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Editorial.

THANKSGIVING AND PRAYER.

When St. Paul linked prayer and thanksgiving together in the same exhortation it was not like hitching the ox and the ass to the same plow, nor like sowing the same ground with a variety of seeds. Prayer and thanksgiving are the same in principle and rest on the same foundation.

This thanksgiving season should remind us that every good and perfect gift cometh down from above, and there is nothing for which we should thank God for which we may not also pray.

There are those who seem to be ready enough to show some degree of gratitude for all the good things of life who yet say that it is not proper to pray for temporal blessings. Now the ground for thanksgiving is that these things are the gifts of God; but if they are, then they are proper objects to ask in prayer. We are called upon by our rulers to give thanks unto God for the prosperity of our country, and many will be the feasts made, songs sung and sermons preached on the 30th inst. to express gratitude to the God and father of all, whose mercies endure forever. But how many of the preachers who will on that day tell the people why they should be thankful have been accustomed to lead their congregations in earnest prayer for our rulers and country? Has not that beautiful custom of praying for the President and other officers almost ceased in some Churches? St. Paul's earnest entreaty that these should be continually remembered in prayer should not be forgotten.

THANKSGIVING DAY.

In conformity with a custom handed down from the fathers of our country, the President has designated one day in the year as a day of thanksgiving to God. The day set apart this year is November 30. The people of this nation are requested to assemble in their Churches and give thanks unto him under whose providence our foes have been kept afar, and peace has reigned at home. The poor are to be remembered also; and while we are praising and thanking God for his goodness to us, we are to imitate him in our benefactions to those who need our help.

Our Governor also echoes the sentiments of the Chief Executive and urges us as Texans, as well as Americans, to express in the way and manner above indicated our thanksgiving to God and our charity for our less fortunate fellow-citizens.

And all this is well. It is well that our chief officers in this Christian State and nation should thus publicly by precept recognize the blessings of Diety, and by example proclaim his deserved praise and adoration. For this is a Christian country, founded upon Bible principles, fundamental among which is that enunciated by the Lord Christ when he said: "One is your master, even Christ, and all ye are brethren." It was he who first proclaimed the "Fatherhood of God and Brotherhood of Man." It was Jesus Christ who first dignified the individual man and inculcated those doctrines and principles that make each separate human being to stand out in his own character.

It is especially meet and right, therefore, that in this free nation where every man has a voice in what is done and shares with every other man the blessings or burdens of our civilization—it is meet and right, we say, that we should give thanks to God for his blessings in the past and seek the continued aid and guide of him whose mercy endureth forever!

In looking at the present situation with a view to setting apart that for which we should be especially thankful, two things ought to be observed and noted: First, we should carefully distinguish, as far as possible, in the ills which we have suffered, between those troubles that have come upon us and those which we have brought upon ourselves. If this is faithfully done we will find that "the more part" of the evils we endure are due to our own failures to do our duty; God has been faithful, and is not and has not been "slack concerning his promises." Secondly, we must settle the question as far as we can as to the meaning of the word "blessings." This will be hard to do; for as children often misinterpret the providence of their parents, calling evil good and good evil, so we are often betrayed into counting those things blessings which prove in the end a curse, while that which seemed an affliction was a blessing in disguise.

The Christian, therefore, is to "pray without ceasing and in everything give thanks"—thanks for the shadow as well as for the sunshine, for the bitter as well as for the sweet, cheered by the apostolic assurance that "all things work together for good to them that love God."

But from the standpoint of the present-loving, now-appreciating child there are many things for which we ought as a nation and as citizens of this great empire State to be devoutly grateful to Almighty God. The land has yielded her increase. While there has been drouth in some places, in other parts there has been a corresponding plenty, so that famine is impossible to our people as a whole; and while there has been great financial stringency a part of the year, even that has not been an unmitigated evil, since our people have learned many useful lessons which will do them good in days to come; and in many instances, no doubt, simply because the people could not get into debt they are out of debt at this writing.

Peace has reigned over the nation; and that too without the enormous expense of a standing army, a burden the States of Europe are paying meanwhile for what they call a peace. South America has been in the throes of revolution nearly all the year. England and France have both had a taste of blood, and "grim-visaged war" stands ready on the slightest provocation to precipitate all Europe in a struggle for supremacy.

There have been many casualties—as storms, fires, wrecks, etc.—but in all these things there has been manifested a spirit of sympathy and help upon the part of the people of this Christian nation; and while the Chinese are destroying their girl children and other heathen countries are ignoring the needs of their suffering fellow-men, the people of this land work with almost one accord to help the helpless and supply the wants of the needy and distressed. For this spirit among our people, which is the outgrowth of our Christian civilization, we are thankful to God this day; and we hope and pray that the knowledge and influence of the blessed Christ may extend until the whole earth shall be filled with his glory; until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.

LOST IN HIS ARMOR.

It is wonderful how a little mistake may sometimes dog a man at the heels and be a worry to him through life. At St. Louis the writer of this heard Bishop Haygood preach a fine sermon, in which he took occasion to rap severely that class of theologians who attempt to solve the so-called problem of evil. He said that the only One who ever lived on earth and knew all about it said nothing on the subject. In the "Man of Galilee" we ran upon the same statement—and again in "Jack-Knife and Brambles." Yet in this last book, the good Bishop, after larruping the would-be solvers, tells us that we know that God did not make the wicked Satan we know, and that Satan was not self-existent, and therefore not eternal, etc. That is to say he thought after all, though Christ said nothing on the subject, *it was necessary* to say a *little* about it.

We wondered why this thing seemed to hang so much on the Bishop's mind, until reading further on among the "Brambles" the mystery was solved on this wise: When young and fresh, our friend and now learned author, undertook to read "The Theodicy," and then, like one of old in an armor large enough for several dozen of his size, he essayed to slay the giant problem from whose dark visage so many ancient heroes had fled in ignominious defeat. The result was the same old old story.

From that day to this our good Bishop has been apologizing to the Church and public for that failure. He even says now that the author of the great "Theodicy" had been better occupied if he had been visiting the sick when writing that book. Whether that be true or no of that particular author and book, no doubt the same is true of some other authors and their books.

But, after all, the difficulty of the solution of the problem of the origin of sin is the same as that which once stalled the philosophers in the solution of the fish and water problem. The question was why a tub of water did not increase in weight when a ten-pound fish was added to it. After all had exhausted their ingenuity in calculation, one took the precaution to weigh the tub before and after the fish was added, and discovered that there was no problem to solve.

The fact is there is nothing better understood than the origin of sin. It is simply a thing of common experience. Every man who has ever committed a sin has the solution of the whole problem of the origin of moral evil in his own conscious experience. The history of the last sin is the history of the first, and the first no more necessitated the last than the last necessitated the first. Every sin has its own origin and is independent of all others, so far as necessity is concerned. But, still in nature and principle, all sin is alike. There is no sin in the abstract. Men may be abstracted in their notions and theories of sin and righteousness, but the thing itself is always concrete. One of the best as well as one of the most comprehensive solutions of the origin of sin on record is the confession of one Achan: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver and a wedge of gold of fifty shekels weight, then I coveted them and took them." The first sinner saw something that did not belong to him, and that was not for him, and which he could not get without violating the law of his relation to another, coveted the same and violated the law either in taking possession or in trying to. St. James solves the same problem in this: "Every man is tempted, when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

A GOOD THING.

There is a Social Science Club in New Haven, Conn., which Dr. W. H. McLane thinks a good institution and writes a short but quite readable letter about it in the New York Independent.

The number of the society is limited to fifty, and the idea is to have, as far as possible, every caste and class of the community represented. The greatest freedom is not only allowed all the members in the discussion of the various questions considered from time to time, but such freedom is insisted upon in order that the representations of each class may learn just what the others think about every question considered.

The President of the club is one of the Supreme Judges of the State, the Secretary is a merchant, the Treasurer is a bank clerk, the Executive Committee consists of a minister, a lawyer and the Secretary of a manufacturing company. "The membership is composed of native and foreign birth, Jews and Gentiles, Roman Catholics and Protestants, Democrats and Republicans, ministers, lawyers, professors, teachers, bankers, manufacturers, merchants, clerks and mechanics."

Dr. McLane hopes that in writing about this club others of a similar character may be organized in other towns and cities.

PREPARE FOR CONFIRMATION.

The late Bishop McTyeire is credited with saying that the best preventive against ritualism was a decent ritual. We believe that statement to be true; and we further believe that the ritual of our Church deserves that character. It is one of the most orthodox, modest, short, yet comprehensive, of which we have any knowledge. Some few changes might better it; but those are not the changes which some pastors, it is alleged, improvise when using it as it now stands. In some instances, we are told, the preacher hurries through the ritual in such speed as to leave no impression upon the hearer except that of disgust at a meaningless rigmarole which might as well—yea, better—be omitted altogether. In other cases the reading is abridged and the preacher puts in his own improvisations, often darkening counsel with words without knowledge.

The form for the reception and recognition of members is most frequently abused in this way. Many preachers, we are informed, not only abridge the ritual at this point, but read the remainder in such a hurried, bunglesome style as to quite destroy its force, both upon the candidates and the witnesses. The excuse for this hurry and abridgment is that "the service has already been protracted to a length which has tired the congregation, and in their restive condition they would not appreciate anything however well written or properly read which detained them longer in the Church." To this we make answer by giving a few suggestions: Let there be a day set apart for the reception and recognition of members each month in the year. In the meantime, let the names of candidates be taken by the pastor and inquiry be made about them according to the Discipline. Let them be visited, catechised and instructed in what the vows they are to assume really mean. On the day of their reception into the Church, let them be furnished each with a copy of the ritual so they can intelligently answer for themselves the questions laid down; and if the pastor wishes to improvise, let him do so by enlarging upon the duties and obligations imposed by the several vows they are taking. In order to do this as it should be done time is required, and that there may be no hurry the hour ought to be monopolized for this purpose. It would be well to have the communion at the conclusion of the reception of members, and in order to do that those two items should occupy all the time set apart for the ordinary service. A wise pastor can do great good, not only to the candidate, but to all present, by a prudent elaboration of the several points in the reception vows, and then, after they have become full members, it is a fitting time and place for the new members to commune with the Church among whose members they have just been enrolled.

As members are now received, even if the whole ritual is gone through with in the regular way, a great deal is lost, especially to the candidate. The average applicant for membership in our Church knows little or nothing either of our doctrines or polity; and to ask him—perhaps a ten-year-old backwoods boy—if he "ratifies and confirms the promise and vow of repentance, faith and obedience contained in the baptismal covenant" is to make a fool of him and bring a feeling of disgust to every intelligent man and woman present. But if that boy has been instructed and properly prepared for the confirmation, and furnished with a copy of the ritual so that he can answer for himself, his reception impresses him and all who witness it.

GREAT IS DIANA!

Rev. Sereno E. Bishop, of Honolulu, Hawaii, says that the enemies of morality and good order in that country have railed for the last fifty years against the missionaries, but that when Mr. Blount went over there with his Presbyterian wife they changed their tune; they lauded the old missionaries—most of whom are dead—and now rail at the "sons of the missionaries." He says that the fifty families who went to Hawaii from 1820 to 1845 lifted that race of naked cannibals to a high plane of civilization, and that the descendants of those Christians, numbering in all about 1000, are the most pious, intelligent and influential people in the kingdom. Their enemies are those British, German, Chinese and Japanese free-booters, whose sole business in that country is to get money; and it is because these "sons of the missionaries" oppose their thefts and swindlings that they cry out against them.

THE old mother and her granddaughter are both in session this week. Bishop Hendrix presides over the Texas Conference at Navasota, and Bishop Wilson presides over the North Texas at Wichita Falls. Bishop Hendrix meets the Texas for the first time. The conference will be pleased with him. Bishop Wilson has presided over the North Texas before and they are delighted to have him again. We trust the Lord will meet with his servants at both places.

THE WATCHTOWER.

Congress and Tariff.

Next Monday the regular session of Congress will convene. There is a great battle expected to be fought. The fight this time will be on the tariff bill. The same man who prepared the silver repeal bill of the extra session being the Chairman of the Ways and Means Committee will be credited with the authorship of this bill also, and it will be called by his name. The committee have been at work on it since the extra session, so as to have it ready for the regular session to begin on it at once. It has been prepared and given to the public. Though it is considered to be strictly a party measure, many Democrats, influenced by local interests, will oppose it in its present shape. The silver repeal bill, which was passed in the extra session, was evidently a Republican measure, though recommended by a Democratic President and pushed to victory by Democratic Congressmen. It will be strange now if by a division of the party in power the tariff bill is defeated and the Republicans triumph again. Many will begin to ask what good is there in political parties save the spoils of office? Who knows but that the Wilson Tariff Bill may be the rock on which old parties will be broken and new ones organized? A special to the Dallas News says of the new bill:

The long expected tariff bill was given to the public to-day. Very naturally it is voluminous and all persons outside of the Ways and Means Committee are busy trying to get at the bottom of it. Time is required to ascertain just exactly how much of reduction it makes, as a comparison in schedules must be made between it and the McKinley law. But a glance shows a heavy cut all along the line and a great addition to the free list. While the articles added to the free list are not so numerous, they comprise some of the most important products, such as wool, iron ores, lumber and lead. Agricultural implements, such as plows, gins, harrows, harvesters, reapers, drills, mowers and the like, are to a great extent put on the free list. A sugar bounty is kept, but it is provided that there shall be a reduction of one-eighth of the bonus now paid every year till it is no more.

The cursory examination given the bill by the Congressmen moves many of them to be dissatisfied. Wherever the protection of some article is touched the Congressman representing the locality where such article is made or produced is dissatisfied. The Louisiana Congressmen are not at all pleased. They hoped for a tariff of at least 1½ cents on the pound on sugar, and instead raw sugar is put on the free list. The tariff on refined sugars is reduced and the bonus is to be killed off gradually. The Louisiana Democrats say that this provision of the bill is the most foolish conceivable, for the Ways and Means Committee has forever stopped the Democratic cry against the bonus policy by perpetuating a bonus. They were afraid to put the tax back on sugar, though it is the best article in the world to get revenue from, because they believed the people would not stand it, and yet keep up the bounty, which the people will not stand. The tax on refined sugar is reduced to ⅛ cent per pound. As the Louisiana people protest about sugar, so the Congressmen from wool, iron and lumber constituencies protest about these articles. The bill as a rule is a surprise, because there had begun to be a feeling that there was not to be much of a cut.

The Free List.

The free list of the Wilson Tariff Bill is very far reaching, and includes among other articles the following: Bacon and hams, beef, mutton and pork and meats of all kinds prepared or preserved, not separately provided for in this act; all binding twine and the material from which it is manufactured, bone char, suitable for use in decolorizing sugar, coal, copper, imported in the form of ores, and all composition metals of which copper is the component material of chief value, not specially provided for in this act; cotton ties of iron or steel cut to lengths, punched or not punched, with or without buckles, for baling cotton; resublimated iron ore, including manganiferous iron ore, also dross or residuum from burnt pyrites, and sulphur ore and pyrites and sulphurite of iron in its natural state; mica and metallic mineral substances in the crude state and metals unwrought, not specially provided for in this act; cotton seed oil, plows, disc harrows, harvesters, reapers, drills, mowers, horse rakes, cultivators, threshing machines, cotton gins, quicksilver, salt, silk partially manufactured from cocoons or from waste silk and not further advanced or manufactured than corded or combed silk; tallow and wool grease, including that known commercially as degrass, brown wool grease, straw burr, stone bound up into mill stones, freestone, granite, sandstone, limestone and other building or monumental stone, except marble unmanufactured or undressed, not specially provided for in this act. All wearing apparel and other personal effects shall be admitted free of duty without regard to their value upon their identity being established under such rules and regulations as the Secretary of the Treasury may prescribe. Timber hewn and sawed and timber used for spans and in building wharves, timber squared or sided, sawed boards, plank deals and other lumber, all wool of sheep, hair of the camel, goat, alpaca and other like animals, and all wool and hair on skin, nails and yarn waste, burwaste, rags and flags, including all waste or rags composed wholly or in part of wool, are on the free list.

The duties of other articles not on the free list will be greatly reduced if the bill passes.

Better Times.

Dun's Review of the week, ending November 18, says that business all over the country is reviving. There is no rush, for the back-set of nine months' stagnation is not easily and instantaneously overcome; but the present move is upward without any visible cause for a back-set in the immediate future. Concerning the money side of the question, the Review says:

Monetary difficulties no longer hinder. It is true the Treasury cash has fallen to $97,388,595, of which only $85,490,891 was gold, but there is no such alarm as there was when the gold reserve alone went below $100,000,000. Business is not leaning on the Treasury, and it is well that it is not. The receipts for the month thus far are about $5,000,000 less than expenses, and the imports in October decrease about $20,000,000, partly because of inflated valuation of goods imported last year. Weekly imports at New York decrease, in part from the same cause. But while the imports in October were only $51,641,782, and exports of products $84,685,815, yet the enormous balance on merchandise account brought net imports of only $1,000,000 gold. The exports represent a large increase in the quantity of products sold, but at lower prices, while in place of merchandise imported it is evident that there have been large imports of securities from abroad. The banks of New York hold a great surplus, and the fact now comes out that of the clearing house certificates recently issued, three banks took from $5,000,000 to $7,000,000 each, indicating the magnitude of stock loans carried over.

Speculation, the same authority tells us, has decreased somewhat—at least it is not so wild, which is a good symptom—but legitimate business in every department is taking on new life, so that the hard times attributable to the great silver panic of 1893 are matters of history.

Silver May Come Again.

A press dispatch says:

The silver question will assert its rights to a hearing in connection with a tariff. It will come in the shape of a proposition to put a duty upon silver importations, not in the House, but in the Senate. If the plans of those who have the matter in hand do not miscarry, an effort to secure this innovation will be made in connection with the metal schedule, and it will be coupled with the item concerning lead and silver lead ores. The purpose of this movement is twofold. It may prepare the way for the free coinage of the American product of silver, about which much has been said in recent years, and it is expected to prevent the counterfeiting of the American dollar in other countries and seading the counterfeits here.

Somewhat Scared.

It is imputed that it would cost at least $10,000,000 to deport the Chinamen of this country back to their homes. Deportation of all of them who did not register within a limited time was what the Geary law required. The Mongolian was obstinate and did not register, but said he was advised by his lawyers not to do so. The Supreme Court said the law was sound and John must go. Uncle Sam was sorry for John (moved perhaps by the cost of moving him) and gave him six months further time. Now, if John says he prefers not to have his picture taken for Uncle Sam, and refuses to sign his name according to law, it will be rather hard on the aforesaid Uncle's pocket. It is said that the Treasury folks are a little scared over the prospect. Anyhow, some of the old celestials who desire to be buried in the old country will probably use the occasion to take a free ride home at Uncle Sam's expense rather than to have their bone dust shipped thither in bags as common freight.

Temperance.

"I see that in the local option election at Hutchins Saturday prohibition carried," remarked Rev. George W. Owens yesterday. "And now," he proceeded, "Dallas is the only remaining precinct in the county where liquor is sold. My opinion is that the citadel of the traffic will be assailed next spring, and if so there will be a fight. As little as anybody may think of it, there is a tremendous temperance influence in this city, and it is growing all the time. The Sunday opening of saloons, the variety shows, prize fights and other things which owe their life to the liquor traffic have been at work for years strengthening and crystallizing and strengthening the forces of temperance, and it is entirely within the range of possibilities to unfurl the banner of moral reform in Dallas. The method of attacking the liquor traffic in precincts instead of counties has been full of results, and to-day nearly half the area of Texas is against the sale of whisky. As a prohibitionist from the standpoint of public morals I am hopeful of the future. There are many people living to-day who will see Texas a sober as well as an enterprising, prosperous State."—*Dallas News.*

W. Wiggins and D. Rhodes.

San Antonio is said to be at the present writing the Mecca for tramps and idlers. The Southern Pacific trains from California are bringing them in by thousands. In most cases they compel the train men to carry them. When they reach San Antonio they report to the police station where, so far, they are being fed and refreshed for their departures, south, east and west. Many of them, it is stated, really desire work, but the suspicion is growing that many of them are of the "Weary Wiggins" and "Dusty Rhodes" stamp, whose chief desire is a comfortable haystack at night and a plentiful hand-out in the morning. Gov. Hogg is being criticised by the San Antonio press for not allowing the arrest and conviction of these wandering ones.

Texas Christian Advocate.

"IMMERSION AGAINST THE BIBLE."

CHAPTER VI.

Texts Where Immersion was Possible, but Altogether Improbable.

We next call attention to those accounts of baptism where immersion may have been possible, but was exceedingly improbable. Under this head we mention first, those instances where baptism was performed in a house, viz.: Paul, Cornelius, and the Philippian Jailer, recorded in Acts 9:18, Acts 10:47 and Acts 16:23. That all these baptisms were performed in a house no unprejudiced Bible-reader will deny. Now, is it at all probable that two thousand years ago the apostles would have found three houses, one of which was a jail, that kept in them vessels sufficient for the immersion of the whole body of a grown-up man? We must say that in a long life-time we have not found, even in one instance in this age of advanced civilization, a single house or jail where such a tank was kept, and that it requires too much blind credulity for me to believe that the apostles accidentally found such conveniences in three houses, including a prison, twenty centuries ago.

1. Is it not improbable that Peter, when he saw the Holy Ghost fall on Cornelius, and the gift of the Holy Ghost was poured on the Gentiles, by which Peter was convinced that Cornelius was entitled to water baptism, that he should use a different mode in water baptism from that God used in the b ptism of the Holy Ghost, and in the face of this God-given example, immerse this man? Peter says he was not disobedient to the heavenly vision or example.

2. Paul, who had just been "filled with the Holy Ghost," which was always by pouring, "arose and was baptized." At this time Saul of Tarsus was in the house of one "Judas," doubtless one of his pals in persecution, for when he saw the vision by the way "Saul arose from the earth, and when his eyes were open he saw no man, but they that were his companions in persecution, who were with him, led him by the hand and brought him into Damascus." Now, is it probable that Ananias, who was afraid to go among these persecutors, found a tank in this house sufficient for immersion, or if they had such a vessel that these persecutors would have allowed it to be used for such a purpose? and if we were to admit all this, the Book tells us that "he arose and was baptized," and no one ever saw a man immersed while standing up.

Philip and the eunuch, Acts 8:26-40: Alexander Campbell says of the forty-seven translators of the common version—"Christian Baptism," page 140: "At the very time they made the version, they were accustomed to use a liturgy which made it the minister's duty in the sacrament of baptism to take the child and dip it in the water." Hence these translators, being immersionists, made the version as favorable to their creed in the mode of baptism as they could conscientiously. In this account of the baptism of the eunuch by Philip they overdid the thing, for if it proves the eunuch was immersed, it as clearly shows that Philip also was immersed, "And they went down both into the water, both Philip and the eunuch, and he baptized him, and when they were come up out of the water." Now, if this going down into and coming up out of the water proves that every candidate for baptism ought to be immersed, it also proves that every preacher that baptizes ought to immerse himself every time he administers baptism, for there is not one word said about one going down into and coming up out of the water that is not said of the other. Can any man escape the logic of this conclusion?

But, you ask, if it does not teach immersion, why did they both go down to the water? We answer that this would have been just as necessary for affusion as for immersion.

For illustration: Here is a preacher who never immerses at all, and he is on a journey, as was Philip, and he meets another traveler like the eunuch, and he preaches Jesus and the other believes and desires baptism, and they come to water and neither having a vessel to bring up the water, would they not be compelled, like Philip and the eunuch, both to go down to the water, and when the preacher had baptized him both come up from the water and pursue each his way, as did Philip and the eunuch?

Again, it is not reasonable to suppose that these two travelers had a change of clothing with them in the wilderness, nor that they resumed their journey dripping wet. Let us go to the simple Bible facts: The eunuch is riding in his chariot in the wilderness, and is reading the book of Isaiah, which was not then divided into chapters and verses as now. The place he was reading was the prophecy of Isaiah about the coming of Christ and what Christ would do. And among the things the prophet said Christ would do was, "So shall he sprinkle many nations." The eunuch asked Philip, who had now joined him, "Of whom speaks the prophet thus—of himself, or of some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus." The eunuch believed, and they came to a certain water and he demanded baptism. Now, so far as we know, the only thing the eunuch ever heard or knew about water baptism was what he had just read: "So shall he sprinkle many nations." Now, can any candid man believe that Philip would have, in the face of these facts, attempted to immerse the eunuch? Or that the eunuch would have submitted to such a perversion of what he had just read? Therefore we conclude that in this case, as in all the other instances stated in this chapter, immersion is neither scriptural, reasonable, nor probable. OLD FOGY.

MISSISSIPPI CHAT.

Ouch! Mercy me! how tight the times are. They pinch on all sides, everywhere and everybody—specially the poor. Of all the pushing, pulling, shoving and "scrouging," as the boys at school used to say, you ever saw we have it here now. It is a big scuffle to live. Winter—cold weather—makes it worse. The poor are thinly clad, and they need more food to keep them warm and more wood and coal. They have nothing to buy with—no money; the money is all gone and credit gone too. We have always had more credit than money in this country. The fact is, we have had too much credit. That is, partly, what is the matter now. Much credit means little cash among the people. You never saw the like of old clothes done over in all your life! At my house the old clothes, like the iniquities of the fathers, are visited on the children to the second generation, provided they hang together that long. Poor crops last year and not much better this year; better cotton this, but corn not nearly so good. We have more meat this year than for some years past. Necessity is the mother of invention and of economy, too, as we are now finding out. Good. I hope great and lasting good will come of this. It will, if the people are wise. The price of cotton is low. It costs more to grow and put a bale of cotton on the market than it brings when sold. The preachers and the collections ordered by the conference will suffer this year. Few of the preachers will be paid in full, and few of the collections, too. The rich and the well-to-do—few of them pay any more. The poor, most of them, pay little, or nothing at all. The "mites" are small, but the "muckles" will be large—large when full and large when short. The mites and the muckles will be short this year.

The fall, or autumn, if you prefer that word, has been fine—clear, dry, open and warm. No killing frost and no sign of ice till the morning of November 15. A warm winter will be a boon to poor dumb brutes and to God's illy clad poor. It is hard to shiver in the sunshine on the south side of things in this climate. The poor tramps have been going South in droves for a month past. They are migratory animals, and who could blame them? Some of them beg for bread and some for work. They get a little bread and plenty of cold comfort. I am sorry for them and I pity them in my heart. Each of them is some mother's son and each was purchased by the blood of Christ. They are shepherdless sheep. Some of them are fat and strong, some fairly well clad, some in rags, some objects of pity, some clean; the great body of them begrimed, black and dirty. From twelve to twenty often stop over night in this little village. They sleep in shanties, in box cars, under the eaves of the depot, in cotton and cotton seed pens, or around camp-fires along the roadside. Motherless, homeless, houseless, traveling tramps! I am sorry for them. I am. Yours,

GILDEROY.

PICKENS, MISS.

SOME NEEDED CHANGES.—No 1.

It is not wise to make many or frequent changes in Church law, but when a change is imperative it should be made with a firm, strong hand. And that a few changes would greatly improve our system is to me quite plain. First, the law governing the local preacher's license should be so changed as to throw more responsibility on the presiding elder and less on the members of the Quarterly Conference.

As the rule now is, or rather as it is now construed, the presiding elder is powerless and the Discipline inconsistent with itself. How? In this: In establishing educational and doctrinal standards, and yet allowing that the whole case shall turn upon a vote cast by the members of the Quarterly Conference, many of whom have not qualified either one way or the other to decide in a matter so grave. Now as a remedy for the evils complained of I would like to see the law amended as follows:

No person shall be licenced to preach without the recommendation of the Church of which he is a member, or of the leaders' meeting of the charge to which he belongs. Nor shall any one be licensed to preach without first being examined in the Quarterly Conference by the President, or a committee appointed by him, on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education; and in no case shall a vote be taken to license any one until he is recommended by the examing committee; nor shall any license be valid unless signed by the President and Secretary of the conference. This would give us all the protection needed, and would be much better than to transfer the whole business to the District Conference, which meets but once a year, and which in some cases possibly might be no better qualified than the average Quarterly Conference, and especially under the proposed change.

And, again, why should we minify the Quarterly Conference? Is it not clear to every one who has thought upon the subject at all that a large and successful Quarterly Conference means the triumph of God's cause in any given charge? You can feel the pulse of the whole pastoral charge in this right arm of its power. We had better add to than take from it. We need to be a little more explicit; that is all.

JOHN S. GILLETT.

CUERO, TEXAS.

INTERPRETATION.

For the love of money is the root of all evil.—1. Tim. 1:10.

The greatest of English theological writers upon this text says: "It can not be true that the love of money is the root of *all* evil." The statement is true, nor is it wanting in reverence. There are two satisfactory interpretations of this passage. The context gives the first and the original language gives the second. The ninth verse suggests the evils that may grow out of the love of money, and among these evils may be mentioned the danger of falling into temptation, snares, foolish and hurtful lusts, together with those mentioned in Deut. 16:19, perverting the words of the righteous, blinding the eyes of the wise, fraud, oppression and bribery. Now the text, following, as it does, the apostle's words upon these subjects, and being inseparable matter in the form of a causative proposition, the natural trend of thought would lead us to agree readily with the apostle that the love of money is the root of all (these) evils. This interpretation is all the more admissible when we are reminded that the original word for evil here is in the plural number, both in the Latin and the Greek texts, and not singular as it appears in the passage.

The second interpretation of the passage, suggested by the original texts—both the Latin and the Greek—is indeed very beautiful and convincing. The Greek *ton panton* in some of the best classics, as well as by standard lexicographers, may, in certain grammatical connections, be translated, "of no things but." Now substitute this in the text, and it will read: The love of money is the root of no things but evil. That this is absolutely true no one will doubt. Again, in Homer, the article itself is usually a demonstrative pronoun. Then, in the text, if *ton* is a demonstrative pronoun, the passage would read: The love of money is the root of all these evils—that is, the root of all the evils enumerated by the apostle in the preceding verse.

This would sustain the first interpretation submitted in this paper—take the word "these" out of the parentheses and let it become a legitimate part of the inspired language. The Latin original would permit of a similar interpretation, but to give it is unnecessary, as it would only support the above and furnish no additional point.

There are ten roots of evil, and only ten. Regarding these ten roots of evil there are Ten Commandments, and only ten. The love of money is one of the following ten roots of evil: Recognizing another than the only true God; irreverence; idolatrous inclination to false worship; a mind leading us to profane the Sabbath; disrespect and disobedience to parents; cruel and murderous disposition with want of charity; sensuality; propensity to thievishness; want of truth and fidelity; and covetousness, or the love of money. PRIVATE STUDENT.

OUR HYMN AND TUNE BOOK.

Those who compose music have had in view every thought or sentiment that Christians may properly indulge in. So in sacred music we have that which is applicable to funeral occasions, to joyful occasions, and then we have music suitable to prayers, and that suited to invitation hymns. But the trouble is, after the music has been composed, and the hymns have been written, we attempt to adapt sentiments of hymns to music that will not blend. Try to sing hymn 820 to Coronation, and 649 to Dundee or Naomi and my meaning will be made clear. The meters are all right, and that's all. The music violates the sentiment of the hymns, and the hymns violate the sentiment of the music.

I have heard pastors give out sweet invitation hymns at the close of services and say, let all the people sing this old familiar hymn; when at this stage of the proceedings the devil would step in and direct the music. Result: The people did not sing to the new, or in appropriate music, and the devil took the sinners out with him.

The fact is, musical adaptations to sacred hymns for congregational use can only be properly made by one who is deeply spiritual, and who having a knowledge of music uses it to glorify God.

Now take up a copy of our hymn and tune book, and go with me. I will make some suggestions and some criticisms. The figures refer to the numbers of the hymns.

Try Arlington or Cowper to 33, in place of Belmont. Try Brown to 46; to 47 Federal St. Substitute Warwick to 61, Sessions to 82, Ernan to 111. It is some compensation that Ortonville is placed so it can be used to 151, 2, 3 and 5, as well as to 154. Geer, if played lively, will do very well in a dancing school, but it ought not to have a place in this book. Gratitude used to 169 is on the same order; try Hebron. To 189 try Dundee. Shirland is a more subdued praise sentiment, and sweeter than St. Thomas, and I would use it to 194.

If, for the sake of avoiding argument, we admit that Belmont is fairly adapted to the sentiments of the hymns on page 107, why use it when Arlington, Avon, Balerma, Brown, Cowper, Manoah, Ortonville, and others are all better?

The tune Greenwood is used for 205 and 588, the former beginning:

"Far as thy name is known,
The Word declares thy praise,"

and the latter beginning,

"O where shall rest be found?"

sentiments exactly opposite; and if one adaptation is correct, the other is not. I would use Gerar, Luther, St. Thomas, or Dover to 205, and Leighton to 588, which is used to 282 under another name.

Use Mendon, Migdol, or Park St., to 213-4. The tune, Thanksgiving, is good, however, if the people will become familiar with it. Pleyel's hymn is well adapted to 187 and 368, but not to 252, for which use Hendon. As a matter of taste I would prefer Horton to 187, which is used to 289, from which Pleyel's Hymn is divorced and does not seem right. Use Sessions to 310, and Rockingham for 350. Use Manoah or Naomi to 408. Try Brown to 413 and see how much more you will get out of it.

Any one of the suggestions for page 107 will bring out the sentiment of 507 better than York. Use Tappan to 604. St. Thomas is decidedly out of place to 738. Use Duke St. or Uxbridge in place of Lowell Mason's production, which I do not think he would use to 257-8. Quite an effort is made to arrange a tune for 277, either one of which would drive the sinner out of the house that the hymn invites to come forward; try Balerma.

Imagine one of our beloveds giving out 485 at a Quarterly Conference, and some brother starting it to the tune on same page above it; enough to adjourn the conference. Hamburg does very well for 495, and for that reason is totally out of place to 375, to which something like Mendon should be used.

Hendon is right to 126, and therefore not right for 359.

Sing Sessions to 268 to 272, and Woodland to 313, Ware to 327.

Why use Warner to 334 when Ernan, Hebron, Federal Street, Hamburg, Ware, Retreat, Rockingham and Sessions are better? Our long meter doxology is the grandest praise sentiment we have, and needs a solid tune like Old Hundred in quicker time than we usually sing it. No one having knowledge of music can sing it to Sessions. Many will say it is the best tune for the doxology, but if any one who understands music will not say it is a violation of trying to wed two opposite sentiments, I will subside.

The signature to the music for 871 should be G flat in place of B flat, as written by error—typographical, no doubt. N. B. SLIGH.

DALLAS, TEXAS.

GERMAN MISSION CONFERENCE.

This body convened in annual session at Grassyville, Lee County, Texas, on 9th of November, 1893, Bishop A. W. Wilson present and presiding.

The Bishop opened conference by reading the third chapter of the epistle to the Ephesians, singing of hymn 220, beginning, "Jesus, the name high over all," and an impressive and fervent prayer.

The Secretary of the previous session, Jacob Kern, was asked to call the roll of members, the following brethren responding to their names: F. Vordenbaumen, J. Kern, W. A. Knolle, Wm. Lieser, J. Merkel, C. Kurz, P. H. Hensch, H. Weise, J. G. Mueller, D Schrimpf, G. Gerdes, J. A. G. Rabe, E. Frenzel, H. Jordan.

Lay delegates present were: John Muennink, R. H. Moerner, J. Sonsel, Geo. Henrichsen and C. Franz.

J. A. G. Rabe was elected Secretary of the conference, and P. H. Hensch, Assistant Secretary. J. G. Mueller was subsequently added to these as Statistical Secretary.

The usual standing committees were elected upon nomination by the presiding elders.

The names of the preachers were called, one by one; they reported their work, and their character passed.

Edward Kouken was elected to deacon's orders, and at the close of divine service on Sunday morning, was ordained deacon by Bishop Wilson. He was also admitted into full connection.

Wm. Lieser was granted a location at his own request.

August Scheurich, last stationed at Long Prairie Mission, had died early in the year.

Communications from the Secretary of the Board of Missions, Dr. I. G. John; from the Secretary of the Board of Church Extension, Dr. David Morton; from the Agents of the Publishing House, at Nashville, Drs. Barbee & Smith, and from the Trustees of Fredericksburg College, were received, read and referred to the proper boards and committees.

One young brother, at this time a student of Southwestern University, was received on trial into the traveling connection. His name is C. A. Lehmberg, and he gives promise of future usefulness in the Church. He is the first that comes into the conference from those halls of classic learning and Christian culture, thus inaugurating a new era in the history of our German work.

The reports of the preachers indicate progress along all lines of Church enterprise. Despite the drouth and dearth of money, the collections are larger than might be expected; those for missions and for Church extension being in excess of those of last year.

The amount collected for missions, foreign and domestic, is $1734 55, being $1.53 per member; for Bishops, $117.25; for education, $132.65; for Bible cause, $61.15.

The conference was favored, and the hearts of the brethren cheered, by the presence of our connectional officers—Drs. Barbee, Morton and Morrison—and likewise of Dr. J. H. McLean—brethren honored and beloved, both for themselves and for their work's sake. Their cordiality, their inspiring words of cheer and counsel, will be treasured by us all.

The missionary anniversary, held on Friday night, was a success. After the reports of the Secretary, Jacob Kern, and the Treasurer, F. Vordenbaumen, had been read, J. A. G. Rabe delivered a sermon on missions, and Bishop Wilson followed in a stirring address on the same subject, giving much information, startlingly interesting, regarding the conditions of abject poverty and moral degradation of the heathen which he had witnessed in China and other countries. F. Vordenbaumen brought the exercises to a close by raising a collection for missions. While this congregation had done its utmost in contributing towards this cause, the collection of the evening proved that the people believed in the blessedness of giving. The amount collected was $79.15. The hearts of the entire congregation were profoundly touched and saddened when, just before the conclusion of the service, Bro. F. Vordenbaumen, the honored Treasurer of the Board, came forward holding in his hand a telegram just received by him, and, with tremulous voice, addressing the Bishop, said: "Bishop, I have just received a dispatch informing me that my wife, whom I left on the bed of sickness, has got worse, and I am called home at once." He left that very night, the sympathy and prayer of the brethren following him on his sad and sudden return journey. May God in mercy spare the life of his aged companion, and restore her to wonted health and strength.

Grassyville Circuit has been a foster mother of young preachers from the earliest days of its existence. It has given to the Church Dr. J. B. A. Ahrens, who was converted at a quarterly meeting held under an arbor in the immediate vicinity of the present site of the church, about the year 1858. Here J. A. G. Rabe, J. G. Krauter, Hermann Ebers, and H. Weise were licensed to preach, having their homes at this place. Two of the above named were, in early and vigorous manhood, called from labor to to their rest and reward—J. G. Krauter and Hermann Ebers.

Bishop Wilson endeared himself to the brethren, and the words of eloquence, beauty and pathos that fell from his lips on Sunday morning, while discoursing upon the conditions of attaining true greatness in the kingdom of God—namely, those of entire consecration to God and complete self renunciation in the ministry and service of others—stirred every heart to its profoundest depths.

Dr. Ahrens, editor of the Familienfreund, was also in our midst, renewing acquaintances of Auld Lang Syne and reviving associations of by-gone days. He holds a warm place in the affections of those of his brethren who shared with him the toils, the conflicts and the victories of the past.

The hospitality of the people of Grassyville was simply unbounded. They gave their whole time and care towards the task of making their guests as comfortable as their means would allow.

After divine service on Sunday afternoon the Conference met in a closing session, when the Bishop, after some earnest and appropriate remarks, read the following

APPOINTMENTS.

Texas District.

J. KERN, P. E.

Houston Station—P. H. Hensch.
Houston Mission—J. G. Mueller.
Bellville and Millheim—J. Merkel.
Industry Mission—W. A. Knolle.
Grassyville Circuit.—D. Schrimpf.
Long Prairie Mission—To be supplied by G. Hempel.
Weimar and East Bernard—H. W. Weise.
Bartlett Mission—C. A. Lehmberg.
Llano Circuit—E. Frenzel.
Fredericksburgh and Crab Apple Mission—Jacob Bader.
San Antonio Mission and Somerset—E. Kouken.
New Fountain Circuit—H. Jordan.
Cibolo and Elm Creek Mission—C. Kurz.
New Braunfels Mission—J. A. G. Rabe.
Weesatche and Goliad Mission—G Gerdes.
Cuero and Five-Mile Coletto Mission—F. Vordenbaumen.

Joint Board of Finance—Jacob Bader, Aug. Bering.
Visiting Committee Southwestern University—W. A. Knolle, D. Schrimpf.
Llano Circuit was selected as the place for holding the next session of the conference. J. A. G. Rabe, Secretary.

Report of Board of Education German Mission Conference.

To the Bishop and Members of the German Mission Conference, Convened at Grassyville, Lee County, Texas:

DEAR FATHER AND BRETHREN.—Judging from the amounts contributed last year by this conference towards the educational fund of Southwestern University, as compared with those contributed by other conferences of the State, the importance of this great interest of the Church is evidently greatly underestimated; and this in the face of the fact that there are at present thirteen German students from the bounds of this conference receiving instruction at that institution of learning. Something should be done to awaken a more lively interest in the matter of education on the part of our German Methodists. We are glad to learn from the report of the Board of Curators that the past year has been a prosperous one with the institution, and that so many of the students are preparing for the ministry. Especially gratifying to us is the good report which we hear concerning our young German students as regards their studies and deportment. We trust and pray that their bright record may remain untarnished in the future as it has in the past.

We are pleased to have in our midst Dr. J. H. McLean, the Regent of Southwestern University, whose words of good cheer and wise counsel will be treasured by us all.

Your board has had under consideration the petition of certain official members of the Fredericksburgh congregation asking for an appropriation of $100 from the funds of Fredericksburgh College for a worthy local object, and we recommend that said petition be granted.

We find that the amount of $132.65 has been collected for educational purposes.

This conference owns a college building at Fredericksburgh, Gillespie County, valued at about $5000. It is rented to the community for public school purposes for the sum of $100 per year.

The following resolution was recommended for adoption by the conference:

Resolved, That we will make an effort at our respective District Conferences to assume the support of at least one German student at the university.

Resolved, That this report be sent to the editor of the TEXAS CHRISTIAN ADVOCATE with a request for its publication.

All of which is respectfully submitted. J. A. G. RABE, Chairman.

The above report was unanimously adopted.

Pecos.

C. B. Smith, Nov. 14: I have delayed writing a few days since our meeting in order to make a fuller report. Bro. C. H. Govett, from Roswell, N. M., came over and helped Bro. Sawders (not Sanders) in a meeting of fifteen days. It was by far the most far-reaching and genuine work done since I have been here, and those who are the oldest inhabitants of this place agree that it was the best meeting ever held here. Bro. Sawders had received since conference, prior to the meeting, nineteen members. There were twenty-five added to the Methodist Church during the meeting, with more yet to follow, and some ten or twelve to the Baptist Church. We organized a League with some fifty members. The Church was much revived, the Sunday-school and prayer-meeting received a fresh impetus, and we are on rising ground. Bro. Sawders, our pastor, is doing a great work. He is a live man and is in great favor with all his people at Toyah and has taken into the Church some fifteen or twenty members there. We hope to be able to complete our church building here before another conference, and then no small place can boast of a more commodious or neater church than the Methodists of Pecos City. Bro. Govett has won the hearts of all our people.



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North Texas Female College
—AND—
CONSERVATORY OF MUSIC.
SHERMAN, TEXAS.

THE STUDIO.

There is no busier nook in this corner of the world than the Studio of North Texas Female College with its bevy of earnest workers. One has only to listen for a moment to the scratch, scratch of deftly guided charcoal to be convinced of the progress that is being made by these young aspirants of the brush, and to realize that the aim of the Art Department must be a serious as well as an interesting one.

The system employed here is the same as that pursued by all leading art schools, not only in this country, but in Europe as well; that is, the pupil begins with the simplest object drawing and advances to casts; first, plastic fragments—as an ear, a hand, an antique masque—then to full length figures—a fighting gladiator, it may be, or a pensive Psyche or a facsimile Parthenon relic, and so on till prepared for the work from life. The use of colors is introduced by means of still-life studies in pastel, water colors, or oil, and painting from the nude or costume model.

The present policy of this department is *quality*, not *quantity*, as regards picture, so-called, and its object is to instruct, not to amuse, as children are gratified with a trifling toy. The pupil is made to feel that the study before her is not an irksome task, but a means by which she may learn to exercise and enjoy the power of her own artistic capabilities. The standard taken in Art is the highest expression of the Creator—Nature, which is the symbol of Truth, Beauty and Grandeur; from Nature we look up to Nature's God, hence the study of Art promotes spiritual growth and development of character. When, for his beautiful Madonna pictures, Raphael stooped to paint the peasant mother because of the soul he saw within, who would dare erect a less elevated standard for his own achievements!

The Studio of North Texas Female College is presided over by Miss Cornelia Maury, who began her artistic career in the well-known School of Fine Arts, St. Louis, a department of Washington University. After studying there four years and winning first prize in drawing from the nude, she turned her willing face toward Europe, the natal place of Art, for a more advanced course of study under the most noted professors of painting in the celebrated Julian Academy of Paris, such as Jules Lefebres, Jean-Paul-Laurens, Benjamin-Constant, Dupre, Collin, and others. She enjoyed the advantages of travel throughout Europe, where her artistic spirit came into closer touch with the old masters and found all it craved in the "chef-d'oeuvres" of Paris, London, Brussels, Rome, Florence, Venice, and many other equally noted galleries. Among other honors while in Paris, Miss Maury was awarded second mention on a portrait drawing, from living model, in a "Concours" at the Julian School. Since her return to the United States she has been particularly successful in portrait painting. Her "Aged Artisan," a painting from life, has been exhibited in New York, St. Louis and Chicago, receiving many complimentary notices. "A Normandy Landscape," an exquisite painting, had the distinction of being "hung on the line" in the exhibit of a year ago in the Academy of Design, New York. Miss Maury is at present preparing a picture for the approaching spring exhibit of the Society of American Artists, New York. The St. Louis Life, of October, contains the following mention of her work:

"Miss Cornelia Maury has on exhibition, at the Exposition this year, two beautiful things—one, a pastel called "A Girl's Head," is an excellent piece of work. It has attracted a great deal of attention from the art lovers of the city, and the highest praise is given it by the critics. The drawing is strong, and the coloring rich and transparent. The other is a medallion, an exquisite little painting on ivory. The extreme delicacy and finish of this dainty piece of work prove the thoroughness and versatility of Miss Maury's work. Miss Maury studied for years in Paris after leaving the St. Louis Art School. She is now located in Sherman, Texas."

SUNDAY SCHOOL.

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

FOURTH QUARTER, LESSON X.—DECEMBER 3.

GRATEFUL OBEDIENCE.—James 1:16-27.

GOLDEN TEXT: *We love Him because He first loved us.*—I John 4:19.

It has been a subject of much discussion as to who wrote this epistle. Some contend that James the son of Zebedee wrote it, while others, with better reason and more unanimity, hold that James the brother of our Lord wrote the epistle. This James was the pastor of the Church at Jerusalem, from which place the epistle was written about the year A. D. 61. It is addressed to the "twelve tribes which are scattered abroad."

It begins without any apostolic salutation and closes without a benediction. He was martyred at Jerusalem about A. D. 62, or a short time after this epistle was written.

Mention of our Lord occurs only twice in the whole epistle. It is regarded by some as a kind of connecting link between Judaism and Christianity, the style being more like that of a Jewish prophet than a Christian apostle.

The epistle is evidently written to reprove Christians for want of stability in faith and manners, and to check the tendencies to fleshly indulgences which threatened the destruction of practical godliness.

Human nature being the same in all ages, this epistle comes to us with needed reproof.

Faith and works are beautifully harmonized, and the perfection of faith is clearly shown to be attained only through works. "Ye see then how that by works a man is justified, and not by faith only."—James 2:22.

"Seest thou have faith wrought with his works, and by works was faith made perfect?"—James 2:22.

Paul taught the doctrine of justification by faith only, "not of works, lest any man should boast." James writes to the believer, urging him to the attainment of a higher life. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:2-4.

"Perfect and entire, wanting nothing." Surely this is the experience all Christians desire to have. We can have no better experience than "perfect and entire, wanting nothing." Now this comes, according to St. James, in this way: "The trying of your faith worketh patience;" then he adds: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Seest thou how faith wrought with his works, and by works was faith made perfect?" James is not writing about that justification which is the pardon of sins. Those to whom he writes had already been saved from their sins by the grace of regeneration.

The great theme of this epistle is, *going on to perfection*. If you must have an example, he gives it in the twenty-third verse of the second chapter. Abraham is called by God to offer Isaac as a sacrifice to him, but we know that Abraham did not slay Isaac, and yet he obeyed God. His faith wrought with his works, but faith preceded the actions of his body, and had completed the sacrifice and received Isaac from the dead before the life of Isaac was taken. Now, if Abraham could have attained this perfect faith unassisted by works, then that journey of three days in parental solicitude, the building of the altar, the binding of Isaac, the exhibition of the fatal knife, the picture of a father taking the life of his only son, the tragic scene of Abraham looking into the face of his own child while he stands with uplifted hand, grasping the gleaming blade, which is about to empty the heart's blood of this innocent and beloved son, must be harmonized with the economy of God's grace, who never affects without reason, and who requires of us only "a reasonable service."

16. *Do not err.* We are reminded that God does not tempt men to sin, but that we are tempted when we are drawn away of our own lust and enticed. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

When people engage in things forbidden in the Word of God, they can not justify their force of circumstances, and, as God is the cause of the circumstances, he will excuse the act. God is pure and holy, and must not be considered as a party to evil.

17. *Good and perfect gifts* come only from God. In him only is there no evil, and he can not be the author of anything that is impure. Whatever comes to us from him can be taken without question.

When men bestow gifts of any kind we naturally think of the motive, and speculate, sometimes, as to what end the gift is bestowed. But when God reaches forth his hand toward us, we know it is for our good. The only inquiry necessary is to know that it is God's hand that is reached forth.

The Father of lights. Material light is for the material eye, and in its curious combinations are all the prismatic colors. Everything that the eye admires is due to material light. The sun, moon and stars were made by God, and the light from them is supplied by him.

Mental light is no less pleasing and useful, and the mind rejoices in nothing but truth. But every truth comes from God. We discover it buried in the combinations of materiality, but it is but the thoughts that breathed in in the mind of God while these combinations were being woven by the Divine fingers.

Spiritual light is given by the Holy Spirit, whose chosen place, in the old Church, was between the cherubim over the mercy-seat.

He is the Father of lights, and in him there is no darkness. We often have cloudy days, but the sun still shines; it is only the intervening vapor that obscures the light. The Holy Spirit never ceases to send forth its light, though we often walk in darkness, it is our sin that obscures the light of God.

18. We are made pure and holy, not by our own will, or by skill, but by the will of God and by the power of God. The means by which he pleases to accomplish this work in us is the Gospel, *the Word of truth*.

"Faith comes by hearing, and hearing by the Word of God." "I have begotten you in Jesus Christ through the Gospel."—I Cor. 4:15. Among the Jews, the first fruits were regarded as sacred and were God's portion; so we who are begotten of him are his property in a covenant of grace.

19. In the hours of repentance, man learns something of his helplessness and weakness; and when he is begotten of God, and becomes the son of God and enjoys the powers of the Holy Ghost, enabling him to do the will of the Father, he should be *swift to hear, slow to speak, slow to wrath*.

20. *For the wrath of man worketh not the righteousness of God.*

Wrath has too much of self in it and too little of trust to please God. Wrath means, at least, a tinge of hate which no man can indulge toward his brother without forfeiting the love of God.

21. Sin is polluting in its nature, for the effects of sin are pollution. Wicked men love darkness and abominations. Filth defiles, and water purifies; so sin defiles, and the Holy Spirit purifies through the *engrafted Word*.

Water is used to illustrate the cleansing power of the gospel. If a man would be clean, let him avoid filth, and keep his body clean by the use of pure water. If a man would be holy, let him avoid the filth of sin and keep his heart in close contact with the gospel.

22. An idle listener is like the filthy tramp who lounges under the shade of the trees, along the banks of the running brook, but refuses to bathe his loathsome body. We must be doers of the Word if we would be benefited by the life of the gospel. A working Christian is the only one who is going on to perfection.

Preaching, singing and praying must be made practical in order to save. When we preach, let us live the gospel we preach; when we pray, let us try to accomplish that for which we pray; when we sing, let us do so with the spirit and understanding, making melody in our hearts unto God.

23–24. No man can see his own face except in a glass or mirror. By looking into a glass we behold the stains and can wash them off; so the gospel shows a man the stains of sin on his heart, enabling him by repentance and faith to remove them. A forgetful man may see his face and not remember the manner thereof; he should go to work at once while the stains are in his mind and their location noted. People hear the gospel and become convicted, but go away and forget the warnings of God's Word.

25. He who applies the Word and acts on his convictions will be benefited; and this holds true all along the Christian life. We must continue to look into the gospel glass until the whole being is made complete without spot or wrinkle.

26. The idea of a religious man speaking evil of his brother when the God of heaven has made brotherly love the crucial test of our discipleship! The tongue only tells the state of the soul. If it be evil, why not tell it to God and save the scandal of revealing it to man?

27. This verse does not say religion consists in the formalities of worship and in declarations of our heart-experience, but it expressly states that it is a practical exhibition, by action, of our devotion to God and our purity of motives. This is God's idea of religion. When we pray for the afflicted, let us go to see if they need our help; when we pray for the sinner, let us go to see if we can say something to bring him to Christ. There are two big sides to the gospel—God saves through Christ, and we preach and work by the grace of our Lord Jesus Christ. Faith is the only condition, but it must be a living faith. "Faith without works is dead, being alone."

OLD AND YOUNG.

[Written for the Advocate.

THANKSGIVING.

With hands uplifted o'er a kneeling band,
About to say, farewell to native land,
The man of God, in accents soft and low,
Commits them to the Lord before they go
To seek a home of freedom, o'er the sea,
To God, and God alone, to bend the knee;
What will their future be? Ah! none can tell,
And hearts are breaking as they say farewell.

Farewell to scenes that are to them so dear;
Farewell to home, to friends and kindred near,
Never again to see the heather bloom
On those green hills; oh! what will be their doom?
The golden buttercups will bloom in spring,
The thrush and robbin make the wild woods ring,
And wild rose petals flutter in the breeze,
While they are far away across the seas.

Across the seas in lands to them unknown
Daring to brave the storms, yet not alone.
Trusting in God's strong arm to be their stay,
And safely guide, the Mayflower goes her way.
Mid snow and sleet they found the home they sought,
And man's dread foe, starvation, must be fought.

Before spring came half were beneath the sod;
But woods still echo'd to the praise of God.

They toil for bread, and months fly on apace;
Crops fail, and famine stares them in the face.
But still with simple faith they trust in God,
E'en though they lay their friends beneath the sod.

Two children climbed the cliffs one autumn day,
Too hungry and too weak to even play.
They threw themselves upon the soft, green grass,
To dream of food and watch the white clouds pass.

Mother was dying in the town below;
What wonder that their hearts were sad with woe?
Slowly a small white cloud came into sight;
Minutes flew by; it grew so large and white,
Up sprang the boy, "Thank God, they come at last;
Sister, a ship! a ship! it's coming fast!"
Swiftly the news spread through the little town—
From hill and dale the crowd came quickly down.

With thankful hearts they stand beside the sea—
The May flower comes! dread famine soon will flee.
Strong men break down, their trials being o'er;
Kindred clasp hands who'd thought to meet no more.
Thanksgiving day was gladly set apart,
And praise to God went up from every heart;
To God, who had put forth his arm to save,
And sent the May flower safely o'er the wave.

And we who profit by their loss, their toil;
They who ne'er rested on the new found soil
Till over all freedom's bright flag did wave,
And God had proved his right and power to save;
Shall we, then, give no thanks for all the love
Which has come down to us from God above;
For all the blessings which this year hath brought?
Shall we not strive to praise Him as we ought?

With grateful hearts on this Thanksgiving day
Of eighteen ninety-three we will be gay,
And praise be to Him who gave us all,
Who listens even to the sparrow's call,
And in the midst of merriment and play,
If you can spare one thought on this glad day
Oh! give it to the dead beside the sea
The first to raise the banner of the free!

GERTRUDE BARNES STANDLEE.
SALADO, TEXAS.

[Written for the Texas Christian Advocate.

THE RIVER AND THE ROBIN.

A THANKSGIVING STORY.

It was a very little river—in fact, at first, it was not a river at all, only a little brook that had its rise in a spring which came bubbling up out of the ground.

The winter had been a very severe one, and as the warm spring days melted the snow and ice, the pure, limped waters came tumbling down the mountainside to join the little brook as it wended its way slowly along.

Slowly, but surely, it was growing larger, day by day, as other waters joined it. Its music steadily increased until one morning it woke to find itself a broad sheet of water, flowing softly along between grassy banks, gay with spring blossoms, while the weeping willows lovingly bent their boughs in the sparkling waters as they laughingly hurried by.

On and on she hurried, past towns and cities, stopping now and then to turn some huge water wheel that man had placed in her way; then on again, through grassy meadows, where the sleepy cattle stood at mid-day knee-deep in the pink and white sweet clover.

Now finding her way through some pathless forest, and feeling a strange thrill of delight as the little birds dipped themselves in the clear, cool waters for their morning bath, and then spray lightly to the nearest limb to shake the sparkling spray from their tiny feathers, or the frolicsome squirrel and timid hare came to the water edge to drink.

"Life is very pleasant," murmured the river, as she glided slowly along; "everything is beautiful!"

June came, beautiful, leafy June—and one day our river came to a standstill among the beautiful creamy, white-water lilies in full bloom.

"Is this the end?" murmured the quiet river as she looked around her at the creamy blossoms floating on her bosom.

"No, indeed," said a large lily, swinging herself lazily on the top of the water.

And, "no indeed," echoed the rest.

"Well, then, where does it end?" asked the river. "I am sure I have stopped now."

"Not till you reach the sea!" cried all the lilies in a chorus. "Not till you reach the sea!"

"The sea? What is the sea?" asked the river, with a ripple of surprise.

And the tall lily, acting as spokesman, told her of the great and oft-times stormy ocean, and how all rivers emptied into it.

"The robin saw it," said the tall lily, as she rocked to and fro. "He went there in search of a wife, and he told us all about it. Oh, the ocean must be grand! And though you may not think so, you are moving slowly, but surely. It is what the robin calls an under current."

It would take too long to tell all the lilies told her; but from that day the river's nature changed her peaceful contentment—changed to a restless dissatisfaction as her desire to hurry on increased.

One morning, after a restless night spent in sobbing and sighing, the river found herself past the water lilies, hurrying on between high banks, her waters boiling and frothing in her haste to reach that wonderful thing of which she had just heard.

"The sea! the sea!" was her one thought, as onward she hurried. On and on with no time now to spare, for the laughing children who played on her banks and pelted her waters with the petals of wild roses. No time for anything but to go tumbling and frothing along. Her usual quiet murmur changed to a deafening roar as she tears over the rocks and bowlders in her way, whilst at every little waterfall her waters break into thousands of crystal drops and snowy spray. On and on! No time now at night to flow gently along while the silver stars and crescent moon peep shyly at their own reflections in her placid waters. The stars now are only like broken bits of light as seen in the inky blackness of that boiling, seething mass of discontented waters!

The beautiful fall of the year came at last, and mother nature put on the children's last dresses—such beautiful combinations of color!—scarlet, shading to pink in the warm sunlight; orange, fading to palest yellow; while the greens had almost disappeared, and during those last days old mother nature throws a silver veil over all—over the far-off hill and trees, over the grassy meadows—till everything seems infected by the change and a dreamy silence lays over all.

Even the river is quieted and flows along in a frightened way. What means this strange numbness creeping over her surface? In the early mornings her waters will scarcely flow, and though at mid day she feels better, still at night the numb feeling would return, and every day it took longer to get over.

One morning she felt as though her whole surface was contracting; and all day long the feeling grew stronger. Great was her alarm that night to see a lot of boys, after pelting her surface with rocks, try their weight on her broad bosom.

"Hurrah!" they cried. "The river is frozen at last! What lots of fun we shall have now till spring!"

"Till spring!" The heart of the river almost stood still at the words, "Till spring!" and she was in such a hurry to reach the sea. She had heard the swallows tell of the long, dreary winter that was coming, when they stopped to quench their thirst on their way South, but she never supposed it would affect her.

Day after day, as her water grew harder, she grew crosser and crosser, till she even grew angry with the brave little birds who hopped cheerily about on the ice, talking their bird-talk to each other.

But her anger broke its bounds one day when a robin-redbreast tripped daintily over her surface and, stopping in the middle, poured forth his song of praise.

"I don't see what you are making such a fuss about;" cried the river, angrily, "when the ground is white with snow, and you can't find anything to eat."

"Eh? what?" asked the robin, stopping his song and tapping an air-hole in the ice sharply with his little beak to get some water.

The river repeated her question.

"Oh, well," said the robin, gayly, "the snow will melt some day; and if it don't—well, what's the use of cry-over spilt snow?" And robin chuckled to himself over the quaint way he had changed the old saying. "And, besides," he went on, finding the river did not answer, "one is bound to be thankful to-day of all days, because its Thanksgiving."

"I don't see what difference that makes!" said the river; "and, besides, I've got nothing to be thankful for!"

"Oh, fie for shame!" cried robin, drawing first one little foot and then the other up under his feathers to keep them warm.

"Just look what a beautiful spring and summer you have had; and the fall was lovely; and now because winter's come you're pouting! Why, folks couldn't live without the winter! And spring will come by-and-by. Then, you know, the young folks will have such a good time on you! You will make them all happy by being frozen! Certainly you have lots to be thankful for."

"But I want to reach the sea," said the river, sadly.

"All in good time!" responded the robin. "'Time and the hour run through the roughest day.' I heard a man read it out of a book in the summer. Make up your mind to take the winter as it comes; and when spring returns you will go on your way with thanksgiving; and at last, when you least expect it, pour your waters fresh and cool into the grand old ocean! Suppose, as I told the discontented buttercup last spring, I was to go pouting around because the other birds won't know me?

"The swallows leave me out of sight;
We'd better keep our places;
Perhaps the world would all go wrong
With one too many daisies.
Look bravely up into the skies
And be content with knowing
That God wished for a buttercup
Exactly where you're growing!"

"But, there, I didn't mean to preach. I must go and find some dinner. Good-bye!" And robin sprang gayly into the air and was soon lost to sight.

Meantime the river, now thoroughly ashamed of her discontent when she had so much to be thankful for, found time to look about her and even to admire the contrast made by the scarlet berries of the holly against their dark, glossy, green leaves.

Then she presently noticed the large branches of mistletoe, with their tiny waxen berries, and the sturdy strength of the ivy vine as it clasped in a close embrace the monarch of the woods.

"Winter is beautiful after all!" murmured the river. "I have much to be thankful for, and some day I shall reach the sea! I will be content with what to-day brings forth, and leave the to-morrow to the future that lies before me!"

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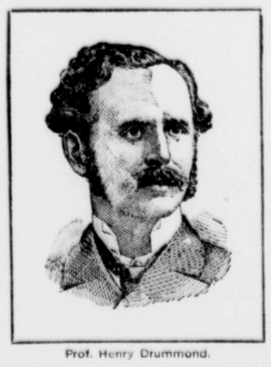
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NEWSPAPER SUBSCRIPTION LAWS.—For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.

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

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

4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher

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TEXAS ANNUAL CONFERENCES.

East Texas, Orange.....Dec 7—Bishop Hendrix

THE senior editor goes to the Texas and the junior to the North Texas Conference. So next week this paper will be almost entirely taken up with the reports of those two bodies.

READ a synopsis of the statistical report of the Northwest Texas Conference printed elsewhere. It was crowded out last week.

REV. W. K HOMAN, Esq., editor of the Christian Courier, has decided to give up his law practice and devote his entire time to the editorship of the paper. This will give the Campbellite Christians a first-class paper. Homan is a broad-minded and liberal disciple, and strong for law and order. We congratulate his readers on being able to get his whole time on the paper.

WE did not have space last week to speak of the pleasure accorded the preachers, delegates and visitors of the conference at Fort Worth by the faculty and students of Polytechnic College. There was some kind of an "open session" almost every day, and from the President down to the youngest "prep." every one seemed to vie with every other in making their visitors feel at home. Special mention should be made of the work of Mrs. Dr. Shaddon, who, with her able assistants, Mrs. Morton and Miss Josie Crutchfield, contributed to these "feasts of reason and flow of soul" all that the charms of first-class music could bring. Dr. Adkisson is to be congratulated on his choice of teachers in every department; and as for that learned and handsome President himself, his work speaks for him.

WHAT TO READ.

At the organization of the Tennessee Conference Reading Circle, Drs. Hoss and Wright and Prof. J. M. Webb were asked to furnish a list of ten books each. The following are these lists:

Dr. Hoss' list was as follows: Isaac Taylor's "Natural History of Enthusiasm," James Martineau's "Materialism, Theology and Religion," Stalker's "The Preacher and His Models," Dr. Storr's "Lectures on Extemporaneous Preaching," Dr. Storr's "Bernard of Clairveaux," Chas. Loring Brace's "Gesta Christi," Liddon's "Bampton's Lectures on the Divinity of our Lord," Bernard's "Bompton Lectures on the Progress of Doctrine in the New Testament," "Christian Ethics," and Janet's "Final Causes." Dr. Wright's list: Robertson's "Early Religion of Israel," "Life of Chas. Grandison Finney," "Life and Letters of Jos. Hardy Nessima," "How God Inspired the Bible," "Story of Uganda," Murray's "Abide in Christ," Garengauz' "Central Africa," "Life of Jno. G. Paton," Gladden's "Tools and the Man," Myers' "Joshua." Prof. Webb's list: Gordon's "Witness to Immortality," Genung's "Epic of the Inner Life," Munger's "On the Threshold," Gordon's "The American Missionary in Japan," Mulford's "The Republic of God," Field's "Among the Holy Hills," Horton's "Verbum Dei," Kellogg's "Genesis of Religion," Allen's "Continuity of Christian Thought," Bradford's Spirit and Life."

REV. U. B. PHILIPS.

In the Dallas News we find this item of sad intelligence:

SULPHUR SPRINGS, Hopkins County, Texas, Nov. 23.—The Commander of McCoy Commandery, Knights of Pythias, to-day received notice of the death of Sir Knight Rev. W. B. Phillips at Colorado City. Rev. W. B. Phillips was for many years a member of the East Texas Conference. He was located at Tyler and afterward transferred to the Northeast Texas Conference and located at Sulphur Springs, where he was made a Knight Templar and at a later date located at Kaufman, thence to Colorado.

There is evidently a mistake in the first initial. U. B. Philips is the man. In a communication to his brethren of the North Texas Conference, Bro. Philips sends from his deathbed the following message through O. S. Galbreath and A. C. Bagbey: "At the request of the Rev. U. B. Philips, our beloved pastor, in whose presence and under whose dictation we now write you, we convey to you the sad intelligence that he is now confined to his bed, stricken down by disease from which he will never recover. But, filled with tender love for you, and earnestly solicitous that what you may say and do at your session may advance the best interests of our Church and redound to the great glory of our Savior.

"He desires us to say further, that when this message shall have reached you, his spirit may be with the blessed Redeemer, and that while he may never more meet you or greet you here on earth, he confidently hopes and expects to meet you over there."

Bro. Philips was long time member of the East Texas Conference, coming there from Alabama. He did good work in the pastorate in East Texas and the North Texas Conferences, where he has many friends who will mourn his loss. The ADVOCATE tenders sympathy to these, and especially to Sister Philips, who survives him.

Just as we go to press, the following telegram was received from Rev. D. F. C. Timmons, dated Palestine, Texas, September 28:

Bro. U. B. Philips was buried here to-day.

NOT IN TEXAS.

It is observable that in many of the conferences the "old guard" have been left at home and new men sent to the General Conference. According to the reasoning of some there must have been a disturbance or such like all round since 1890.—*Tennessee Methodist.*

We can not speak for the others, but so far as the Texas Conferences are concerned there has not been, nor is there at this time, any disturbance of any kind whatever. As to the complexion of the delegation the Methodist will remember that the last General Conference was largely composed of new men—young men, and many thought that they would be exceedingly progressive, if not really radical; but that proved to be one of the most conservative of conferences held during the last quarter of a century.

THINK OF IT.

A young lady who works on a small salary in this city paid forty dollars for foreign missions this year. Let the stingy reader of this paragraph look into his poor, old shriveled heart.

PERSONALS.

—The address of Rev. Jas. D. Odom for this conference year will be Boz, Ellis County, Texas.

Bishop Granbery, whose health has been poor for some time, is reported as being much better.

—Bishop Fitzgerald says that he will more than likely make his home on the Pacific coast.

—It is said that President Dias, of Mexico, accorded our Bishop Hendrix a reception during the Bishop's recent visit to the city of the Montezumas.

—Rev. Jno. E. Harrison is in control of the editorial columns of the Tennessee Methodist during the absence of Editor Haynes, who is visiting Salt Lake City.

—Mr. V. C. Whitfield, American Consul at San Luis Potosi, Mexico, took to wife Miss Maggie Winton, sister of Rev. Geo. B. Winton, of the Central Mexican Conference, and daughter of Rev. G. M. Winton of the Southwest Missouri Conference. This ADVOCATE flings the old shoe.

—We have received the following card and extend our congratulations to all the parties concerned: Bishop and Mrs. Charles B. Galloway invite you to be present at the marriage of their daughter, Willie Estelle, to Mr. W. P. S. Ventress, Wednesday evening, December 6, 1893, at 7:30 o'clock, First Methodist Church, Jackson, Miss.

—In a private note from Rev. M. C. Blackburn, dated Pueblo, Col., November 24, he says: I am comfortably housed in the parsonage of First Church, Pueblo. I preached twice last Sunday without any evil results to my health so far. I am delighted to find myself a pastor once more. I long to meet with my own conference—the North Texas—on the 29th inst., but I am too far away.

—Rev. E. F. Boone, presiding elder of Gatesville, writes: You have given G. A. Nance's name twice in the appointments of the Gatesville District and left out J. A. Gardner's name. Please put the latter name in connection with Gatesville Circuit, and let Bro. Nance's name stand only in connection with Lampasas Circuit. I called the Bishop's attention to this matter while he was reading my district, but you did not catch it.

—Mrs. Mattie Vinson, whose husband is pastor of Broadway Street Church, Gainesville, thanks the people of that charge for valuable presents. She appreciates their kindness and the associations with them.

NORTH TEXAS CONFERENCE.

Winnsboro.

J. N. Hunter, Nov. 22: This has been a prosperous year for the Winnsboro charge. Net gain, 108. Winnsboro has an elegant new church, furnished by the Ladies' Aid Society, with carpets, lamps, and pulpit chairs, worth $1500; pastor's salary paid; other collections $100 short, owing to hard times. This scribe received money this evening to buy a new suit to wear to conference. God bless the donors of the gift.

Aubrey.

C. C. Davis, Nov. 17: This scribe is in "a pickle." The people of this circuit have brought a suit, not against, but for me. It was decided at Denton to-day, they paying all the cost. I am to-night in possession of the best suit of clothes I ever wore, a nice hat and $1 35 in money, all donated by this people. God bless them all! I have never served a nobler people. Our salary and the collections assessed by the district stewards will be paid in full. We have put about $500 worth of improvements on the churches and parsonage and received 105 members this year.

Kingston.

W. J. Bludworth, Nov. 20: Our fourth Quarterly Conference was held at Salem last Saturday and Sunday, and on Sunday the new church that has just been built at a cost of $1000 was dedicated by Rev. J. A. Stafford, our presiding elder. The sermon was able and appropriate, and much appreciated by a large and attentive audience. Our people have done well on all lines. We have finished our year's work; have in hand 90 per cent of all the assessments; total raised this year, $1940; members received, 149; infants baptized, 15; and four good Sunday-schools.

Alvord Circuit.

W. T. Ayers, Nov. 20: Conversions, 100; 121 additions; 40 adults and 30 children baptized; one Parsonage and Home Mission Society; repairing and furnishing churches, $95; repairing and furnishing parsonage, $170; Sunday-school interest good. The school at Alvord simply grand; no better for size of town in my knowledge; under the watchful care of that prince of Superintendents, Martin Luther Hamilton, with his wide-awake teachers, great success may be expected. Yesterday was Children's Day—a sweeping success. If you want to see a model Sunday-school, and hear good music and singing, come to Alvord.

Willow Street Church, Sherman.

B. G. Patty, Nov. 27: The year's work of our pastor, J. J. Clark, closed yesterday. Bro. Binkley preached last night to a good audience, notwithstanding the inclement weather. The sermon was a fitting close of the year's work. At its conclusion two infants and one young lady were baptized. Bro. Clark has done faithful work for us this year, and our people love him for his devotion to God and the Church. Through his untiring efforts our Church work has been greatly enhanced. Especial mention is due our Ladies' Aid Society. Through their help we have been enabled to make improvements on our church building to the extent of about $300, and to send Bro. Clark up to conference with a full report.

Bonham Circuit.

Mrs. R. N. Brown, Nov. 28: The Ladies' Aid Society of Ector, a mystic band of seven, deserves honorable mention for its labor during the past year. With a little help from other appointments they have raised $110, which has been expended in making the parsonage comfortable. Being newly painted and having a new gallery in front, it puts no one to the blush to point it out as the preacher's home; and the visitor on entering can see himself in a new mirror and sleep on a new bedstead. Even while conference is in session the dining-room is being ceiled overhead to make some preacher's wife glad at the beginning of a new conference year. These energetic, persevering women have sometimes been twitted, and by Church members too, with the question: "What can you do?" and the above is what they have done while the aforesaid Church members have "slumbered and slept."

EAST TEXAS CONFERENCE.

Henderson.

J. A. Smith, Nov. 23: Conference collections full and overflowing. About 30 additions to the Church this year. Our people growing in spiritual attainments and increasing in good works.

Pennington.

J. M. McCarter, Nov. 23: Some days ago we closed a gracious meeting at Willard, Saron charge—the best in the history of the place. Visible results: 7 conversions, 5 accessions and the Church much built up.

Center.

Chas. F. Smith, Nov. 22: Bro. Mulkey, with his co-laborers, was with us ten days recently. About 45 were added to our Church. Much good on all lines reported. About 80 have been added to Center and Timpson charges during the year. We hope to close well and have all assessments in full.

Trinity River Mission.

Dr. Hall, Nov. 13: The fourth Quarterly Conference for this work convened at Pace's Chapel, on Brushy Creek Circuit, November 11, 12, twelve miles south of the south boundary of the mission. Here it convened for the convenience of the presiding elder, who was on hand, and held the Brushy Creek Quarterly Conference at the same hour. Two Quarterly Conferences, a real double-barrel concern, running in the same room. The presiding elder's sermon, Sabbath, 11 a. m., was a master-piece of workmanship. The mission was well represented, with all assessments paid up in full. There have been 82 conversions, 78 accessions on the work this year, and near 80 baptisms.

Edom Circuit.

S. N. Allen, Nov. 23: Our fourth Quarterly Conference for Edom Circuit has come and gone and I tell you it was a grand occasion to us. Our elder, T. P. Smith, was on hand in the spirit looking after the business of the Church, and he made us all happy with three sermons Saturday and Sunday and Sunday night. The conference claims will all be paid. Edom Circuit is composed of good people.

Carthage.

A. A. Wagnon, Nov. 21: Carthage is on "shouting ground" this morning. Rev. Abe Mulkey has just closed a ten days' meeting at this place. The Lord gave us victory "all along the line." He was ably assisted by Bro. Will Evans and wife. Here are some of the results of the meeting: Over 100 converted and reclaimed, 70 applications for Church membership, 38 to the Methodist Church; 1000 men stood up under the tent Sunday at 11 o'clock and said they intended to lead better lives. A young men's prayer-meeting started with promise of much good. The utmost harmony prevailed among the different denominations. Financially, we raised $350 for Bro. Mulkey, $60 on conference claims and parsonage rent, $18 to each of the three pastors to buy suits of clothes, and $10 to assist presiding elder to a suit, $7.50 for Paine and Lane institutes; and, best of all, $1150 in subscription to build church and parsonage, to be begun immediately after conference. Every dollar of salary and conference claims will be paid.

NORTHWEST TEXAS CONFERENCE.

Hutchins.

Jno. L. Sullivan, Nov. 27: Our local option election, as ordered, was held Saturday, and notwithstanding the all-day rain, Hutchins went dry by 12 majority. So the saloon must go! Praise God! We have a better place to live, and easier field to work. The "gang" kept their hack going and blue with cheroot smoke; but they could not cope with right. Let every town "arise and shake off their guilty fears."

Rice and Chatfield.

Geo. S. Clark, Nov. 27: This pastor has entered upon his third year of labor at this place. The people seem to be pleased with their new-old preacher. Last Friday night, about 7 o'clock, a host of friends of all ages crowded in upon him and his family in a very unceremonious manner, and in less time than I can write it, we found ourselves in possession of over $25 worth of choicest staple and fancy groceries. Also two fine turkeys; so we are ready for Thanksgiving. We pray God's blessing upon all our people.

TEXAS CONFERENCE.

Marlin.

A. E. Goodwyn, Nov. 25: We close a pleasant year's work at Marlin next Sunday with a thanksgiving service. The salaries of the presiding elder and pastor, together with the general collections, are all paid in full, and all collected by the stewards The pastor has preached on missions and the various enterprises of the Church with plainness and fervor, but has taken no collections this year. The stewards have also gathered $1000 to pay the debt on their beautiful Church; 42 names have been added to the Church roll and 34 removed by certificate, Church Conference and death, leaving a net increase of 8; with a fairly wealthy church and happy preacher.

WEST TEXAS CONFERENCE.

Pontotoc.

J. C. Ballard, Nov. 21: We were made glad on last Friday night by our young people of Pontotoc bringing to the parsonage pantry supplies and other things that we needed. We take courage and are beginning our year's work with all the energy we have.

AN ADDRESS

By Bishop A. W. Wilson to the Class for Admission on Trial at the Recent Session of the Northwest Texas Conference in the City of Fort Worth, Nov. 17, 1893.

With the class standing in front of him at the City Hall, which was packed to its utmost capacity, a breathless stillness pervading the entire house, the Bishop said:

You should be very much impressed with the seriousness of the vows which you are about to assume. I am more and more impressed each day I live with the weighty responsibilities and obligations incident to the ministerial life. I take it for granted that you have not only read these questions over, but that you have reverently and discreetly weighed their meaning, bearing in mind that your path will not always be an easy one. I assume that you are here with a singleness of purpose, and with an intelligent appreciation of what our doctrine and polity require for you to come into the Methodist ministry—a ministry distinguished from every other by the burdens which it willingly assumes and the privations it accepts of its own accord. I do not mean to reflect upon any other ministry, but if there is a ministry on earth that approaches to the apostolic, it is this itinerant ministry of ours. Because of these things, you will see, we place a very high estimate upon your Christian experience.

We do not ask you first of what you know. We do not presume that you know a great deal at this stage. We take it for granted that you have very much to learn. We do not ask you what your special qualifications may be. They may be very good or they may be otherwise. The first question asked is, whether you have faith in Christ. That is what we want to know at the outset. If you have not, there is no place for you here. Faith is a very broad term. It is intended first of all to distinguish our faith as a Christian faith. We do not mean simply whether you believe in purity and virtue; and we do not mean to ask if you believe in another world, but we ask if you believe in those things as they come to us embodied in the person of Jesus Christ? This is the first thing. We know but one faith, and that is the faith in Christ. There is none but this. Christ is all and in all. He is the light and life of the world, and we do not want any substitution of anything for Christ anywhere in life.

Of course there are standards by which the worldly people judge each other. A man may be a decent, respectable man if he be honest. That is the judgment of the world, but that does not give him a place among those who are Christians. In order to be a Christian he must have faith in Christ as the Son of God, the Savior of men and his own personal Savior. I want you to remember that. I am sorry to say that I have known preachers to urge men to enter the Christian ranks just because they were kind, clever men. They sometimes succeed in this very often, but getting a man into the Church is one thing and getting Christ into that man is quite another and a much more important thing.

Your faith ought to take a very wide range. It begins at a very small point and develops. You may be converted to-day, but you will not have a perfect faith. You can not take in the whole range in one day, as some would tell you. John Wesley would never have told you that; he had too much sense. It takes more than a day, a week, a month, a year—yea, more than ten years—to give you a perfect faith. Your faith to-day is as you apprehend truth. To-morrow you will see things in a different light, and next year your view will be broader and your faith stronger. So it behooves you to cultivate it as you would every other Christian grace.

It grows and expands as the years go on, and when you stand on the verge of that life which you have gained by faith, and look back upon the beginning, you will smile at the insufficiency of your appreciation. Faith will have another meaning to you then, and Christ will be more than you ever thought. Some of these old men, looking through the light of perfect faith, will tell you what it is. Cultivate the faith that is in you; cultivate it by earnest study of God's Word, by constant prayer, by Christian feeling, by communion with the saints, by the bereavements you will have to suffer, by the darkness that will come down upon your path as you go along.

You may as well admit at the outset that God's way is the only way, and I want you to cultivate your religious feelings with a view to the attainment of that which is set forth in the Bible.

You know Methodism is the only form of religion that advocates Christian perfection. I am glad it has put it on record authoritatively. I am glad our Church has had the boldness to put its seal there, as its final conviction of God's purpose and of the possibilities of a Christian life. We expect, nay, we require, every man who comes among us to preach the gospel, to look for nothing less than perfection. The old Levitical law was the most magnificent thing that God ever gave to man, outside the gospel, and the only fault with it was that it could make nothing perfect. That was why the gospel was brought in. It was not because the old law did not work, and work splendidly, but because it did not work perfectly.

There are men who will tell you that such a thing as perfection in any sense is unattainable. Well, we say simply that they give the lie to the gospel. The gospel says that is what it came for, and Christ says that is what he came for. If that is so, perfection is attainable.

When you come to dealing with the higher conditions of the soul and mind of man, it behooves you to deal with great caution and care, for it is just there the anomalies of our natures appear, and the perplexities of our logic creep out, and it becomes important to give a definition. You cannot do it. The Bible does not do it. It just tells what is ahead, and gives us the means of getting there.

Men may believe as they please, and doubt any teaching, but I advise you to take the Bible and hold to that. I have a quarrel with some of those brethren—some of them are the best on earth, but there are some who are arrogant and exclusive, and say to their brethren, "We are holier than thou, you need not preach for us." They claim exceptional rights for themselves which they will not concede to the Church. They have not learned the first principle of Christianity—that man shall estimate all others better than himself. The Church has been built not by the men who have adopted this arrogant, exclusive attitude. The grand men I have known were men that never said one word on matters of this sort. The weaklings who have not got hold of the first principles of Christianity would not let these ministers come into their pulpits.

We have been dealing lightly with this sort of things and we have come near to disaster, and I, as a Bishop, can say to you that these men have caused more trouble than all others in the Church. They have not been the submissive ones, ready to do anything. I speak plainly; I want to guard you against evil.

There are men who are schismatics, and I warn you against them; and I give notice to you that I shall show no countenance to any movement that looks to divisions and exclusive classes in our ministry.

There are some things which I quote and guard you against. I do not refer to them on personal grounds. I have no personalities; my relations are those of a man devoted to the service of God.

All the possibilities of a Christian life are ours and it is able to do as much for us as it did for Paul. Move up until the door shall be flung wide open. The one true proof of perfection is evident in the difficulty. We do not ask if you expect to be made perfect at once. As far as human endowments are concerned, there will be no perfection here; but we can love just as much as we please. We can reach the ideal breadth and depth of love for Jesus Christ if we wish. You needn't claim the infallibility of some of the brethren; you have not reached that. When a man claims that he gets wiser than the Church and doubts the principles upon which it is founded. I doubt whether he has the first principle of Christianity in him. Fix your eyes on Christ, put your faith in Christ, and take Christ only as your leader and guide, and then you will be sure to move in the right direction.

There is another thing that comes to us. You will be called upon to say whether you will give your whole attention to God. That is a rigid requirement. If you have property, that belongs to Christ, "for who forsaketh father, mother, brother and sister, wife, houses and lands for me shall receive tenfold more in the world and in the world to come, life everlasting." Give your life absolutely for Christ. You will cultivate whatever you have of natural endowments by forsaking every earthly desire and ambition for Christ. You are to learn everything you can for Christ's sake. Study the works of God because they are God's works, not because in them there are a great many curious things which you ought to know. Devote yourselves wholly to God and his work. This is essential to a Christian minister—a divided heart does not belong to a Christian minister; and a minister who is inclined to prefer the things of this world is bound to be a weak one and a failure in the end. When God wants a man he wants all there is of him, and he will have all or he will not have any. I use the broadest and most comprehensive terms I can for I believe a man who has not consecrated himself wholly to Christ has no place in the ministry. Christ is not going to divide with anybody. He will have all or none. Understand that.

You will be required to deport yourselves as ministers in your associations with men; but let this be understood: The best style of minister is the best style of man. You will not be made respectable as a minister by a silk hat, long coat and a white cravat, but by simple-minded devotedness to Christ—that will make you a success, that you can meet men as a man. We sometimes divide between the business and clerical life. I am displeased at this. I wish there had never been a distinction between clergy and laity. I get vexed at that, because by the very terms I am separated from men when I want to get closest to them. I want to stand where my Master did when he talked to the publicans and sinners. I am not going to say to a man, "I, as a minister of the gospel, greet you." I am going to take him by the hand and say, "We are both going to eternity; let's talk about it now." I have known men in the ministry who lost half their influence because they depended upon their official position. The people of this country do not pay much attention to officials, and in Texas especially not much respect is had for office.

And they ought not to. I wouldn't give a fig for any office that did not have a man in it. And that is what I want you to be; not simply official representatives of the Church; a man, a man of God. I like that term, "a man of God."

And you have got to deal with the children. I wish I knew how to teach you to deal with them. You have no idea what you might do in that line if you would. Many a man is saved this way. The memory of the influence of a genuine man of God who knew how to associate himself with children has softened the hardness of his later years. There are men in their graves who have saved men of our generation in this manner. There are no impressions that last like those of childhood, and yet we have a very practical way of making them. We have Sunday-schools, and the children, meeting the minister there, know him as a preacher. He asks them a few questions and they answer. The best way is, take that child on your knee. Talk to it. Talk about marbles and tops, and then tell it the story of the child Jesus in the market place, and how in after years he talked to the little makers of mud pies in the streets of Jerusalem, and there will be a difference of relation between the minister and the child. Your elaborate sermons are not going to reach their hearts.

I have about consumed my time; there are a great many other things I might say, but I will proceed to ask these questions:

Have you faith in Christ?
I have.
Are you going on to perfection?
I am.
Do you expect to be made perfect in love in this life?
I do.
Are you resolved to devote yourself to God and his work?
I am.
Are you willing to conform to the discipline of the Church?
I am.
Will you diligently instruct children?
I will.
Will you visit from house to house—not to have a social chat with them, but to teach and pray with them?
I will.
Will you recommend fasting and abstinence?
I will.
Are you in debt so as to embarrass you?
I am not.

Will you especially observe the following directions: Never trifle away time; never spend any more time at any place than is strictly necessary; go home when you have done your work? This is the best place for any man, especially a Methodist preacher. If he has nothing to do, studying the Bible at home is the place for him; going from place to place, merely for the sake of keeping in society, does not help a man in the ministry. When you have finished work outside, go home and stay there until you have to go again.

Be punctual; do everything at the exact time; be in conference at 9 o'clock. I do not know why it is that so many Methodist preachers seem to

have a dislike for prayer. They do not come in at the opening at all; they stay out until the last moment. They do not mind our rules or keep them.

Act in all things, not according to your will, but as a son in the gospel. It is your duty, therefore, to employ your time as we direct—visit and attend the sick and poor, and read and pray with them. If you labor in the vineyard, it is needful that you do the work which we advise.

TOO MUCH HONOR.

You do me too much honor. I was not one of the original members of the Northwest Texas Conference. John P. Mussett was received into full connection at the first annual session, in Waxahachie, 1866. John F. Neal was received on trial at the same time. He subsequently located, was readmitted, and is now on the supernumerary list.

Of those who were members when I joined, the following names will be called at the next session. I trust they will be able to answer:

Oscar M. Addison, John Carpenter, Samuel C. Littlepage, John S. McCarver, John P. Mussett, John F. Neal, John Powell, Fountain P. Ray, Henry W. South, William R. D. Stockton and Mordecai Yell. Bro. Mussett is the only one on the effective list. James Peeler transferred to us at Springfield in 1868. He was recently married.

In 1867 the conference met in Waco; Bishop McTyeire presided. There were no candidates for admission on trial. The Bishop suggested a day of "fasting and prayer that the Lord would send forth laborers into this harvest." A Friday (I think third in March) was selected. The next fall a class was received consisting of the following names in order mentioned:

J. F. Hines, Horace Bishop, Hilliard B. Smith, Augustus A. Cornett, John C. S. Baird and James M. Vinson. Of that first class received into the Northwest Texas Conference I am the only one who is still on the effective list in this conference. HORACE BISHOP.

WANTS TO RUN.

In the last issue of the ADVOCATE on the eighth page, first column, it is stated that "Horace Bishop is the only living member of the Northwest Texas Conference who was present at its organization." Now, for the sake of the truth of history, and for my own sake, I desire to correct that statement. I was present at the organization of the Northwest Texas Conference at Waxahachie by Bishop Marvin, and for three years was Secretary of its Board of Missions; and am now a member of said honorable body, and as fully alive as my friend Horace—believe I could beat him in a foot race. Think I could have run in company with him for the General Conference, provided I had been known by the brethren as well as he, and had been a candidate and he had voted for me as heartily as I did for him.

I refer to the general minutes, also to Bros. John S. McCarver and F. P. Ray, both of whom are more or less alive. Hoping you will make the "amende honorable," I am very truly

S. C. LITTLEPAGE.

TROY, TEXAS.

[The scribe who wrote the incorrect note was not at the organization of the Northwest Texas Conference, or else he would have known better. If he had known as much about the history of Texas Methodism as he pretends to know about "rot-killing" he would never have made such a blunder. As to foot-racing, there is no doubt that Littlepage would come out about a neck ahead, provided he could lift his feet as fast as Horace, for he has the advantage in the step of about one foot.—ED.]

FROM ARIZONA.

Friends and brethren in Northwest Texas Conference may wish to know my whereabouts since locating last year. To those I would say that I taught a term of public school in McLennan County, Texas, meantime keeping up regular appointments in bounds of West charge; attended the Summer Normal at Waco, intending to teach in Texas, but came to this region upon call made through the ADVOCATE of August 31 by George Cosper for a preacher and teacher. Here I obtained a certificate on the merits of State Summer Normal certificate for Texas, and have already taught two months on the Gila River, in Grant County, New Mexico; have organized a Sunday-school of nearly one hundred, and preach about every Sunday in this community, or at Duncan, Arizona; will preach to-morrow night and Sunday at Lordsburg, on the Southern Pacific, thirty miles south; am well pleased here with the health and scenery of the country, and think I am doing well for these hard times; will report results of my labors later on; will ever hold on to the TEXAS CHRISTIAN ADVOCATE, that, besides the Sunday-school lesson comments, I may run over the delighting reports of the dear brethren, and pack away for future use the theological gist that I find in such editorials a "A Distinction Confounded" in late issue.

J. M. HACKETT.

DUNCAN, ARIZONA.

SPECIAL NOTICE.

Pastors wishing me to assist them in revival services for 1893 and 1894, please let me know immediately, so I can fix dates for the future. My permanent address is Galveston, Texas. Will be at Beaumont, Texas, until December 7. Fraternally,

HARRY MAY.

P. S. Meetings will be held for the conversion of sinners and the sanctification of believers.

EAST TEXAS CONFERENCE.

Class of third year, East Texas Conference, will meet committee Wednesday morning, December 6, 1893, in Orange, Texas. D. F. C. TIMMONS.

PALESTINE, TEXAS.

Hood's Sarsaparilla has cured many afflicted with rheumatism, and we urge all who suffer from this disease to give this medicine a trial.

Royal Baking Powder

Absolutely Pure

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

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EPWORTH LEAGUE.



Topics For Prayer-Meeting.

DECEMBER.

10. Cultivating Faith.--1 Peter 1:3-9.
17. Hope.--Rom 5:1-5.
24. Christmas.--Luke 2:8-14.
31. The Final Account.--Matt. 25:31-46

TOPIC FOR DECEMBER 3.

The Choice of Moses.—Heb. 11:24 27

The story of Moses is familiar to most people. If not, it would be well, in order to properly appreciate what is said in the lesson text, to go back to the Old Testament and read it. The main facts involved are these: The Hebrew people were slaves in Egypt. Their increase surprised and alarmed the King, and in order to stop it he ordered the destruction of the male children who should be born to the Hebrew mothers. The parents of Moses hid him in a little ark among the reeds on the river Nile. The King's daughter went down to the river to bathe and found the babe and adopted him; but before he was taken to the court he was turned over to his mother to be nursed. Just how long he remained at home under the influence of parental teaching before he entered upon his course of education as a Prince in the house of Pharaoh is not exactly known, but the time was long enough for him to get rooted and grounded in the faith of his fathers, so that when the time came for his official recognition as a Prince of the realm he "by faith refused to be called the son of Pharaoh's daughter."

The points of importance in this lesson are: (1) That Christ was worshiped by the Jews before his incarnation. Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt." (2) That the people of God are an "afflicted" people. Moses chose rather to suffer "affliction with the people of God," etc. (3) That "sin" has its "pleasures," but they are only "for a season." (4) That the man who denies himself of sinful pleasures must have "respect unto the recompense of the reward." (5) That it takes faith in Christ to do this. Hence (6) the necessity of looking to Christ as the only means of escaping from the temptations to sin and the dire consequences of transgression.

EVANGELISTS AND PASTORS.

I have received an inquiry to which I wish to reply through the ADVOCATE. In one of the largest stations in Texas Methodism a few well-meaning people arranged with a certain preacher to hold a meeting for them. The pastor was not consulted, and the first he knew of it was arrangement for the erection of the evangelist's tent on his church lot. The pastor wrote me, asking what I thought of such proceedings.

I have not time, nor you the space, in which to express my "thoughts" about such conduct, but I will say that I have no respect for a man who would hold a meeting in a town uninvited by the pastor. Such a man ought to be repudiated by every loyal Methodist in the State. Some of our people are unthoughtful and need education on this subject. They think that because they like a man and because he has been successful, that it is all right for them to arrange for him to hold a meeting. That is not Methodism; and yet strange to say it is a prerogative claimed by many who esteem themselves the conservators of Methodist doctrine and polity. It is congregationalism, and it is precisely the one thing about congregationalism that has shown it to be unscriptural and made it a failure. There are many reasons why a pastor should control his own pulpit, the chiefest among them being that he has taken a vow that he will "drive away from it all strange and erroneous doctrines." The people are not in position to do this. Indeed they are not competent to do it. We educate and approve the examination of our preachers for this purpose. So does every other Church for that matter; but congregationalism violates the rule in the first plank of her polity.

If our people can "call" an evangelist, then they can "call" their pastor, and when they call their pastor they ought to be written out of Methodism. Time and again I have had people—not one, but many—plead with me to hold a meeting with them. My invariable reply has been that if every man, woman and child in this town were to sign a petition to me, and add to it the presiding elder and every Bishop in our Church, I would not dare to go without the invitation of the pastor. "Why?" they would say, and I answered, "because I am a gentleman." I have written the above because being an evangelist, I hoped by so doing to help our preachers from a stand point from which they could not speak.

J. H. COLLARD, JR.

For beauty, for comfort, for improvement of the complexion, use only POZZONI'S POWDER; there's nothing equal to it.

STATISTICAL TABLE OF THE NORTHWEST TEXAS CONFERENCE FOR 1892-3.

DISTRICTS.	Local Preachers.	White Members.	Colored Members.	Total Members This Year.	Total Members Last Year	Baptisms: Infants.	Baptisms: Adults.	No. of Churches.	Value of Churches.	Parsonages.	Value of Parsonages.	Value of Other Church Property.	Expended for Churches and Parsonages.	Presiding Elder: Assessed.	Presiding Elder: Paid.	Preacher in Charge: Assessed.	Preacher in Charge: Paid.	Bishops: Assessed.	Bishops: Paid.	Conference Claimants: Assessed.	Conference Claimants: Paid.	Foreign Missions: Assessed.	Foreign Missions: Paid.	Domestic Missions: Assessed.	Domestic Missions: Paid.	Church Extension: Assessed.	Church Extension: Paid.	Ed. Bel. Gen. Con.: Assessed.	Ed. Bel. Gen. Con.: Paid.	Other Objects.	Total from all Sources.	Sunday-School: No of Schools.	Sunday-School: Officers & Teachers.	Sunday-School: No of Scholars.	Sunday-School: Amt. Collected for Sunday-schools	Sunday-School: Amt Collected for Missions.	Sunday-School: Amt Collected on Children's Day.	Sunday-School: Amt. Collected for Other Objects.	Sunday-School: Total Amount Raised.
Georgetown	60	5555		6115	6050	105	745	33	$ 84,475 00	15	$ 18,000 00	$ 1,000 00	$ 2,000 00	$ 200 00	$ 200 00	$ 1,200 00	$ 1,200 00	$ 225 00	$ 225 00	$ 562 50	$ 562 50	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 15,000 00	15	152	1,200	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00
Waco	41	6932		6973	6957	105	541	35	76,550 00	11	18,000 00	6,855 00	5,851 00	125 00	125 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Fort Worth	36	7 01		7 01	6 36	5 00	280	35	64,540 00	16	18,100 00	1,300 00	16,350 00	92 50	92 50	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Cor Iouna	39	5 985		5 985	5 79	156	410	35	62,285 00	14	12,850 00	1,100 00	17,68 0	154 00	154 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Waxahachie	28	4670		4670	3726	296	397	29	38,300 00	10	7,200 00	280 00	4,630 31	140 00	140 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Weatherford	9	461		461	427	20	333	20	28,200 00	10	6,784 00	200 00	3,000 70	120 00	120 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Brownwood	68	6911		6911	6858	270	864	30	29,100 00	13	7,391 00	1,708 50	4,630 31	120 00	120 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Cisco	41	4465	1	4466	4001	234	383	26	29,500 00	14	7,391 00	16,675 00	2,287 18	120 00	120 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Gatesville	41	4 14		4 14	3 65	155	154	25	24,500 00	13	10 00	10 00	1,414 60	120 00	120 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Vernon	31	4 14		4 14	3 65	155	154	25	24,500 00	13	10 00	10 00	1,414 60	120 00	120 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Abilene	28	27 46		27 46	23 8	101	330	23	27,000 00	13	10 00	10 00	1,414 60	120 00	120 00	1,200 00	1,200 00	225 00	225 00	562 50	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	15	152	1,200	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00
Totals	460	49 396	1	49 397	44 144	2 199	5 728	424	$ 577 75 00	146	$ 126 965 00	$ 8 885 90	$ 92 474 37	$ 2 315 21	$ 2 315 21	$ 11 495 00	$ 10 570 75	$ 2 925 00	$ 2 925 00	$ 7 425 00	$ 7 425 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 150 000 00	146	1 511	12 000	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00

TABLE FOR DECEMBER 3.

	Presiding Elder.	Preacher in Charge.	Bishops.	Conference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Ed. Bel. Gen. Con.	Other Objects.	Total from all Sources.	Sunday-School.
Georgetown	$ 200 00	$ 1,200 00	$ 225 00	$ 562 50	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 1,000 00	$ 15,000 00	$ 1,000 00
Waco	125 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Fort Worth	92 50	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Cor Iouna	154 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Waxahachie	140 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Weatherford	120 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Brownwood	120 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Cisco	120 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Gatesville	120 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Vernon	120 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Abilene	120 00	1,200 00	225 00	562 50	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	15,000 00	1,000 00
Totals	$ 1 731 50	$ 12 000 00	$ 2 250 00	$ 5 625 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 10 000 00	$ 150 000 00	$ 10 000 00

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BROWNWOOD DISTRICT.

To the Pastors and Official Members.

As yet, I am not prepared to announce in full the first round of Quarterly Conferences; but will do so at an early day.

I will be at Comanche Station, December 1; at Brownwood, December 3–5; at Coleman Station, December 6, 7, and at Goldthwaite, December 9, 10. At each of these points I would be glad to meet the official members of adjacent charges, especially the Recording Stewards.

The several Boards of Stewards, especially on the circuits, will please collect as early as possible, an amount equal to at least one fourth of last year's assessments for the support of the ministry.

At the Stewards' meeting, if this assessment should be either increased or decreased, you can easily make any needed adjustment.

Let each Recording Steward at once write a circular letter to his Board of Stewards, and call attention to this request.

The District Stewards will meet at Brownwood on Tuesday, December 5, at 1 o'clock p. m.

W. M. SHELTON, P. E.

NOTICE.

The postoffice of Mrs. J. P. Mussett will in the future be changed from Brownwood, Brown County, Texas, to Waco, Texas. All communications in regard to the Woman's Missionary work of the Northwest Texas Conference will now please be sent to me at this point. MRS. J. P. MUSSETT,
Cor. Sec. W. M. S. of N. W. T. Con.

Both the Governor and Lieutenant Governor of Kansas are reported quite sick.—A hotel and a theatre were burned in Columbus, O; loss, $700 000.

They Used THIS IS IT POND'S EXTRACT



POND'S EXTRACT is invaluable for PILES, RHEUMATISM, CATARRH, WOUNDS, BRUISES, SUNBURN, BURNS, ABSCESSES, SORENESS, INSECT BITES, SPRAINS, INFLAMMATION, HEMORRHAGES, and ALL PAIN.

AND JUST SEE WHAT THE RESULT WAS!

I would volunteer my testimony in behalf of **Pond's Extract.** I have been a sufferer from piles for several years, with occasional bleeding. I could find nothing which seemed to do them any good until I procured a bottle of your **Pond's Extract,** which relieved me as if by magic almost

PILES

C. F. TENNY,
East Temple, Mass.

DETROIT, MICH., Oct. 23, 1892.
Pond's Extract absolutely cured me of a very severe case of piles when all other remedies failed (which is a fact) and just one bottle did it.

H. A. HITCHCOCK,
152 Woodward Ave.

I have suffered so intensely from piles that I have wanted to commit suicide; but thanks to your medicine, I am cured, sound and well, and only used two 50-cent bottles of **Pond's Extract** and one box of **Pond's Extract Ointment.**

MRS. EMMA HILL, Indianapolis, Ind.

I have long known its value in bleeding piles. It is the prince of remedies in all forms of hemorrhoids, especially those attended with bleeding. DR. A. M. COLLINS, Cameron, Mo.

For forty years I have been an undescribable sufferer with the piles. Every known remedy I have tried, all of which had a tendency to alleviate, not cure. First attacked with blind piles, which annoyed me for years; bleeding piles followed, which frequently confined me to the bed, leaving me unfit for business. Within a few days they have attacked me in full force, and that most excruciating of the hemorrhoid family, the itching piles, superseded both. Having become possessed of some of **Pond's Extract,** I applied it freely, undiluted. Had heaven and earth come together I would not have been more surprised. I never dreamed of a cure. Three times only have I resorted to **Pond's Extract,** and the itching piles vanished as if by magic. I am fully convinced that it is the only known remedy in the wide world for the itching piles. My statement is unsolicited.

THOS. S. MURPHY, Olmstedville, N. Y.

If you wanted any testimonials regarding the very superior merit of **Pond's Extract** as a cure for piles, the writer of this can give it. A sufferer for years, I think I have received permanent relief from the use of **Pond's Extract.** C. P. HUNTINGTON, Chicago, Ill.

My wife has been afflicted with rheumatism for the past five weeks, and after using every known liniment your **Pond's Extract** came, and to say it has helped her very much. R. D. FISHER, Indianapolis, Ind.

RHEUMATISM

I have been a constant sufferer for years (from about Nov. 1st until the following June) from severe colds in my head and throat; in fact, the whole mucous tissue from the nose down to and including the bronchial tubes, was more or less affected. It was fast developing into chronic catarrh. I had tried most known remedies, and was finally persuaded last March to use **Pond's Extract.** I snuffed it up my nose and inhaled it; gargled my throat with it and swallowed it. It relieved me wonderfully, and has affected almost a radical cure. I have used it for burns, bruises and sprains, and believe it invaluable in such cases. I believe also that no family should be without it in the house, feeling as I do that it comprises a whole pharmacopoeia within itself.

CATARRH

FREDERICK E. FINCH.

I have for a long time considered your **Pond's Extract** indispensable in a family; in fact, find I can not get along without it. We have a large family of children, and as is nearly always the case, there are accidents daily happening. We live twelve miles from the doctor, but with your valuable remedy in the house I feel *perfectly safe* and *never* call in a doctor when your medicine can be applied.

MRS. D. HOWARD SELDEN,
Treadway, Va.

I derived great benefit from the use of **Pond's Extract.** Have been confined to the house four days owing to a bad wound. I obtained a bottle of **Extract** this morning and am greatly relieved. J. P. PRATT,
Omaha, Neb.

Pond's Extract has been used with marked benefit by our inmates in cases of bruises and has always proved very beneficial. LITTLE SISTERS OF THE POOR, New York City.

BRUISES

I have been prescribing your **Extract** and find it a valuable remedy in bruises, strains and affections of like character.

W. T. BURDICK, M. D.

It is the best liniment for soreness in the limbs or body, and bruises, cuts, wounds, etc.

B. WYER CLARKE,
Vet. Member Seventh Regiment.

To strength the muscles, invigorate the system, heal bruises and wounds, nothing equals **Pond's Extract.** T. P. CONNEFF.

WAXAHACHIE, Texas, May 7, 1892.
I consider **Pond's Extract** one of the best medicines used. I use it for burns, bruises, neuralgia and internal ages. It is also fine in female troubles. Dr. D. G. Thomson, of this city, first called my attention to your remedy. I could not keep house without **Pond's Extract,** and I know others who think as much of it as I do.

BURNS

MRS. M. E. HARRIS.

Had my left hand severely burned, and lost the use of it completely. Secured relief by use of **Pond's Extract** in twelve hours.

MRS. A. SHERMAN, New York City.

WEATHERFORD, Texas, Feb. 24, 1892.
I have been threatened three times with abscesses during the past year, and each time I have driven them away by persistent and continuous rubbing with hot **Pond's Extract.** These abscesses were caused by the use of a hypodermic syringe. A physician worked at it forty-eight hours, and at the end of that time my leg was almost as hard as a rock from the hip joint down to the knee. I told him he must stop treatment. My limb was in a fearful plight and hourly growing worse. I rubbed it with nothing save hot **Pond's Extract** and in four days I had it under perfect control, and in a week more there was scarcely a sign of the terrible pest. I use it for all sorts of pain. It always helps and frequently makes a cure. It never has failed me. It has cured all sorts of pain for me—headache, sore throat, sore eyes, earache, abscesses, cystitis and all manner of pain. E. MCCALL.

ABSCESSES

The wonderful efficacy of your great remedy—**Pond's Extract**—for the alleviation of pain was singularly shown in the case of my wife, while suffering with a carbuncle. For four weeks she was dangerously low. **Pond's Extract** was prescribed by one of the best physicians in Pennsylvania. It was used lavishly and constantly for bathing and internally, and was certainly the principal remedial agent in effecting her recovery.

H. TORREY.

I strongly recommend **Pond's Extract** for lameness, and use it constantly. MICHAEL DONOVAN, N. Y. Athletic Club.

Removes stiffness and soreness of the muscles like magic. L. E. MEYERS, M. A., C., Champion Sprint Runner of the World.

Pond's Extract is unequaled for eradicating soreness after severe athletic exercise. No athlete should be without it. AUGUSTUS KINGSLAND, Chairman Athletic Com., Twelfth Regt.

Pond's Extract is used with the very best results by members of the Pastime Athletic Club. It removes soreness and stiffness in training so quickly and effectually as to excite wonder and pleasure. J. E. SULLIVAN, President P. A. C.

As winner of the highest prize in the grand Military Test of Physical Endurance, I am sure **Pond's Extract** was of great help, as I felt after applying it that I was a fresh man, and could do and dare any exertion. EDWARD PAYSON WESTON, Noted Pedestrian.

I have used **Pond's Extract** for myself and family and find it to be the best article I ever used. It will remove stiffness and soreness of the muscles in a very short time. JAMES MUTRIE, Man'r N. Y. Base Ball Club.

Pond's Extract is the first thing that has given me permanent relief in cases of inflammation and affection of the nervous system. J. H. TRIPPE, Canton, Pa.

Inflammation

I have used **Pond's Extract** in a case of long-standing internal inflammation, and obtained relief within a few hours, when applications previously by several physicians had failed. JAMES E. REED, 631 Chestnut Street, Philadelphia.

I had considerable trouble with my teeth, causing a great deal of inflammation of the face, and the only thing that effectually cured me was **Pond's Extract.**

B. S. HEMKINS, Red Wing, Minn.

I have been inhaling your valuable **Pond's Extract** for six months, and I am getting better. I have been sick four years. I was taken ill in the public streets with hemorrhage of the lungs. A gentleman recommended **Pond's Extract** as the best remedy in the world to stop bleeding internally and externally. I got it and had no bleeding after I had used it *twice*. I can not say too much for it. CHAS. MANN, Miles, Jackson Co., Iowa.

Hemorrhages

Am troubled with hemorrhages from lungs, and find **Pond's Extract** the only remedy that will control them.

GEO. W. WARNER, Scranton, Pa.

For several years I have used and recommended in my practice your **Extract.** It excels anything of the kind I have ever used for neuralgia, bleeding piles and hemorrhages.

W. H. FAULKNER, M. D., Walden, N. Y.

TROY, N. Y., Feb. 28, 1892.
Eight years ago I was sick with hemorrhage of the kidneys and could receive no permanent help, although I did receive help for a short time only from two doctors. A gentleman recommended **Pond's Extract.** I tried it, and as a consequence have had no hemorrhage in over seven years, and know I am perfectly cured of it. It has been helpful for other complaints also.

ARTHUR E. BARTLETT.

It affords me much pleasure to testify to the speedy relief and permanent cure effected by the use of **Pond's Extract** in a case of severe hemorrhage of the bowels of long standing. My desire is to recommend it strongly in all cases of internal bleeding. MRS. W. O. MINE, 19 Clinton Place, N. Y.

If they had used some cheap substitute, what would the result have been? It wouldn't have been worth talking about

USE POND'S EXTRACT ONLY. AVOID ALL SUBSTITUTES.

Manufactured only by Pond's Extract Co., 76 Fifth Avenue, New York.

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A Solid 14 Karat Gold Case, with Fine Elgin Movement,
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This Filled Case Warranted for 15 Years' wear, with Good (Addison) American Movement, only $10 in Open Face, $12.50 in Double Case. The same Watch in Gents' size, $13 00 in Open Face and $15.00

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WOMAN'S DEPARTM'NT

CONDUCTED BY MRS. FLORENCE E. HOWELL.

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

A GLIMPSE OF THE WORLD'S FAIR.

A week spent by the editor of the Woman's Department at the World's Fair, in the lovely month of October, was a week "filled to the brim" with enjoyment.

A ride on the intramural railroad was the first thing enjoyed by our party after we had entered the Exposition grounds, the road being elevated, thus giving us the advantage of a bird's-eye view of the buildings and grounds as we glided smoothly around the circuit. The grounds upon which the Exposition was located are indeed "beautiful for situation," sloping gently toward the vast expanse of water, Lake Michigan, and interspersed here and there with lagoons of clear, limpid water fringed in places with a natural growth of forest trees, while upon the smooth, glassy surface of the lagoons numbers of steam and electric launches and gondolas darted hither and thither, carrying merry parties of pleasure-seekers.

The grounds, so lovely in themselves, were truly a fitting location for the erection of the magnificent buildings of the World's Fair, all of the buildings, except Transportation Building, being of pure white material, in imitation of marble, the massive domes, the towers and minarets, the colonades of the buildings, many of them adorned with magnificent statuary, combining to make a scene the like of which has never before been beheld upon the continent of the New World. The pure white buildings gave rise to the name "White City," as applied to the World's Fair, and the beauty and symmetry of the arrangement of the whole seems more like some vision of beauty rather than a reality, giving rise to the appellation, "Dream City," as it has also been called.

The treasures of the earth of every nature and variety, collected from every quarter, which these buildings contained, are something marvelous to think of, and beyond the power of this pen to describe, the Liberal Arts Building (which is said to be the largest building in the world, alone containing material enough to engage the mind for an indefinite period were each exhibit it contained to be studied in detail.

Then the Art Palace, a building of grand proportions and noble architecture, with its vast collection of paintings and sculpture, its exquisite mosaics, etc., would afford to every true lover of the fine arts a seemingly inexhaustible mine for exploration and research in art treasures. The Transportation Building, containing a specimen of every mode and means of transportation of almost every nation of the earth for centuries back down to the present day; the Electrical Building, containing all kinds of electrical contrivances and appliances, in which department the United States stands preeminent among all nations; the Mines and Mining Building, containing exhibits of the mineral resources of the nations, and one of the most interesting departments of the whole exposition, the exhibit from Germany, for instance, among other things, containing specimens of agate which are unequaled for beauty and value, a single flower bowl, about twenty-four inches in circumference, being marked at the value of several hundred dollars, and a magnificent clock, made of a single agate, said to be the largest agate in the world, all claim the attention and admiration of the appreciative visitor. In the Mines and Mining Building, which is a building of mammoth proportions, the States of our Union have, many of them, attractive and most valuable exhibits, those of California, Montana and Nevada taking the lead as States, showing to the world that the United States of America lead all other nations in the production of the precious metals, gold and silver, and demonstrating the fact that the United States produces nearly one-half of the silver and gold of the world. The Woman's Building, containing specimens of the handiwork of women in every department of labor, is a most interesting exhibit, especially to those of our own sex.

The Machinery Hall, the Agricultural Hall, the Fisheries Building, the Horticultural Building, the Forestry Building and the Government Building are among the number of the principal buildings which contain exhibits of vast interest to the visitor, but which, of course, can not be mentioned in detail. We can not refrain from speaking of our visit to that very interesting building, the convent of La Rabida. This building is the exact reproduction of the old convent, La Rabida, in which Columbus found shelter and received assistance while negotiating with the King and Queen of Spain, Ferdinand and Isabella. In this building are found many ancient documents and relics pertaining to the history of Columbus, and here are found many old paintings and mosaics, all illustrating some event in the life of Columbus, the most valuable and choice of these paintings and mosaics having been loaned from the private collection of the Duke de Veraugua, a lineal descendant of Columbus, he having been the nation's guest, as it will be remembered at one time during the period of the Exposition. An armed officer stood guard over this last named collection to protect it from the profane touch of the relic hunter. Near this collection was an anchor, time-worn and rusty, bearing a label which claimed it to be the original and veritable anchor which had been in use upon the Santa Maria—one of the vessels of the fleet of Columbus; and near by was a glass case containing a document, yellow with the touch of centuries, which was the original contract that had been drawn up between Columbus and Ferdinand.

In this building was also a fine collection of paintings from the old masters, loaned by the Pope, and sent over from the Vatican, but a stout railing enclosed the collection, preventing the too near approach of the sight-seer. Upon the lake, moored near this building, were the caravels, said to be exact models of the ships the Santa Maria, the Pinta and the Nina, in which Columbus and his men sailed away from the Old World upon the wonderful voyage of discovery. We went aboard the Santa Maria, and here we found another anchor bearing the impress of rust and decay, said to be one of the number in use upon the original vessels of the fleet of Columbus. I paused a moment beside the anchor and placed my hand upon its rusty surface, and it seemed a connecting link binding that remote period of time when Columbus lived—a sentient being, his bosom fired with the spirit of discovery—and the present age with the grand results which his discovery has brought to pass.

To see the illumination at night of grounds and buildings when the magic wand of the electrician converts them into a blaze of glory, while the electric fountains in the Grand Plaza, or Court of Honor, throw showers of rainbow-colored spray high into the air, lighting with radiant glow the statuary, the balustrade and broad flights of steps which surround the Grand Basin in the center of this Court, is a scene which is a fitting climax to a day spent among the treasures of the buildings, and must be seen in order to a perfect conception of its beauty and grandeur. There are numbers of seats arranged for the comfort of spectators in the Court of Honor around the Grand Basin. As we sat here one evening looking upon the grand illumination of buildings and grounds we felt that certainly human skill could do nothing more to add to the attractions of the scene, when suddenly there came the resonant, musical sound of a chime of bells from the tower of the Liberal Arts Building, bringing to our ears the notes of "Sweet By-and-By." Music had added its enchantment to the scene.

While I looked upon the picture of such bewildering, dazzling beauty and listened to the chimes bringing out the music of that sweet song, my heart rose in a rapture of thanksgiving to God for the privilege I thus enjoyed, while happy tears filled my eyes, and the words came in whispers from my lips: "I thank Thee, dear Father above, for what my eyes have seen and my ears have heard this day!"

I found myself thinking, too, of that "land that is fairer than day," and I wondered if heaven itself were lovelier than the scene upon which my eyes were resting; then the thought came that all this was but the work of man, while the eternal city is the work of the great Maker of all things. I tried to form some conception of the beauties of that heavenly city, but my finite mind could not form an adequate idea of its glories; for, as the Scripture has said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The thought then came, how transitory are all things earthly! And I looked away from the creature, man, and his works, which, in all their glory, are but fleeting, and, with the eye of faith, looked up to the great Creator, our Heavenly Father, and with a renewed trust in his promises resolved to try to so order my walk and conversation on earth as that finally my eyes might behold that heavenly city—"the city which hath foundations whose builder and maker is God."

NOTICE, EAST TEXAS CONFERENCE.

The ladies of the Orange W. P. and H. M. S. see, with pain, the notice to the conference, in last issue of the ADVOCATE, from Mrs. M. B. Adams, that there will be no annual meeting of the W. P. and H. M. S. at the coming conference. We can not understand why Dr. Ridley's desire to be furnished the names of those expecting to attend, to enable him the more easily to arrange for their comfort, should deter anyone from coming.

Sistsrs, if you fear inability on our part to care for you, make yourselves easy on that score, and come along. We will give you a warm welcome and the best we have. By order of Orange W. P. and H. M. S.

EUGENIA R. FORD,
Secretary.

ORANGE, TEXAS.

"That was an awful mistake Madge made at the Twiggs' reception." "What was it?" "She sat and talked for twenty minutes to a cluster of chrysanthemums, thinking it was one of the guests."

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

Hood Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Bess—I hear you are going to marry a lawyer; you lucky girl. Now you'll have everything money can buy. Maud—Why so? Bess—Because, you know, one is always hearing of the law and the profits.

EVERY MAN SHOULD READ THIS.

The excitements of life, careless living and pressure of business are making our boys old men before their time, and our middle-aged men, aged from loss of nervous vitality. If any young, old or middle aged man suffering from nervousness, lack of health from any cause, will enclose a stamp to me I will send him the prescription of a genuine certain cure free of cost. Address Charles Gaus, Box 855, Marshall, Mich.

Howl Wasborne (at the church wedding)—Oh—ah—are you an usher? Won't you please give me a front seat? Usher—Are you one of the family? Howl Wasborne—No; but I tried to be.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

"Poor Jack! he never could spell and it ruined him." "How?" "He wrote a verse to an heiress he was in love with, and he wrote bony for bonny."

Used by physicians and the people over forty years **for Hemorrhages and Inflammations.** *Pond's Extract. Beware of imitations offered for the Genuine.*

MORAL TRAINING.

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22:6.

SERMON.

What causes children to be sinners
When at their birth they have no sin?
Why with their growth are they beginners
In vice, and why do they begin?
Floats sin like pestilence in air?
Inhale they it in every breath?
And is it thus that everywhere
Are sowed the seeds of moral death?
Or, is it of a form more crude,
And eat they it in daily food?

If not, why are they sinners, pray?
Who leads their infant minds astray?
Who teaches them on law to trample,
If you do not by your example?
You educate them every day
By what you do, by what you say—
For they are ever ready scholars,
And good, or evil, at your will,
Into their minds you may instill—
A love of virtue or of dollars.

Who are the thieves, the robbers, liars,
The murderers and law defiers,
Adulterers and fornicators?
Who the abandoned sons and daughters,
Whom passion annually slaughters,
On Bacchus, and on Venus' altars?
The outcasts who that, sinning much,
Contaminate by every touch?
But those of whom it once was true—
"Of such" is heaven and angels too.

O fathers, mothers, pray be wise—
Chaste be each act before their eyes,
And every word within their hearing—
For they will do as you have done—
Will run the race that you have run;
If that be sinful or God-fearing,
Beware then of associates
Which similarity creates,
Of that society whose leven
Fits ten for hell to one for heaven.

C. L. SPENCER.

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to $1 for them. Annis' Book is the best in the world. Don't see how it could be improved upon.

J. C. RHODES.

BARKADA, ARK.

WELL PLEASED WITH THE PASTOR'S BOOK.

The Pastor's Book came safely to hand. I am well pleased with it. All of our preachers should have it, and if they once see it they will feel their need of it.

W. A. S. CONRAD.

GRAVEL HILL, VA.

HOLIDAY EXCURSIONS.

The International Route will sell Holiday Excursion Tickets to St. Louis, Kansas City and Hamilton, Mo., Indianapolis, Ind., Cincinnati, O., Louisville, Ky., Memphis, Tenn., and New Orleans, La. Also to points in Kentucky, Tennessee, Mississippi, Louisiana, Alabama, Georgia, Florida, Virginia, North and South Carolina, on December 19th, 20th and 21st, limited to thirty days from date of sale, at half rate or one limited fare for round trip. For rates, time of trains and other information, call on nearest I. and G. N. Ticket Agent, or address,

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

CHRISTMAS EXCURSIONS.

E P. TURNER, (no trouble to answer questions) *Trust Co.* building, *Dallas*, is the only Agent that can give you choice of routes via St. Louis, Memphis, Shreveport, New Orleans, or Ft. Worth. He will give reliable information relative to *all* routes, allowing you to take your choice.

Church Notices.

1893	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1893	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	1	2	3	4	5	6	7	July	....	....	....	....	....	....	1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31	....	....	....	....		23	24	25	26	27	28	29
Feb.	....	....	....	1	2	3	4		30	31	....	....	....	....	....
	5	6	7	8	9	10	11	Aug.	....	....	1	2	3	4	5
	12	13	14	15	16	17	18		6	7	8	9	10	11	12
	19	20	21	22	23	24	25		13	14	15	16	17	18	19
	26	27	28	....	....	....	....		20	21	22	23	24	25	26
Mar.	....	....	....	1	2	3	4		27	28	29	30	31	....	....
	5	6	7	8	9	10	11	Sept.	....	....	....	....	....	1	2
	12	13	14	15	16	17	18		3	4	5	6	7	8	9
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31	....		17	18	19	20	21	22	23
Apr.	....	....	....	....	....	....	1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	Oct.	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30	....	....	....	....	....	....		29	30	31	....	....	....	....
May	....	1	2	3	4	5	6	Nov.	....	....	....	1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31	....	....	....		26	27	28	29	30	....	....
June	....	....	....	....	1	2	3	Dec.	....	....	....	....	....	1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30	....		24	25	26	27	28	29	30
	....	....	....	....	....	....	....		31	....	....	....	....	....	....

WEST TEXAS.

SAN MARCOS DISTRICT—FIRST ROUND.

Seguin.....1st Sun in Dec
Luling.....2d Sun in Dec
San Marcos.....3d Sun in Dec
Gonzales.....4th Sun in Dec
Harwood cir, at Harwood.....5th Sun in Dec
Lockhart cir, at Clark's Chapel.1st Sun in Jan
Belment cir, at Oak Forest.....2d Sun in Jan
San Marcos cir, at Harris' Chapel
3d Sun in Jan
Dripping Springs.....4th Sun in Jan
B. HARRIS, P. E.

KERRVILLE DISTRICT—FIRST ROUND.

Willow City cir, at Rocky.....1st Sun in Dec
Mason cir, at Mason.....2d Sun in Dec
Ingram cir, at Turtle Creek.....3d Sun in Dec
Kerrville sta.....4th Sun in Dec
Junction City cir, at Junction City
5th Sun in Dec
Sherwood cir, at Sherwood.....1st Sun in Jan
Sonora and Ozona, at Ozona.....2d Sun in Jan
Boerne cir, at Boerne.....3d Sun in Jan
Bandera cir, at Medina City.....4th Sun in Jan
Center Point sta, at Center Point
1st Sun in Feb
M. A. BLACK, P. E.

LLANO DISTRICT—FIRST ROUND.

Llano cir, at Moore's Chapel.....Dec 2, 3
Pontotoc cir, at New Hope.....Dec 9, 10
San Saba sta, at San Saba.....Dec 16, 17
Llano sta, at Llano.....Dec 23, 24
Round Mountain cir, at Round Mt.....Dec 30, 31
Cherokee cir, at Cherokee.....Jan 6, 7
Richland Springs cir, at Live Oak.....Jan 13, 14
Fredonia cir, at Fredonia.....Jan 20, 21
Brady cir, at Brady.....Jan 27, 28
Sterling City cir.....Feb 3, 4
San Angelo sta.....Feb 10, 11
Paint Rock cir.....Feb 17, 18
District Stewards will meet in the Methodist Church in Llano, Nov. 30, at 7 p. m. Let every steward be present to represent his charge, and if it is impossible to be present in person, send to me by mail the number of members in your charge and the amount of your assessments last year.
A. C. BIGGS, P. E.

CUERO DISTRICT—FIRST ROUND.

Rancho cir, at Rancho.....1st Sun in Dec
Waelder cir, at Waelder.....2d Sun in Dec
Williamsburg cir, at Williamsburg
3d Sun in Dec
Cuero sta.....4th Sun in Dec
Nursery cir, at Nursery.....5th Sun in Dec
Hallettsville cir, at Hallettsville.1st Sun in Jan
Clear Creek cir, at Rocky.....2d Sun in Jan
Leesville cir, at Floyd's Chapel.....3d Sun in Jan
Yoakum cir, at Yoakum.....4th Sun in Jan
Weesatche cir, at Fannin.....1st Sun in Feb
Port Lavaca cir, at Port Lavaca.2d Sun in Feb
JOHN S GILLETT, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND.

Eagle Pass sta.....Dec 2, 3
Del Rio sta.....Dec 9, 10
Carizzo Springs, at Batesville.....Dec 16, 17
Uvalde sta.....Dec 23, 24
Utopia cir, at Hondo City.....Dec 30, 31
Cotulla and Pearsall sta.....Jan 6, 7
Pearsall cir, at Buckhorn.....Jan 13, 14
Benton cir, at Benton.....Jan 20, 21
Travis Park.....Jan 27, 28
Fairview cir, at Fairview.....Feb 3, 4
Pleasanton and Amphion, at Pleasanton
Feb 10, 11
Sherman st, at Sherman.....Feb 17, 18
East End, at Nebraska.....Feb 24, 25
West End, at West End.....March 3, 4
District Stewards will meet at Travis Park Church, San Antonio, December 13, at 2 p. m.
I. T. MORRIS, P. E.

The Great Vital Restorative,
DR. M'GORK'S INVIGORATOR

This celebrated Remedy is a positive cure for nervous debility, spermatorrhœa, dizziness, despondency, failing memory, proslatarrhœ, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause. It restores without fail impaired vigor and exhausted vitality, stops all unnatural losses, purifies the blood, cures pimples, blotches, etc., etc. Price $2 per bottle, or 6 bottles for $10. Write for free trial bottle, question list and pamphlet. Address

TRIAL BOTTLE FREE to Show Its Great Merit will be sent to anyone applying personally or by letter

T. McGORK, M. D., Specialist,
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BEEVILLE DISTRICT—FIRST ROUND.

Laredo sta.....1st Sun in Dec
San Diego, at Alice.....2nd Sun in Dec
Corpus Christi.....3d Sun in Dec
Rockport and Aransas, at Rockport
4th Sun in Dec
Lagarto, at Ramirena.....5th Sun in Dec
Oakville, at Oakville.....1st Sun in Jan
Floresville sta.....2nd Sun in Jan
Lavernia, at Campbell School-house
3d Sun in Jan
Stockdale, at Sunnyside.....4th Sun in Jan
Helena, at Helena.....1st Sun in Feb
Skidmore, at Pleasant Grove 2nd Sun in Feb
W. H. H. BIGGS, P. E.

NORTHWEST TEXAS.

GATESVILLE DISTRICT—FIRST ROUND.

Evant cir, at Live Oak.....Dec 9, 10
Bee House cir, at Bee House Chapel.Dec 16, 17
Gatesville cir, at Rowland Chapel.....Dec 23, 24
Brookhaven cir, at Brookhaven.....Dec 30, 31
Killeen and Nolanville, at Nolanville..Jan 6, 7
Coperas Cove cir, at Coperas Cove.....Jan 13, 14
Lampasas sta.....Jan 15, 16
Lampasas cir, at Sunny Lane.....Jan 18
Lometa cir, at Pleasant Grove.....Jan 20, 21
Gatesville sta.....Jan 27, 28
Oglesby cir.....Jan 31
Coryell City cir, at Mosheim.....Feb 3, 4
Jonesboro cir, at Sardis.....Feb 10, 11
Hamilton and Hico cir, at Hamilton Feb 17, 18
Iredell and Martin's Gap cir, at Martin's Gap.....Feb 20
Meridian sta.....Feb 22
Harmony cir, at Harmony Chapel.....Feb 24, 25
Dear Stewards: Please give your preachers a hearty welcome, and try to like them. Pray for them, and go to work at once for their support. Don't wait. Many of our failures are caused by negligence. Be prompt and faithful. The District Stewards are called to meet at Gatesville Wednesday, December 13, at 7 p. m. Let every one be present.
E. F. BOONE, P. E.

ABILENE DISTRICT—FIRST ROUND.

Abilene mis, at Clyde.....Dec 2
Baird cir, at Baird.....Dec 4
Throckmorton cir, at Throckmorton.....Dec 7
Albany sta.....Dec 9
Midland sta.....Dec 15
Big Springs sta.....Dec 16
Colorado sta.....Dec 18
Iatan mis, at Union.....Dec 19
Abilene sta.....Dec 23
Roby mis, at Roby.....Dec 27
Snyder mis, at Browning.....Dec 29
Sweetwater cir, at Roscoe.....Dec 30
Haskell sta.....Jan 6
Rayner mis, at Rayner.....Jan 9
Anson cir, at Anson.....Jan 11
Neinda cir, at Bitter Creek.....Jan 13
Merkel cir, at Mulbery.....Jan 20
Buffalo Gap cir, at Buffalo Gap.....Jan 27
District Stewards are requested to meet at Abilene, December 22, at 11 a. m.
E. L. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.

Weatherford sta.....Nov 25, 26
Mineral Wells sta.....at night, Nov 28
Aledo cir.....Dec 2, 3
Jacksboro sta.....at night, Dec 5
Christian cir.....1 p m, Dec 7
Graham mis.....Dec 9, 10
Graham sta.....night, Dec 11
Farmer cir.....1 p m, Dec 12
Bryan mis, at Cotton.....1 p m, Dec 14
Huckabay mis.....Dec 16, 17
Springtown cir, at Springtown.....1 p m, Dec 19
Whitt cir, at Whitt.....11 a m, Dec 20
New Hope cir, at Gibtown.....1 p m, Dec 20
Weatherford cir.....Dec 23, 24
Santo.....1 p m, Dec 27
Elm Street.....Dec 28
Garvin cir.....Dec 30, 31
Boonsville cir.....Jan 2
The District Stewards will meet me at Whitt Thursday, 1 p. m., December 21.
J. T. L. ANNIS, P. E.

CORSICANA DISTRICT—FIRST ROUND.

Corsicana sta.....Dec 23, 24
Corsicana cir, at Pleasant Grove.....Dec 30, 31
Itasca cir, at Itasca.....Jan 6, 7
Dresden cir, Blooming Grove.....Jan 13, 14
Hillsboro sta.....Jan 20, 21
Barry cir, at Cook's school-house.....Jan 27, 28
Mt. Calm cir, at Mt. Calm.....Feb 3, 4
Kerens cir, at Murray's Chapel.....Feb 10, 11
Rice and Chatfield cir, at Rice.....Feb 17, 18
Hubbard cir, at Hubbard.....Feb 24, 25
Dawson cir, at Dawson.....March 3, 4
Irene cir, at Brandon.....March 10, 11
Bethel mis, at Prairie Point.....March 16
Groesbeck cir, at Groesbeck.....March 17, 18
Mexia cir, at Shiloh.....March 24, 25
Thornton cir, at Thornton.....March 31, April 1
Wortham cir, at Wortham.....April 7, 8
Mexia sta, at Mexia.....April 14, 15
I have begun thus late to give the preachers where I hold the first two or three Quarterly Conferences time to get things well in hand. The District Stewards, who are the following: W. C. Pardue, E. M. Turner, Walton Peteet, Jno. Maggard, T. R. Harwell, B. H. Woods, Jr., T. S. Dearmon, W. T. Rush, G. W. Kinard, J. B. Sanders, W. J. Graham, J. R. Collins, J. C. Lee, Ishan Gogdell, J. D. Jackson, W. H. Mo.se, Wm. Rader, D. Oliver, will meet me in Corsicana, Tuesday, December 14, 1893, at 2 p. m., at the M. E. Church, South.
GEO. S. WYATT, P. E.

FORT WORTH DISTRICT—FIRST ROUND.

Granbury sta.....Dec 2, 3
Granbury cir.....Dec 9, 10
Cresson cir.....Dec 13
Bluffdale cir.....Dec 16, 17
Morgan cir.....Dec 29
Walnut cir.....Dec 30, 31
Cleburne sta.....Jan 6, 7
First Church.....Jan 13, 14
Missouri Avenue.....Jan 14, 15
Arlington cir.....Jan 16
Mansfield cir.....Jan 18
Mulkey Memorial.....Jan 20, 21
Osceola cir.....Jan 27, 28
Covington cir.....Jan 28, 29
Cleburne cir.....Feb 3, 4
Marystown cir.....Feb 10, 11
Fort Worth mis.....Feb 17, 18
Lipan mis.....Feb 24, 25
District Stewards are called to meet in First Church, Fort Worth, Dec 5, at 10 a. m.
W. L. NELMS, P. E.

EAST TEXAS.

BEAUMONT DISTRICT—FOURTH ROUND.

Beaumont mis, at Beaumont.....Dec 1
Orange sta.....Dec 2, 3
F. J. BROWNING, P. E.

TYLER DISTRICT—FOURTH ROUND.

Tyler, cir, at Bascom Chapel.....Dec 2, 3
T. P. SMITH, P. E.

MARSHALL DISTRICT—FOURTH ROUND.

Henderson sta.....Dec 2, 3
JOHN ADAMS, P. E.

PALESTINE DISTRICT—FOURTH ROUND.

Palestine sta.....Nov 29
Trinity and Groveton, at Groveton.....Dec 2, 3
Saron mis.....Dec 2, 3
J. T. SMITH, P. E.

GERMAN MISSION.

TEXAS DISTRICT—FIRST ROUND.

Weesatche mis.....Dec 2, 3
Cuero mis.....Dec 9, 10
Somerset mis.....Dec 16, 17
Cibolo and Elm Creek.....Dec 30, 31
New Braunfels.....Jan 6, 7
Grassyville.....Jan 13, 14
Long Prairie.....Jan 20, 21
Industry.....Jan 27, 28
Bellville.....Feb 3, 4
East Bernard.....Feb 10, 11
Houston mis.....Feb 17, 18
Houston sta.....Feb 24, 25
Llano.....Mar 3, 4
Fredericksburgh.....Mar 10, 11
JACOB KERN, P. E.

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES.
SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50 cts. Prepared by DR. SWAYNE & SON, Philadelphia.

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

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Marvelous Success.
Insanity Prevented by
Dr. KLINE'S GREAT NERVE RESTORER
Only sure cure for *Nervous Affections, Fits, Epilepsy*, etc. No Fits and little Nervousness after first day's use. Infallible for all Nervous Diseases if taken as directed. Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when received. Send names and P. O. address of afflicted to DR. KLINE, 931 Arch St., Philadelphia, Pa. See your Druggist. Beware of imitating frauds.

Your next week's washing



will look whiter, will be cleaner and will be done with less labor if

Clairette Soap

is used. The clothes will smell sweeter and will last longer. CLAIRETTE SOAP is pure, it cleans but does not injure the fabric. It does not roughen or chap the hands.

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If you have we can RELIEVE you. We will send you one of our **Rheumatic Rings** on receipt of **$1.50**, and if this ring does not relieve you, return the same to us and we will return your money.

They have relieved thousands and will relieve you.

If you are not afflicted, show this advertisement to some one that is. Send us your address and we will mail you our

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ANNUAL CONFERENCE NOTICES

EAST TEXAS.

Notice to the Members of the East Texas Conference to Convene at Orange, Texas, December 7:

BRETHREN—Those of you who wish to come over the Trinity Tap and the S. and E. Texas road via Beaumont, can make close connection at Colmesneil and arrive at Beaumont at 5 p. m., where we shall be glad of the privilege of entertaining you over night, and see you off for Orange at 8:30 the next morning.

We shall arrange for preaching by visiting brethren on Monday, Tuesday and Wednesday nights, if possible, and shall be glad to have cards from any of the brethren who can come this way.

GEO. W. RILEY.

BEAUMONT, TEXAS.

The class of the first year will please meet the committee at the Methodist Church, in Orange, at 8 o'clock a. m., December 6, 1893.

J. C. CALHOUN,
J. A. SMITH,
L. C. ELLIS,
Committee.

Railroad Connections.

In reply to the questions of some of the brethren: There are two daily trains east over the Southern Pacific. One leaves Houston at 5:50 in the morning and arrives at Orange 9:15 a. m.; the other leaves at 10 p. m. and arrives at Orange at 1:30 same night. If it is convenient would be glad if members and visitors would inform the pastor, Dr. G. V. Ridley, on what train they will arrive, so there may be as little delay as possible getting them to their homes.

One brother asks: "If preachers' wives should come to conference can you entertain them?" God bless you, brother, we can entertain all who desire to come. The only fear is that we will not have enough visitors to go around to all who have offered the hospitalities of their homes to the conference. We must know, though, who we are to provide for, to prevent annoyance and delay.

J. D. FORD,
Secretary Board Stewards.

Railroad Rates.

The Southern Pacific, the International and Great Northern, the Houston, East and West Texas, and the East Texas and Sabine, have all granted the benefit of the certificate plan to all coming to the East Texas Conference session to be held in Orange, December 7-13.

In coming pay full fare to each road on which you travel, asking each agent to whom you pay full fare to give you a certificate to that effect. Keep the certificates and they will be signed by the Secretary of the conference. Stamped by the agents issuing them on the return trip, this will allow the holders of certificates to return home at one cent per mile, thus making one and one-third rate.

Messrs L. J. Parks, A. P. A. Southern Pacific; D. J. Price, A. P. A. International and Great Northern; A. S. Downey, A. P. A. Houston, East and West Texas, all promptly granted us the benefit of the above plan on reception of our wish for reduced rates. At the same time we wrote to these gentlemen we also wrote Mr. H. W. Winfield, A. P. A. Cotton Belt, but we have not yet heard from him.

It requires time to issue certificates. If many are going to leave the same depots on same train, they should buy tickets and get certificates eight or ten hours before the arrival of train they are to leave on. While en route, if connections are close, and many certificates are to be issued of the same agent at depot of connecting road, get the conductor to see about it while en route and the railroad company will grant special force enough to do the work in good time for all.

G. V. RIDLEY.

ORANGE, October 26, 1893.

Please note that no lay delegate or clerical member will be furnished entertainment at the ensuing session of the East Texas Conference who does not notify me promptly. Let us know now who we are to provide for.

Under the most serious adversities that ever befell us as a people we are going to do our best, having faith that God will give us a profitable session.

G. V. RIDLEY.

ORANGE, TEXAS.

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DEVOTIONAL.

DREAMS OF HOME

"Come home! come home!" I did but dream,
Yet clear I heard the voices call;
"Come home! come home! your dear ones wait
And listen for your near foot fall.

"Come home! come home! The world is wide
And cold and selfish; turn away
From its enthralling power, and find
Such joys as in your childhood lay.

"Come home! The guardian hills stand round
This vale of peace; the sky bends near;
The seasons pass serenely by;
Earth's clamorous discord comes not here.

"Come home, and humbly kneel again
To hear your father's fervent prayer,
To meet your mother's loving kiss,
And all the household pleasures share.

"Come home! come home! There is no place
In all the world so sweet as this;
Give o'er your wanderings; return,
And find again the truest bliss."

O heart! you did but dream—and dream!
That home is now a memory;
The fields are tilled by strangers' hands;
The very walls have ceased to be.

"Come home! come home!" How vain the dream!
Yet still the voices call and call,
Till longing sore and wild unrest
Hold all my senses in their thrall.

The dear ones wait no more for me,
For some have strayed to foreign lands,
And some have gone beyond the stars
To find the house not built with hands.

"Come home! come home!" I may but dream,
Yet still I hear sweet voices call;
And when my wanderings cease, perchance
I may flee homeward after all.

—*Exchange*

TWO VIEWS OF DEATH.

Nowhere do Christianity and Paganism contrast more strikingly than in their views of death. In order to realize how true it is that Jesus Christ has "brought life and immortality to light" we only need to explore the realms of Pagan literature. Let us take Anacreon as a representative of Greek thought on this subject for the age that ushered in the Persian wars.

Here is what he says of death when contemplating it as a thing personal to him in the near future:

"Alas, my youth, my joys have fled,
The snows of age have bleached my head;
Tedious, toothless, trembling age,
Must now alone my thoughts engage.
Adieu, ye joys which once I knew,
To Life, to Love, to All, adieu.
Henceforth, unhappy, doomed to know
Tormenting fears of future woe.
Oh, how my soul with terror shrinks,
Whene'er my startled fancy thinks
Of Pluto's dark and gloomy cave,
The chill, the cheerless, gaping grave!
When death's cold hand hath closed these eyes,
And stifled life's last struggling sighs,
In darkness and in dust must I,
Alas! forever—ever lie."

Compare with this doleful effusion the following bright, joyful lines expressive of Christian sentiment:

"Over the river they beckon to me,
Loved ones who've crossed to the farther side:
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
And I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the glistening sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me."

Was ever contrast more striking? And yet there are those who would have us go back to the creed of Paganism, who would have us substitute for the joyful hymns which Christianity has inspired Anacreon's dismal wail,

"In darkness and in dust must I,
Alas! forever—ever lie."

"Father, forgive them; they know not what they do."—*N. O. Christian Advocate.*

CHRIST ALL IN ALL.

As we pursue our Christian pilgrimage there are special occasions when we need a special kind of help from God. It is indeed wonderful how Christ, as he is revealed in the Scriptures, answers our every need in himself at these critical periods. He is then seen to be the one "altogether lovely."

When, for example, we find our prayers becoming formal, degenerating into a stereotyped word-service, it suddenly dawns upon us that Jesus is at the right hand of the Father, our Great High Priest, making intercession for us. This truth is revealed to us by the Holy Spirit, and as we think upon it our souls are led to exclaim: "Dear Lord, if thou art unwearyingly making thy plea in our behalf, is it possible that we can ever pray in such a formal manner?"

Or when powerful temptations beset us, and we feel the need of some one to help whose heart is touched with tender pity, we may then think of our elder brother, and remember that,

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same."

In all the varied relations of life there is that in him which is precisely suited to our condition. If we need instruction, he can teach us, both by his example and precept. If we need patience, or any other Christian grace, we have only to look to him and see exhibited in his life just what we should possess. How precious Christ is to the believer!

"Thou, O Christ, art all I want;
More than all in Thee I find."

There are times when it seems difficult to decide promptly between several paths of duty before us. Doubt as to the true course is sometimes most distressing. The advice of friends, a careful survey of the situation, a painstaking investigation of the reasons that would lead us to choose one among the many diverging paths—all these are insufficient to lead us to a satisfactory judgment. What, under such circumstances, should we do? We should look unto Jesus as our example, and by studying his perfect character, his wisdom displayed in difficult emergencies while upon the earth, we will surely reach a right decision as to the course that we should take.

There is no relation in life where looking unto Jesus will fail to help us, because the Holy Spirit is ever ready "to take of the things of Christ and reveal them unto us;" and the more we adopt this method of living, the higher will be our appreciation of that infinite love that prompted so great a gift as the Son of God to the world.—*New York Advocate.*

BE PATIENT WITH YOURSELF.

The Scripture commands us to be "patient toward all men," and patience toward all implies patience toward ourselves. A reason for this universal patience is found in the facts of human infirmity. The God of all patience knoweth our frame, and whoever else may forget our weakness, he "remembereth that we are dust."

Now all this is just as true of ourselves as it is of our neighbors; and hence we need to exercise the same patience on our own behalf as would be required to be exercised toward them. The great command is "Thou shalt love thy neighbor as thyself;" no more, no less. This implies a proper love of self, and a fair, equitable treatment of self. We are not to exalt ourselves above others; we are not to degrade ourselves beneath them. We stand upon a common level of frailty, infirmity, and sinfulness. While we ask God to forgive us our sins as we forgive those who trespass against us, we must also forgive ourselves, and deal tenderly with our own infirmities and frailties.

We are not to despair because we have faltered and failed; nor need we write bitter things against ourselves; we are just what others are—erring children of a fallen race. Hence, instead of despairing, repining, or hating ourselves, we should patiently endeavor to correct our faults, amend our ways and doings, and above all we should commit the keeping of our souls unto God in well-doing, as unto a faithful Creator. However much we may despise ourselves, we are dear to the heart of God; and he who has bought us with his blood has not paid the wondrous price of our redemption to lose us without a struggle, or abandon us because of frailties and infirmities. Let us turn our hearts to him, and content ourselves to lie low at his feet and passive in his hands, that we may be made vessels unto honor, fitted for the Master's use.—*The Christian.*

MARRIAGES.

McKAY—PERRY.—At the residence of the bride's mother, near Anderson, Grimes County, Texas, November 15, 1893, Mr. John A. McKay, of Navasota, and Miss Eunice Perry, Rev. J. M. Wesson officiating.

STOKES—STOKES.—November 15, 1893, at the residence of Hon. C. C. Caldwell, in Cameron, Texas, by Rev. W. Wootton, Mr. J. A. Stokes, of Muskogee, I. T., and Miss Sophia Stokes, of Cameron, Texas.

MILLER—MITCHAM.—At the M. E. Church, South, in Athens, Texas, November 14, 1893, at 7:30 o'clock p. m., Dr. A. S. Miller and Miss Lizzie Mitcham, Rev. J. C. Calhoun officiating.

ILFREY — McLEAN. — At Alexander Chapel, Cedar Bayou Circuit, November 19, 1893, Mr. Edward Ilfrey and Miss Elm A. McLean, Rev. G. S. Sandel officiating.

GIBBS—ILFREY.—At Alexander Chapel, Cedar Bayou, October 18, 1893, Mr. F. R. Gibbs and Miss Josie Ilfrey, Rev. G. S. Sandel officiating.

RICHARDSON—GADDY.—At 8 p. m., November 8, 1893, Major John M. Richardson, of Daingerfield, Texas, and Mrs. Elizabeth B. Gaddy, of Milledgeville, Ga., at Shady Side (the residence of the bride's brother, Col. John S. Richardson), near Sumter, S. C., Rev. John Kershaw officiating.

BASS—JOBLIN.—In the Methodist Episcopal Church, South, Batesville, Ark., November 8, 1893, by Rev. John W. Boswell, Dr. Thomas D. Bass, of Terrell, Texas, and Miss Seddie Joblin, of Batesville, Ark.

SIMMONS—BLEWETT.—November 5, 1893, at Catlett Creek school-house, in Wise County, by Rev. H. P. Shrader, Mr. A. J. Simmons and Miss Belle Blewett, both of Wise County, Texas.

BLEWETT — BROWN. — November 5, 1893, at the residence of the bride's father, in Fort Worth, Texas, Mr. J. H. Blewett, of Wise County, and Miss Leila M. Brown, Rev. H. P. Shrader officiating.

RIPPY — LANGLEY. — November 15, 1893, at the residence of the bride's father, by Rev. H. P. Shrader, Mr. Thomas Rippy and Miss Cora Langley, all of Denton County, Texas.

JUDGE — CHAMBERS. — November 16, 1893, at the residence of the bride's father, by the Rev. H. P. Shrader, Mr. James Judge and Miss Dora E. Chambers, all of Denton County, Texas.

FREEMAN—PLEASANT.—At the residence of the bride's mother, Mrs. Adaline Pleasant, November 17, 1893, Mr. J. E. Freeman and Miss Irene Pleasant, all of Shelby County, Texas, Rev. Thos. McKnight officiating.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED

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

YATES.—Mrs. M. F. Yates (nee Dewsianberry) departed this life October 29, 1893. She was converted in October, 1892, and was baptized by Rev. E. R. Large. She was married to J. M. Yates in March, 1893. I had known Sister Yates but a short time before her departure, but have confidence in her piety. I visited her and prayed with her often during her illness. She seemed to be submissive to the will of God. May God comfort her sorrowing husband and relatives.

M. J. BROWN.

STONE POINT, TEXAS.

MINSHEW.—Miss Annie Minshew was born in Center County, Pennsylvania, October 22, 1870; moved to Mississippi in 1875; from thence to Texas in 1883. She professed religion in 1887, under the administration of Bro. Crowson. She died September 29, 1893, in Lamar County, Texas. Her death was a sad affliction to her family and to the community. She was one of those positive and true characters that God uses in his Church for good. She was mild and gentle in disposition, carrying the love of God in her heart, beaming in her face and acts. I looked upon her as one of the sweetest Christians in our organization at Petty. I can see her in my imagination as she moved in the great congregation, speaking to dying ones about their souls' salvation, or in her own home, loving and kind to all. You will find her again, dear father, mother, sisters and brothers, in a better clime, if faithful to the end. A. W. GIBSON.

HOLINGSWORTH.—Departed, on the 13th of November, 1893, in sixty-fifth year of her age, Mrs. Dorathy P. Holingsworth—nearly three-quarters of a century. So long to quaff life's golden cup, so long to taste its bitter. Hers was a life of quiet, unostentatious usefulness, her death of the victor. She was the daughter of Joel and Charlotte Lewis; was born November 23, 1828, in Spartenburg District, S. C. At the age of five years she moved with her parents to Cherokee County, Ala. She joined the M. E Church, South, when she was only thirteen years old; was married to Thomas Holingsworth May 3, 1846. They moved to Texas in February, 1867. She was the mother of eleven children, all having survived her but three. She tried even from their youth to train her children for God and for heaven. She was an indulgent mother, and at all times did what she could to make home happy. Her children were devoted to her in sickness and in health. As a Church member she was eminently useful, consecrated fully to God, and adorned with all of the graces that belong to a truly consecrated child of God, her life shone forth with an undimmed luster—her hands, her heart, her feet and her brain were always ready for service. She will be sorely missed in the Church, in the Sabbath-school, in the community, and in the home. In the kind ministrations of her hands and heart her pastor and his family were never forgotten, nor made second to any one. Often has the writer sought the quiet influence of her home, and always found a welcome there. Her house was always the preacher's home. Thank God for such lives, for such living epistles known and read of all men, for such an exponent of the power of the religion of Jesus, and for the long life, especially of this Christian woman. She is gone; her life remains. Let us go forward, cheered by her success, to imitate her precious example. Then, with her, at life's close we may say: O, death, thou hast no sting! O, boasting grave, I am conqueror!

MRS. J. W. KELLEY.

CARSTENS.—Mrs. Sally J. Carstens, wife of C. O. Carstens, of Goliad, was born in Guadalupe County, Texas, May 5, 1857; died at San Marcos, November 3, 1893. She united with the M. E. Church, South, in childhood; was converted at the age of fifteen, and from that time her faith never wavered. She practiced her religion at all times and under all circumstances. Her health had been declining for some months, and in September her husband took her to San Marcos, hoping the change would benefit her. But, alas! it was too late. Death claimed her, and there, far away from home and mother and sisters, she passed over the river. While in San Marcos she won many friends who soothed her last days with their kindly ministrations, and comforted the sorrowing hearts of her husband and little daughter. She leaves an invalid mother (Mrs. Emily Cartwright), four sisters and a brother, besides many friends who mourn her untimely death; but "they sorrow not as those who have no hope." She passed away without a struggle. She did not fear death, for Jesus was with her.

A FRIEND.

ABERNATHY.—Mrs. M. E. Abernathy (nee Sherrill) was born December 21, 1851, in Lincoln County, Tenn.; baptized in infancy by Rev. J. R McClure, of the Tennessee Conference; professed faith in Christ in girlhood and joined the M. E. Church, South; married J. C. Abernathy November 6, 1877, and immigrated with her husband to Denton County, Texas, in 1878. In 1889 they moved to Grayson County, where she died October 11, 1893. She was the daughter of Rev. John Sherrill, of precious memory in the Tennessee and North Texas Conferences. From her conversion to the day of her death she walked in daily communion with her God. The universal testimony of all who knew her is that a good woman has passed away. She was a true wife, a devoted mother, a faithful friend and a model Christian woman. She lived as only the pure live. She died as only the good can die. Her two children preceded her to the better land. She leaves a husband and a multitude of friends to mourn her loss. I preached her funeral to a company of sorrowing friends and we laid her away to await the resurrection of the just.

W. M. P. RIPPEY.

GLADDEN.—John Hardy, son of William H. and Mary E. Gladden, aged two years, three months and fifteen days, died November 12, 1893. He was sick only a few hours, having congestion of the lungs. So this dear little boy was snatched away in a very short time without giving any time for his parents to think that death was so near. This event brings sadness to the hearts of relatives and sympathizing friends. Dear parents, Johnnie can not come to you, but you can go to him. May God bless this sad affliction to your good and bring you nearer to him. Your pastor,

F. C. PEARSON.

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LIVERGOOD.—Judge John Hines Livergood was born in Lancaster County, Pa., September 10, 1815. In early manhood he immigrated to Missouri, thence to Texas, where, in 1836, he entered the Mexican war; was among those taken prisoners at Mier and drew beans for his life. After his release he returned to Missouri, where, on February 25, 1847, he was married to Miss Sarah Ann Perkins. They soon moved back to Texas and located near Mossy Grove, Lavaca County. Here he professed religion and joined the M. E. Church, South. He was a man of strong mind, well read, served his county as Judge of the courts and other official capacities, raised a large family, three sons and ten daughters. He lived to see all of them grown, with forty grandchildren and eight great-grandchildren. In our grief we rejoice in the hope of meeting again.

WILLIAM J. SIMS, Pastor.

CURRY.—John Nathan Curry, son of D. W. and M. A. Curry, was born in Lawrence County, Tenn., May 16, 1872, and died in Brown County, Texas, November 1, 1893. John was converted at a meeting held by the writer July, 1893; joined the M. E. Church, South, and lived consistent to death. His death was triumphant. He died in his right mind; called the family and friends present to his bedside, bade them good-bye, and asked them to meet him in heaven. We gave his body the honors of a Christian burial, according to the formula of our Church. A large concourse of weeping friends and relatives followed him to his last resting place. I say to the bereaved ones, weep not as those who have no hope. Let us live right, and when the trials of life are done we will meet John in the sweet by and by.

G. W. TEMPLIN.

MASON.—Wm. Mason, the subject of this notice, was born October 5, 1812, and died August 10, 1893, aged eighty years and ten months. He died at the residence of his son-in-law, Rev. J. H. Hayes, after quite a long and painful illness. He lived in Tennessee, Alabama, Arkansas—several years in each—came to Texas in 1877. He was married to Miss Elizabeth Nelson, in Alabama, in 1838. His wife had only preceded him two years. They were the parents of seven children; five are still living. He had been a member of the M. E. Church, South, for several years; lived in all honesty and godliness; was perfectly resigned in his death; was anxious, yes very anxious, to depart and be with Christ.

GEO. H. ADAMS.

CONNOR.—Mr. R. J. Connor was born in Lincoln County, N. C., January 11, 1827; came with his parents to Pickens County, Ala., when but a child, where he remained until 1850; came from there to Columbus, Miss., where he was married to Miss M. J. Crowly in 1852; came with his little family to Sherman, Texas, in 1877; came to Dallas in 1886, where he has resided until November 4, 1893, when death came and removed him from this time-world to the spirit land. He was converted in the year 1854 and joined the M. E. Church, South, in which he lived a true, consistent member until death. He leaves a wife and five children, to mourn their loss; seven children having preceded him to the better land. Bro. Connor was a faithful husband and affectionate father, a true friend to all the needy. "Blessed are the dead who die in the Lord."

W. F. CLARK.

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SHERRILL.—R. E. Sherrill was born March 26, 1866, in Giles County, Tenn.; baptized in infancy by Rev. W. D Cherry, of the Tennessee Conference; immigrated to Texas with his father, Rev. John Sherrill, in 1878. The last seven years of his life were spent in the employ of the M. K. and T. R. R. He was an engineer and an honored member of the B. of L. F. He was honest, faithful and efficient in all he undertook. His devotion to his aged mother and sisters was beautiful and abiding. During his last illness he gave his heart to God and left the assurance he has gone to meet his sainted father. He died September 4, 1893, in Denison, Texas. The writer preached his funeral to a crowded house, and a large number of his brotherhood, followed him to the cemetery, where we laid him away to rest.

W. M. P. RIPPEY.

HALL.—Joseph Ephraim Hall infant and twin son of A. L and Indiana Hall, was born August 31, 1893, and died September 29, 1893. The blessed Jesus, who said, "Suffer the little children to come unto me, and forbid them not," has called this tender bud to his loving arms to bloom in heaven. Little Joseph Ephraim has gone to meet his little sister, Easter Bell, who died and went to heaven December 15, 1884. These precious jewels can't come back to father and mother, brothers and sisters, but they can go to them. May they be an unbroken family in heaven.

G. W. TEMPLIN.

SPENCE.—A. T. Spence was born in Burke County, Ga., March 1, 1810; was converted at the age of seventeen; was married to Miss P. Pugh at the age of twenty-seven; seven children were the fruit of their marriage; three of them are living, four of them, with his companion, have gone before him. He joined the M. E Church, South, at the age of thirty-five, and lived a consistent Christian life to the day of his death. He died in Brown County, Texas, May 3, 1893. He lived to the great age of eighty-three years. It was the writer's privilege to make the acquaintance of Father Spence; always found him cheerful, with a strong faith in God. I say to those who miss him so much, he can not come back to you, but you can go to him. Let us so live as to meet Father Spence in heaven.

G. W. TEMPLIN.

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One Fare for the Round Trip,

From all Stations in Texas to

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AND POINTS IN

TENNESSEE, KENTUCKY, MISSISSIPPI, ALABAMA, GEORGIA and the CAROLINAS.

Tickets good for Return for 30 days from date of Sale.

The "COTTON BELT ROUTE" will for this occasion run Special Excursion Trains with

Through Coaches,
Pullman Buffet Sleepers
and Free Reclining Chair Cars,

From all points on its lines, through without change to

MEMPHIS, NASHVILLE, CHATTANOOGA, ATLANTA,

and other points crossing the Mississippi on the magnificent steel Cantilever Bridge at Memphis.

This being the only bridge across the Mississippi River south of St. Louis, definitely settles any question as to the quickest and safest route to and from THE ENTIRE SOUTHEAST. Your ticket agent can give you all the particulars, and will arrange your trip via Memphis (and the Cotton Belt Route) at no greater cost than via the "ferry transfer" gateways.

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TO THE

SOUTHEAST

Remember this—that no matter what route you take going you return on Regular Trains, and the "COTTON BELT ROUTE" is the only line with trains starting east of the Mississippi River and running through to Waco, Fort Worth, Sherman and intermediate points without change twice each day.

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Sleeping Cars, Texas to Chicago

WITHOUT CHANGE.

MANY TEXANS ARE NOT AWARE OF THE FACT THAT

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Was the first railroad to cross the border of Texas (from any direction) and push into the interior and on to deep water on the Mexican Gulf; but such was the case and it is a fact that the KATY is the first to get out of the old ruts and improve its facilities for handling passengers and freight. As the early settlers moved from old log cabins to the more comfortable modernized houses, so has the KATY advanced and moved her passengers from Pullman into

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as it is the most direct, best equipped and runs THROUGH WAGNER SLEEPERS to all above points WITHOUT CHANGE where direct connection is made in Union Depots for all points North, East and West.

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TO THE

To the Old Homes in the Southeast

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TO ALL POINTS IN

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Tickets to be Sold Dec. 19th, 20th and 21st, 1893

Good for Return Within 30 Days.

A Special Train, consisting of FREE RECLINING CHAIR CARS, Palace Day Coaches and Smoking Car, will leave Ladonia, Texas, on the morning of December 19 for New Orleans via Rosenberg and Southern Pacific Railway, without change, making close connection with all trains for all Southeastern points.

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GALVESTON AND ST. LOUIS

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HOUSTON, DALLAS AND DENISON

Try them once and you will have no other.

Leave Galveston	7:30 p. m.
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Leave Houston	11:10 p. m.
Arrive Austin	8:20 a. m.
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Leave Austin	8:30 p. m.
Leave Fort Worth	6:10 p. m.
Arrive Houston	5:35 a. m.

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A WORD OF DEFENSE.

After seeing your article referring to me a few weeks ago, I did not contemplate a reply, but as I do not care to have my brethren of other denominations look upon me as a sectarian bigot, or with unjust censure, I write to say that if your readers had read the whole of my article in the Christian Observer they would have seen that it was not my purpose to make an attack upon other denominations. I was making an argument in favor of home missions, addressed to Presbyterians, in a Presbyterian paper, and it was very far from my purpose to make an attack upon Methodists and Baptists, or stir up sectarian strife; for it has been my desire and aim through a long ministry in Texas to do what I can to promote brotherly love among Christians, while I am open in avowing myself a Presbyterian from honest conviction. My article was intended to stir up my own Presbyterian people to do more for home missions, and I made a point in the part you quoted to show that while Methodists and Baptists had a large force in the ministry in Texas, yet not all of their large force in the ministry was to be considered efficient. In my judgment (looking at the matter from a Presbyterian standpoint) a considerable portion of these ministers were not well qualified for the gospel ministry. Of course you are aware that there has been for a long time past a difference of opinion between Presbyterians and many other denominations as to educational qualifications for the ministry—Presbyterians insisting upon a very high standard of literary and theological education as necessary before a man shall be authorized to preach, while others contend that the need is so great that it is best to authorize men to preach even if their attainments are not very high. On this point of course men will differ, some thinking the Presbyterian way is wiser, even if slower progress is made, while others suppose the policy of the Methodists and Baptists to be wiser. I do not propose to discuss this issue here, but only mention it to throw light on the spirit of my article.

As to my brief allusions to Dr. Dabney in the part you quote it has occurred to me that, in writing without his article before me, I may have unjustly brought Dr Dabney under your censure, especially as I find his article so carefully worded to avoid any appearance of discourtesy towards brethren of other denominations. If you will kindly publish his words as I quote them below, you will find that he also was arguing before Presbyterians, and without any purpose to attack other denominations. His words are:

"But if we would know the true dimensions of our task so as to do it, we must apprehend rightly how much other denominations are really doing in this region. Most people think it is very ungracious and unhandsome for a minister of one denomination to criticise publicly the ways of another, but it is our duty to look at the truth. Where there is discourtesy, it exists only in jealousy or unfairness of the criticism, but I shall point to the facts in the same spirit in which I criticise the delinquencies of my own Church. If I were a Calvinistic Baptist, endeavoring to arouse my brethren to save destitute souls in a given region, and my brethren were to excuse themselves by telling me a strong Presbyterian synod professed to occupy that region, I would be bound to warn my brethren candidly that they must discount much from the reality of that seeming Presbyterian work; that their statistics of workers were careless and much exaggerated; that many of the ministers counted were 'deadheads;' that most of the others were heavily handicapped in their work for souls by the indifference and stinginess and worldly example of the Presbyterian masses, and my testimony would be true. If we are not to deceive ourselves as to our duty, we must honestly look at similar conditions in the sister denominations. We can not comfort ourselves with the boastful figures of those who 'number Israel,' whether Church clerks or United States census men. * * * Nine years ago I enjoyed the acquaintanceship of a distinguished Baptist minister (just before in charge of a metropolitan Church). I said to him that statistics gave 600 ordained Baptist ministers in Texas. I said to him that was a grand force, and ought to do a mighty work for the gospel. He replied: 'But practically we have not nearly so many.' 'Are these statistics false?' 'No; there are probably 600 men who had ordination at some time. We have in fact about 200 actual ministerial workers.' 'Where, then, are the 400?' He replied: 'Well, a number are superannuated, a number farming, a good many teaching, some practicing medicine, some law, and some selling goods.' "

The above extract from his article will doubtless place Dr. Dabney in a fairer light before your readers and and show that neither he nor I meant any discourtesy to sister denominations.

S F. TENNEY.

REPLY.

We suppose that Bro. Tenney is entitled to an explanation. Here is the thing he explains, and it certainly needs apology:

The Baptists claim about 150,000 members in Texas, and the Methodists a similar number. Yet, as Dr. Dabney says, a large proportion of the ministers of those denominations are men totally unqualified in character, literary attainments, and Scriptural knowledge for the gospel work; so the need of our Church work is the more pressing.—*Rev. S F. Tenney, in Christian Observer (Presbyterian).*

Our charge was not that of sectarian discourtesy. To say that a large proportion of the ministry of a sister denomination "are totally unqualified in character" is more than discourteous. As to Methodist preachers, they have their characters subjected to a strict examination annually, and there is not a band of preachers on earth more blameless in character than they. Bro. Tenney's explanation, therefore, fails to explain. If he misrepresented Dr. Dabney, then he is all the less blameless still.

As to the other qualifications of the defamed denominations, the brother acknowledges that they occupy the ground where his own superior brethren fail to get a foothold. What, therefore, is the benefit of his great superiority? The Churches which save the people are the ones which are doing the work of Christ, and are the best qualified to do it. The Presbyterians have had an equal chance with the rest of us, and yet they fail to do the work because they are so much better qualified to do it! *Mirabile dictu!*

THE NEGRO PROBLEM.

Your article, "The Negro and Tom Walker," has much food for reflection. I beg to offer a few thoughts under the above head. Has the time come to solve the negro problem? If so, then the question is how to do it. The Church can hope to reach through their schools only a few blacks who are preparing to preach, while the common schools reach the masses. Have you ever considered that it is a fact that the masses of the negro children are being taught by negro teachers who draw their pay from the tax-payers of the South? Nine-tenths of which, I will venture to say, are deficient morally, or intellectually, to instruct the young minds committed to their charge. In order to reap good fruit, we must plant good seed.

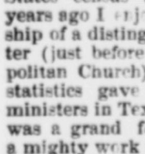
We send our best educated and consecrated men and women to foreign benighted fields to lift up the heathen of all races; and our missionaries are willing to sacrifice home and comforts to risk all among the savage tribes of Africa, while the Southland has been struggling with the negro problem since their freedom, and no effort made to fill the public schools with teachers from the Caucasian race to the manor born, who are educated in morals, as well as intellectual and progressive science, calculated to impart such instruction that would lead the minds of the negro to higher and a more elevated conception of the responsibility and duties a citizen owes to his country and society. I know the prejudice that has existed since emancipation of the negro that has forced the condition that now confronts us, and has the time not come that the white people of the South should take the education of the negro in hand and give them well qualified teachers of the white race, who are fitted morally and intellectually to train their mind and hearts and lead them away from the debasing animal natures that they have inherited from their ancestors? While under the light of this civilized Christian nation, for the lack of proper education, it does seem that they are making little improvement. Having watched closely the progress of the negro in Mississippi, my native State, in the blackland section, where the school fund mostly goes to educate the negro children, the teachers are all young negro men and a few women, whose highest conception of qualification is to get enough book knowledge to pass the third and fourth grade examination in order to get a teacher's certificate. While it is a fact that their schools are kept going during the time required under the law, and the teachers get their pay promptly, the condition of the negroes in these neighborhoods is not improved, and could not be with the material used to enlighten their mental and moral natures. How could it be otherwise, while their instructors, as a rule, have very little conception of the moral or civil law laid down for our rule and guide? Bishop Key says that the hope of China was the infusion of English education The hope of the negro in the South is a Christian education by the white people as instructors, equipped and qualified to teach in the full sense of the word. In doing this we serve God and society, to say nothing of the benefit the negro receives. Our responsibility to send them the gospel is great. Can't the Christian teacher open the way for the gospel so the Word will save and be glorified, humanity advanced and society made secure by sowing the seed in the heart and mind by a race who are qualified to lift up the fallen and place them on a higher plane of Christian life? I know this plan will meet with many objections. If we Southern people are held responsible for the negro's advancement, intellectually and morally, why not train the rising generation of negro children by qualified teachers and preachers so that the seed of our Christian civilization would be planted in such a way that good fruits would be the reward. When our white teachers become the instructors in the negro school, then the change will come. Until that time comes, whether soon or late, the condition so deplorable that now confronts us will continue to exist, is the opinion of A SOUTHERNER.

$10 REWARD.

I will pay the above reward for my boy, Charley E., who left my home October 8, 1893. He is fifteen years old, dark hair, dark eyes, dark eyebrows, near five feet high, weighs eighty or ninety pounds; slender built. I will give $10 to any one who will take and keep him in charge till I can come after him. Address me at Roxton, Lamar County, Texas. W. P. BAUGHMAN.

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the



CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



PAINS AND WEAKNESSES Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

A DOCTOR'S PHILANTHROPY.

Thousands Afflicted by Chronic Catarrh Under Free Treatment.

The first day of November, 1893, Dr. Hartman gave his consent to take charge of the treatment of 10,000 cases of chronic catarrh free of charge. This announcement was at once published in all the leading papers, when the applications came pouring in from nearly every State in the Union until something over 7,000 names are already on his books as regular patients. There is still room for 3,000 more. Those intending to apply should do so without delay, as the number will soon be made up. With a large number of clerks and stenographers to assist him, the doctor actually directs the treatment of each case by correspondence, which costs the patients nothing, except the necessary medicines, which are obtained at the nearest drug-store. To become a patient it is only necessary to send name and address, describe symptoms, and minute directions as to diet, sanitary regulations, and other advice will be sent promptly. Patients are allowed to report progress as often as they please, but are expected to do so at least in one month from beginning treatment. This arrangement brings to the homes of people afflicted with chronic catarrh whom circumstances prevent from employing a catarrh specialist the services of one of the best known medical experts on the subject of catarrh in this country.

Wherever Dr. Hartman is known the name of Peruna has become a household word. It is safe to say that no medicine in existence is used by so many families as Peruna. This is especially true of this time of the year, when the people are liable to catarrhal affections, coughs, colds, la grippe, etc. Peruna has cured more cases of chronic catarrh than all other medicines combined. The great majority of those who use it buy the remedy themselves, use it according to directions, not even reporting their case to Dr. Hartman until after they are entirely cured. But now that a limited number of cases can secure the personal attentions of Dr. Hartman free of charge, it is not to be wondered at that many prefer to do so. Peruna never fails to cure catarrh when properly used.

The Peruna Drug Manufacturing Company are sending free to any address a book on chronic catarrh which gives the latest treatment for catarrh, coughs, colds, la grippe, bronchitis, and all other affections of head, throat, and lungs.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

The Missionary Review of the World for December opens with an able article by Dr. A. J. Gordon, on the relation of Education to Missions—a subject which is receiving much attention at the present time. Dr. Gordon's position is, "conversion primary, education secondary." The Review is fully abreast of the times and edited with the greatest care and efficiency. Funk & Wagnalls Company, New York.

"Peloubet's Select Notes. A Commentary on the Sunday-school Lessons for 1894," by Rev. F N. Peloubet, D D., and M. A. Peloubet. 356 pages. Illustrated, $1.25. W. A. Wilde & Co., 25 Bromfield Street, Boston, Mass. It has been said "there was only one best," and among all the many helps for teachers of the International Lessons the "one best" is surely Peloubet's Notes. There are many helps that partially cover the lesson subject, but for a complete understanding of the text from every standpoint the teacher must have this book at hand for weekly reference in studying the lessons. It will be a peculiar help during 1894, because the first six months' lessons, being from the earlier books of the Old Testament, introduce many perplexing questions that must be squarely answered, and Dr. Peloubet has been extremely wise and judicious in so presenting these controversial subjects that they become incidental rather than prominent, and thus do not obscure or tend to lead away from the main teachings of the lesson. In handling the lesson on the life of Christ for the last half of the year, the author has drawn from his incomparable store of past study and thought the brightest, most trenchant expressions and teachings of the world's students. The notes are simply complete in every respect, and even a captious critic would have to scan close to take exception to them. The text is illustrated with abundant original engravings which illuminate many otherwise dark passages, and as a whole, in its mechanical as well as literary make-up, the book will at once interest and instruct any teacher of the Word. It is published in one volume, uniform with its nineteen annual predecessors, and is a rare reference book for one's library, even after the year's study is completed.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS,
it will cure you, cleanse your liver, and give a good appetite.

The Central Texas Conference of the Methodist Protestant Church held its annual session at Wortham.

DIAMOND Rings are appropriate for Wedding or Engagement Rings. Get an illustrated catalogue of them from C. P. BARNES & BRO., of Louisville, Ky., and you can find what you want.

The following appointments were made at the recent session of the Methodist Protestant Conference, at Lone Oak, Hunt County, November 23: T. L. Garrison, President; James L. Lawlas, Conference Missionary; W. G. Hamilton, Cooper; F. M. Anderson, Sulphur Bluff; J. M. Bowman, Lone Oak; J. B Womack and son, Hillsboro; N. M. Johnson, Paris; J. D. Christian, Ladonia; J. H. Cumming, Canton; M. J. Parnell, Tyler; J. A. Lewis, Silver Creek; J. C. Carroll, Liberty; C. G. Ferguson, Mount Pleasant; G. C. Dixon, Princeton; J. H. Jenkins, Miller Grove; W. F. Blaylock, Deport; W. L. M. Stevens, Gilmer; J. M M. Lambright, Athens; J. Henry, Cedar Valley; F. H. Gibbs, Ben Wheeler Mission; J. W. Tehatt, Cherokee Mission; J. L. Johnson and L. Lantrip left in the hands of the President; L. Hedrick and L H. Gilmore, transferred to the unstationed list; J. W. Temple, granted superannuated relation; J. W. Watson, supernumerary on Cooper Circuit; F. Rosser, supernumerary on Mount Pleasant Circuit.

The Prohibitionists held a big rally at Rockwall.—Six young thieves, ranging in age from thirteen to sixteen years old, were "run in" by the police of this city. They said they had been playing pool in a saloon the night before. What were the officers doing while this dive-keeper was harboring minors against the express words of the statute on that question?—Several Dallas people telegraphed congratulating Sam Jones on the occasion of his silver wedding.—George Little, aged thirteen, fell between two box cars at Longview and killed.—Mrs. Shortridge, of Terrell, better known as "Belle Hunt," died at Fort Worth.

The Zenith Has No Rainbow.

The rainbow is seen only on the horizon, never in the zenith. We look back for it, or forward, never overhead. The sky just above us has no iridescent colors. The ground at our feet is rough and hard. But away back, or away forward, is the golden haze in the misty distance, which prompts us to say, "Oh, the good old days! Oh, the good time coming!" rather than "Oh, the glorious present!" All this is natural, but it is not sensible. It is childish, not childlike. God's way is onward. There was never so good a time as now. This is the way for the child of God to feel. It is true that the best is yet to come, but it is to come to us by our moving on, not by our turning back. Yet God's children are as ready now as in the days of the exodus from Egypt to wonder whether the old time bondage were not better than the present liberty.—*Sunday School Times.*

Horsford's Acid Phosphate
For the Tired Brain
from over-exertion. Try it.

Deaths—Charles E. Ida, at Pecan City; Blanch Fedell, Denison; Ely Griffin, Terrell; Charles Mafleson, London.

Digestion the Great Secret of Life.

A good digestion secured by taking Simmons Liver Regulator "It is the only medicine that relieved me after suffering five years with dyspepsia, and constipation. GEO. AYRES, Delaplane Sta., Va."

The Populists had a rally in the city of Wortham.

EXTRAORDINARY CLEANSER.

(From the New York Press.)

If our woman readers could understand what a convenience, economy and thorough cleanser "Pyle's Pearline" is, they would never use anything else. It is pure and free from any injurious ingredient. It is economical because only the requisite quantity is used at a time. While soap may slip from the fingers and be lost in the water to dissolve, Pearline is used only in quantities required. It is better adapted for cleansing around the house than any known article. It is more convenient than anything ever discovered, and it is as suitable for the most delicate lace or the finest linen as for the dirtest horse-blanket, and it will make either as "clean as a whistle" in short order. All grocers sell it and if the reader don't know of it she may take our word for it.

FIFTY CENTS WELL INVESTED.

Economy is wealth; simple incidents have established the destinies of monarchies and of republics, monopolies and individuals.

Timely appliances will often avert great evils; prompt action is frequently required and only a little of that to prevent serious consequences.

Take "a cold," for example. If not checked in time, like a spark of fire, it may cause great trouble, suffering and distress. To stop a fire in the beginning is comparatively an easy process to that of subduing an extensive conflagration. So Radway's Ready Relief taken in time will prevent all of the serious consequences arising from neglecting a cold. For a chill, take from a half to a teaspoonful of Ready Relief in a half tumbler of water, drink it down and repeat if necessary, to warm up.

For pains in the chest, side or back, rub freely with Ready Relief, applied by the hand, till the skin comes to a glow; cover well up and keep warm: one or both of the above appliances will cure ninety-nine cases out of every one hundred.

UNANSWERED LETTERS.

NOVEMBER 22, 23.

S N Allen, sub D J Martin, sub. H H Sullivan, sub. C C Davis, sub. C H Smith, sub. stopped J B Gober, subs Jno W Stovall, subs. H H Sullivan, change. J E Sawders, subs. J E Vinson, sub. R M Chenault, sub and change. E G Hocutt, change. J C Weaver, subs; one stopped.

NOVEMBER 24, 25.

H B Henry, has attention. J D Hudgins, subs. J M Smith, sub at half price J R Murray, sub. J H Trimble, subs C C Davis, sub; one stopped. J T Bludworth, sub.

NOVEMBER 27, 28.

W L Pate, sub. V G Thomas, sub. C C Davis, sub. G S Sandel, subs L P Smith, sub J C Ballard, sub C G Shutt, subs; 2 cards J C Gage, sub. C C Davis, sub. N M McLaughlin, change. J C Calhoun, sub. Albert Little, subs. J A King, subs; 2 cards.

Awarded Highest Honors World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

Used in Millions of Homes—40 Years the Standard.



Mr. Geo. W. Cook
Of St. Johnsbury, Vt.

Like a Waterfall
Great Suffering
After the Grip

Tremendous Roaring in the Head —Pain in the Stomach.

"To C. I. Hood & Co., Lowell, Mass.:

"Two years ago I had a severe attack of the Grip, which left me in a terribly weak and debilitated condition. Last winter I had another attack and was again very badly off, my health nearly wrecked. My appetite was all gone, I had no strength, felt **tired all the time**, had disagreeable roaring noises in my head, like a waterfall. I also had severe headaches and

Severe Sinking Pains

in my stomach. I took medicines without benefit, until, having heard so much about Hood's Sarsaparilla, I concluded to try it, and the result is very gratifying. All the disagreeable effects of the Grip are gone, I am free from pains and aches, and believe

Hood's Sarsaparilla

is surely curing my catarrh. I recommend it to all." GEO. W. COOK, St. Johnsbury, Vt.

HOOD'S PILLS cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.

More Valuable Than Diamonds.

LA PLACE, Ala.—Gentlemen: The Electropoise I purchased from you three months ago is worth its weight in diamonds. I would not take any amount for it if I could not get another. It has cured me of dyspepsia, liver complaint and rheumatism. I feel like a new creature. I weigh twenty pounds more than I did when I commenced its use, and feel twenty years younger It is worth the price, if for nothing else than to produce good, sound, refreshing sleep, and quiet the nerves. I believe it will do all you claim for it, and cure any disease if used as you direct. I am over 60 years of age, and have been an invalid for 14 years. All who see me are surprised to see how well and rosy I look. I do hope God will bless and prosper you for the good you have done me. Yours respectfully,

MRS. E W. STORY.

Instruments rented to responsible persons. For a 40-page descriptive circular of the great curative agent address

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Agent for Texas, New Mexico and Arizona
Successor to Williams & Swymmer,
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—VIA—
The Texas and Pacific Railway,
—TO—
Alabama, Tennessee, Georgia, Mississippi, North and South Carolina, Kentucky, Florida,
and all points in the
SOUTHEAST
—TO—
ST. LOUIS, CINCINNATI, LOUISVILLE AND INDIANAPOLIS.
—ARE AUTHORIZED FOR—
December 19th, 20th, 21st, 1893.
Tickets will be sold on above dates limited for return 30 days and at the remarkably low rate of
One Fare for the Round Trip.

Remember the Texas and Pacific Railway is the only line offering a choice of routes either via New Orleans, Shreveport or Memphis and gives unequaled double daily train service to any of the above points, making close connection with all diverging lines.

Regular and Special Trains will Carry
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GASTON MESLIER, Gen'l Pass. & Ticket Ag't.
L. S. THORNE 2d Vice President and General Superintendent.
DALLAS, TEXAS.

Sanger Bros

Holiday Sale Black Silks.

A little earlier than usual for a holiday silk sale, but a prominent manufacturer has put it in our way to offer them now by closing out to us a line of single pieces in

BLACK GROS GRAINS,
BLACK FAILLE FRANCAIS,
BLACK BROCADES.

All new goods, being made for this season's trade. We divide them into

4 Lots for Choice,

and each lot contains the three weaves mentioned at

72½c..... for silks worth 95c to $1 10
95c ..... for silks worth $1.25 to $1.50
$1.15 ..... for silks worth $1.65
$1.35 ..... for silks worth $1.75 to $2.00

We have just opened our second shipment of our extraordinary purchase in

Ladies' Handker'fs.

They just came in time to enable us to continue the sale, as the first lot was beginning to look very thin. We've more of the

12½-cent Kind.

We've more of the

17-cent Kind.

We've many more of the

25-cent Kind,

And many more of the

35-cent Kind.

Remember they are worth twice as much.

Many patterns shown this week we did not have last week. We announce a GRAND CLEARING SALE OF

Children's CLOAKS.

This is the first large sale of Children's Cloaks we've had this season, and the accumulation of small lots is now quite large.

We've made our assortment of Long Cape Garments in sizes 6 to 8 years, made of fancy Cloaking, formerly $5.00 to $6 00,

Closing Price $3.

We've made another lot of same sizes, consisting of some very high grade, stylish garments in choice materials and neat trimmings, worth from $7 to $10,

Closing Price $4.25.

Another line of the same grade of garments, 10 to 12 years, at—

Closing Price $5.25.

Children's All-Wool Reefer Jackets in small Checks, Stripes and Plain Colors. Ages 6 to 12 years. Two special lots that must be closed out this week.

$5 Jackets at $3.
$7 Jackets at $4.

We make all the loss on this sale because 'twill be profitable to us to dispose of a few hundred garments that represent broken lines.

SANGER BROTHERS,
DALLAS, TEXAS.
When writing mention Advocate.

A Christmas Gift for Father, Brother or Friend? If He's a Bank Director, Officer or Clerk; give him the Most Useful Book Published—THE BANK DIRECTORS' GUIDE. New. Price $1.50 Postpaid. Order Circulars.
KIRK & CO., Allegheny, Pa.

"Samantha at the World's Fair"
Josiah Allen's Wife's New Book

JUST OUT. Over 100 illustrations by C. De Grimm. Everybody sure to want to read it.

With its 700 pages and handsome binding it settles the puzzling question of selecting a present, and makes just the IDEAL BOOK FOR A CHRISTMAS GIFT.

AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 3 squares." "It goes like hot cakes. Took six orders this morning." "Nineteen names taken today." "I started out a little while on Saturday and this morning have twenty orders." **The book sells itself. Every one wants it.** Prices, by mail, or through agents, Cloth, $2.50. Half Russia, $3.00. Handsome prospectus and outfit for agents. Half a million copies sure to be sold. Write at once for terms to agents. $250 can be easily earned by Christmas.



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