
Whitesboro cir, at Sadler ... Jan 26, 27
Collinsville cir, at Collinsville ... Feb 2, 3
Gordonville cir, at Gordonville ... Feb 9, 10
Pilot Grove cir, at Sedalia ... Feb 16, 17
Howe cir, at Howe ... Feb 23, 24
J. M. Binkley, P. E.

Greenville District—First Round.

Anna ... 3d Sun in Dec
McKinney ... 4th Sun in Dec
Greenville ... 5th Sun in Dec
Lone Oak ... 1st Sun in Jan
Kingston ... 2d Sun in Jan
Merit and Alliance ... 3d Sun in Jan
Farmersville ... 4th Sun in Jan
Floyd ... 1st Sun in Feb
Nevada ... 2d Sun in Feb
Blue Ridge ... 3d Sun in Feb
Bethel ... 4th Sun in Feb

It is hoped the stewards will at once go to work and secure a good start. District stewards will meets at McKinney December 21, 10 a. m., at the Methodist Church.
J. A. Stafford, P. E.

Terrell District—First Round.

Kemp cir, at Becker ... 3d Sun in Dec
Rockwall, at Rockwall ... 4th Sun in Dec
Terrell cir, at Eden ... 1st Sun in Jan
Cochran and Caruth, at Caruth ... 2d Sun in Jan
Chisholm, at Chisholm ... 3d Sun in Jan
Garland, at Garland ... 4th Sun in Jan
Fate, at Blackland ... 5th Sun in Jan
Kaufman sta ... 1st Sun in Feb
Pleasant Mound, at Montg'y's ... 2d Sun in Feb
Mesquite, at Mesquite ... 3d Sun in Feb
Crandall, at Jones' Chapel ... 4th Sun in Feb
Prairieville ... 1st Sun in March
Allen cir, at Wilkins ... 2d Sun in March
C. B. Fladger, P. E.

Gainesville District—First Round.

Denton Street, Gainesville ... 3d Sun in Nov
Denton sta ... 4th Sun in Nov
Mountain Springs cir ... 1st Sun in Dec
and Broadway, Gainesville, Sunday night.
Woodbine cir ... 2d Sun in Dec
Dexter cir ... 3d Sun in Dec
Marysville cir ... 4th Sun in Dec
Sanger cir ... 5th Sun in Dec
Boonsville cir ... 1st Sun in Jan
Argyle ... 2d Sun in Jan
Garvin cir ... 3d Sun in Jan
Roston cir ... 4th Sun in Jan
Dye Mound cir ... 1st Sun in Feb
Greenwood cir ... 2d Sun in Feb
Decatur cir ... 3d Sun in Feb
Decatur sta ... 3d Sun night in Feb
Rhome cir ... 4th Sun in Feb
Era cir ... 1st Sun in March
Denton cir ... 2d Sun in March
R. M. Powers, P. E.

Dallas District—First Round.

Lancaster, at Lancaster ... Dec 15, 16
Aubrey, at Aubrey ... Dec 22, 23
Oak Cliff ... Dec 30, 31
Lewisville, at Lewisville ... Jan 5, 6
West Dallas, at West Dallas ... Jan 12, 13
Floyd Street ... Jan 20, 21
Ervay Street ... Jan 27, 28
Plano ... Feb 2, 3

District stewards will meet in First Church, Dallas, December 27 at 1 p. m.
E. W. Alderson, P. E.

Montague District—First Round.

Bonita, at Bonita ... Dec 15, 16
Nocona and Belcher, at Nocona ... Dec 16, 17
Spanish Fort, at Prairie Mound ... Dec 22, 23
Blue Grove cir, at Cambridge ... Dec 29, 30
Henrietta sta ... Dec 30, 31
Alvord sta ... Jan 5, 6
Sunset cir, at Sunset ... Jan 6, 7
Bowie sta ... Jan 12, 13
Bellevue cir ... Jan 13, 14
Crafton cir ... Jan 19, 20
Chico cir, at Pleasant Grove ... Jan 26, 27
Post Oak cir, at Post Oak ... Feb 2, 3
Benvanue cir, at Burnville ... Feb 9, 10
New Hope and Christian ... Feb 16, 17
Jacksboro and Bryson ... Feb 23, 24
W. D. Mountcastle, P. E.

Paris District—First Round.

Woodland, at Woodland ... Dec 15, 16
Centenary, Paris ... Dec 22, 23
Lamar Avenue, Paris ... Dec 22, 23
Detroit, at Robbinsville ... Dec 29, 30
Annona, at Coleman Springs ... Jan 5, 6
White Rock, at White Rock ... Jan 7
Clarksville ... Jan 12, 13
McKenzie ... Jan 14
Emberson, at Mt. Tabor ... Jan 19, 20
Lake Creek, at Lake Creek ... Jan 26, 27
Milexy, at Cathron ... Feb 2, 3
Powderly, at West Point ... Feb 9, 10
Rosalie, at McKenzie Chapel ... Feb 16, 17
F. A. Rosser, P. E.

Bonham District—First Round.

Brookston, at Brookston ... Dec 15, 16
Ladonia sta ... Dec 22, 23
Ben Franklin cir, at Ben Franklin ... Dec 29, 30
Honey Grove sta ... Jan 5, 6
Lannius cir, at Lone Elm ... Jan 12, 13
Gober cir, at Prairie Point ... Jan 19, 20
Trenton cir, at Trenton ... Jan 26, 27
Fannin cir, at Lamasco ... Feb 2, 3
Bonham sta ... Feb 3, 4
Randolph cir, at Marvin ... Feb 9, 10
J. R. Wages, P. E.

WEST TEXAS.

San Marcos District—First Round.

Lockhart ... 3d Sun in Dec
Seguin ... 4th Sun in Dec
Luling ... 5th Sun in Dec
San Marcos ... 1st Sun in Jan
Gonzales ... 2d Sun in Jan
Lockhart cir ... 3d Sun in Jan
San Marcos cir ... 4th Sun in Jan
Harwood cir ... 1st Sun in Feb
Belmont cir ... 2d Sun in Feb
Dripping Springs ... 3d Sun in Feb

District Stewards will meet at Lockhart Friday before the third Sunday in December, at 7:30 p. m., in Methodist Church.
R. Harris, P. E.

San Angelo District—First Round.

Sterling City ... 4th Sun in Dec
Sherwood charge ... 5th Sun in Dec
Paint Rock ... 1st Sun in Jan
San Angelo ... 2d Sun in Jan
Mason ... 3d Sun in Jan
Pontotoc ... 4th Sun in Jan
Brady ... 1st Sun in Feb
Richland Springs ... 2d Sun in Feb
Junction City ... 3d Sun in Feb
Sonora and Ozona ... 4th Sun in Feb

The district stewards will meet in San Angelo Tuesday night, December 18. Let there be a full attendance.
Jno. W. Stovall, P. E.

Llano District—First Round.

Cherokee cir, at Colony ... 3d Sun in Dec
Willow City cir, at E. Walnut ... 4th Sun in Dec
Llano cir, at Oxford ... 5th Sun in Dec
Wance cir, at Bance ... 1st Sun in Jan
Round Mountain cir, at Fall C'k ... 2d Sun in Jan
Llano sta ... 3d Sun in Jan
Boerne cir, at Sisalo ... 4th Sun in Jan
Bandera cir, at Bandera ... 1st Sun in Feb
Center Point sta, at Center Pt ... 2d Sun in Feb
Rock Springs cir, at Ingram ... 3d Sun in Feb
Kerrville sta ... Monday after 3d Sun in Feb
M. A. Black, P. E.

Cuero District—First Round.

Victoria sta, at Victoria ... Dec 15
Waelder cir, at Waelder ... Dec 22
Cuero sta, at Cuero ... Dec 29
Nursery cir, at Nursery ... Jan 5
Rancho cir, at Bandick ... Jan 12
Hallettsville cir, at Hallettsville ... Jan 19
Williamsburg cir, at Williams ... Jan 26
Clear Creek cir, at Cheapside ... Jan 30
Yoakum sta, at Yoakum ... Feb 2
Port Lavaca cir, at Port Lavaca ... Feb 9
Weesatche cir, at Middletown ... Feb 16
Leesville cir, at Leesville ... Feb 23
A. C. Biggs, P. E.

DEAFNESS and Head Noises relieved by using COMMON SENSE EAR DRUMS. New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet.
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For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Blood Diseases and Loss of Flesh.
Scott & Bowne, N. Y. All Druggists. 50c. and $1.

SEEKING A BETTER EARTH.

Do not be afraid of missing heaven in seeking earth. Be sure that down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin. Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abominations—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for heaven, but you have not got it.

Heaven lies within, in kindness, in humilty, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what he did and what he said, and how he lived and how he died, and how he dwells in them and how he makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery. Then pass out into the city. Do all to it that you have done at your home. Beautify it, ventilate it, drain it.

Let nothing enter it that can defile the streets, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labor. Join councils and committees. Provide for the poor, the sick, and the widow. So will you serve the city.—Professor Drummond.

The Pains of Rheumatism
According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the knees, ankles, hips and wrists are also sometimes attacked. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had remarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

The people who weigh the most in the Church for God do not always sit in the "amen corner."

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

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

Marriages.

Hare—Gordon.—At the residence of the bride's mother, December 9, 1894, Mr. F. P. Hare and Miss Olivia Gordon; all of Cooke County, Texas; Rev. M. M. Dunn officiating.

Hall—Kelly.—At the bride's residence, in Hunt County, Texas, December 9, 1894, by Rev. W. L. Clifton, Mr. G. B. Hall and Miss Minnie Kelly.

Eberhart—Fenlaw.—At the home of the bride's mother, near Essex, Texas, at 3:30 p. m., December 9, 1894, Dr. George A. Eberhart and Miss Myrtis Fenlaw, Rev. J. C. Carr officiating.

Fisher—Johnson.—At the residence of the bride's father, on the night of November 15, 1894, Mr. G. Fisher and Miss Annie Johnson; all of Coryell County, Texas; Rev. W. H. Carr officiating.

Rankin—Abraham.—At the residence of the bride's father, on the night of November 22, 1894, Mr. H. P. Rankin and Miss Fannie Abraham; all of Coryell County, Texas; Rev. W. H. Carr officiating.

Akin—Dawson.—November 28, 1894, at the residence of the bride's stepfather, Mr. Howe Hobbs, near Sutherland Springs, Texas, by Rev. C. H. Maloy, Mr. W. J. Akin and Miss Eva Dawson; all of Wilson County Texas.

Parsons—Anderson.—At the preacher's home, on the night of November 21, 1894, Mr. William Parsons, of Wichita Falls, and Miss Lena Anderson, of Coryell County, Rev. W. H. Carr officiating.

Barnes—Leavell.—In Paris, Texas, at the residence of the bride's brother, Mr. John Barnes and Miss Edna Leavell, December 5, 1894, Rev. E. K. Denton, of Luling, officiating.

Cranford—Bass.—At the residence of the bride's father, Mr. A. S. Bass, at Athens, Texas, December 5, 1894, Rev. J. C. Calhoun officiating, Mr. A. B. Cranford and Miss Ada Bass.

Nichols—Fennell.—At the residence of the bride's brother, near Emory, Texas, October 21, 1894, Mr. P. D. Nichols and Miss Carrie A. Fennell, Rev. R. H. Kimball officiating.

Snipes—Morris.—In the M. E. Church, South, at Douglassville, Texas, on December 5, 1894, Mr. J. H. Snipes and Miss Fannie A. Morris, Rev. Stuart Nelson officiating.

Green—Holloway.—At Pompy Mount School-house, five miles from Mullin, December 5, 1894, at 7 o'clock p. m., Mr. A. L. Green and Miss M. E. Holloway; all of Mills County, Texas; Rev. G. W. Templin officiating.

Smith—Lane—At 7 p. m., on November 22, 1894, at the residence of the bride's father, near Rock Hill, Texas, Mr. W. H. Smith and Miss M. C. Lane, Rev. J. H. White officiating.

Spulmon—Maxey.—On December 2, 1894, at 4 p. m., at the residence of the bride's brother, Mr. Simon Settles, near Rock Hill, Texas, Mr. J. R. Spulmon and Mrs. Fannie Maxey, Rev. J. H. White officiating.

Stephenson—Nash—At the residence of the bride's mother, at Macune, Texas, November 27, 1894, Mr. J. H. Stephenson and Miss Ida M. Nash, Rev. G. W. Henderson officiating.

Drew—Craig.—At the residence of the bride's father, at 9:15 a. m., December 9, 1894, Mr. E. A. Drew and Miss Lula E. Craig; all of Hunt County, Texas; Rev. C. M. Keith officiating.

Craig—Ross.—At the residence of the bride's father, at 10 a. m., December 9, 1894, Mr. J. M. Craig and Miss Ila Ross; all of Hunt County, Texas; Rev. C. M. Keith officiating.

Clifton—Kelly.—At the residence of the bride's father, in Hunt County, Texas, December 9, 1894, by Rev. W. L. Clifton, father of the groom, Mr. E. B. Clifton and Miss Daisy Kelly.

Jackson—Burns.—At the bride's residence, near Tyler, Smith County, Texas, December 6, 1894, Mr. J. T. Jackson and Miss Huldah Burns, Rev. P. O. Tunnell officiating.

Davis—Andrews.—At the residence of the bride's mother, near Long Branch Church, in Guadalupe County, Texas, December 5, 1894, Mr. Henry Davis and Miss Maggie Andrews, Rev. W. A. Scott officiating.

Gates—Graves.—At the residence of the bride's brother, December 6, 1894, Mr. C. A. Gates and Mrs. Elizabeth Graves; all of Cooke County, Texas; Rev. M. M. Dunn officiating.

Brown—Mitchell.—At the residence of the bride's father, Mr. J. F. Mitchell, on November 22, 1894, Mr. W. B. Brown and Miss Emma Mitchell, Rev. J. D. Whitehead officiating.

Scott—Brooks.—At the residence of the bride's father, Mr. W. T. Brooks, on Mallard Prairie, Texas, December 2, 1894, Mr. H. A. Scott and Miss Ida Brooks, Rev. J. C. Calhoun officiating.

Waddil—Timmons.—At the residence of the bride's father, on the night of November 1, 1894, Mr. S. W. Waddil and Miss Martha D. Timmons; all of Coryell County, Texas; Rev. W. H. Carr officiating.

Willis—Morrison.—December 2, 1894, in the Methodist Church at Hempstead, Texas, by Rev. W. Wootton, Rev. Hubert C. Willis, of the Texas Conference, and Miss Florence Morrison, of Hempstead, Texas.

Miller—Trosper.—On the evening of December 4, 1894, at the residence of the bride's father, Mr. J. M. Trosper, Mr. J. C. Miller, of Oklahoma Territory, and Miss Lizzie Trosper, of Bethany, La., Rev. G. R. Hughes officiating.

Kelley—Gillespie.—At the residence of the bride's mother, at Glenwood, Texas, December 6, 1894, Mr. R. F. M. Kelley and Miss E. K. Gillespie; all of Upshur County, Texas; Rev. J. C. Carr officiating.

Park—Hutchinson.—November 21, 1894, at the residence of the bride's father, Mr. Oscar Hutchinson, by Rev. C. H. Maloy, Mr. E. E. Park, of Stockdale, Texas, and Miss J. K. Hutchinson, of Riddleville, Texas.

On the eve of our departure from Bethel Circuit we united in matrimonial bonds the following happy couples: Mr. A. J. Mayhard and Miss Eula Smith. Mr. W. Lawrence and Miss Nettie Nash. And at the parsonage, November 15, 1894, Mr. John Donnell and Miss Tennie Cherry; all within bounds of Bethel Circuit.

J. W. BLACKBURN.

The soft glow of the tea rose is acquired by ladies who use POZZONI'S COMPLEXION POWDER. Try it.

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POETRY CAN IN NO CASE BE INSERTED.

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

OLD.—Sister Zerrelda Old died in the triumphs of the Christian faith at her home in Hinckley, Texas, September 21, 1894. She had been a consistent Christian for forty-six years, having spent the first twenty-six years in the Presbyterian and the last twenty years in the Baptist Church. It was the pleasure of the writer to form the acquaintance of Sister Old some months before her death, she being on a visit to see her son, who is a steward and faithful member of the Methodist Church. Her theme was religion; her cup of joy was full. She was watching for the coming of the bridegroom and when he came she was ready, for her end was peace. May her consistent life and triumphant death be a lasting benediction to her children and all who knew her. She was born in Missouri, June 4, 1826. JOHN M. SWEETON.
CAMPBELL, TEXAS.

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

ORGAIN.—On Sunday morning, at 9 o'clock, September 16, 1894, the gentle spirit of little Louise, youngest daughter of B. D. and Dru J. Orgain, passed into eternal rest. She loved at that hour to be with her dear teacher and classmates in the Sunday-school, and we know it was sweet for her on a Sabbath morning to join the band of worshipers in heaven. Gone home at the early age of seven years, we rejoice that the blight of sin she can never know; the touch of sorrow she can never feel. Of such is the kingdom of heaven. D. J. O.

CHAMBERS.—Walter Chambers, son of J. W. and Aminta Chambers, was born May 24, 1878, at Brownsport, Decatur County, Tenn.; died at Kuka, Kansas, November 28, 1894, being sixteen years, six months and four days old. Walter was a true, devoted boy. He called his relatives to his bed-side and told them he was going to heaven where he could sing "in the sweet by-and-by;" said he wanted his sisters and brothers to meet him there. He suffered fourteen days of typhoid pneumonia. His death is a calamity to the sorrowing ones, but God knows best. The same God that was with Walter to his last moment will be with the sorrowing ones left behind. Father, mother, brothers and sisters, submissively let the dear one sleep till the dawn of the eternal day. When God shall come to gather up his jewels there will be a happy reunion in that world of eternal joy, which shall know no decay or change. Let faith look up, let sorrow cease; he dwells with Christ above. May the Lord bless the bereaved ones and finally lead them where "God shall wipe away all tears." His cousin,
W. S. BOWDEN.

WIGGS.—Bro. B. R. Wiggs passed peacefully away from this world of suffering and death, we trust, to the saint's rest in heaven, May 11, 1894, at the residence of his son-in-law, near Black Jack Grove, Texas. Bro. Wiggs professed religion and joined the Methodist Church in his youth. He was a member at Friendship, Campbell Circuit, for two years under my pastoral care. During this time he was a zealous, progressive Christian. At our last parting he was very happy; holding to my hand and pointing upward, he said, "I am ready to depart and be with Christ." I am glad I knew him in this life. I hope to know him better in the life to come. May his death be sanctified to the good of his children. We buried his remains in Mt. Zion Cemetery in hope of the resurrection. He was born in Tennessee, July 12, 1837.
JOHN M. SWEETON.
CAMPBELL, TEXAS.

CUNNINGHAM.—Mr. D. L. Cunningham was born in Cherokee County, Ala., December 22, 1849; died November 7, 1894, at Palo Pinto, Texas. Bro. Cunningham leaves a wife and three children to mourn their loss. He came to Texas when a young man, and by his industry he managed to assist in taking care of his widowed mother and little brothers and sisters. His dear mother told me how faithful he had been. He joined the M. E. Church, South, under the ministry of Rev. W. L. Morris, some five years ago. He loved the Church and was the preacher's friend. He was patient in his sickness and was much devoted to his Lord the last year of his life. Palo Pinto has lost one of her best citizens, the Church one of its best members. May the God of all grace comfort his wife and children, relatives and friends. May they so live as to meet him in heaven, where separation never comes. By his pastor,
W. K. SIMPSON.

WYCHE.—A soldier of the cross has gone to rest! Emmett Mulholand Wyche was born in Leon County, Texas, August 31, 1863, and died July 27, 1894, in Battle, McLennan County, Texas, at the home of his father-in-law, Dr. John H. Trippe.

To his friends it is a bitter cup to drink, and we sorrow for ourselves at the loss of our loved one. His genial, cheery face we can no longer behold; his pleasant voice and loving counsels no longer hear; and his welcome companionship no longer know here on earth; but, like David of old, we expect to meet him again where we will never have to part.

He marred Almira Porter in 1889, who, with two little boys, is left without his loving care.

In very early life, even when quite a child, he joined the M. E. Church, South, and all his subsequent life proved him to be a genuine Christian; he manifested it in all the relations of his life; for in his home, in his business, and among all his friends, he was the true Christian.

He kept himself unspotted from the world; no place of amusement had any attraction for him.

The world knew not of his charities, for he boasted not of what he did; but the needy and unfortunate found in him a helping friend.

To his mother, wife and children he was loving and tender, and to his friends true; and in all things, and at all times, he obeyed the teachings of the Book that was his pocket companion, and truly the word of God had he hid in his heart, that he might not sin against him. His labors are over and he has entered into rest, for "there remaineth therefore a rest to the people of God."
LAURA TRIPPE.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
{seal} A. W. GLEASON, Notary Public.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

IVORY SOAP
99 44/100 % PURE
USED IN HOSPITALS.
THE PROCTER & GAMBLE CO., CIN'TI.

KENDRICK.—Martha A. Kendrick was born in Jones County, Ga., August 9, 1821; in 1836 she moved to Alabama; on September 23, 1841, she was married to T. C. Kendrick, and soon after moved back to Georgia; in 1883 she came to Texas, and on November 5, 1894, died at her home in Spanish Fort, Texas. Grandma Kendrick embraced religion in 1844 and joined the M. E. Church; after the division remained in the M. E. Church, South, to the day of her death. She was a faithful member of the Church more than fifty years. The Church was first with grandma. Her house was the preacher's home. The weather was never too cold nor too hot for her to visit the preacher's family, to cheer and aid them, or to keep her from the house of God. If she did not come she was sick. She lived the life of the righteous and was sweet-spirited to the last. She murmured not. She suffered much during the last year of her life. She died in great peace. May God bless the aged husband in his loneliness. Just a few days, and they shall meet again. W. T. AYERS, P. C.
NOCONA, TEXAS.

BEASLEY.—Mrs. Mary J. Beasley (nee Mangum) was born December 21, 1840; was married to Dr. J. F. Beasley March 15, 1860. Five children were born to this couple, all of whom survive the mother. Deceased made a public profession of religion and joined the Methodist Episcopal Church, South, in the summer of 1855 under the ministry of Rev. W. H. Seat. These thirty-nine years following have been marked by unwavering devotion to God and the Church. Sublime fortitude and marvelous patience were pronounced traits in the character of this godly woman. During the ordeal of prolonged bodily affliction, the skill of physicians, mountan air and sea breeze were brought under tribute, and every attention of loving hearts and willing hands was bestowed, yet none could stay the dark angel. Sister Beasley passed down through the processes of bodily weakening only to take stronger hold on Christ. Eventually her triumph in Christ was so complete that every one about her was constantly drawn heavenward. On the 27th of September, 1894, after nine months' prostration in bed, her blood-washed spirit winged its flight to heaven.
JOHN T. GRAHAM.
RANCHO, TEXAS.

ROSE.—James Hugh Rose, son of P. H. and Julia Rose, was born in Karnes County, Texas, January 17, 1863, and removed with his parents to Del Rio, Texas, in the year 1884, at which place he departed this life, after an illness of several days of typhoid fever, on the 24th day of September, 1894. He was happily married to Miss Nonie Searcy, of Hallettsville, Texas, December 10, 1890. Mr. Rose had many noble traits of character. He was a devoted husband and father; a son on whom his parents depended; was industrious, thrifty and had many warm friends. But he has gone. One so young, just maturing into full manhood, at the beginning of his plans for life, to be called away, should impress all of us with the fact that death is no respecter of persons, and that we should be ready, lest the summons come for us. We earnestly pray that God will be very gracious to the bereaved companion and to the little orphan daughter, and also to the aged parents and friends.
T. F. DIMMITT.

LEWIS.—The angel of death has invaded another happy home and taken the pure, loving wife of Bro. Will Lewis. Tennie was born October 3, 1859, and went home October 31, 1894. A life-long friend, I say truly death loves a shining mark. In early childhood she gave her heart to God, and was ever an exemplary Christian, always abounding in good works. Universally loved, O how we miss her in the Sunday-school and Church! Language fails to express our sympathy for the dear family. The dear mother, parting from an only daughter, the broken-hearted husband, the sobs of the son and daughter, the wail of the tender babe, the anguish of an only brother, is enough to melt the strongest heart. God grant they may be an unbroken family in heaven. Earth hath no sorrow that heaven can not heal. May the sorrowing ones find a sure refuge under the sheltering arms of Him who said, "I will comfort my people." One who loved her,
M. E. GRIFFIN.

RHEUMATISM, ECZEMA, SCROFULA, ALL FORMS OF BLOOD POISON AND ALL DISEASES OF THE BLOOD ARE CURED BY SWAIM'S PANACEA
ESTABLISHED 1820.
Treatise on Diseases of the Blood Mailed Free.
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RUPTURE and PILES CURED Without the KNIFE or detention from business.
Fistula, Fissure, Ulceration of the Rectum, Hydrocele and Varicocele, No Cure no Pay, and No Pay until Cured. Send stamp for descriptive pamphlet, containing certificates from many prominent people, some of whom you may know. Address,
DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

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

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Freckles, Blotches, Ringworm, Eczema, Scald Head, Tetter, and all other skin disorders positively cured with
HEISKELL'S OINTMENT.
If you would have soft, smooth and healthy skin, free from all imperfections, use constantly
HEISKELL'S SOAP.
Price 25 cts. Send Stamp for Free sample.
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CARRIAGES Buggies & Harness.
Two Medals awarded at the World's Fair, for Strength, Beauty and Low Prices.
Our Spiral Springs warranted 12 years, our Vehicles 2 years. Every person owning a horse should send for our mammoth Free Texas Catalogue. Buy only from the largest manufacturers on earth who sell direct to the consumer.
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Henry Lindenmeyr & Son, PAPER WARE HOUSE,
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LOOK at the following prices for Goods
DURING the HOLIDAYS
A Solid 14-K. Lady's Gold Watch, - $21.00
A Solid 14-K. Gent's Gold Watch, - 45.00
A Solid Silver Lady's Watch, - - 5.00
A Solid Silver Gent's Watch, - - - 8.50
We also carry a fine line of DIAMONDS, JEWELRY, etc.
GOODS SENT ON SELECTION.
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OUR ILLUSTRATED CATALOGUE SENT FREE TO ANY ADDRESS. { Reference: This Paper.
IRION & GIRARDET, 401 W. Market St., Bet. 4th and 5th, LOUISVILLE, - KENTUCKY.

BACKACHE.
WHY? Because your Liver and Kidneys are out of order. For years and years housewives all over the country have used with best results
Dr. J. H. McLean's Liver AND Kidney Balm.
Try it, and you will agree with the thousands who say it is the "PEERLESS REMEDY" for curing ailments of the Liver, Kidneys and Bladder, Female troubles, Rheumatism and Bright's Disease. For sale everywhere at $1.00 per bottle. THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

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

FOR INTERNAL AND EXTERNAL USE.

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations,

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Frostbites, Chilblains, Headache, Toothache, Asthma.

DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest, or Limbs. It was the first and is the only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

A half to a teaspoonful in half a tumber of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

IT IS HIGHLY IMPORTANT THAT EVERY FAMILY KEEP A SUPPLY OF

RADWAY'S READY RELIEF

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

STOPS PAIN

50 cents per bottle. Sold by Druggists.

Send to DR. RADWAY & CO., Lock Box 365, New York, for Book of Advice.

"I think I will take a holiday the next three weeks," remarked the Secretary and Treasurer of a private company to the Chairman thereof. "But you returned from one only two weeks ago." "True; that was my holiday as Secretary; I wish to go now as Treasurer."

THE YOUTH'S COMPANION has never issued a more attractive announcement than that for 1895. It includes contributions by two daughters of Queen Victoria (the Princess Helena and the Princess Louise), Mr. Gladstone, the Secretary of the Navy, Robert Louis Stevenson, Rudyard Kipling, J. M. Barrie, Clark Russell and W. D. Howells.

The other contributors include Camille Flammarion, Archibald Forbes, Charles Dickens, Capt. Charles King, William Hamilton Gibson, Andrew Lang, Rev. S. Baring-Gould, Dr. William A. Hammond, Dr. Cyrus Edson, C. A. Stephens, G. P. Lathrop, N. S. Shaler, Harold Frederic, Thomas A. Janvier and Eugene Field.

Whenever God enters upon a work of creation, the first thing he makes is light.

CHRONIC CATARRH.

A Disease of Many Forms and Known by Many Names.

The question is often asked how Pe-ru-na can be honestly recommended for so many different diseases. Dr. Hartman's reply to this question is as follows: "Pe-ru-na is an ideal specific for catarrh wherever located. Catarrh is only one and the same disease whether located in the head, chest, abdomen or pelvis. It so happens, however, that catarrh of the various organs of the body has come to be known by different names, and in this way the impression is made that Pe-ru-na is recommended for many diseases, when the fact is they are all one disease.

Catarrh of the nose is called ozena, catarrh of the throat is called pharyngitis, catarrh of the larynx is called laryngitis, catarrh of the bronchial tubes is called bronchitis, catarrh of the lungs is called consumption, catarrh of the stomach is called dyspepsia, catarrh of the bowels is called diarrhœa and dysentery, catarrh of the kidneys is called Bright's disease, catarrh of the bladder is called cystitis, catarrh of the womb is called female disease. But all of these diseases, from beginning to end, are simply chronic catarrh, and whatever remedy is capable of curing catarrh in one location will cure it in every other location. Thus it is easy for any one to see that in recommending Pe-ru-na for this long list of diseases, it is really only recommended for one disease—chronic catarrh. Pe-ru-na will cure them all for the simple reason that it will cure any one of them."

Every one interested in this subject should send for a free copy of the Family Physician No. 2, which completely explains the whole subject of chronic catarrh. Sent free to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

THE WONDERS OF THE BIBLE.

It is the wonder of the Bible that you never get through it. You get through all other books, but you never get through the Bible. I have preached twenty-five volumes of sermons upon this book, and now that I have written the very last word, what is my feeling?—I ought to have some feeling about it. Why this, that I have not begun it yet! No other book could offer such infinite variety of material as is offered by the Bible.

Now, when a man is instructed in the kingdom of heaven, when a preacher or a man of great social position has a revelation communicated to him, it is with the divine intention that it should be passed on to the next man. I must not say: "God has given me this, and I am going to keep it wholly to myself." I cannot. In all God's revelations I hear the great command: "Go ye into all the world, and preach the gospel to every creature." It was meant for the next man, the next parish, until all the world has heard the music that was lavished on me.

Now the only man who can expound His own book is the Savior. He only knows what is in Moses and the prophets and psalms concerning Himself. He expounded to them Moses and the prophets and psalms right up to His own self.

Now I want him to talk with me in that way. His ascension is His nearness to me; He is now more on earth because he is only in heaven. It is a curious revelation, but there is nothing paradoxical in it. He went up that he might come down. What I want, therefore, is to have my own Bible, my own little personal Bible as it were, and to sit a long time alone and say to Jesus: "Now, what does this mean?" and he will tell me. We can have fine times together, great merriments and jollities, and the sound of trumpets and shawms.

Then the Bible becomes a new book; He expounds it to me when we are alone; no noise of the market place, no roar of the bitter north wind, but a great calm and unspeakable peace.—Dr. Joseph Parker.

A Popular Book for Agents.

The Rev. Francis E. Clark's new book, "Our Journey Around the World," is having a great sale, and is a most popular subscription book. The volume has decided merit, is splendidly illustrated, just the book for the family, and no better gift can be made by father, mother, brother, sister or friend. As President of the United Society of Christian Endeavor, Dr. Clark is beloved by more than two million members of that order. The publishers, Messrs A. D. Worthington & Co., Hartford, Conn., want more agents for this book—both men and women—and they offer great inducements to them. Their advertisement appears in another column. Our friends who are in need of profitable employment will find this good book just the thing to work for, a book they need not hesitate to offer to their friends, and they will be pretty sure to do well with it between now and the approaching holidays.

Keep your light shining, and God will put it where it can be seen.

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

DIFFICULTIES INCITING TO DILIGENCE.

Difficulties in the way of the gospel always reveal the need of the gospel. They ought, generally, to incite the servant of the gospel to the greater diligence and persistence in preaching and in illustrating it. The place for the physician is where sickness is, and the more desperate the sickness the more emphatic is the call for his services. Because at Iconium, where "a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time, therefore, abode they speaking boldly in the Lord." There need to be imitators of Paul and Barnabas, in this respect, in the service of the gospel in modern times. Still, there should be a qualification of this statement, with the fact that they tarried because "the Lord gave testimony unto the word of his grace." While the Lord gives testimony to the word of his grace, let his servants abide. "The Lord also working with them," is the record which we find in another place, "both with signs and wonders and gifts of the Holy Ghost." The distinct and manifest work of the Holy Spirit is as clearly an indication of the will of God that work should go on as was the bestowment of signs and wonders of a miraculous character.

There is a providential advantage of very great value and significance in continued work which ought to be taken into the account. The momentum of successful work is of considerable value, and ought not to be thrown away. It is really an accumulation of divine force. While the Lord specially abides working with his servants, they should not run away from the field. The completeness of a work, also, is of a very great advantage. Its character, as well as its measure, is somewhat determined by its continuance. Then, also, destructive influences often manifest themselves in special force and virulence against a work of special power and prevalance. Faithfully to guard the work which has been done is as important as to do other new work.

When the enemy "comes in as a flood" there is need that the workmen stand by and guard what they have done. It is by their hands that "the Lord will lift up a standard against him." Only when some other field of work opens and calls should the servant of the Lord leave, if the question is left for his decision. If Gentiles await with open ears and ready hearts, and Jews resist and harden themselves, then Paul says: "Since ye judge yourselves unworthy of everlasting life, we turn to the Gentiles." Our own predilections are likely to influence our judgments, and prayerful consideration is needed. The hard field may be just the field we need. Its work may be a providential training school for the development of latent or the bringing out of buried talent. If it is in a man to become master of the difficulties of a field, there is double work for him to do; work for the Lord before him. Changes of fields may be advantageous. It is quite as probable that changes of the men, as to spirt and methods of work, would be advantageous also.—The Inquirer.

UNANSWERED LETTERS.

DECEMBER 6.

G J Irvin, sub. J W Sansom, sub. J H White, subs. W B McKeown, sub. C G Shutt, subs. J B Elder, sub. W T Harris, sub stopped.

DECEMBER 7.

V A Godbey, sub. J A Walkup, subs. A R Sellers, sub. F C Pearson, sub. D C Stark, sub. J S Ashburn, changes made. J A Greening, subs. W J Joyce, subs. F J Perrin, o k.

DECEMBER 8.

W N Curry, sub. J H White, sub. L G Rogers, sub. S W Miller, subs. D J Martin, sub. J A Walkup, sub.

DECEMBER 10.

J M Martin, sub stopped. J D Crockett, sub. J B Elder, subs. I W Clark, sub. C Rowland, subs.

DECEMBER 11.

J A Gardner, sub. E F Boone, sub. I M Woodward, subs. D C Ellis, subs. J B Elder, subs. J T Bludworth, subs. J E Walker, subs. J T Gillett, sub. J M Baker, change made. J W Blackburn, subs. J D Hudgins, subs have attention.

DECEMBER 12.

L G Rogers, sub. I J Coppedge, sub. I S Ashburn, sub.

Mamma—Oh, Frank! I've just heard that smallpox is about. Whatever would you do if baby caught it? Frank—Never thought of that! Give me my hat, I'll go and get vaccinated at once.

Carrie Grene King

Save the Children

By Purifying Their Blood

Hood's Sarsaparilla Makes Pure Blood, Cures Scrofula, Etc.

"My experience with Hood's Sarsaparilla has been very effective. My little girl, five years old, had for four years a bad skin disease. Her arms and limbs would break out in a mass of sores, discharging yellow matter. She would scratch the eruptions as though it gave relief, and tear open the sores.

Two Bottles of Hood's

Sarsaparilla caused the eruptions to heal and the scabs pealed off, after which the skin became soft and smooth. As a family medicine we believe Hood's Sarsaparilla has no equal and I recommend it." W. L. KING, Bluff Dale, Tex.

HOOD'S Sarsaparilla CURES

Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25 cents.

BAILEY'S REFLECTORS

For Electric Light or Gas. Any Oil. Compound light-spreading surfaces (Corrugated Glass). A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free. Handsome Designs. BAILEY REFLECTOR CO. Manufrs. 708 Penn Ave. Pittsburgh, Pa.

BELLS.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES and PEALS in The World. PUREST BELL METAL. (Copper and Tin.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

THE CINCINNATI BELL FOUNDRY CINCINNATI, OHIO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

GET THE BUCKEYE CHURCH Bells, Peals and Chimes. Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair. BUCKEYE BELL FOUNDRY, E. W. Vanduzen Co., Cincinnati, Ohio.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. C. S. Bell & Co., Hillsboro, O.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Cuticura

the great SKIN CURE

Instantly Relieves TORTURING Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humors and points to a speedy cure when all other remedies and the best physicians fail. CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are the most wonderful on record.

Sold throughout the world. Price, RESOLVENT, $1; OINTMENT, 50c.; SOAP, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin and Blood Humors," free.

Epworth Organs

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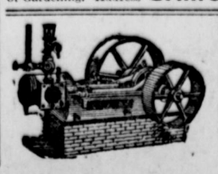

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