

# The Texas Christian Advocate.

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TO PREACHERS, \$1.00.

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NO. 14.

## LETTER FROM BASTROP.

Having been providentially detained in Dallas we could not start to the seat of the Texas Conference until Wednesday night. Leaving home at 9 o'clock on the night aforesaid we reached our destination at 5 in the morning. We gave the porter strict instructions to wake us in time to dress and get off the train. He forgot to do so, and if the conductor had not remembered that he had a passenger for Bastrop there is no telling how far we might have ridden southward. Just as we were rolling into the city we were very suddenly aroused and informed that we had but a minute or two in which to perform our toilet. As this has never been an elaborate performance with us, and as we had learned to dress very rapidly when a college boy, we managed to get through victoriously, though not without some laughter at our expense on the part of a few spectators.

We entered the conference room at 9 o'clock Thursday morning and found Bishop Hendrix in the chair and the business proceeding smoothly and effectively. The Bishop guided the affairs of the session with his characteristic intelligence and vigor. His sallies of wisdom and wit were much relished by the brethren, and his administration gave satisfaction to all concerned. Thursday of conference was Thanksgiving Day, which was very properly recognized and devoutly observed by the brethren. Bishop Hendrix preached the sermon to a crowded and attentive house. The discourse was appropriate and forcible. The preacher caught the joyous spirit of the occasion and infused gratitude and hope into the hearts of those who heard him. The citizens of Bastrop vied with each other in furnishing bountiful and elegant dinners to their numerous guests. Good cheer and Christian hospitality prevailed. The morning service was concluded with a good collection, which was devoted as a special thank-offering to the Orphan Home.

Bastrop is a fine town on the Colorado River, and gives every indication of being solidly founded and richly supported by a fertile country. We have a good church and a capital parsonage in this city, and Bastrop is justly regarded as one of the most desirable pastoral charges in the Texas Conference. The preacher sent here for the incoming year may congratulate himself and thank a gracious Providence for such a happy lot. Bastrop entertained the conference very handsomely, and the various guests were profuse in their expressions of appreciation and gratitude. Rev. H. M. Sears is a model conference host and met all the multitudinous claims upon him with untiring zeal and conscientious fidelity. He laid all the brethren and visitors under special obligations of gratitude. The visit to Bastrop will be long and pleasantly remembered. We, with seven others, were pleasantly domiciled in the home of Bro. W. C. Powell, an old and honored citizen of the county. He and his wife, together with his son-in-law and daughter, Brother and Sister McCord, did everything in their power to make their guests comfortable and happy, and they succeeded most abundantly.

Bishop Hendrix showed no signs of weariness or vexation in guiding the business of the conference, and maintained his characteristic urbanity and efficiency to the end. He frequently caused a smile or laugh by some pleasant or good-natured bit. He is quick to discern the local atmosphere and to avail himself of the current events of a conference. At the same time he holds the reins firmly and pushes the business with more

than ordinary expedition. He treated the connectional men and other visitors having business with the brethren with marked courtesy, and earnestly endeavored to give sufficient time to every interest. It was a remarkably interesting session of the conference, many of the preachers and laymen observing that it was one of the most religious occasions which they had ever attended. Just before reading the appointments John H. Green, D. H. Hotchkiss and O. T. Hotchkiss sang a consecration song full of fire and tenderness, the congregation joining in the chorus. The Bishop alluded very happily to this event. He said that remarks on such an occasion should be like a general order just before a battle—brief and earnest. He thought that most men broke down at the point of moral earnestness. Unconsciously, so to speak, they lost their sincerity and fervor and became triflers with a sacred cause. He thought slang and all sorts of unclean speech a great evil. He did not believe that the Holy Spirit would or could use such things in promoting the edification and comfort of the Church and the glory of God. Such a man might have apparent success, but it was only apparent. The tongue of flame is the fruit of a heart of fire. Just as the flame which waves about the top of a volcano speaks of a burning core within, so pentecostal eloquence and power gush from a soul consumed by seraphic love and ardor. The song to which allusion has been made, the prayer offered by H. M. Sears and the Bishop's brief but forcible address seemed to put the preachers in a hallowed frame of mind and to prepare them for the toils and responsibilities of another year. By 12 o'clock Monday morning the preachers had received their assignments and turned their faces homeward. It was a memorable occasion in many ways, and the outlook for another year is auspicious indeed. The Secretary of the Conference and the Secretaries of the various boards have our thanks for favors received. We devoutly trust that a good Providence will attend the brethren of the Texas Conference, and that the incoming year will be marked by extraordinary displays of power divine.

We reached home in good time, safe and sound, and happy in the thought of God's unceasing love and care and in the sweet consciousness that He stood guard over our loved ones and interests while trying to do the work of the Church.

## THE BISHOP'S SERMON.

The Bishop preached upon the office and mission of the Holy Spirit. The promises of the Old Testament refer to the advent of Christ; the promises of the New to the coming of the Holy Spirit. As there have been antichrists, so there have been antispirits. Men have been skeptical about the Son of God and they have been equally skeptical about the Spirit of God.

It was difficult to prove to the apostles that the absence of the Christ whose presence had been such a gracious benediction, could be expedient. Christ's conduct during the forty days had been a gradual preparation of the disciples for this necessary absence. The perpetual presence of the incarnate Son of God upon the earth would have had a tendency to localize religion. Such a limitation would have interfered with the universal dissemination of the gospel of life.

Christ as an envoy extraordinary and as a minister plenipotentiary had come to earth to arrange a treaty of peace. Now the Spirit comes as a resident minister to demonstrate the ratification of the treaty and to represent and administer the affairs of the court of heaven.

It was the mission of the Spirit to show us Christ, not in a particular light, but in all the plenitude of his nature. Matthew saw him princi-

pally as a teacher; Mark as a wonder-worker; Luke as a sympathizing friend. Each from his special standpoint saw and magnified one aspect of his life. But under the guidance of the Holy Ghost they viewed him in his full-orbed glory. The apostles had a broader and clearer conception of Christ after Pentecost than before. We ourselves can not call Christ Lord except by the Holy Ghost.

The Holy Ghost brings us spiritual enlargement. The Spirit wakes up and develops the mighty possibilities of the human soul. Tindall proposed music, poetry, and the fine arts as a satisfaction for the aspirations of the heart. He recognized the longings of the spirit, but proposed an inadequate remedy. Gladstone said that those men who dealt with matter might doubt, but those who mingled with and studied men would believe. A certain Lieutenant became conscious of his own spirit and the spiritual life through the contemplation of the marvelous power which his Captain exercised over the minds of his men. The Spirit expands and refines our moral life.

The Spirit confers a greater power of service upon us. The conversion of a soul is a greater miracle than any recorded in the history of Christ. He introduced the case of a habitual drunkard to prove and illustrate his proposition. The great spiritual work done by the ministry is a demonstration of the truth of that promise of Christ that under the influence of the Holy Ghost we should do greater works than he.

He made an application of the principles elucidated to the congregation. He insisted especially that we should catch the larger vision of the Son of God, particularly his gentleness and love. He introduced a beautiful legend of Abraham to show the patience and the kindness of God. Abraham drove an idolatrous fire worshiper from his tent because he did not recognize and thank God. God rebuked him, saying: "If I have borne with him for ninety years, surely you could have borne with him for one night." The Bishop insisted upon the substitution of gentler for harsher means in dealing with men, believing that they would prove more efficacious. The Spirit is our guardian and guide, and his presence is an indemnification for the absence of Christ.

## THE MINUTE BUSINESS.

The Texas Annual Conference of the M. E. Church, South, held at Bastrop, Texas, beginning November 25, 1896—Bishop L. P. Hendrix, President; Seth Ward, Secretary.

Question 1. Who are admitted on trial? George R. Ray, W. E. Washburn, Giles Carroll Rector.

Question 2. Who remain on trial? Chas. U. McLarty, Ellie C. Keith.

Question 3. Who are discontinued? R. L. Williams, George Southwell; at their own request.

Question 4. Who are admitted into full connection? Ernest P. Newsum, W. R. Campbell, C. B. Garrett, M. L. Lindsey, B. W. Allen, E. A. Potts, Henry Randolph Kimbler, and John W. Bain, a traveling elder from the M. E. Church.

Question 5. Who are re-admitted? None.

Question 6. Who are received by transfer from other conferences? W. D. Bradford, W. D. Gaskins, A. T. Osborn, W. W. Horner, R. J. Briggs.

Question 7. Who are deacons of one year? C. E. Simpson, J. W. Thompson, R. T. Blackburn, J. C. Stewart, E. M. Myers, and J. L. Yeats, (in class of third year); W. C. Bracewell, and J. A. McVey, (in class of fourth year).

Question 8. What traveling preachers are elected deacons? Clyde Barbee Garrett, Marion Lee Lindsey, Edmund Augustus Potts, Beverly Whipple Allen, Henry Randolph Kimbler.

Question 9. What traveling preachers are ordained deacons? Clyde Barbee Garrett, Marion Lee Lindsey, Edmund Augustus Potts, Beverly Whipple Allen, Henry Randolph Kimbler.

Question 10. What local preachers are elected deacons? Zachariah Payne, John H. Styer, William Bradburn, John B. Poter, Willis E. Washburn.

Question 11. What local preachers are ordained deacons? Zachariah Payne, John H. Styer, William Bradburn, Willis English Washburn.

Question 12. What traveling preachers are elected elders? Jas. Kilgore, Hubert Clifton Willis, Columbus McDonald Thompson, Robert Warren Adams, John James Callaway.

Question 13. What traveling preach-

ers are ordained elders? James Kilgore, Hubert Clifton Willis, Columbus McDonald Thompson, Robert Warren Adams, John James Callaway.

Question 14. What local preachers are elected elders? None.

Question 15. What local preachers are ordained elders? None.

Question 16. Who are located this year? None.

Question 17. Who are supernumerary? None.

Question 18. Who are superannuated? P. A. McShan, D. H. Linebaugh, T. W. Blad, John H. Davidson, James M. Wesson, Wesley Smith, W. K. Turner, W. G. Nelms, Gideon Powledge, Geo. C. Stovall, H. V. Philpott.

Question 19. What preachers have died during the past year? C. M. Keith.

Question 20. Are all the preachers blameless in their life and official administration? The names of all were called; they made their reports and their characters passed.

Question 21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 90; members, 22,544.

Question 22. How many infants have been baptized during the year? 752.

Question 23. How many adults have been baptized during the year? 1113.

Question 24. What is the number of Epworth Leagues? 72.

Question 25. What is the number of Epworth League members? 2530.

Question 26. What is the number of Sunday-schools? 184.

Question 27. What is the number of Sunday-school teachers? 1428.

Question 28. What is the number of Sunday-school scholars? 11,411.

Question 29. What amount is necessary for the superannuated preachers and the widows and orphans of preachers? An amount equal to 8 per cent on assessed salaries of preachers in charge.

Question 30. What has been collected on the foregoing account, and how has it been applied? \$429,99.

Question 31. What has been contributed for missions? Foreign, \$434.85; domestic, \$319.78; special, \$482.50.

Question 32. What has been contributed for Church Extension? \$1210.60.

Question 33. What has been done for the American Bible Society? Collected \$119.

Question 34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$7307.88; preachers in charge, \$48,481.12.

Question 35. What has been contributed for the support of Bishops? \$967.40.

Question 36. What is the number of societies, and the number and estimated value of church edifices? Number of societies, 264; number of church edifices, 190; value, \$358,001.

Question 37. What is the number of pastoral charges, and the number and value of parsonages owned by them? Number of charges, —; number of parsonages, 70; value, \$70,894.

Question 38. What is the number and value of district parsonages? Number of district parsonages, 1; value, \$1100.

Question 39. What are the educational statistics? Southwestern University: Property, \$100,000. Number professors and teachers, 19; students, male, 200; female, 110; Chappell Hill Female College: Property, \$12,000; female pupils, 60; male, 50.

Question 40. Where shall the next session of the conference be held? Bryan.

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

## APPOINTMENTS.

Houston District.  
O. F. HOTCHKISS, P. E.  
Houston, Shearn Church—Seth Ward, Tabernacle—Jos. B. Sears, Washington Street—J. W. Horn, McKee Street—S. W. Thomas, City Mission—C. A. Hooper, Galveston, St. Johns—W. D. Bradford.

St. James—Leon Sonfield, West End—T. B. Graves, Richmond—Ira M. Bryce, Alvin—J. M. Adams, Columbia and Brazoria—T. S. Williams.

Wharton—W. R. Campbell, Angleton—C. M. Thompson, Dickinson—L. P. Davis, Matagorda—J. J. Callaway, Cedar Bayou—J. R. Murray, Rosenberg—J. C. Stewart, Patterson—B. J. Guess, Missionary Secretary—J. B. Sears.

Austin District.  
H. M. SEARS, P. E.  
Austin, Tenth Street—R. J. Briggs, Hotchkiss Memorial—E. S. Smith, First Street—E. G. Hocutt, Merrittown—W. D. Gaskins, Manchaca—J. W. Kelley, Nauvoo—G. C. Rector, Webberville—S. H. Morgan, Elgin—C. H. Brooks, McDade—T. R. Cain, Bastrop—D. H. Hotchkiss, Cedar Creek—B. W. Allen, Smithville—R. T. Blackburn, Winchester—R. T. Woolsey, LaGrange—John E. Green, Columbus—S. F. Chambers, Eagle Lake—E. C. Keith, Weimar—O. A. M. Holt, Flatonia—A. E. Goodwyn, Student in Southwestern University—A. T. Osborn.

Calvert District.  
J. B. COCHRAN, P. E.  
Calvert—Jas. Kilgore, Marlton—E. W. Solomon, Bremond and Reagan—J. W. Harmon, Stranger and Harmony—To be supplied.

Kosse and Alto—H. M. Haynie, Chilton and Lot—C. E. Simpson, Durango—J. W. Thompson, Rosebud—J. M. Crutchfield, Fairfield—F. O. Favre, Personville—W. E. Washburn, Hearne and Wheelock—Geo. H. Phair, Franklin—J. W. McMahon, Mt. Vernon—M. L. Lindsey, Rogers Prairie—J. L. Yeats, Jewett—W. F. Brinson, Centerville—H. G. Williams, Buffalo and S. Woods—C. B. Garrett, Petteway—Supplied by J. O. Jordan.

Brenham District.  
J. C. MICKLE, P. E.  
Brenham—E. P. Newsum, Chappell Hill—F. E. Hammond, Giddings—W. H. Brooks, Lyons—W. C. Bracewell, Cameron Station—Geo. A. LeClerc, Cameron Circuit—J. W. Cullen, Davilla—J. C. Moore, Ben Arnold, Geo. R. Ray, Rockdale—F. L. Allen, Bellville—J. P. Skinner, Caldwell—H. C. Willis, Deauville—E. A. Potts, Maysfield—J. L. Russell, Milano—S. P. Brown, Pleasant Hill—M. F. Daniel, Sealy—C. L. Farrington.

Huntsville District.  
W. WOOTTON, P. E.  
Huntsville Station—J. L. Massey, Madisonville—W. W. Horner, Prairie Plains—J. A. McVey, Anderson—W. T. McDonald, Zion—L. B. Gordon, Savasota—G. H. Collins, Hempstead and Waller—E. L. Shetler, Courtney and Plantersville—Charles U. McLarty.

Bryan—G. E. Clothier, Hockley—H. R. Kimbler, Millican—G. S. Sandel, Conroe and Montgomery—J. B. Nutter, Willis—R. W. Adams, Cold Springs—A. J. Anderson, Dodge—E. M. Myers, Editor Missionary Review—L. G. John.

TRANSFERRED—E. A. Tabor, to the Little Rock Conference; John W. Bain, to Pacific Conference, and stationed at Sallinas; G. C. Rankin, to North Texas Conference, and stationed at First Church, Dallas; C. R. Lamar, to Pacific Conference, and stationed at San Jose, Cal.

## NOTES.

The conference met in memorial session, in the Methodist Church, Sunday night; Bishop Hendrix in the chair. One preached had died during the year—Rev. C. M. Keith, preacher in charge of Platanita Station. The Committee on Memoirs read a brief but condensed and appreciative sketch of the deceased. Several brethren spoke tenderly of Bro. Keith, and the signs of deep and sympathetic mourning were plainly visible. A faithful soldier of the cross has passed to his everlasting reward.

The conference met Friday night in the opera house to hear a missionary address by Bishop Hendrix. A large congregation greeted the speaker and the hour proved pleasant and profitable. The Bishop remarked that none but a Christian brain could have conceived the idea of the universal redemption of the world. He quoted Theodore Parker as saying that the fine character of Adoniram Judson would alone have justified the vast expenditure for foreign missions. He contrasted briefly heathen and Christian civilization, showing the immense superiority of the latter. He stated that the cost of evangelizing three hundred and fifty islands in the South Seas, containing about five hundred thousand communicants, had been about ten millions of dollars, the cost of a modern engineering enterprise. The capture of these islands is but a movement preparatory to a mighty continental campaign. The Bishop then contrasted the missionary zeal and work of Catholicism and Protestantism during the two hundred years immediately succeeding the Reformation. He paid a glowing tribute to those devout and tireless Catholics who had done and suffered so much to establish missions all over the face of the earth. He drew a fine picture of the Catholic propaganda, sitting about the council table, with a map of the world before it, marking out the fields for aggressive operation. Protestantism had only launched its mighty enterprises during the last half century. The Bishop then referred to his first and second visits to Asia. Just as the slow but certain progress of a glacier can be noted after the lapse of time, so the forward movement of the gospel in the East could be clearly discerned after an interval of twenty years. The Bishop then enlarged upon China as a mission field. He spoke of the fine qualities of the Chinese, noting the fact that the discovery of the mariner's compass, printing and gunpowder had been claimed by this nation. The Bishop thought that China had been providentially held back until the Christian nations were ready to evangelize her, lest she being armed and equipped after the modern style should have overrun Europe herself. He referred very impressively to his

interview with Li Hung Chang, who regretted very earnestly that Christianity had not come in place of Confucianism and who begged the American people to send more missionaries. He spoke also of his visit to Corea and of the fine work done there by Mr. T. H. Yun, and also of the magnificent opening there.

The outline above will give some faint conception of the scope of a noble and powerful address, which enlightened the mind, quickened the conscience and inspired the heart.

The missionary spirit is the driving wheel of the Church. If I wanted a revival of religion, I would preach missionary sermons.—Bishop Hendrix.

Rev. J. B. Sears was appointed again to the office of Conference Missionary Secretary. Bro. Sears is an enthusiastic friend of the cause and has done some good work for it. We wish him abundant success in this responsible office.

On the occasion of the reading of the report of the Committee on Books and Periodicals, Bishop Hendrix said:

"I congratulate Texas Methodism upon having such a paper as the Texas Christian Advocate. It is a paper which has opinions, and opinions expressed in a choice literary style. It is progressive and modern. It is a clean paper—free from all unrefined and offensive speech. It is a Christian journal in the best sense of the word. It is one of the very best journals in the land."

These brotherly words are very highly appreciated, and Texas Methodism will be glad to know that one of its favorite institutions has such cordial and high indorsement.

The Bishop called the purging of a Church Register a cleaning of the barnacles from the ship.

Rev. W. H. Vaughan addressed the conference in behalf of the Texas Methodist Orphanage. His statements were instructive and cheering. He told two or three very pathetic incidents which touched the brethren and endeared the institution more powerfully to their hearts. Bro. Vaughan has done a great work and is doing a great work. We must hear and help him.

Rev. W. B. Rankin addressed the Conference in behalf of the American Bible Society. We are not doing what we should for this great institution. But we are so related to it now that its interests are reviewed every year through the operation of a disciplinary question. Our Bishops have most earnestly invoked the attention of the brethren to this glorious society from time to time. We predict that this great association will prosper more abundantly than ever.

A brother, when representing Rev. J. H. Davidson, a superannuated preacher, remarked that he was a very happy man; that he was always a great help to the officiating minister; that he would shout from the announcement of the text to the singing of the doxology. The Bishop suggested that in recognition of this sunny disposition and buoyancy of heart that the conference sing the stanza beginning, "Even down to old age." This was done with much feeling.

Prof. H. C. Pritchett, a layman of Huntsville, and Principal of the Sam Houston Normal Institute, was elected to the office of Conference Educational Secretary. This is a new move, and we believe a good one. The conference was certainly happy in its selection of a man for the place. The Professor has kindly promised to write for the paper another year, and we hereby notify him that we expect to hear from him in due time.

Dr. W. M. Hayes addressed the conference in behalf of the Southwestern University. He made a financial showing very encouraging to the brethren. The Bishop gave him ample opportunity and the conference accorded him a very respectful and attentive hearing.

The report of the Committee on Epworth Leagues recommended the discontinuance of District and Annual Conference League meetings and the holding of a State League meeting only once in two years. The report was voted down with emphasis.

The calling and referring of the names of the superannuated preachers furnished the occasion for the reading of several tender letters and the making of many touching remarks. Now and then a stanza would be sung. Many fervent exclamations were made. Tears fell like rain. The occasion took on a decidedly love-feast tone and coloring and was much enjoyed.

Rev. R. T. Woolsey presented, on behalf of the ladies of Alvin, a beautiful chrysanthemum bouquet in the shape of an anchor to the superannuated members of the conference and also another similar floral offering in the shape of a shield with the motto, "Love

and Obey." to Bro. Vaughan for the orphans at Waco. This was a very thoughtful act, beautiful and delicate, and was much appreciated. The recipients, representing the two extremes of life—age and youth—will do doubt amply repay these gentle ladies with love and prayer.

Mrs. S. S. Parks, representing the Woman's Missionary Society, was introduced to the conference. She made a brief, earnest address to the brethren, which was kindly received. Nothing should be permitted to overshadow this great interest.

Early Friday morning the Board of Education made its report. Dr. Goodwyn made a few explanatory remarks. Dr. McLean then made an earnest and helpful speech. He was followed by Bishop Hendrix, whose address took a broad range and proved eminently enlightening and inspiring. We are glad to note that this report was made the order of the day and that the great interests mentioned therein were so thoroughly accentuated. It is a good omen.

The Bishop made an impressive address to the class of the second year. The large congregation listened attentively and the young preachers who were about to be admitted into full connection were visibly touched. The address was along the line of the disciplinary questions and was pregnant with sage counsel and warm with spiritual life.

Rev. G. S. Sandel was so unfortunate as to lose his pocketbook containing personal and conference funds. We understand that the various boards kindly excused him, and the conference, on the suggestion of Bro. Mickle, took a collection for him. Much sympathy was felt and expressed.

A collection was taken to send Bro. G. W. Davis to the Southwestern University. He was represented as a very fine young man, capable of great usefulness, and this act was very complimentary to him.

The publisher and Bro. Sinex were royally entertained at the home of Mrs. S. A. Green. They also enjoyed the society while there of Rev. Fred L. Allen and wife, Revs. E. S. Smith, W. K. Turner and H. G. Williams.

## BOARD OF MISSIONS.

(REPORT NO. 1.)

The board offers the following recommendations for your adoption, with the request if adopted that they be published in full in the forthcoming conference annual.

We are glad to note that though we have had a year of great financial stringency, yet the interest of preachers and people in missions has not abated. We are profoundly impressed that our work lies in so arousing the Church that every preacher and every member will feel a sense of personal responsibility in carrying on this part of the Lord's work. The offering of every one, be it the mite or be it much, is indispensable to the highest success. The plan for this awakening must embrace every child and every adult. We must equip our entire force by a liberal intelligence and a broad sympathy in missionary conquests. From the pulpit, and the Sunday-school, and the Epworth League, from the social circle and through the silent influence of the printed page this light must shine uninterruptedly till the daily prayer of the universal Church shall be to the "Lord of the harvest that he send laborers into his harvest." Believing as we do that intelligent presentation of the cause with persistent effort to secure the direct gifts of the people for this great cause is the true method, we recommend:

1. That collections for missions be taken alone and as early in the year as possible.

2. Believing that a definite time, as well as a definite amount, will facilitate collections, we recommend that February be considered missionary month by our entire conference.

3. We would kindly ask that every pastor and every layman who is acquainted with the "Review of Missions" and "The World for Christ" do a little good work by speaking a word for these periodicals, and with a little prudent zeal push the circulation of the purest literature and the freshest light of the Church.

4. That every pastor give earnest heed to his duties mentioned in Article XVIII of the Constitution of the Board of Missions, which provides that every pastor shall hold missionary mass-meetings in every congregation once a year.

5. We recommend the appointment of a Conference Missionary Secretary, who shall conduct the correspondence with the central office at Nashville, and also with the presiding elders and pastors of our conference, and arrange for the presentation of the subject of missions.

(Continued on fourth page.)



DEVOTIONAL.

"In All Thy Ways."

Few promises mean more, when practically interpreted, than that one which tells us to acknowledge the Lord in all our ways, and then assures us that he will direct our paths. We all need direction in our life paths. We are continually coming to points where we cannot decide what we ought to do, which way we ought to take. We turn to our friends for counsel. The little child puts its hand in the mother's. The blind man seeks some one with good eyes to lead him. Inexperience looks to experience. But human guidance is inadequate. It is short-sighted, and cannot know certainly what is best. It is ignorant, and may mislead unwittingly. Wrong advice, though meant for good, has wrecked many a life destiny. Even love may guide fatally. Peter, in his impulsive warmth, would have turned Jesus away from his cross. Many times human love has held back its dear ones from the paths of sacrifice, hardship, and loss which were the divinely ordained paths for those feet. Human guidance is not enough. We want something truer, wiser, safer, something infallible. And that is just what we have assured to us in this promise of divine direction.

There is a condition—we must acknowledge the Lord in all our ways if we would have his direction. Most of us acknowledge the Lord in some of our ways. We turn to him in the time of great trials or in sore dangers. Even scoffers and atheists have been known in the moment of peril, as in a storm at sea, to fall upon their knees and call upon God for help. The most ungodly people, when alarming sickness is upon them, or when death stares them in the face, want to take hold of the hand of God. There are none of us who do not at certain times crave the divine direction and help. But the condition of our promise reads, "In all thy ways acknowledge him."

Perhaps we acknowledge God in spiritual things, but shut him out of the other parts of our life. We talk to him about our souls, but not about our daily work, our week-day life. What did you pray for yesterday? Did you men talk to God about your business, your buying and selling, your farm work, your common task work? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet-tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make no mistake when we take God into our counsel in any mere section of our life. Some one has said, "Each act of our life may be like a psalm of praise, and all we do in the home, the field, or the counting room may be as truly to the glory of God as the most elaborate ceremonies of religion." Mr. Ruskin says, "Unless we perform divine service in every willing act of our life, we never perform it at all." That is what is involved in the counsel that in all our ways we acknowledge God.

To acknowledge God is to recognize him as the Lord and Master of our life, and then to look to him in all our ways, great and small, for guidance. Elizabeth Fry, during her last illness, said to her daughter, "I believe that I can truly say that since the age of seventeen I have never wakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve the Lord." In this continual recognition of Christ as her life's guide she fulfilled the condition on which we are promised that he will direct our paths.

It was a prayer of George Herbert's that he might be led wholly to resign the ruler of his life to the sacred will of God, to be moved always "as thy love shall sway." A writer says, referring to this, "How much fretting, how much worry it would spare us all if we asked our heavenly Father that he would cause us to lean utterly, in perfect faith, in cheerful, unquestioning obedience, upon his will and wisdom, whether in life's trivial concerns or in those shades of darkness from which we recoil in fear!"

But here again we must not forget that it is "in all thy ways" that leads to peace. We are willing, most of us, at least, to acknowledge God in a sort of grateful way while he directs us in the paths in which we incline to go, paths that are pleasant and agreeable. We can easily worship the "sweet will of God" when this will is, indeed, sweet to our natural taste. But how is it when God directs us to go the way we do not want to go, to do the thing that is unpleasant, that will cause pain or require sacrifice or loss? How is it when the voice of God, answering to our question, bids us take the path that leads to a cross; bids us turn away from the pleasant thing we crave; bids us give up the freindship that has grown dear to our heart, but is drawing us away from God; bids us give into the Father's hand the child or the loved one we so desire to keep with us? "In all thy ways" means the hard ways as well as the easy ways, the thorny path as well as the path of flowers, when it breaks our heart as well as when it gives us gladness.

Yet we are continually coming to points at which we hesitate. "In all thy ways," dear Lord, we say, "I can take thy way and do thy will." Still the answer comes, "In all thy ways, my child." There must be no reserve, no withholding, no exception. The loved

sin must be given up, though it seem only a little one, though giving it up be like cutting off a right hand or plucking out a right eye. The hard path must be taken, though it lead among thorns that pierce the feet, over sharp stones, through fire and flood. The painful duty must be done, though it cost place, ease, position, though it lead to want, suffering, homelessness. The bitter grief must be accepted, though it seem to take all and leave nothing, and must be accepted sweetly, lovingly, cheerfully, with unquestioning faith.

Here is a little story from an English magazine which fits in as illustration. A poor woman in the hospital was told by the matron that she could not recover, that her complaint was incurable. It is very hard to be told this—that one never can hope to be better; that one's life work is done. However, this poor sufferer was not overcome by what the kindly matron told her. She did not shrink from pain and death. But there was still one point at which she could not yield to God's will. With tears she said that she gladly and patiently accepted God's will so far as her own pain and death were concerned, but she could not bear the thought of leaving her motherless children. She declared that no one could induce her to feel resigned on this matter.

The visitor to whom she said this had no words with which to chide her. She could only say to the poor woman, "Yours is untold sorrow, far beyond my understanding, but God knows all about it; God understands. Will you not tell him just how you feel? Tell him what you have told me, all your pain, your anxiety about your little children, your sore dread at the thought of leaving them alone in this world? Then the visitor went away, promising to pray for the poor woman in her sore struggle. In a day or two she came again, and found her calm and patient. She had told God—had poured out her whole heart in unrestrained prayer; and she said to her visitor, "I am just leaving everything with God—not only whether I shall live or die, but each one of my little children, if I am to be taken from them. Everything is safe with him. I feel it now; I know it."

She had acknowledged God in this hard way, as in all other and easier ways. She had acknowledged him, too, by telling him all about her trouble, by going over her anxieties with him, and now there was no trouble, no anxiety any longer. There was now no "anything but this" in her submission. To the Master's words, "In all thy ways," she could now respond, "Yes, Lord, in all my ways."

Nothing must be withheld from God, whether it be in obedience or in submission. The darling sin must be given up. The rough path must be walked over. The hard duty must be accepted. We must acknowledge the Lord in all our ways if we would have him direct our paths.—J. R. Miller, D. D., in the Presbyterian.

"We Know in Part."

Could we know even as we are known, what revelations of wisdom and love would appear in the divine government? What marvelous care would we behold—a supervision in the chain of Providence that has always turned the currents of thought for our highest good. We would see that when we have taken God as our supreme choice he has loaded us with benedictions; that when he has assisted us it has always been rendered according to the wisest method, always in a way to turn our souls effectually toward himself and to strengthen moral purposes. We would see that even our mistakes in judgment have been tenderly overruled by infinite love.

While we are in the flesh the knowledge of these deeper verities is very feeble. And yet how much real comfort we derive from even their partial apprehension. To comprehend God's superintendence in the smallest degree is most blessed. We have been able to march forth in the rugged path of duty with holy confidence, knowing enough of his care to quicken our footsteps as we journey onward.

It is well that God does not require us to know his ways concerning us with absolute certainty. We may say, "He knows, and that is sufficient." We glance at the dial plate of our timepiece, and are content to see only the hands moving upon the surface. We take many an important engagement in our lives upon these visible movements. We do not stop to get a full understanding of the intricate relationship of wheel to wheel, of the subtle influence of atmospheric changes upon the watch, or the effect of travel from one part of the earth to another. We are not dissatisfied that we cannot measure the movements of that invisible machinery, whose delicate adjustments must ever baffle the most skillful artisan.

If in that which is perishable we place a full reliance, how can we do less in reference to God's invisible wisdom, love, and power as these are continually exercised toward us in his guidance for our welfare? It is blind folly to reject a divine providence in our lives because we have not been admitted to the secret chambers where God presides over the realm of spiritual force; where he takes into the account, not only our individual concerns, but also the highest wellbeing of all those whom we are expected to influence; not only this brief span of life, but also the limitless expanse that opens into futurity; not only the

moral results of our human actions, but also the unalterable issues of moral action in that world which will soon break upon our vision with all its solemn meaning.

We know in part, and this is well. And yet who does not oftentimes long to see and know? That "thorn in the flesh," that secret something in our daily life which seems only to irritate; that thorn which sometimes to the flesh seem to us so unnecessary—ah, to bring all this to the one test of love where we can see that it is God's messenger! This is the highest, sweetest knowledge. And this is the one summit of bliss toward which our heavenly Father is ever pointing us.—Christian Advocate, New York.

The Chamber of Victory Over Sin.

Above the door are the words, "Whoever abideth in Him, sinneth not." (1 John 3:6.) Around the walls hang various instruments of war (Eph. 6:13), and frescoes of the overcomers receiving the fair rewards which the King hath promised. (Rev. 2:3.) We must be careful of the order in which we put these things. Many seek victory over sin before yielding themselves entirely to God. But you can never enter this chamber, where the palm-branch waves, unless you have passed through the chamber of consecration.

Give yourself wholly up to Jesus, and he will keep you. Will you dare to say that he can hold the oceans in the hollow of his hand, and sustain the arch of heaven, and fill the sun with light for millenniums, but that he cannot keep you from being overcome by sin or filled with the impetuous rush of unholy passions? Can he not deliver his saints from the power of the sword? Is all power given him in heaven and on earth, and must he stand paralyzed before the devil that possesses you, unable to cast them out? To ask such questions is to answer them. "I am persuaded he is able to keep." (11 Tim. 1:12; 1 John 5:11.)

We may expect to be tempted until we die. We certainly shall carry about with us an evil nature, which will manifest itself unless kept in check by the grace of God. But if we abide in Christ and he abide in us, if we live under the power of the Holy Spirit, temptation will excite no fascination in us, but, on the contrary, horror. The least stirring of our self-life will be instantly noticed, and met by the Name and Blood and Spirit of Jesus. The tides of his purity and life will flow so strongly over our being as to sweep away any black drops of ink oozing upward from the sand.

You must, however, irrevocably shut the back-door, as well as the front-door, against sin. You must not daily with it as possible in any form. You must see that you are shut up to saintliness by the purpose of God. (Romans 8:29.) You must definitely and forever elect the cross as the destiny of your self-life, and you will find that he will save you from all that you dare to trust him with. "Every place that the sole of your foot shall tread upon, that have I given unto thee." And his work within is most perfect when it is least apparent, and when the flesh is kept so utterly in abeyance that we begin to think it has been altogether extracted. —From "Chambers of the King," by F. B. Meyer.

OLD AND YOUNG

Growing boys and girls who have arrived at a particularly conscious age often complain that companions of theirs are better liked than themselves, although they know, in their heart of hearts, that those other boys and girls are not as really deserving—that is, are not possessed of as many virtues as they themselves constantly practice.

Now is the time for such young people to learn that to be sought after one must have good manners as well as a good heart; taste and tact as well as virtue. You may think this is rather hard, but stop a moment to consider: Why don't you choose that girl for a friend? She tells the truth and is very unselfish. But you remember that she is also fond of reminding you if your hat is crooked or your gown is unbecoming. You don't care for her society, although she is "a good girl." Then there is that boy—he is generous and obliging, but he loves to talk about himself and his own affairs, and never takes any interest in what you are doing. You wouldn't care for him, in spite of his fine qualities, for an intimate friend.

It is well to learn the lesson young—for we must learn it at some time or other—that the people we shall be thrown among through life will ask yet more of us than that we keep the ten commandments. If they are the sort of people whom we ought to know, they will expect us to do right, but they will want more than that of us, or, rather, they want that carried out to its inner meaning.

Tact and taste are needed in social life, as well as the enforcement of the golden rule. But then, tact and taste are the further carrying out of the golden rule. It is because young folks sometimes overlook these acts that they need to be reminded that, good hearts are not visible to the world, as are uncounted manners, careless speech, and unpriasing habits. Therefore, these all count in the impression one makes,

and one must be on guard that that impression shall be agreeable. "Manners make the man" is not wholly true, but it has some truth in it, too.—The Watchman.

WHAT THE SUNFLOWERS FOUND TO DO.

The sunflowers were in trouble. Mr. Blue Jay happened along one morning just in time to hear all about it.

"It's very hard to bear," one large sunflower was saying. "Here we stand, the tallest flowers in the whole garden. No one can help seeing us, and yet we do not receive the slightest attention from any one. All the other flowers are admired and praised for their beauty or their fragrance. The little girls talk about the dear pansies with their pretty little faces, the lovely verbenas and sweet peas, the bright geraniums, the daisy alyssum, and the beautiful morning-glory. I've waited and listened, and longed to hear a cheery word about us; but it has never come. Wonder why we were planted here to grow up and blossom among the flowers that people think are so beautiful? I am sure there is some beauty about us. Our frills are of the brightest yellow, and our blossoms, though small, are as dainty as the alyssum and as beautifully shaped as the morning-glory; but no one ever takes the trouble to look for their beauty."

The flowers all nodded their heads mournfully as he ceased speaking. "That does not trouble me much," whispered another. "For, after all, we are not very beautiful. Our leaves are coarse and rough, and although there may be some beauty in one of our blossoms, crowded together as they are into this clumsy head, they certainly cannot compare favorably with the velvety face of the pansy or the bright scarlet of the geranium. I can easily stand having nothing said about my beauty; but to remain here day after day, and know that I am of no use to any one, that I do not help in any way to make a single creature happy—that is more than I can bear patiently. Do you know that those pansies were gathered yesterday to be sent to a poor sick girl? I heard little Anna say so, and this morning those sweet peas were carried as a gift to Mamie's teacher. That is always happening. The other flowers are not only beautiful, but helpful. Alas! who ever thinks of carrying a coarse sunflower to cheer a sick soul, or to offer as a gift to a friend?"

The sunflowers again nodded and rustled their leaves in sympathy. Mr. Blue Jay was beginning to feel very uncomfortable. He hardly knew whether to slip away without trying to hear more or to stay and offer some consolation to the discontented flowers. Being a curious fellow, he decided to remain, and was clearing his throat to speak, when another voice piped up. "My dear brothers and sisters, I believe that we ought to be satisfied just to be sunflowers. In all the wide, wide world we are the only flowers that are recognized as belonging to the monarch of the day. No other flowers bear his name. He at least is glad that we are here. How lovingly he sends his first beams to greet us in the morning! How tenderly he smiles upon us through the entire day as we follow his course through the heavens, and then at eventide how kindly he sends his last rays to kiss us good-night! In our discontent we are forgetting our sun god. We stand with drooping heads looking down to the ground, when we should have our eyes fixed firmly upon him. I, too, long to be beautiful and useful, but if our sun is satisfied with us as we are, why should we desire anything more?"

The sunflowers were much pleased with this, and after a few more remarks, they decided to try to be content, but even this decision was made with many sighs.

Mr. Jay could keep silent no longer. "Spec-Spec!" he cried, to attract their attention. "See here! see here! you are talking very foolishly. You are complaining too soon. You must be willing to wait till the proper time comes to be useful. You have decided wisely to content yourselves and keep your eyes fixed on the sun. That is enough for you to do now; but remember, by and by I shall return with my friends and neighbors, and we shall show you how to be useful and to bring joy to others."

Before the sunflowers had recovered from their surprise enough to ask him what he meant, Mr. Jay, with another merry "Spec-spec!" flew away.

So the sunflowers no longer envied the other flowers. They hoped, while they kept their eyes fixed on the sun. The weeks sped rapidly away, while the sunflowers grew taller and coarser. Once or twice they heard a distant "spec," and thought that the jay was returning, but their time of waiting and hoping was not yet ended.

The summer was gone, and the first

autumn days sent the sunbeams to awaken the sunflowers each morning. "Our hoisly little blossoms have all fallen off," one flower declared. "Oh, why does not the jay come back?" "We have some shiny black seeds in their places," whispered another. "I'm sure Mr. Jay will come soon. He'll come very soon."

The murmur of their voices had scarcely died away when the welcome "Spec-Spec!" sounded directly overhead. A rustle of excitement passed through the leaves of the plant. "Here we are, dear sunflowers!" shouted the jay. "I see you are waiting for us. I have invited all the birds to this wonderful feast you have been making ready all the summer months. Listen! do you hear them coming? Noisy things!"

Sure, soon enough, from every direction came the sound of the gathering hosts. There were merry, twittering goldfinches, saucy, chattering sparrows, and scolding blackbirds. There were ladylike catbirds, cheery robins, dignified thrushes, and numerous brothers and sisters of Mr. Jay. They settled by the heavy heads and began pecking out the sweet, delicious seeds that were arranged like rows of black beads. "Dear, beautiful sunflowers!" was whispered again and again. "How good of you to prepare all these tender seeds for us and keep them until now; for the berries and grains are all gone, and it is so hard to find a good breakfast anywhere."

The birds all offered thanks as they flew away. A pair of finches lingered to pour forth a joyous song of gratitude. Dozens of sparrows chattered. "Thank you, thank you!" all at the same time. "We shall come again, dear sunflowers!" shouted the jays. So they did. The feast lasted many days. The first streak of the dawn brought the merry throng of birds to breakfast in the garden.

HOW I BECAME A NATURALIST.

My boyhood's home was some ten miles away from a large town, where thousands spent their daily life among the hum and bustle of the wheels of machinery in the manufactories. I well remember how I pined there during several visits made to the town in my childhood. The din and whirl of the wheels and looms seemed to drive all sense out of my body, and I longed to get home to the clear skies and the quiet green fields and woods where I could breathe and think. I wondered how any one could live and work in the midst of such noise, smoke, and dust, and supposed that it was because they were inclined to become machines like those around them. I imagine, therefore, that I had a natural love for country life, and its scenes, sights, and pleasures.

One Sunday afternoon in summer, when I was about twelve years of age, I went for a stroll between dinner and the time for church. My walk led me along the riverbank, where wild flowers grew in abundance, and I carelessly picked first one and then another until I had a large handful. At the bottom of a bank was a group of blossoms with which I was not familiar, and so I crept down to get a few, which were added to the "posy." On ascending to the path I met a man in the unmistakable dress of a mill hand, and I noticed that he also carried a bunch of flowers in his hand, and had a tin box slung over his shoulder by a piece of cord. As I passed, he looked at my flowers, and then stopped me, saying, "Will you kindly tell me where I could get a flower like that?" pointing to those which I had last gathered. In reply, I offered him mine, but said that they grew close by, and I would show him the place. A few steps led us to the spot, and, on seeing the group, he ran down the bank, took a long clasp-knife from his

pocket, and dug up a plant by the roots. After carefully washing off the earth in the stream, he opened his tin box, and in a piece of newspaper wrapped up the plant with all its sprays laid out straight, and, closing the box, ascended again to the path. With a hearty word of thanks, he passed his fingers over my bunch, gently lifting the flowers one by one, and asked me if I knew their names. I replied by telling him the country names for all except my last "find," of which he had just secured a specimen.

It must be confessed that I thought it strange that a person such as he appeared to be should thus feel an interest in wild-flowers, and treat them as tenderly as I had seen him do; and therefore my curiosity took in all his features. To this day I can recall the quiet, gentle manner, the pale face, the bright and kindly eyes, and the thin, wiry frame.

He sat down on the grass and motioned me to a place by his side. Next he produced a penknife with a long, thin blade, and a pocket-magnifier, such as is sold in the streets for about a quarter of a dollar. Selecting a wild rose from my bouquet, he inserted the point of the blade of the knife in the stem, just below the flower, and cut upwards through the urn-shaped part which forms the "hip," or fruit. I think I see him cutting it now, and have since learned that this is the proper way to begin the dissection of a flower; for to cut downwards would be to mutilate every organ. Laying the newly found friends showed me the sepals of the calyx, the petals of the corolla, the stamens with their anthers, the pistils and the ovules, naming each part, and letting me see them with his lens. Taking other flowers from my bunch, he noted for me points of similarity and points of difference, and told me that in scientific language all flowers have two names, one of which has much to do with likeness, and the other with unlikeness—a point well illustrated by those in my hand, for I had gathered two kinds of wild roses.

My teacher, for such he was to me, talked about roots and leaves, and the way plants lived, explaining that the great purpose of their life was to clothe the earth with others of their kind. He spoke of the differences among the fruits of the rose family,—the small dry seeds of a potentilla which was growing among the grass, the succulent strawberry, the spongy blackberry, the "hips" of the roses, the fleshy plums, the juicy apple, the "haws" of the hawthorn. I had read many a fairy tale, many a true tale, but it seemed as if I had never heard a tale like this.

Time flew on, and I suppose that we sat there fully an hour; but at last the church bell sounded. Before I left he told me that he was a weaver in the town, and was so fond of wildflowers that he often walked miles on Sundays to find new ones, which he took home to dry and preserve. The one I had showed him, he said, was worth all his journey that day, and he thanked me once more. I also uttered my gratitude, but all too feebly, I fear, for I knew not then the debt I had contracted. He went his way and I went mine. He knew not my name and I knew not his. From that day to this we have never again met.

From that first lesson I began to take an interest, not merely in the beauty of flowers, but in their structure and habits. An old cyclopedia in my father's library supplied my first literature on the subject. It might be somewhat antiquated in its teachings, and cumbersome to use, but he is "a bad workman who quarrels with his tools." I ground my knife-blade to be like my weaver friend's, and saved up my pennies until I possessed a magnifier. A "dora" followed; the pressing-boards for the specimens for the "herbarium" were the smooth tops of old boxes; and the press itself was half a dozen bricks. My drying-paper came from old journals, with a few sheets of brown paper from the store.

From flowers to ferns was but a little step; from ferns to mosses another. The mushrooms and variously colored "toadstools" and the "rust" on the

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brambles, led to fungi. Rambles in search of plants brought intimacy with birds, their nests, eggs, and habits. Caterpillars of marvelous beauty and strange form were found feeding on the vegetation, some being always restricted to particular plants. A desire to know something of the life history of these led very soon to a collection of moths and butterflies. Snails were met with, hiding among the roots; and so land and fresh-water shells formed another "hobby." In fact, it is difficult to state how one field of study led on to another until the scope became too large, and had to be narrowed down to a few of those lines of investigation which are but an infinitesimal fraction of the working out of nature's laws. The general principles, however, learnt in the enthusiastic collecting and arrangement of the treasures of boyhood and youth, were very valuable in the grave questions which arose when the man looked at the natural objects around him. Lessons learnt, not only in one field of observation, but in many, about habits, localities, and surroundings, helped me to understand more easily the new teaching about the meaning of nature, which gives such marvelous life to what would otherwise be a collection of dead matter.

I know now what a debt I owe to that unknown friend, who spent his daily life amid the buzz of the wheels in the murky town. To him is due physical recreation, gained in wandering miles over mountains, through woods, across plains. This has produced bodily vigor to sustain mental work; and the habit formed, has become "second nature." To him is due the greater part of the solid pleasure of my life, experienced in collecting and arranging and storing up specimens. To him also is due the far higher benefit of the beginning of the logical training in analysis, in classification, in induction and deduction. It may not have been connected with these learned terms, but the principles of them were there. To this may be added an ever-growing sense of order, law and method, of beauty, and adaptation. Nay, I trust it may be true that to him is due the initiating me into a habit of life which produces a gentleness born of close intercourse with nature; a quickness of sight and perception, which adds a double interest to life; and, above all, that indescribable state of mind which "finds tongues in trees, books in the running brooks, Sermons in stones, and good in everything." —Robert Blight, in the Journal of Education.

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Fourth Quarter—Lesson II, Dec. 13.  
CAUTIONS AGAINST INTemperance.  
Prov. 23:15-25.

Golden Text: For the drunkard and the glutton shall come to poverty.—Prov. 23:21.

This twenty-third of Proverbs is a striking example of the anxiety of parents for their children, and none but parents can know the solicitude which the father and mother endure for their children.

The appearance of evil in their offspring is the cause of the interest, care and pain. If young people could appreciate these things, and could know even half the trouble of mind and heart their parents suffer, there would be more care observed on the part of young folks in their conduct and habits.

The wisdom spoken of here, in the first verse, refers doubtless to the practical life of the son in the formation of habits, and preparation for future life in the training of mind and developing of body, for no young man can lawfully hope for success without preparation in youth.

The habits formed during the first twenty years of one's life will cling to him and often thwart the better resolutions he may form.

Not many young people try to be a comfort to their parents, and many a father and mother come to premature graves because of the thoughtlessness of children. Some people imagine that their parents are nothing more than conveniences, and all their gains through long years must be wasted on the lusts and foolishness of children.

Too often parents are brought to want through the profligacy and intemperance of their boys and girls, and then turned out on the cold charities of the world, or given a grudging living in the home of a child whose unfeeling and unsympathizing conduct makes life unendurable. It takes a wicked heart to do this, and he who finds it in his son to dishonor his parents has not the elements of long life in him: "Honour thy father and thy mother, that thy days may be long." "Let not thine heart envy sinners" is an exhortation that should find its way to the heart of all young people. Envy is a name for that spirit that desires to be what others are, and to have what they have. It is the action of greed and lust expressed in words or observed in feeling. It increases with every exercise, and soon becomes a master passion which rules all the nobler elements of the soul.

Young people are prone to admire in others that which is wrong. They copy

the imperfections of those who attract attention, and imitate the deformities which address the senses.

The care of judicious parents in the formation of habits is paramount in importance, and the one great need of this age is wise and prudent parents.

"For surely there is an end; and thine expectation shall not be cut off." This verse means that the reward promised to the righteous shall surely come to pass, for heaven and earth may pass away, but God's word shall not pass until all be fulfilled.

No man need doubt God's word; the only thing that need excite alarm is one's own self, and grace is given to all who apply by faith for the accomplishing of every demand of the law.

Excess in eating and drinking has been condemned in all ages of the world, and the laws of health demand temperate habits. Solomon speaks out against lust here in no uncertain words. Inflamed and excited nerves and brain unit one for responsible action, and feed the lusts and fatten the diabolism in one's nature, making him a fit agent for the devil.

The saloon is the enemy of our young people, boys and girls. It inflames the boys and contaminates the girls, and debases society. The time has come when good people must cry aloud and spare not, for he who intoxicates the boy debauches the girl; he who sells liquor and makes our people drunk is an enemy to female virtue and drops into the cesspool the life-germ of all crimes; and every evil thus spawned bears the image of its father, the saloon man.

"For the drunkard and the glutton shall come to poverty." It is an observed fact that money made by appealing to human lust does not often benefit the man who thus makes it. Sometimes he is paid up in the ruin of his own family; often in the destruction of his own health and happiness; sometimes he ends his days in want and remorse; the dreaded enemy to human happiness haunts him to the grave.

God has decreed it, and men cannot change his plans, that divine law must be obeyed to have peace in this life and hope for the next. It is imbedded in our natures, for God made us according to law, and our life is hinged on the conditions of the divine will.

Dissolute habits beget in the soul a disregard for the purity of mother and the sanctity of home; but he who squares his life by God's word, and forms habits parallel to the divine law, will be the pride of his parents and the light of his home.

It may be laid down as a fact that he who honors and loves his mother has in him the elements of manhood; and he who dishonors his mother is either a fool or a knave.

There may be some mothers who are so lost to motherly instincts that they do not merit the name or respect shown to mothers, but this is a freak of nature, or a case of misguided humanity whose youth has been sapped by evil thoughts or blasted by evil habits; but the natural mother will prove true to her motherly instincts, and while her life may not be in accordance with the laws of God, her motherly life will deserve the love and admiration of her children.

This natural connection between mother and child cannot be broken without doing violence to our nature. It turns the ship of life loose to the sport of the winds and sets it adrift on the high seas without chart or compass; for when motherly love is gone the anchor of the soul is lost.

A grateful man can find a thousand reasons why he should praise the Lord, and not one why he should not.—Ram's Horn.

Do not allow your system to get weak and debilitated. It is easy to keep well and strong by taking Hood's Sarsaparilla.

We would talk less about others, if we would first do more thinking about ourselves.—Ram's Horn.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles in male or female, removes Gravel. If not sold by your druggist, will be sent by mail on receipt of \$1 by addressing: E. W. Hall, Box 218, Waco, Texas.

READ THIS!  
Gonzales, Texas, July 4.  
This is to certify that I have used Hall's Great Discovery for Kidney and Bladder Troubles, and I am satisfied that I have been very greatly benefited by it. I can fully recommend it to others similarly afflicted.

JAS. F. MILLER,  
Banker and Ex-Congressman.

We have been keeping house for 35 years and can truthfully say the Favorite Machine we purchased of you is the lightest running machine we have ever used.

MRS. M. W. BIFFLE,  
DeLeon, Texas.  
P. S.—It can't be recommended too highly.

Before Jesus told any man to love his neighbor as himself, he showed him how.

No cure, no pay. This is all we have to say in recommending Dr. Simmons' Cough Syrup, and for 50 cents 50 doses. My friends, give it a trial. Manufactured by A. C. Simmons, Jr., Medicine Company, Sherman, Texas.

LEAGUE MISSION FUND.  
Presidents and pastors will please urge the prompt collection of the Mission Fund. Write for information and make all remittances to  
A. K. RAGSDALE,  
Secretary and Treasurer Committee,  
Dallas, Texas.

## EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Dept. to Rev. Sterling Fisher, San Antonio, Texas.

Do you invite the Lord to your table? He said: "Inasmuch as ye did it to the least of these my brethren, ye did it unto me."

One season of communion at the table of our Lord should shame into perpetual silence all strife and blame and fault-finding among his disciples.

The shedding of his blood was the Savior's highest act of self-sacrifice. As he gave his life for us, let us give our service and sympathy to the needy in his name.

Remember the poor. While you sit by your blazing fire in your comfortable home, some one may be shivering, half-clad, in a cheerless hut. Visit them and see.

Your failure to partake of the Sacrament was more serious than you thought. You denied your Lord before men and disobeyed his command. You wounded your Friend, and hurt your influence for good.

In the Sacrament we renew our allegiance to Christ. It ought to be a time when, by self-examination and prayerful resolve, we take higher ground.

Topic for December: "The Indwelling Christ."

Dec. 13: Present in the Sacrament.—Luke 22:17-30.

We have here the account of the institution of the Lord's Supper. Christ had just celebrated the feast of the Passover with his disciples for the last time. This feast, which commemorated the deliverance of the first-born of the Israelites when the death angel visited the homes of the Egyptians, was to be abolished, with other rites and symbols, which were fulfilled in Christ.

In its place, after its final observance, he instituted this Supper, and the account of its institution is given in brief, simple language, in verses 19 and 20. The account is also given, with slight variations in the details, in Mark 14:22-24; Matt. 26:26-28; The Apostle Paul, in his account (1 Cor. 11:23-26), tells us that it was to be a perpetual observance by which his disciples should keep in memory his death and suffering until his coming again.

ITS SIGNIFICANCE.

This Sacrament is a memorial. Its often repeated observance keeps in the mind of the Christian the sorrowful scenes of the last days of the Savior's life on earth—reminds them that their pardon and peace were purchased by his blood, and so keeps alive their gratitude for such wonderful love and inspires them to unselfish and heroic living. It constitutes a monument, secure from all destroying elements, which will not let the world forget the most tragic and the most heroic event in its history. It mercifully keeps even the careless and defiant reminded of that upon which all their happiness depends.

THE SACRAMENT IS A SYMBOL OR SIGN.

A symbol of death—death whose purpose and result is life, higher and purer. By it, through the physical senses, spiritual truth is conveyed to the inner being—this truth, that as bread nourishes and wine invigorates the body, so Christ received into the heart and admitted to the life, sustains and nourishes and strengthens the spiritual being.

It is also a sign, or badge of a Christian's profession; by it the disciple confesses his faith in the merit of the Lord's death and his dependence upon him for pardon and salvation. Being instituted by Christ himself, it is also the sign and seal of his promise to forgive all who come to him by faith. Commanded by Christ and observed by his followers, it is the sign of a mutual covenant between them by which he promises pardon and his presence, and they pledge obedience and faith in him. It is further the pledge of his promise to come again. It points forward as well as backward—forward to the time of his coming in glory to receive us and welcome us to the place which he has gone to prepare.

THE SACRAMENT IS A COMMUNION.

A sacred occasion, on which the followers of Christ meet and celebrate with a feast their common redemption. They are drawn to each other in a close union of interest, and Christ meets with them at the table in spirit, foreshadowing their closer union and communion in the life to come.

CHRIST PRESENT BY FAITH.

We reject the interpretation of the Sacrament which teaches that the elements are a means by which Christ comes into the soul, as well as the grosser one, according to which the bread and wine become actually the flesh and blood of Christ. They are

contrary to reason and to the teaching of the Word of God. The Christ in the Sacrament is not a dead one, but a living Christ, present by faith, who enters our hearts, and with whom we hold spiritual communion. Hereafter, according to his promise, he shall be present to our sight.

### OUR DUTY.

Partaking of the Sacrament is not optional with Christians. It is their Lord's command; and not only do those who neglect miss the blessing of his presence in it, but must incur the displeasure of their Lord by disobedience to his command and the implied disrespect to his supreme act of sacrifice.

### LEAGUE NOTES.

The League Union of San Antonio gave a reception to the retiring officers and the newly elected ones, at Travis Park Church, on the evening of Monday, Nov. 16. There were appropriate speeches by Dr. J. E. Harrison, the retiring President, and by the new President and Vice-President, followed by an impressive installation ceremony. It was a very enjoyable occasion. The new officers are: President, Rev. Sterling Fisher; Vice-President, Rev. I. K. Waller; Secretary, Miss Laura Van Aiken; Treasurer, Mr. Guy Converse.

The Atlanta Leagues are moving to get ready for a great State Conference next spring. The prospect is that they will have their hands full to take care of the thousands who will gather in the loveliest city in the South to put forward the work of the Lord. In a recent conference with the State President, Mr. D. E. Luther, we were glad to note his intelligent interest in the great occasion. Georgia is moving on the right line. She has not limited the attendance on her State Conference. It is to be a glorious rally of enthusiastic young Methodists, to kindle a religious fire that shall send its light and heat into every neighborhood in the State. God bless Georgia!

The great Christian Endeavor Convention will be held in Nashville in 1898. There will be probably forty or fifty thousand young people here. It is a big undertaking for Nashville to entertain this host, and all hands must help. A mass meeting was held recently in the Tabernacle to awaken interest in the work of preparation. The Nashville Leagues were on hand. They will extend a cordial and helping hand to our Christian Endeavor friends. Let every Leaguer in Nashville co-operate heartily with the committees of arrangement in getting ready for the great meeting.—Epworth Era.

### CONQUEST OF OBSTACLES.

When God wants to educate a man he does not send him to school to the Graces, but to the Necessities. Through the pit and the dungeon Joseph came to a throne. We are not conscious of the mighty cravings of our half-divine humanity; we are not aware of the god within us until some chasm yawns which must be filled, or till the real ruler of our affections forces us to become conscious of a need. Paul in his Roman cell; John Huss led to the stake at Constance; Tyndale dying in his prison at Amsterdam; Milton, amid the insistent earthquake throes of revolution, teaching two little boys in Aldgate Street; David Livingstone, worn to a shadow, dying in a negro hut in central Africa, alone—what failures they might all of themselves have seemed to be, yet what mighty purposes was God working out by their apparent humiliations!

"Stick your claws into me," said Mendelssohn to his critics, when entering the Birmingham orchestra. "Don't tell me what you like, but what you don't like." John Hunter said that the art of surgery would never advance until professional men had the courage to publish their failures as well as their successes. "Young men need to be taught not to expect a perfectly smooth and easy way to the objects of their endeavor or ambition," says Dr. Peabody.

It was in Madrid jail that Cervantes wrote "Don Quixote." He was so poor that he could not even get paper during the last of his writing, and had to write on scraps of leather. A rich Spaniard was asked to help him, but the rich man replied: "Heaven forbid that his necessities should be relieved; it is his poverty that makes the world rich." A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, is the price of all great achievements. "He has the stuff in him to make a good musician," said Beethoven of Rossini. "If he had only been flogged when a boy; but he is spoiled by the ease with which he composes." We do our best while fighting desperately to attain what the heart covets.

In one of the battles of the Crimea a cannon-ball struck inside the fort, crashing through a beautiful garden; but from the ugly chasm there burst

forth a spring of water which ever afterwards flowed a living fountain. From the ugly gashes which misfortune and sorrow make in our hearts, perennial fountains of rich experience and new joys often spring. Do not lament and grieve over lost wealth. The Creator may see something grand and mighty which even he cannot bring out as long as your wealth stands in the way. You must throw away the crutches of riches and stand upon your own feet and develop the long unused muscles of manhood. God may see a rough diamond in you which only the hard hits of poverty can polish. God knows where the richest melodies of our lives are, and what drill and what discipline are necessary to bring them out. The frosts, the snows, the tempests, the lightning are the rough teachers that bring the tiny acorn to the sturdy oak! Pierce winters are as necessary to us as long summers. It is the half-century's struggle with the elements of existence, wrestling with the storm, fighting for its life from the moment that it leaves the acorn until it grows into the ship, that give it value. Without this struggle it would have been characterless, stammering, nervous, and its grain would not have been susceptible of high polish. The most beautiful as well as the strongest woods are found not in tropical climates, but in the severe climates, where they have to fight the frosts and the winter's cold.

Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships, are the chisel and mallet which shape the strong life into beauty. The rough ledge on the hillside complains of the drill, of the blasting powder which disturbs its peace of centuries; it is not pleasant to be reat with powder, to be hammered and squared by the quarrymen. But look again; behold the magnificent statue, the monument, chiseled into grace and beauty, telling its grand story of valor in the public square for centuries. The statue would have slept in the marble forever but for the blasting, the chiseling, and the polishing. The angel of our higher and nobler selves would remain forever unknown in the rough carvings of our lives but for the blasting of affliction, the chiseling of obstacles, and the sandpapering of a thousand annoyances.—O. S. Marden.

### THE AMENITIES OF DAILY LIFE.

I think one of the most common forms of incivility as seen in daily life is the failure to show interest in what people are saying to you. This lack of interest, excited on the score of preoccupation, or absence of mind, or inattention, throws an effectual chill on family or social intercourse, and acts as a wet blanket wherever it is found. The fact is that when people are together, they should be interested in each other's talk on each other's concerns. Letters, the morning paper, one's own thoughts and plans should be put aside in the family, and whether in the sitting-room or at the table, a common life shared should make possible common conversation and polite intercourse.

I was a very little girl when my father gave me a rule for conduct which has never ceased to have with me the force of an obligation. "Always look at the person who is speaking to you. Always look straight at the person to whom you are speaking." The practice of this rule makes one a good listener, is as essential to pleasure in conversation as a good raconteur.

The whole secret of personal magnetism and popularity is in the habit of giving deferential attention to what is going on about you. Next to this comes, and it has a high place in family amicitia, the keeping in the back ground your grievance.

Where people are sensitive, and the

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Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness the cure will be made before the family doctor would ordinarily reach the house. Cures the worst pains in from one to twenty minutes.

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Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Croup, Whooping Cough, Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, 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.

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greater the scale of refinement, the greater is apt to be the sensitiveness to others' moods and to praise or blame, it is inevitable that feelings will be hurt.

But my grievance, even if it be positive and well-grounded, is my personal affair, and must not be permitted to intrude upon the peace of the household. It is mine, and, therefore, it is my privilege to put it with other unpleasant things quite out of sight. No personal slight, no personal sorrow, no individual infirmity should be allowed to cloud the general happiness.

Among the neglected amenities of life, one finds often the scarcely veiled indifference of the young to the old. Younger people are so full of vitality, so occupied, so rushed in these busy days with their engagements and their pleasures that they too frequently have scant consideration for their seniors. But age has its rights as well as its privileges, and it has a claim on the courtesy, the patience and the respect of those who, however young they may be now, will, if they live long enough, in time be old themselves.

Among the heedless brutalities of daily life is a habit of brusque and indiscreet candor. "What a hideous bonnet you have; pray, where did you get it? You look like a fright!" I heard one sister say to another, and I felt most indignant. The bonnet may or may not have deserved the comment; that was a matter of preference, but the young woman capable of so rude a remark should have been made to wear a penitential sheet with holes for her eyes until she had learned better manners. "You are looking very ill," if repeated often enough, will make even a well person a temporary invalid, and where disagreeable truths will do no good, and no principle is involved in their expression, it is best not to utter them. Silence is sometimes, not always, but often, golden.—Aunt Marjorie, in Christian Intelligencer.

### A Common Practice.

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

**WOMEN SHOULD KNOW**

That the Disorders commonly called "Female Diseases" are the foundation of nearly all the troubles of their life.

Whitens, Colorates, Fattens of the Womb, Painful and Irregular Menstruation are caused by derangement of the organs of the female system. Headaches, Backache, Dizziness, Eruptions of the Skin and fainting spells are also symptoms of the same disease. Being early symptoms, their temporary relief does not cure the disease.

**McLELLAN'S WINE OF CARDUI CURES FEMALE DISEASES**

by acting directly upon the delicate organs affected. It is the only medicine that cures the disease. It is the only medicine of ladies use it. Druggists sell and commend it. One Dollar buys a large bottle.

Frances C. Lawrence, Conn. Mo. I have been afflicted with irregular and painful Menstruation and very severe Chloasma for several years. I have tried many remedies, but have failed to benefit me. I tried the Wine of Cardui. I commenced using it at once, and before I had used a full bottle I was better than I had been for twelve months. N. Y. W. T. P. O. N.

**THE NEW CANTON STEEL STALK CUTTER**

We were the first manufacturers to introduce Stalk Cutters and have kept ahead of the times in modern improvements. Our new steel frame stalk cutter is the best piece of machinery ever turned out of any factory. It has a combination with Bonafide which relieves the jerking motion from horse, pack, and gives the most perfect cutting motion. The horse stands at end of blade which prevents the horse from being thrown off his feet. The stalk is cut and the straw is blown away. The stalk is cut and the straw is blown away. The stalk is cut and the straw is blown away.

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## Texas Christian Advocate

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## Publisher's Department

REV. F. H. SINK is a duly authorized traveling agent for the TEXAS CHRISTIAN ADVOCATE, and will receive and receipt for money due the paper.

You are making us a splendid paper. Great grace rest upon you.

E. A. BAILEY.

I have been a reader of our Church paper since its first publication under the control of our dear but now sainted Orenthel Fisher, in Brenham, Texas. I love to read the Advocate. It enables me to be a better man when I read in the obituaries of the triumphant deaths of God's faithful children. Every now and then I see the names of some faithful old soldier of the cross, such as Wesley Smith and Peter Travis, with whom we have been associated in other days and with whom we have stood side by side in many a hard-fought battle and been enabled to rejoice together in God's redeeming love who gives us the victory through our Lord Jesus Christ. Well may we exclaim in the language of the inspired writer, "My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord forasmuch as ye know that your labor shall not be in vain in the Lord."

J. W. HARRINGTON.

Tiger Mill, Texas.

## Unanswered Letters.

Nov. 26.—W. L. Nelms, sub. J. M. Armstrong, sub. Alanson Brown, sub. C. B. Smith, has attention. J. A. King, sub. M. T. Allen, sub. D. F. Timmons, sub. Wm. Sproule, sub. has attention.

Nov. 28.—J. L. Mills, sub. W. C. Pryor, sub. C. L. Browning, sub. J. B. Guber, sub. J. F. Pierce, sub. J. E. Walker, sub.

Dec. 1.—J. A. Stafford, sub. G. V. Ridley, sub. Geo. S. Clark, has attention. W. B. Andrews, sub. B. T. Hayes, change made. W. H. Kilgough, sub. M. M. Dunn, sub.

Dec. 2.—R. F. Bryant, sub. J. M. Armstrong, sub.

## TEXAS PERSONALS.

Rev. E. C. McVoy has been changed by Bishop Galloway from Denver, Col., to Albany, Mo. He is well and doing well.

Rev. R. M. Powers preached for our First Church congregation last Sunday morning, and Rev. R. W. Thompson at night. We doubt not but that it was a good day to all concerned.

We are sorry to learn that the wife of Rev. W. M. P. Rippey has been quite seriously sick, thus impeding his district work somewhat. We hope to hear of her speedy and complete recovery.

## A PAMPHLET FROM THE I. &amp; G. N.

We acknowledge with pleasure the receipt of an illustrated pamphlet from the International and Great Northern Railway, designed to show the strong points of Southern Texas as a winter resort and intended to allure the stream of Northern visitors this way. The pamphlet is finely gotten up and sets forth the advantages of the Gulf coast and Southwestern Texas in a very impressive manner. We sincerely trust that such enterprise will be abundantly rewarded and that the time will soon come when Southern Texas shall be flooded with visitors and health-seekers from the colder climes of the United States of America.

## NOTICE.

If the author of the obituary of Sydney Allen Owens will send her name to this office the paper will appear. Also if the author of an article with the title, "Christians' Duties to Ministers," will send her name it will appear in due time.

## BOARD OF MISSIONS.

(Continued from first page.)

sions at mass-meetings and at the District Conferences.

6. That an effort be made to organize every Sunday-school into a missionary society where practical.

7. We would further recommend that all appeals for missionary funds, however special the case or tender the appeal, let the pastor see to it that the regular assessments and our regular missionary operations in every case have the preference.

Let us in conclusion call especial attention of all of our preachers and people to our German work, which has been since our General Conference in 1894 under the immediate control of a Joint Commission created in our own State. Since the inauguration of the Joint Commission the aid granted to the presiding elders and pastors of the German Mission Conference has been about doubled, besides keeping in the University one student and helping to sustain their conference organ. The wisdom of creating this Joint Commission is seen in the quickened life of the German Mission Conference. All their preachers are better supported and have shown a larger efficiency. They have this year enjoyed a number of gracious revivals within their bounds, and if we mistake not have received more members into the Church than they have received for some years. In loyalty and in liberality they put to shame our American membership, who for the most part hold much more wealth and enjoy much larger Church privileges than the Germans. They are crowding vigorously into our territory, accumulating property and rapidly becoming the most permanent citizens of our commonwealth. They have come to stay. And it is largely with us to make their coming a blessing to them and to us.

J. B. COCHRAN, Pres.

JOS. B. SEARS, Secretary.

To the President and Members of the Texas Conference.

Your Conference Board of Missions submit the following report No. 2. We have assessed the conference for domestic missions, including the

German work.....\$4250

Foreign missions.....5500

Total for missions.....\$9850

We have distributed this amount to the districts as follows:

Districts. For. Dom.

Houston.....\$1360 \$1800

Austin.....1230 970

Calvert.....1010 730

Brenham.....1000 800

Huntsville.....950 670

Totals.....\$5550 \$4250

We have made the following appropriations:

Tabernacle, Houston.....\$ 250

City Mission, Houston.....150

West End, Galveston.....200

Rosenberg.....100

Dickinson.....150

Total.....\$850

Austin District.....\$ 300

Calvert District.....200

Jewett.....\$ 200

Personville.....100

Chilton and Lott.....100

Total.....\$ 400

Brenham District.....\$ 450

Ben Arnold.....\$ 150

Deanville.....100

Total.....\$ 250

Huntsville District.....\$ 200

Hempstead.....100

Hockley.....100

Prairie Plains.....100

Zion.....100

Dodge.....100

For presiding elder, Huntsville 150

Total.....\$ 850

German mis. work (absolute) \$4 00

Grand total appropriated.....\$3050

J. B. COCHRAN, Pres.

JOS. B. SEARS, Secretary.

## CHURCH EXTENSION, 1895-'96.

To the Bishop and Members of the Texas Annual Conference:

DEAR BRETHREN—We beg leave to submit the following report:

At this meeting of the board P. L. Allen was elected Vice-President.

Nine applications for aid to the Conference Board and one to the Parent Board of Church Extension were before your board. Eight of the conference applications were granted, and the application to the Parent Board was recommended.

The amount for disbursement is \$582. The following are the donations granted from this amount:

Dodge.....\$150 00

Roan's Prairie.....35 00

Fairview.....40 00

Osborn.....82 50

Blevins.....82 00

Fuller.....50 00

Young.....75 00

Barber's Hill.....75 00

Total.....\$589 50

The following are the assessments upon the several districts for the ensuing year:

Houston Districts.....\$ 618

Austin District.....475

Brenham District.....380

Calvert District.....380

Huntsville District.....347

Total.....\$2200

As will be noticed the assessment on this conference is raised. The cause of this is the raising of 10 per cent on the whole Church. By this apportionment that of the Texas Conference amounts to 20 per cent, which we think unfair and unjust,

considering its relative strength when compared with the other conferences. In view of the vital importance of the cause of Church Extension as an agency for the spread of the gospel of Christ we deeply deplore the fact that many of our preachers and people are apparently too negligent to the needs of this great cause.

The following charges in this conference have failed to recognize their obligations to contribute to this important connectional fund, viz.: Tenth Street, Austin; Buffalo and Oakwoods, Durango; Wheelock, Stoneham and Plantersville.

We offer the following resolutions: Resolved, 1. That it is the sense of this board that the presiding elders of each district bring the cause of Church Extension prominently before each District Conference, and have this cause properly presented, in order that the people may be educated on this important subject.

2. That as there are many charges that have no parsonages and others whose parsonages are uncomfortable and poorly furnished, we would impress upon our preachers the necessity of organizing Woman's Parsonage Societies in every charge as far as practicable.

## WOMAN'S DEPARTMENT.

We heartily recommend the work of our W. P. and H. M. Society. They have raised \$107.30 and have donated as follows: Stoneham parsonage, \$50; Personville mission, \$57.30.

The following officers for the Conference Society were elected by the board: Mrs. F. L. Allen, President; Mrs. J. M. Patton, Vice-President; Mrs. O. T. Hotchkiss, Corresponding Secretary; Mrs. E. F. McGowan, Treasurer; Mrs. J. B. Cochran, Organizer.

## DISTRICT SECRETARIES.

Houston—Mrs. Belle Blandon.

Austin—Mrs. George Spears.

Brenham—Mrs. F. E. Hammond.

Huntsville—Mrs. W. W. Adickes.

Calvert—Miss Kate Higgenbotham.

Respectfully submitted,

W. W. HORNER, President.

H. C. WILLIS, Secretary.

## W. P. AND H. M. S.

The Woman's Parsonage and Home Mission Society would submit the following:

We are glad to say our work is growing; opposition is giving away. We have been blessed with an efficient Secretary, whose work has been a great blessing to the cause.

Our Treasurer has received \$209.60; an increase over last year of \$88.28. We hope to do greater things in the future.

Mrs. FRED L. ALLEN, Conference President.

Mrs. O. T. HOTCHKISS, Conference Secretary.

## REPORT OF THE JOINT BOARD OF FINANCE.

To the Bishop and Members of the Texas Annual Conference:

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

Houston District.....\$1035 47

Austin District.....830 90

Brenham District.....648 42

Calvert District.....593 70

Huntsville District.....547 90

Received from Preachers' Aid Board.....252 60

Received from Publishing House.....352 00

Total.....\$1230 99

Disbursed as follows:

Paid Claimants.....\$4030 00

Contingent fund on hand.....200 99

Total.....\$1230 99

Received from Calvin fund.....\$ 8 00

Paid claimants.....8 00

Name. Conf. Fund. Calvin Fund.

Robert Durham.....\$ 25 00 40

Knott Porter.....100 00 40

Mrs. Amanda Graves.....75 00 40

Mrs. Jane McGuire.....35 00 40

Mrs. J. W. B. Allen.....50 00 40

Mrs. Hannah Green.....180 00 40

Mrs. Thos. Whitworth.....50 00 40

Mrs. S. G. Woodbridge.....150 00 40

Mrs. Rebecca Keith.....150 00 40

Mrs. V. A. Windsor.....150 00 40

Mrs. L. J. Hinkle.....225 00 40

Mrs. C. F. Stacy.....100 00 40

Mrs. R. A. Alexander.....100 00 40

Mrs. Sue C. Kerr.....200 00 40

Mrs. P. J. Fisher.....150 00 40

Mrs. M. J. Burris.....100 00 40

Mrs. Alice Stovall.....125 00 40

Mrs. Julia Dashiell.....75 00 40

Mrs. Fatina Lemmons.....175 00 40

Mrs. S. E. Guber.....200 00 40

Rev. J. W. Whipple.....50 00 40

Rev. J. M. Wesson.....250 00 40

Rev. F. A. McShan.....300 00 40

Rev. Wesley Smith.....250 00 40

Rev. W. G. Nelms.....250 00 40

Rev. J. H. Davidson.....150 00 40

Rev. W. K. Turner.....250 00 40

Rev. Gideon Powledge.....100 00 40

D. H. Linebaugh.....75 00 40

Total.....\$4030 00 \$8 00

The amount assessed against the conference of Bishop's fund, was \$1098.70; and was apportioned as follows:

District. Assessed. Paid. Deficit.

Houston.....\$ 271 00 \$263 75 \$ 7 25

Austin.....253 00 232 50 20 50

Brenham.....230 00 194 35 35 65

Calvert.....184 00 145 70 38 30

Huntsville.....160 70 131 10 29 60

Total.....\$1098 70 \$967 40 \$131 30

Bishops' fund disbursed as follows:

Remitted Barbee &amp; Smith, by W. W. Adickes, Treasurer \$ 967 40

We are assessed for Bishops' fund for the ensuing year \$1083.00, which we apportion to the districts as follows:

Houston District.....\$ 269 00

Austin District.....251 00

Brenham District.....228 00

Calvert District.....180 00

Huntsville District.....155 00

Total.....\$1083 00

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

Houston District.....\$ 365 00

Austin District.....350 00

Brenham District.....350 00

Calvert District.....225 00

Huntsville District.....210 80

Total.....\$1500 00

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

Houston District.....\$ 50 00

Austin District.....45 00

Brenham District.....35 00

Calvert District.....30 00

Huntsville District.....24 50

Total.....\$184 80

The assessment of \$250 for Payne and Lane Institutes, we apportion to the districts as follows:

Houston District.....\$ 60 00

Austin District.....55 00

Brenham District.....45 00

Calvert District.....45 00

Huntsville District.....45 00

Total.....\$250 00

The assessment of \$600 for the Texas Methodist Orphanage we apportion to the districts as follows:

Houston District.....\$ 140 00

Austin District.....130 00

Brenham District.....120 00

Calvert District.....110 00

Huntsville District.....100 00

Total.....\$600 00

The various boards we assess for the publication of minutes as follows:

Board of Education from Payne and Lane fund.....\$ 3 80

Gen'l Board of Education.....4 02

Education fund.....12 43

Total from Board Education.....20 25

Sunday-school Board.....19 75

Board of Church Extension.....30 00

Board of Missions.....40 00

Total.....\$110 00

The assessment against the conference for expenses of delegates to the General Conference was \$660, and was apportioned as follows:

Districts. Assessed. Paid. Deficit.

Houston.....\$152 \$ 73 45 \$ 78 55

Austin.....142 62 45 79 55

Brenham.....132 57 00 75 00

Calvert.....122 55 85 66 15

Huntsville.....112 51 00 61 00

Total.....\$660 \$299 75 \$360 25

Fund for expenses of delegates to General Conference disposed of as follows:

Remitted Barbee &amp; Smith by W. W. Adickes, Treas'r \$299 75

Our conference has been assessed for expenses of delegates to the General Conference \$360.25. We apportion this amount to the districts as follows:

Houston District.....\$ 78 55

Austin District.....79 55

Brenham District.....75 00

Calvert District.....66 15

Huntsville District.....61 00

Total.....\$360 25

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 the salary received. We regret to say that this rule has been violated by some of our pastors, who receive their salaries in full, but have not paid their assessments in full to this board. We think this rule should be enforced uniformly.

In connection with our report we submit the following:

Resolved, That the thanks of



kindly remembered by friends far and near. They had a good dinner, fruit, etc., and closed with thanksgiving to God for his greatest gift to our race—a Savior, who while upon earth took little children in his arms and blessed them, and has perpetuated upon the earth until this day a people who care even for orphan children.

I have attended four of the sessions of the Annual Conferences this fall. The assessments of these conferences to pay the current expenses of the Home were paid in full. I am thankful for this, as any deficit on this line would hurt, as it took the entire assessment of the five conferences to feed and clothe the children.

Now, a word concerning the general fund which is used to pay for the property: We are to pay the last note in January, 1897. This note is for \$4000; \$2100 has been received and paid on this note, which leaves a balance of \$1900 to be secured by the maturity of the note. We have pledges more than enough; they are being paid daily. I have written thus plainly that all may see the importance of promptness in the payment of these pledges and that other friends may be moved to help now.

Will all please pay and give something at once, that we may enter the new year owing no man anything but to love one another?

W. H. VAUGHAN.  
Waco, Texas, Nov. 30.

#### A FAMILY REUNION.

The seventy-first birthday of Mrs. S. A. Cosby, who is still hale and hearty and active in body and mind, was celebrated by a family reunion at her home, near Hico, on Nov. 15. It had been planned by the children for some time and kept secret from her until the day. Her sons, R. G. Cosby and G. S. Cosby, with their families, and J. A. W. Cosby and two daughters, from Dublin, and three of her daughters, Mrs. Sallie Moss, Mrs. Emma Williams and Mrs. Alice McKnight, with their families, were present; also her granddaughter, Maggie Allen, and grandson, Ollie Gilbert, who live with her, and baby Tuli Laswell, a great grandson, constituted the members of the family present. Mother and six children, thirty-seven grandchildren and one great grandchild. Her son, J. L. Cosby, of Platte, Ellis County, and a daughter, Mrs. Rumsey, of Austin, and their families, were not present. Her husband, J. C. Cosby, and two daughters, Mrs. Ann Allen and Mrs. Belle Gilbert, died several years ago. But the parents were permitted to see each of their ten children reared, married and brought into the Methodist Church. Ten grandchildren have died, sixty-one grandchildren and six great grandchildren are living—in all, eighty-six descendants. The children had each prepared and brought a well-laden basket of provisions, and only had to make coffee to prepare the dinner—and such a collection of good things are seldom seen in a lifetime.

Several nice presents were also made to mother, and the day was a most enjoyable one to all present. Rev. Shelby King and wife of Carlton, also Mrs. Mary Trimble, of Hico, were present and contributed much to the pleasure of the day. Several others (beaux of the granddaughters) were present also. It was a bright, pleasant Sabbath day and was spent in social conversation principally. In the evening, before parting, Rev. King read the thirty-seventh Psalm, and gave a good, feeling talk. Then the crowd bade each other good-bye and went home.

W. H. McKnight.

#### ATHENS NOTES.

Early in this year we engaged Bro. J. T. Smith, pastor of our First Church, Marshall, to assist us in a meeting some time during the year. We expected him in the spring, then in the summer, and then in the fall. Various things prevented his coming. Finally his great Calvespeck meeting came on and ran so much longer than he expected and brought him so near conference that it was impossible for him to help us this year. We all regretted it very much, but under the circumstances could not blame Bro. Smith. Just at this juncture, when we were almost in despair, Bro. O. P. Thomas, presiding elder of Marshall District, wrote me that it was impossible for Bro. Smith to come to us before conference, but that Bro. R. H. H. Burnett would be at Longview to begin a meeting the next day, and that we could possibly get him to help us after he closed the meeting at that place. After consultation with a few of the brethren I wrote Bro.

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

## Royal Baking Powder

ABSOLUTELY PURE

Burnett, asking him if he could come to our relief, and if so, what would be the conditions. He answered by return mail, saying: "I can come to your town immediately after our meeting closes at Longview. The conditions are: that you furnish a place to accommodate the congregation, and advertise the meeting." We thought these conditions simple and easily enough complied with. So we wrote him to come. On Saturday, November 14, Bro. Burnett arrived. His singers, Bro. and Sister Moore, came the day before. Dr. John Adams, our presiding elder, was with us, and preached Friday night, and Bro. Moore organized the choir. Bro. Burnett preached his first sermon Saturday night. Sunday morning we moved the meeting to the Baptist Church in order to have room to accommodate the congregation, our church being too small even for ordinary occasions. All the Churches in town co-operated in the meeting, and the spirit of love and Christian fellowship pervaded all hearts. Bro. Burnett showed himself to be a warm and experienced leader in revival work. He laid the foundation carefully and well. He preached the "old, old story of Jesus and his love" in a plain and forcible manner, and soon got the confidence and sympathy of the people. He preaches a high standard of Christianity and makes no compromise with sin. I have never heard any man who emphasizes the necessity and importance of the new birth and heart-communion with God more than he. Many formal Christians, belonging to the different Churches, went to the mourners' bench, aroused and stung by his burning words, and sought and obtained a heart experience; and many who were cold, indifferent and backslidden were gloriously reclaimed. A great work was done among the children. In many respects the meeting was phenomenal, and the work done inside of the Church can not be estimated. There was a great deal of old-time shouting. Bro. Burnett uses no "claptrap" methods. He preaches the doctrines of the Methodist Church in great power and calls sinners to the altar of prayer to get religion in the old way, and they come in scores with repentance and tears and found Christ as a personal Savior, and when they were converted they immediately went to work to lead others to Jesus. I could tell of many wonderful things which occurred during the meeting, but I forbear. The meeting closed Sunday night, the 22d, with eighty-six additions to the Church; forty-eight of whom joined the Methodist Church. These are the visible results of the meeting. I do not believe in modern evangelists in general, but I do believe in Burnett. He is a very fine preacher and a great Holy Ghost revivalist. The Church has a field for all such men as he. Our brethren who need help will do well to secure the services of this man of God. He will do for his first-class work. May he be long spared to bless the Church with his labors! We have had a most happy and pleasant year in every way, and will be in good shape for conference. The people of Athens are as good as the best, and any preacher who is appointed to serve them may count himself most fortunate and happy.

W. P. PLEDGER.

#### SAN ANTONIO AND YOAKUM NOTES.

The San Antonio notes are retrospective; the Yoakum notes are prospective. We closed up a two year term at West End and Prospect Hill last conference and were moved to Yoakum. A short resume of our work is as follows: During our assistant pastorate at Travis Park we organized and built the Prospect Hill Church. At the next conference it was added on to West End to form a "double barreled" station. The missionary appropriation of \$250 was discontinued, and we were sent to take charge of the self-supporting charge. We began with 85 members—45 at West End and 40 in the newly organized church. We left 149 members. Last year West End, with a membership of 75, built an elegant \$1800 parsonage, leaving it only about \$400 in debt. In the two years the charge paid for preachers' salaries about \$1900, and raised for all purposes a grand total of \$5300. Twice the assessment for conference collections was increased, and twice it was raised in full or over paid. There were 40 accessions by profession of faith during the two years. We left this charge with many pleasant and tender memories. Our successor, Bro. Sterling Fisher, we would have chosen as such if we had had the prerogative. May God bless him and his people.

Here at Yoakum we have had a delightful reception, a generous pouncing, a formal but cordial "reception," big congregations and universal expressions of kindness and good will have made us feel at home.

We have here a membership of 225, a good church building capable of seating about 450 and a passable parsonage. We have already planned about \$1000 worth of improvements on the church building and parsonage. The stewards raised the salary to \$900 and extras,

and then raised their own assessments all the way from twenty-five per cent to five hundred per cent to insure its payment.

The field is a fine one for work and development. The town is a live, growing town of 5000 people, with two daily newspapers, electric lights, waterworks, railroad shops, factories, and a fine agricultural country round about. The town is only about nine years old and has grown three hundred per cent. in six years. The Methodist Church is the leading Church here, and ought to grow faster than the town. Prospects are bright for a good reaping in all fields.

HENRY D. KNICKERBOCKER.

Yoakum, Texas.

#### WEST TEXAS CONFERENCE.

##### CORPUS CHRISTI.

D. O. McAllister: Corpus Christi, the "City by the Sea," is in truth a gem of beauty, and we trust it may prove to be a source of joy forever to many faithful soldiers enlisted in the army of our Lord. After a somewhat restless night of mingled pleasure, surprise and that peculiar awe which consciousness of new responsibilities naturally inspire, we left Llano at daylight on the morning following adjournment of conference. Arriving home, hasty preparations were made for a move of 275 miles from the mountains to the sea—75 miles by private conveyance and 200 miles by rail. We arrived at Corpus Christi at 8:10 Saturday night in time to preach morning and evening the first Sunday after conference. We were met at the depot by big-hearted, whole-souled laymen, who escorted us to carriages in waiting. We were driven rapidly to the parsonage, where we found a handsome two-story building, with seven rooms, well furnished. This speaks volumes for the Woman's Parsonage and Home Mission Society and all these who have made willing sacrifices for the comfort and convenience of their pastors. The building was already occupied by a large company of ladies waiting to receive the "new preacher." After greetings, such as only loyal Methodists imbued with the Spirit are wont to give, we were ushered into the dining-room, where a bountiful repast had been prepared by loving hearts and willing hands. We were duly initiated. A more congenial people it has never before been our privilege to serve. My predecessor, Bro. Webb, was deservedly and universally popular, having served the limit—four years. He left a Church well organized in every department and a spiritual structure of his own and his Master's building that will add to the glory of God's kingdom through the ages or his ceaseless years. His place will be hard to fill. Trusting in God's gracious favor and the spiritual zeal and hearty co-operation of a faithful people, we take courage and shall strive to enlarge and adorn this building, so wisely planned and grandly begun, in the name of him who hath called us and redeemed us from sin.

##### Stimulates Digestion.

Horsford's Acid Phosphate. It acts directly on the food thus assisting the stomach, and also stimulates the secretions of the digestive fluids, putting the stomach in an active, healthy condition.

#### NORTH TEXAS CONFERENCE.

##### WEST DALLAS.

E. R. Edwards, Dec. 1: The ladies of this Church sent to the orphans at Waco, as a Thanksgiving offering, twenty dollars worth of supplies, consisting of quilts, children's clothing, etc. They are now making a carpet to send as a Christmas gift. May God richly reward these noble women!

##### MERIT.

J. H. White, Nov. 25: Got moved into the parsonage at this place Monday evening, and last night about 8 o'clock a crowd of people, led by Bro. John Hamilton, began to pour in upon us and continued until two rooms and the porch were filled up. They spent a pleasant hour, had a song and a prayer and then departed as suddenly as they came. After they were all gone we found, on examination, that we had been handsomely pounded—and that was not the end, it still comes to-day. Truly, we are among a kind and generous people. Many thanks to all, and remember the latch string is on the outside.

##### FATE.

Wm A. Edwards, Nov. 28: Our reception was right royal at Fate. It was Thanksgiving day at noon when we arrived here, and oh, such a turkey and dinner, and so many friends to welcome us cordially, heartily, religiously. Last night, cold as it was, and as soft as the streets are, the Sunday-school, headed by the noble young Superintendent, Prof. Chambers, came and gave us a genuine pouncing. Sunday-school! Just think of that! We had nice music from them, and a social evening. The little army attacked and was captured, paroled, and in good order retired to prepare for another onslaught. We surveyed the good things

too numerous to itemize—but the problem was what to do with them. Sister Edwards was bewildered and I told her I expected the best we could do would be to eat them and she agreed and solved the problem. God bless these thoughtful friends and little people.

##### GIBTOWN.

Jno. H. Bass, Nov. 30: On Thursday after the adjournment of our conference at Paris, myself and wife reached our field of labor. We have been well-received by this people and are well-pleased with our new work. The good people of Gibtown, of all denominations, have brought us in many nice things to eat, for which they have our heartfelt thanks. We thank God for a place to work and ask your prayers that we may be successful this year.

##### GREENWOOD.

John W. Pincher, Nov. 28: I returned to my work November 21. The people have received me kindly. Many tokens of kindness have been shown us since our return. The good sisters of Rush Branch made a nice quilt and gave it to my wife. I will say just here that if people help a preacher's wife, they help the preacher. We take this opportunity of thanking these good sisters and pray the blessings of God upon them and pray that they may be able to do more in the service of our Lord this year than any year of our life. We take courage and go on.

##### WEST DALLAS.

R. Gibbs Mood, Nov. 25: I would not feel that I had treated the people at West Dallas justly did I not say something of them. Last year they did well. Paid all claims, both for pastor and conference collections, in full. The ladies sent to the Orphanage at Waco a large box of clothing, and when I left for conference were just completing five nice quilts to send also. One of these quilts, the prettiest one, they gave to me. Thanks! Out here on this high prairie land at Wichita Falls these quilts come in mighty well. During the year we had at West Dallas twenty additions, organized a Senior and Junior League, and the stewards at the close of the year sent the presiding elder word that this year they would pay their pastor \$75 more than they did last year.

##### WICHITA FALLS.

R. Gibbs Mood, Nov. 25: When I received my appointment at conference several of the brethren sympathized with me, a few congratulated me. These latter ones were right. I never saw or met better people. The parsonage is full of good things to eat. The League met Monday night and my, what a crowd of fine young people. When the service was over, they left at the church for the pastor everything that an epicurean could desire, and a great deal of it, too. The parsonage is comfortable and furnished with all heavy furniture. We could hardly for I can say we have been received any more kindly. May God bless us this year to do this people much good.

#### NORTHWEST TEXAS CONFERENCE.

##### LITTLE RIVER.

W. M. Adams, Dec. 1: We had the privilege of attending Thanksgiving service at Little River, giving them a short talk, and preaching for Bro. Terry at night in our beautiful church which we helped build five years ago while pastor of this good people. We reached our own charge and preached the first Sunday after conference. Have been kindly received and we are expecting a great and good conference year. Pray for us in our deep sorrow.

##### VALLEY MILLS.

N. M. McLaughlin, Dec. 1: We are now entering upon our third year on this work; prospects are favorable for a prosperous year in every respect. We have never received a more cordial

Sometimes as apparently dead men may be revived—may be resurrected. Some times it is so hard to tell whether the man is dead or alive. We hear of people who have been buried alive. A Medical Discovery must be made to save a man from being buried alive. He had consumed his strength and was considered a hopeless case. It was considered incurable. As soon as it developed enough so that a physician could decide that it was really consumption, the patient was considered as good as dead. Years ago, Dr. Pierce found out that consumption was not incurable, that it was not necessarily fatal. He not only found this out, but he found out a way to cure consumption. He introduced his "Golden Medical Discovery." The "Discovery" will cure 95 per cent. of all cases of consumption if it is taken according to directions. It is a disease of the blood, and is caused by impurities of the blood, and by the existence of disease germs in the system. If the body is perfectly strong and healthy, the germs find a resting place and develop. That's the way consumption begins. The "Golden Medical Discovery" searches out the germs, forces them out of the system and cures consumption and other kindred diseases of the throat, bronchitis and lungs. No doubt about it, no question about it. It has done it in hundreds and thousands of cases. The "Discovery" is sold at drug stores.

The People's Common Sense Medical Adviser, in plain English, or Medicine Simplified by J. C. Rhea, M.D., Chief Consulting Physician to the Illinois, Indiana and Surgical Institute, Buffalo, N. Y. 650,000 copies sold at \$1.50. No patent, paper-bound, 400 pages. Price on receipt of 25¢, one-cent stamps to pay for mailing only. Address the Author, as above.

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greeting. Our congregation in this place gave us a pouncing on Thanksgiving, and wife has been presented with a beautiful quilt. Such tokens of love call for the best we can possibly do. Notwithstanding hard times we paid everything in full on our conference collections the past year. We had 120 conversions, with nearly 100 additions to the Church. We married about eighteen couples.

##### PRAIRIE DELL.

Wm. I. Ball, Nov. 30: Our new preacher has come to this work. I have kept up two appointments the past year. The third Sunday in this month I preached at Belle Plaine; had a good service; afterward a good dinner at Sister Hill's, and then a surprise. The ladies of Belle Plaine presented me with a nice quilt as an appreciation of my services. I extend thanks through the Advocate to all the donors. Our people at Belle Plaine are model Methodists. We trust that this year will be the best year for us all, and that Bro. Andrews may have the happiest year of his life.

##### A DEBATE.

There will be a religious discussion held at Crandall, Texas, beginning December 7, at 10 o'clock a. m. The disputants are D. T. Brown, of Chisholm, and Elder T. R. Burnett, of Dallas. Everybody is invited to attend.

##### PREDICATORS WANTED.

The following note explains itself. With the presiding elders of the applicants referred to please send their addresses to Rev. M. B. Sharbrough:

I see from your paper that at the last session of the North Texas Conference that four men were admitted into conference on trial, and that for lack of room the conference reconsidered its action. Will you please be kind enough to drop me a card giving the names and postoffice address of these brethren. Also any information concerning them. I am in charge of Los Angeles District, Los Angeles Conference, and need men. Address me at Los Angeles, Cal.

M. B. SHARBROUGH.

##### RESOLUTIONS.

At a meeting of the stewards of the Cresson Circuit, November 14, for final settlement with our beloved pastor, Bro. W. N. Curry, the following was unanimously adopted:

Whereas, According to the law of our Church, we have to give our pastor up, he having served us four years; therefore, be it

Resolved, That, during the four years our association has been both pleasant and profitable in every way. We have been built up spiritually and numerically. We give him up reluctantly, but yet with the pleasant recollection that there never was a charge that loved their pastor better nor a pastor that served his charge better than he did.

2. We recommend and endorse him fully as pastor and a preacher. We will congratulate the charge that secures his services for another conference year.

3. That he and his family shall have our prayers and sympathy wherever their lot may be cast; that God may abundantly bless them in the work of the Lord.

##### STEWARDS CRESSON CIRCUIT.

Don't go with the crowd simply because it is a crowd.

##### The Second Summer.

Many mothers believe, is the most precious in a child's life, generally it may be true, but we will find that mothers who pay close attention to the value of the child's health and brand Condensed Milk do so regard it.

##### ANNUAL CONFERENCES.

EAST TEXAS, Marshall, Bishop Hendrix, Dec. 16

##### ANNUAL CONFERENCE NOTICES.

##### EAST TEXAS.

The class of the fourth year will please meet the committee in Marshall, Tuesday, December 15, 1896, 9 a. m., at the Methodist Church.

D. F. C. TIMMONS, Chairman.

The following letters explain themselves. I asked for rates from Willis Point, Texarkana and Shreveport, including all intermediate points on the Texas and Pacific, and from Houston, Trinity, Mineola and Longview, including all points from Trinity on the International and Great Northern. Let all persons coming to conference arrange to get to Marshall in day time. There are five daily trains reaching us in day time. No one need come at night. Carriages will meet all trains, and we think we will be able to arrange for all to be conveyed to their homes and back for 25 cents in the day time. If any come at night it will be 50 cents. J. T. SMITH.

I beg to acknowledge receipt of your favor of 16th instant, requesting reduced rates to Marshall, account An-

76 and 100 miles of Marshall; one fare from points more than 100 miles of Marshall. Tickets will be sold December 14, 15 and 16, limited for return December 22. GASTON MESLIER.

The presiding elders of the East Texas Conference will meet at the Methodist Church in Marshall, on Tuesday, December 15, at 9 a. m. JOHN ADAMS.

Marshall is preparing to entertain the Conference, the members of the W. P. and H. M. Society and visitors, but all who are not members of the Conference (the members of the W. P. and H. M. Society and visitors) must send me their names at once. Don't fail or you may fail of a home. J. T. SMITH.

Lamp-chimney sellers can't give you the shape for your lamp, without the Index. They have it; but some don't care. Let us send you one; free. "Pearl top" and "pearl glass" are trade-mark names for tough glass and fine work. Geo A Macbeth Co  
Pittsburgh Pa

**Buckeye Bell Foundry**  
L. W. Vandusen Co., Cincinnati, Ohio.  
Best Pure Cast Iron, Steel, Brass, and Copper.  
Foundry of Largest Bell in America.

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Extensive and varied, divided into separate Chairs or Sections: English, Mathematics, Latin, Greek, Natural Science, Metaphysics, Modern Languages, Commercial Science, Music, Art and Education.

**SPRING TERM JANUARY 21, 1897**  
A good time to enter, as new classes will then be formed. New pupils may enter any time after Christmas and will only be charged tuition for the Spring Term, beginning as above stated.

Location Central, Healthful, and Accessible by Railroad.

No Saloons, Brothels or Gambling Houses.

A Refined Christian Community, and the most favorable environments for the Social, Religious and Intellectual Development of Young People.

**Ladies' Annex**.....  
The Ladies' Annex is conducted in a large and elegant Stone Building, neatly furnished and happily situated in its appointments for board and instruction. Beautiful location. Spacious campus of thirty acres for free open air exercise. The Annex is under the most immediate care of Mr. Allen, a cultured Christian gentleman of unimpeachable reputation, who, with the assistance of the lady teachers, looks carefully after the welfare of the young ladies in point of health, study, deportment and morals. The conditions of the Annex are unsurpassed. If equaled, in a list of social and religious privileges, as well as in the matter of thorough literary training, the best of instruction is also given in the Schools of Music, Art and Education.

**Fitting School**.....  
Pupils not sufficiently advanced to enter the Collegiate department may enter the preparatory department in the Fitting School under three able professors. The thorough work done here leads happily upon the student when he enters the higher classes of the University.

**Commercial School**.....  
The Commercial Department, established in connection with the University, affords instruction in Bookkeeping, Shorthand, Typewriting and Penmanship. Students taking a literary course can take any one of the above branches at an extra cost of \$10 for term of five academic months, or a student so desiring can enter this department at any time.

**Ciddings Hall**.....  
The Hall is under the supervision of Prof. Cady and wife. Board and tuition per calendar month, or at \$9.50 if paid by the term in advance. Board in private families can be had from \$1.00 to \$1.50. Total expense of entire session for board in the Hall and tuition, from \$12.50 to \$16.

For further information or Catalogues, address: JOHN H. MCLEAN, Regent, GEORGETOWN, TEXAS.

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## ★ WOMAN'S DEPARTMENT ★

All matter intended for the Woman's Department should be addressed to  
Mrs. Florence B. Howell, 22 Masten Street, Dallas, Texas.

### NOTICE.

I have religious papers, Sunday-school literature, etc., that I would be glad to send to any Sunday-school that is not furnished with necessary literature. Send your name at once.

Mrs. J. H. HAILE.  
Eagle Pass, Texas.

The address of Mrs. J. P. Mussett is Blooming Grove, Texas.

### RESCUE WORK.

All hail! Our sister, the North-west Texas Conference, joins heart and hands with us in the "Rescue Work" at Dallas.

The Woman's Parsonage and Home Mission Society of the North-west Texas Conference convened with the Annual Conference at Waxahachie, November 19. This society is composed of a noble body of women, ably presided over by Mrs. H. W. Williams, of Fort Worth. We had the honor to represent as fraternal delegate the North Texas Conference. Mrs. W. C. Young and the writer were both accorded the privilege of representing the "Rescue Work," and were given a most sympathetic hearing. A resolution was offered by Mrs. C. C. Armstrong, Conference Secretary, heartily endorsing the "Rescue Work" as taken up by the Central Committee, the Little Rock Convention and the North Texas Conference, and pledging their cooperation and assistance, joint stock ownership, all of which was unanimously carried.

The East Texas Conference have also been working with us during the year, and will formally join us at their conference December 18. With three such conferences, covering two-thirds of the Empire State of Texas and composed of as grand a body of Christian workers as live on the earth, will not a great work be done in the name of our Blessed Lord?

Let us get to work in real earnest. We said at conference last year if each member of our Church would give ONE DOLLAR we could raise the money to build the Home in one month, and so we would; but so many give nothing and thereby spoil the scheme. Let's begin with hundreds and come down to five or even one. Mrs. Mary Connor, one of our most benevolent Church women, who built almost alone the splendid Mary Connor College of Paris, gave \$100 for this Home. Paris contributed at our conference \$250 more. Of the \$100 to be raised by \$100 each, the list reads as follows: The King's Messenger, Baby Edna Russell, Plano; Mrs. Barnett Gibbs, Mrs. Kate Woods, Jefferson, (East Texas Conference); Mrs. S. J. Adams, Mrs. Mary Connor, Paris. Where are the other four? We are ashamed of being so long raising a little money to build a Home for penitent, homeless girls, whom we have so long left only the choice of a life of sin or suicide. Mrs. Ann Browder Cunningham has given \$2000 worth of land, we have \$1000 cash in bank, over \$3000 in subscriptions. We want to begin to build at once; the need is pressing. Dear friends, make a sacrifice to build this house of mercy in the Master's name. Send your contributions to Mrs. W. C. Young, 345 Wall Street, Dallas, Texas.

Mrs. W. H. JOHNSON.  
Financial Agent Rescue Work.

### ANNUAL MEETING W. P. AND H. M. S., NORTH TEXAS CONFERENCE.

The Woman's Parsonage and Home Mission Society of North Texas Conference held an executive meeting Wednesday morning, November 11th, in the library of Mrs. A. P. Boyd, in Paris. The Executive Board was composed of the officers of the Conference Society. Some very necessary preliminary business was transacted.

The first business meeting convened in the Cumberland Presbyterian Church Wednesday afternoon at 3 o'clock, with the President, Mrs. F. B. Carroll, of Van Alstyne, in the chair. Mrs. Rowlett, of Henrietta, the Recording Secretary, not being present, Mrs. P. C. Archer, of Terrell, was asked to act in her stead. Mrs. L. P. Smith, of Dallas, Corresponding Secretary, was in her place. Mrs. Ira O. Wise, of Greenville, Treasurer, could not be present, and Mrs. J. A. Van Amburg took her place. Mrs. W. H. Purcell, of Gainesville, General Organizer, was on hand to explain and tell of her work. Nearly all the District Secretaries and a large number of delegates answered to their names when the roll was called.

The meeting was opened with devotional exercises, conducted by Mrs. M. A. Allen, of Terrell. The first song, "Coronation," was sung in the spirit, after which Mrs. Allen read a Scripture lesson and offered a fervent prayer for help and guidance. Another song was sung and the meeting was fully opened with roll-call.

The address of welcome to Paris and her homes was given by Mrs. Ellen J. Robinson, of Paris, to which Mrs. G. S. Sexton, of Gainesville, responded.

The President read her annual address, which, like the two preceding, was short but pointed. The two Secretaries, Recording and Corresponding, read their reports, followed by the Treasurer's report and the reports of the various District Secretaries. These reports were both

interesting and instructive. After discussing several subjects and introducing visitors, the society adjourned to meet Thursday morning at 9 o'clock. Benediction by Rev. Mr. Sherwood.

Thursday morning promptly at 9 o'clock the devotional services were opened by Mrs. W. C. Young, of Dallas. "Blessed Assurance" was sung and Mrs. Mountcastle offered prayer. Mrs. Young read the thirteenth chapter of I Corinthians, making interesting comments. When the roll was called the President, officers and delegates were in their places. Mrs. Stuart, of Kansas City, was introduced to the society and made a short talk on her "Rescue Work" in that city. Dr. H. M. DuBose, of Tyler, was introduced and gave the ladies a few remarks in his well-known, flowery and eloquent style. Mrs. Dowd, of the Cumberland Presbyterian Church, was introduced and brought sisterly greeting from the ladies of her Church. Mrs. Purcell made her report as Organizer and resigned her office, declining to serve further, and the office of Organizer was abolished. She had made an efficient worker and the society was loth to give her up. Her farewell words were full of love and kindness, and the President answered in the same spirit, and a rising vote of thanks was tendered Mrs. Purcell by the society.

Reports of auxiliaries were called for, committees appointed, and an adjournment taken until 3 o'clock. Benediction by Dr. DuBose.

Afternoon session was opened by singing "There is sunshine in my soul to-day." Prayer by Mrs. Stuart, of Kansas City. She also read the Bible lesson. Mr. and Mrs. Stuart are engaged in "Rescue Work." They have visited Dallas in the interest of this work. After Mrs. Stuart's talk, roll was called and minutes of the morning session were read. Mrs. Harless read a paper on Sunday-school work. This opened a discussion on this work. Mrs. L. P. Smith talked most interestingly along this line. Mr. J. W. Rowlett, of Henrietta, gave a lengthy talk. After he was through Mrs. W. H. Johnson, editor of the King's Messenger, published in Dallas, took up the theme and urged the importance of doing missionary work among the Chinese in our midst, through the Sunday-school. Mrs. J. M. Coble, of Dallas, gave a most beautiful recitation, "The Rescue Home." This gifted lady won all hearts by her sweet voice, lovely manner and gentle ways. Miss Jennie Williams, City Missionary of Dallas, was introduced to the society and made the speech of the afternoon. It was beautiful to see a woman so young and so lovable making such a pathetic appeal for fallen sisters. She is a graduate of the Scarritt Bible and Training School of Kansas City. Mrs. Lizzie D. Johnson, of Paris, was invited to address the meeting, and she too told of her "Rescue Work"—the little work being done in Paris. Miss Josie Crutchfield sang "When the angels have lifted the veil." Mrs. W. H. Johnson, agent of the "Rescue Home" in Dallas, made her year's report, which was exhaustive and full of information. Mrs. W. C. Young, of Dallas, Treasurer of the Home, made an excellent report of all moneys received and disbursed during the year. The society has land on which to build the Home worth \$2000 and about \$1000 on the building fund. The President made announcements for the day. Society adjourned with benediction by Rev. L. P. Smith.

Friday morning the society opened its meeting promptly at 9 o'clock by singing a song of consecration. Prayer was offered by Mrs. W. H. Purcell, of Gainesville, who read the twenty-seventh Psalm, "Bringing in the Sheaves" was sung. Roll called, minutes read, and reports called for. After reports of auxiliaries, the meeting adjourned with prayer by Mrs. J. T. Webster, of Paris.

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The "Model Auxiliary," presented by the society from Greenville, was very interesting and might well be copied by others. Mrs. Judge Perkins is its President, and she and her assistants went through the whole programme of an auxiliary meeting just as they usually do at home. Mrs. Potts, of Gainesville, read a most excellent paper on "Systematic Giving." She was one of the beautiful speakers of the meeting. She is charming to a degree, and is not only an intellectual woman, but is thoroughly consecrated. Question papers were collected by the page, Master Henry Harris, of Greenville, and were answered to every one's satisfaction. After making announcements, meeting adjourned with benediction by Rev. Mr. Black.

Business on Saturday, the last day of the year, was held at 10 o'clock. The President read her annual address, which, like the two preceding, was short but pointed. The two Secretaries, Recording and Corresponding, read their reports, followed by the Treasurer's report and the reports of the various District Secretaries. These reports were both

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the meeting, opened early—at 8 o'clock—as there was much unfinished business to be closed up before adjournment. All joined in singing "I Can Hear My Savior Calling." Mrs. Ralph Fields offered prayer and read the Bible lesson. They next sang, "My Faith Looks Up to Thee." Roll call was dispensed with and minutes of previous session read, corrected and received. A quilt from Quilman was offered for sale by the delegate for her auxiliary, which was deserving and needy.

Mrs. Florence E. Howell, editor of "Woman's Department" of the Texas Christian Advocate, who had arrived in the city previous afternoon, was introduced to the society and brought sisterly greetings from the Woman's Foreign Missionary Society of North Texas Conference. Mrs. Howell is well-known by all the Methodist women of Texas, who read the Advocate. She is loved by those who know her. Mrs. L. P. Smith answered on behalf of the W. P. and H. M. Society of the conference.

A resolution expressive of love, cooperation and help was offered the sister society by Mrs. M. A. Allen, of Terrell, and adopted by rising vote. "Blest Be Thee That Binds" was sung, everybody shaking hands and speaking loving words one to the other, after which Mrs. Archer led in prayer. Reports were resumed. The entire morning was devoted to these and in giving instructions to delegates. More business was transacted than any previous morning. Meeting closed with prayer by Mrs. G. W. Bedford.

Afternoon session was opened by Mrs. Howell, of Dallas, reading twenty-fifth chapter of Matthew, followed by hymn, "A Charge to Keep I Have." Mrs. E. J. Robinson, of Paris, offered prayer. Roll called. Officers and delegates all in places eager to finish their work. Committee on Parsonages called on for report, to which Mrs. E. W. Harris, of Greenville, responded. It was accepted. Committee on Extension of Work was called to report. Mrs. Potts, of Gainesville, Chairman of committee, responded. Report taken section by section, which was adopted without remark until the thirteenth section was reached. But the main objection came when it was recommended to meet at separate time and place from conference. After much discussion, pro and con, it was decided best for all concerned to hold the annual meetings hereafter separate from conference. Resolution Committee, through its Chairman, Mrs. Harless, read its report, which was adopted as a whole. At this juncture Rev. Dr. W. B. Rankin, Agent for the American Bible Society, was introduced and made a long talk. Committee on Publication called for and read by Chairman, Mrs. A. P. Boyd, of Paris. Report accepted.

Society then went into election of officers for ensuing year, which resulted as follows: President, Mrs. F. B. Carroll; Vice-President, Mrs. L. H. Carroll; Recording Secretary, Mrs. P. C. Archer; Corresponding Secretary, Mrs. L. P. Smith; Treasurer, Mrs. Ira O. Wye.

Mrs. E. B. Perkins, of Greenville, was elected delegate to annual meeting of W. P. M. Society of North Texas Conference next year.

Committee on Publication: Mrs. A. P. Boyd, of Paris; Mrs. J. T. Webster, of Paris; Mrs. J. M. Coble, of Dallas; Mrs. Reid, of Gainesville.

Society adjourned to meet next year in Sherman. Benediction by Rev. S. Crutchfield. "Praise God from Whom all Blessings Flow."

Mrs. A. P. BOYD,  
Paris, Texas. Reporter.

### WOMAN'S WORK FOR WOMAN.

The most interesting places in Saltillo are the mission schools, where godly women are endeavoring to give the people an open Bible. I visited the Baptist and Presbyterian missions, both under able management, and spent several days in our own. Miss Roberts, who has had charge for some years past, has been a success, and many redeemed Mexicans will arise and call her blessed, when the "great day" for which all other days were made," comes. At San Luis Potosi, we have no boarding school as formerly, it having been turned into a day school, which in many respects is doing great good for the higher class of Mexicans. The Charity School and Woman's Work is not well located, but is doing as well as possible under Miss Blackburn and a native teacher. The General Board has fine quarters for the boys' school, which is ably managed by Mr. Winton and Mr. Mood. San Luis Potosi as a city is an improvement on Saltillo, but the natives have no better religious faith and need an open Bible as much as Saltillo does. Our school, under Miss Toland's care, is beautifully kept, and affords most comfortable quarters to the Principal and her assistants. Miss Blackburn lives here too, and walks to her school, only a short distance away. The Woman's Board should have a boarding school here, where the young girls being trained would have the advantage of a Protestant home. The whole school life of these children should be under our influence, if we hope to make suitable teachers for Mexico out of them.—T. in Christian Advocate, Nashville, Tenn.

FOR IRRITATION OF THE THROAT caused by cold or use of the voice, Dr. J. C. Hammond's "Cough Syrup" is exceedingly beneficial.

To the man who seeks God first, seeking a fortune will become a means of grace.

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

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T. C. HAMMOND,  
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### RESOLUTIONS.

Whereas, It has been the will of Almighty God to take from our midst our fellow student, G. P. McMillan, and whereas, we desire to give testimony of our appreciation of him as an earnest Christian gentleman and to express to his grief-stricken family our profound sympathy and condolence; be it

Resolved, That we have lost one of our most faithful, honest and conscientious associates.

2. That by his manliness, integrity and diligent application he has won the lasting esteem of both faculty and students of this institution.

3. That the faculty be requested to place these resolutions on their records, that a copy be sent to the family of our friend and schoolmate and to his Church paper, the Texas Christian Advocate.

J. Jennings, W. B. Hale, A. J. Evans, J. A. Webb, A. C. Wood, Sam Shadde, and J. W. Mills, Committee.

### More Curative Power

Is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

Hood's Pills are the best family cathartic and liver medicine. Get the reliable, sure.

Suspicion has never been known to starve to death for lack of something to feed upon.—Rams Horn.

Why Dr. Simmons' Cough Syrup is the cheapest. It is the only cough remedy giving 50 doses for 50 cents. Money is refunded if not benefited or satisfied. Try it. Ask your druggist for a sample bottle.

### AS USUAL

The "Cotton Belt Route" has arranged to give its patrons an opportunity to visit their relatives and friends in the "Old States" at greatly reduced rates and with the same provisions for their safe, speedy and comfortable journey as has in the past made the "Cotton Belt Route" the acknowledged favorite of the good people of Texas.

These provisions include through cars, and plenty of them, to give all ample accommodations; small trains run frequently to insure good time and sure connections, and courteous employees to make your trip an enjoyable one.

Tickets on sale December 21st and 22nd, good for 30 days' visit, and any Railway Agent in Texas will sell you via the Cotton Belt.

For rates, train time, or further information apply to any Cotton Belt Ticket Agent or the undersigned.

Remember, that excursionists return at different intervals during the 30 days and therefore have to take regular trains returning, and that the Cotton Belt with its regular double daily trains 365 days in the year between Memphis and Texas.

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"GOOD THINGS TO REMEMBER."

1. The "Katy Flyer" is a fast train.  
2. The "Katy Flyer" is a solid vestibule train, consisting of the 30 days coaches, Free Reclining Chair Cars and Wagner Buffet Sleepers.  
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A handsomely illustrated 200-page book in interest of immigration to Texas will be mailed by me to any address furnished, accompanied by seven cents in stamps to cover postage.

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With its usual liberality, the Louisville & Nashville Railroad will have tickets on sale to all points in the Southeast at one fare and trip on December 21 and 22. Tickets will be sold by our connecting lines in Arkansas and Texas, through via the L. & 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 you can buy tickets via either Memphis or 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.

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"The Katy"  
N. & T. Ry.  
To the Southeast and  
Visit the Old Folks at Home  
DURING THE CHRISTMAS TIDE.  
For Half the Money You  
Have to Pay Ordinarily to  
Go.

Tickets will be on sale December 21st and 22nd, good returning thirty days from date of sale. The "Katy" is better prepared than ever before to accommodate the travel, having provided comfortable coaches, Palace Reclining Chair Cars (seats free) and Pullman Sleepers to go through without change to all points on the Trunk Lines diverging from Memphis. In addition to our regular trains (two each way daily) special trains will be put on so that all of our patrons can be seated and enjoy a pleasant excursion in comfortable cars.

For maps of route, information relative to ticket fare, time in transit, etc., call on or address  
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Ticket Agent, Cor. Main & Lamar Sts.,  
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The \$4 enclosed renews my subscription and pays for the Bible. The Bible, the Advocate and the loyal Methodist are inseparable. J. T. ELLIS,  
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T. C. HAMMOND,  
Dallas, Texas.

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T. C. HAMMOND,  
Dallas, Texas.

Dr. J. C. HAMMOND,  
T. C. HAMMOND,  
Dallas, Texas.

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GERMAN KALI WORKS,  
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The numbers of St. Nicholas for the past year, bound up in two parts, contain the material for half a dozen of the usual juvenile books. There are more than a thousand pages in all, and more than seven hundred pictures. Four complete, richly illustrated serial stories are "The Swordmaker's Son," by W. O. Stoddard; "The Prize Cup," by J. T. Trowbridge; "Teddy and Carrots," by James Otis; and "Sindbad, Smith & Co.," by Albert Stearns. Besides these there are scores of stories, sketches, and poems that make special appeal to boys and girls. Sarah Orne Jewett gives a glimpse of the Christmas customs of another land, and of life in a famous country-house in "Petticoat's English Christmas." "How a Street Car Came in a Stocking," and "A Christmas White Elephant," are two other stories of the holiday that is sacred to childhood. Instructional and entertaining papers tell all about "A School for Firemen," "Shooting Stars That Reach the Earth," "Launching a Great Vessel," "The Olympic Games," "The Fall of Siena," "At School a Hundred Years Ago," and "Out-of-the-Way Corners of Westminster." Then there are a number of patriotic articles intended for all young Americans. "What the Stars and Stripes Mean," "What the Bugle Tells on a War Ship," "A Story of Admiral Farragut," "Rhymes of the States," etc. There are a number of true stories about distinguished people and about animals, as well as tales of adventure and brave achievement. In order that the imagination may not be neglected there are fanciful tales and fairy stories, as well as stories about everyday life, nineteenth-century boys and girls themselves. (New York: The Century Co. In two parts, price, \$4.00.)

Another bound volume of The Century, including the numbers of the magazine for the past six months, has made its appearance. A glance at the table of contents shows how much that appears in the magazine is of more than passing interest. The volume contains the conclusion of Prof. Sionne's "Life of Napoleon," with all of the dramatic interest that crowded the Corsican's career from Wagram to St. Helena. There is also the last half of Mr. Ward's "Sir George Trevelyan," generally conceded to be her strongest novel. There are three novelettes: "The Harsh Bride," by Mary Halleck Foote; "An Open-Eyed Conspiracy," by W. D. Howells; and "Prisoners of Conscience," by Amelia E. Barr. A group of papers by Mr. James Bryce, "Impressions of South Africa," is the most important record of the political development of a great country. Kindred to these are the three papers made up from the journals of the late E. J. Glave, describing the British struggles for the suppression of the Arab slave trade. Notable single papers are the illustrated articles on Venezuela and Guiana, by W. Nephew King and Thos. Dalgleish; on Li Hung Chang, by John W. Foster; "The Crowning of a Cast," by Miss Thornton; "About French Children," by Th. Bentzon, with pictures by Boute de Monvel; "An Island Without Death," by Eliza Selmore; "A Family Record of Ney's Execution," "Pharaoh of the Hard Heart," by W. M. Flinders Petrie; two articles on Rome by Marion Crawford, with pictures by Castaigne; and two on Spain by Mrs. Pennell, with drawings by Joseph Pennell; "In Bohemia with Du Maurier," by Felix Moscheles, with a number of illustrations; unpublished drawings by Du Maurier himself, etc. Art is also represented by several other papers, and by the many illustrations drawn by leading artists. There are short stories by many popular writers. (New York: The Century Co., Union Square. Price, \$3.00.)

Has not God always been good to us? Then why not believe he always will?

**DEATH FROM USE OF TOBACCO.**  
The tobacco poisoned heart stops without warning, often on the street. A single cigarette, chewing gum, overcomes the craving. No sickness, no starvation, affording safe and prompt relief. Try it to-day. See a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

Who knows how much angels are disappointed when a preacher fails to do his prayerful best.

**JOSEPH GILLOTT'S**  
**STEEL PENS**  
GOLD MEDAL, Paris Exposition, 1889  
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THE MOST PERFECT OF PENS.

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CURED Without the KNIFE or detention from business.  
Painful, Prolonged, Itching and Various. No Cure No Pay, and No Pay until Cured. Send stamp for pamphlet of testimonials.  
DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

## MARRIAGE NOTICES.

Walker—Oliver.—On November 11, 1896, at Groesbeck, Texas, Mr. Sanders Walker and Miss Ida Oliver, Rev. M. H. Major officiating.

Proctor—O'Rear.—At the home of the bride's parents, near O'Farrell, Texas, on Sunday evening, at 8 o'clock, November 22, 1896, Mr. W. J. Proctor and Miss Armettie O'Rear, Rev. H. M. Nixon officiating.

Hoskin—Kee.—In the Lane's Chapel Methodist Church, at 11 a. m., November 22, 1896, Mr. H. G. Hoskin and Miss Nannie Kee, of Smith County, Texas; Rev. J. M. McCarter officiating.

Canier—Blanton.—On November 17, 1896, in the M. E. Church, South, at Corpus Christi, Texas, Mr. O. E. Canier, of Boone, Iowa, and Miss Millie Blanton, of Corpus Christi, Texas; Rev. D. O. McAllister officiating.

McCutchan—Davis.—At the home of the bride's father, November 29, 1896, Mr. J. J. McCutchan and Miss Laura Davis, Rev. J. W. Griffin officiating.

Whitehouse, Texas, Dec. 1, 1896.

Laws—Hughes.—At the residence of James Cochran, near Dallas, Texas, November 18, 1896, Mr. David H. Laws and Mrs. Katie Hughes, Rev. Wm. A. Edwards officiating.

Don't borrow trouble—but if you have throat trouble, borrow a little of Fong's Extract, and find speedy relief.

## OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, 5 cents per copy.

NAUGLE.—Alva May, our darling baby, was born April 27, 1896, and sweetly went from earth to glory September 20, 1896. Her stay on earth was short, yet long enough to win the affections of us all and to bring joy and sunshine into our home, which her leave has left, oh so lonely. And now that she has gone from us it is a comforting thought that her sweet spirit is resting with the angels and with Him who said of little children, "Of such is the kingdom of heaven." May we so train our three remaining children that we may meet our two sweet babes who have gone before, and thus make a complete family "where partings are o'er." PAPA AND MAMMA.

POLLOCK.—Rebecca Abigail Pollock, daughter of J. R. and Lucy E. Pollock, was born August 23, 1882. She was converted and joined the Church in the summer of 1891. She died October 3, 1896. Abigail's life and faith in God were sufficient to assure her friends and loved ones that it was well with her when God took her from the embraces of her home here to give her a home above. She knew that death was coming, but made no expressions as to the departure. No further evidence was needed than her life afforded. Her mother preceded her to the glory world two years. She is with the redeemed spirits on the other side. She will be waiting for the loved ones left behind. May those gone before and the sorrowing ones left behind make an unbroken family above, is my prayer.

J. W. KELLEY.

DIXON.—Mrs. Sarah A. Dixon was born January 28, 1826, near Clinton, La.; was converted and joined the M. E. Church, South, while very young. On December 27, 1842, she was married to Rev. T. F. Dixon, from which union were born fourteen children. She died at 5:30 o'clock Saturday evening, November 7, 1896, at her home on New Street, Dallas, Texas, aged seventy years, eight months and ten days. She had been sick for a year and a half. Her end was peace. When the news reached the members of the little Haskell Avenue Church that Sister Dixon was dead the news saddened all of us. For almost from the founding of the Church she had been a faithful, consecrated member of that noble little band. During the last eight or ten months of her sickness it was my privilege to go frequently with some of the League to her home, where we sang and prayed with her, and often she got happy, and together there we rejoiced. She died in the triumphs of a living faith. Her only anxiety was for the children who remained behind, some of them unsaved. God grant that they may all meet her on the other shore. R. GIBBS MOON.

HAZEL.—Sallie M., infant daughter of W. M. and S. J. Hazel, was born March 28, 1896, and after a short stay of only four months and two days the tender bud was transplanted to the paradise of God to be with him, who said: "Suffer little children to come unto me;" yes, and to be with papa and brother. The family divided by the narrow stream of death—part in heaven, part on earth—but some sweet day may they all meet on the banks of sweet deliverance, and there join in an anthem of praise to him who died to redeem us and washed us in his own blood. W. F. MAYNE.

STATE OF OHIO, CITY OF TOLEDO, 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 FIFTY DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.  
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.  
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Sold by Druggists everywhere.  
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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.  
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## BROWN.—Robert Warren Brown,

son of R. H. and Elizabeth Brown, was born November 12, 1860; left earth for his home in heaven on Saturday evening at 5 o'clock, March 14, 1896. Pneumonia snatched dear brother away in the prime of life, leaving a wife and one little boy, a widowed mother, sisters and brothers. He was a dutiful son, loving brother, kind husband and devoted father. His parents dedicated him to God in infancy. Rev. Buck Hughes baptized him at the old school-house on Spring Creek, in Collin County. He was converted at White Rock Camp-meeting in 1879. He, like many others, drifted back in the worst of years never forgot to pray. He remarked to his brother: "I always say my prayers at night, if only the sweet little prayer man taught me, 'Now I lay me down to sleep.' " He had a premonition some months before his death that he must soon "pass over the river," and began to look out for the crossing and found it safe. Oh! memory, thou torturing blessing! Come step aside, let the world run by with its busy whirl; lift the mildewed veil of the past eleven years; see the homes of three sisters with whom this brother lived. So often has his clear, sweet voice awoke us to the enjoyment of another day, singing praises to "Him who feedeth the ravens." Our little children's hearts leaped for joy when Uncle Warren would come. Thus years went by—sister moved West—after which we saw but little of dear brother. Soon he was married to Miss Mary Lou Jones, of McMinnville, Tenn. Two summers ago two nieces visited him at his home among the oaks in Dallas County. They delight to talk of their visit, and often speak of uncle saying: "Girls, come and sit one each knee and sing 'Beckoning hands for me.' " Soon the parting, and with a hand resting on each head, whispered: "Good-bye; God bless you; be good little girls." Did we say memory was a torture? Not always so, for we love to think of happy hours of other days. Now, we do not claim perfection for brother, yet we do think he had some of the noble traits of character that ever blessed the life of man. His motto was, "Forgive and forget." He had a cheerful disposition, always looked on the bright side, and for him every cloud had a silver lining. He delighted in singing. Often would he place his chair in the yard under the tall oak tree when the sun was declining, there sit and sing till the last bright beam of daylight disappeared and the soft gray twilight came creeping on; then the silver moon would shed her pale light around him, still he sang till the stars one by one sprang to their place in the heavens. Here we mention three of his favorite songs, "And let this feeble body fail," "When for eternal worlds we steer," and "When the roll is called up yonder." He said to mother on her last visit to his house in August: "Ma, when I die I want to be taken to Plano and buried." This was done, and funeral service conducted by Rev. D. J. Martin in the M. E. Church. Oh! how mother will miss him, but her trust in God is sure and steadfast. The separation will not be final, for she set sail for heaven long years ago.

Sister Lou, this is the hardest trial of your life, and only those who have experienced the same know the long days of anguish and sleepless nights of woe. Where will your stricken heart find rest? This side of heaven? Yes, for He has said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Do not despair! there is your little fatherless boy; his child he loved so well, left for your care and training. May God in his mysterious ways in dealing with his children, enable you to train him for heaven and meet papa "in the sweet by-and-by." You, brother George, were the only one of us who was allowed the painful pleasure of waiting on him in his last sickness, and as he waded into the chilly waters, wiped the death-damp from his noble brow, while you imprinted a farewell kiss for mother, three sisters, and baby brother who were miles away. Now would it be wrong for us to say we envied you your position while there. Yes, for God in his wisdom called him home before we could reach his bedside. We smile through our tears and thank God we have ever been taught: "Tis not all of life to live, nor all of death to die," and if we are faithful we will meet our loved ones again. Brother did not fear death and spoke in cheerful words of the after life. His sisters, Mrs. CAULEY, Mrs. ALLEN, Mrs. WELLS.

BLOODWORTH.—The subject of this sketch, F. M. Bloodworth, my father, died three miles south of Waco, Texas, October 28, 1896. He was born in Haywood County, Tenn., March 16, 1832. He was sixty-four years old. He was a member of the Methodist Church sixteen years. He and myself joined the Church the same year

under the ministry of that flaming revivalist, Rev. W. L. Harris. The first few years of his membership in the Church he did not attend services often, but his last years were his brightest ones. He held his membership at Tenth Street, Waco, at the time of his death. He frequently praised the Lord just before his departure to glory. His sufferings were great, but he endured as seeing the invisible world of rest. Thank God for the victory even in death. What a consolation to know where to meet our departed ones. We desire every one who reads this to breathe a prayer for us in this dark day.

J. T. BLOODWORTH.

SONE.—"Asleep in Jesus, blessed sleep from which none ever wake to weep." Such we feel is the state of our wife and mother who left the "walks of men" and went "to be with Jesus" October 13, 1896. The subject of this sketch, Mrs. Sarah H. Sone, was born in Virginia, July 16, 1832, and moved, when quite young, with her parents to Missouri. When about twenty-one years of age she was married to L. D. Sone, of Jefferson City, Mo., where they continued to live till 1876, when they moved to Texas and settled in Denton, Texas, where she was living at the time of her death. She was a quiet, retiring disposition, but ever showed forth that she still possessed that unwavering faith in Christ which she professed in early life. Her life was made up of good deeds and her daily walk was an inspiration to all. She was sick two months and suffered much, but

such resignation as she manifested is seldom seen. She never murmured and seemed so thankful for the attention given her. Yes, our best earthly friend is gone, but we are determined, by God's grace, to meet her where parting is no more.

HER BEREAVED FAMILY.

DYKE.—The subject of this sketch, Mrs. Annie Eliza Dyke (nee Swift), was born in Shelbyville, Tenn., February 28, 1845. In childhood came with her parents to Jackson County, Ark.; married to Mr. M. A. Dyke February 7, 1867, and the same year joined the Methodist Episcopal Church, South, and for nearly thirty years she lived a consistent member. All of these years were fraught with diligent service for her Master. She was especially gifted in the infant class-room. The little Sunday-school scholars would hang to her and cry when she was going to leave them. Sister Dyke had lived in this town only two years, but has, without exception, impressed all who knew her as a woman with great decision and force of character. She was energetic to a fault. She loved her pastors, her Church and, above these, her Savior. Husband found in her a devoted wife, and children a fond mother. She leaves a living and dying testimony of her love for our Savior. The last evening she was able to attend prayer-meeting she said: "I love this blessed Savior and am so anxious to do more in his service." She died November 18, 1896. Her pastor, J. A. WHITEHURST, Colorado, Texas.

## Important Notice!



The only genuine "Baker's Chocolate," celebrated for more than a century as a delicious, nutritious, and flesh-forming beverage, is put up in Blue Wrappers and Yellow Labels. Be sure that the Yellow Label and our Trade-Mark are on every package.

WALTER BAKER & CO. LTD., Dorchester, Mass.

## Christmas Holiday Excursions TO THE SOUTHEAST.

Now is the time to think of Christmas at the OLD HOMESTEAD.

## On December 21st and 22d, 1896, THE SANTA FE ROUTE

will sell Excursion Tickets from all points on its lines in Texas and Indian Territory to all points in

Tennessee, North Carolina, South Carolina, Alabama, Mississippi, Georgia, Florida, Tennessee, South Carolina, Southwest Kentucky. (Memphis, Tenn., Excepted.)

Also to certain points in KENTUCKY and FLORIDA. to be announced later.

Rate will be ONE FARE FOR THE ROUND TRIP, and tickets will be limited to thirty days for return.

THINK IT OVER, and if you want any further information see a SANTA FE Agent or address

W. S. KEENAN, Gen'l Pass. Agent, CALVESTON, TEX.

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to pronounce Bible names and places. In our Bible they are divided into syllables, properly accented, and have the vowels marked according to the most authoritative modern standards of pronunciation—thereby materially assisting the Bible student and reader. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the "Oxford" are retained. It is substantially bound, with flexible cover. Remember you get this handsome Bible and one year's subscription to the Texas Christian Advocate for \$4. Send your order to L. Blaylock, Dallas, Texas, and you will receive the Bible by return mail, postpaid.

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Initials engraved free. We will send you a Kremenitz one-piece Collar Button for 25 cents; usually sells 75 cents. Try one. Our Catalogue sent Free to anyone sending us their address.

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DR. THOMAS H. BUCKLER, of Paris, Kentucky, Surgeon of Lithia, one of the most famous of the world, has recently used BUFFALO LITHIA WATER with good results. In the Acid Diathesis, Gout, and Rheumatism, it has been found to be of great value. It is in no form so valuable as where it exists in the Carbonate form in which it is found in this water. Sold by Druggists. Pamphlet free. Proprietor, Buffalo Lithia Springs, Va.

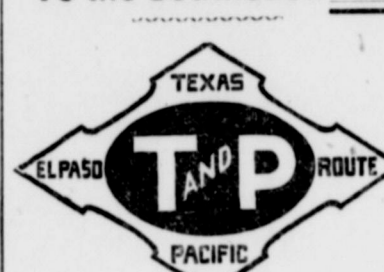
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The Disc Drill is an improvement in drills that will be appreciated by every grain raiser in the Blackland District of Texas, as it practically sets forever at rest all objections heretofore urged against grain drills. No more choking in weeds and trash. Light draft. Especially adapted for hard ground; works equally well in black or sandy land; runs shallow or deep, as desired. The feed on the Superior sows any seed from Millet to Corn with absolute certainty. The only reliable feed for Texas Red Oats on the market. Has Steel Frame, Steel Wheels and reat. The most perfect drill ever put on the market. Made in sizes ranging from 8 to 14 discs, 8 inches apart. Circulars free. Write for prices.

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Christmas Trip  
To the Southeast.



## Texas & Pacific Railway

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I received the Bible all right and am well pleased with it. Many thanks.

Yours respectfully,

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My copy of the Pronouncing Bible came duly to hand. I am greatly pleased with it; like it better than an eight-dollar Oxford Bible which I had previously purchased. The Advocate and Bible at \$4 is the best bargain I know of. J. M. BOOTH, Supt. Sunday-school M. E. Church, South, Bonham, Texas.

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

I will take this opportunity to tell you how pleased I am with my "Favorite" Sewing Machine which I received last spring. Have tried several machines, but this excels them all. Would not be without it. Wishing the dear old ADVOCATE much success, I remain, yours respectfully, Mrs. EMMA I. PENNER, Wichita Falls, Texas, April 15, 1896.

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If you avail yourself of this grand offer which we are making to our new subscribers. Many are now well pleased with their bargain, and we hope to please many more. When an article stands the test such as this has been subjected to, it's certainly worth talking about. Now to the point: You no doubt need a sewing machine. There are two things to consider well before purchasing: 1. Durability. 2. Cost. In our machine these are combined. You get it direct from the factory, freight prepaid to your nearest freight depot, and also one year's subscription to the Texas Christian Advocate, for twenty-two dollars (\$22.00). Address all orders to L. Blaylock, Dallas, Texas. You will certainly be pleased with your wise investment.

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