The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, $2.00. OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH SOUTH. TO PREACHERS, $1.00.

VOL. XL. DALLAS, TEXAS, THURSDAY, DECEMBER 14, 1893. NO. 15.

EAST TEXAS CONFERENCE.

The East Texas Conference met in its forty-ninth session in the Methodist Church at Orange, Texas, at 9 a. m. The Bishop not having arrived at that time, F. J Browning, presiding elder of the Beaumont District, conducted a prayer-meeting until the Bishop arrived. Bishop Hendrix came in at 9:25 and took the chair.

L. M. Fowler, Secretary of the last session, called the roll.

L. M. Fowler was elected Secretary. H. G. Scudday and C. M. Smith were elected Assistant Secretaries.

D. F. C. Timmons was elected to edit the minutes.

The bar of the conference was fixed.

A. J. Frick, in behalf of the presiding elders, presented the nominations for the Conference Committees. They were adopted and are as follows:

Public Worship—F. J. Browning, G. V. Ridley, J. D. Ford.

Temperance—John Helpenstill, L A. Burk, T. T. Booth, G. W. Riley, Dr. E. E. Leak, Dr. J. W. Shuford.

Epworth League—D. F. C. Timmons, G. V. Ridley, Leon Sonfield, P. O. Tunnell.

Books and Periodicals—C. F. Smith, W. M. Hayes, V. A. Godbey, O. C. Fontaine, W. W. McAnally, M. H. Addington, L. R. Parks.

Bible Cause—W. L. Pate, G. B. Hines, J. L. Dawson, W. W. Watts, J. W. Lively.

Memoirs—R. W. Thompson, J. S. Mathis, H. V. Fall.

Conference Relations—A. Little, C. H. Smith, J. M. Mills, W. A. Sampey, G. W. Riley, A. A. Wagnon, J. C. Calhoun, A. J. Weeks, Wm. Sproule.

District Conference Records—H. G. Scudday, L. R. Parks, W. H. Powell, E. E. Leak, John Cely.

Paine and Lane.—V. A Godbey, J. C. Calnoun.

W. L. Pate was appointed to fill a vacancy on the Committee of Examination for the class of the second year.

A communication from the Book Agents, Barbee & Smith, making a statement of the business of the Publishing House was read and referred to the Committee on Books and Periodicals.

A report from the General Sunday-school Department was read and referred to the Sunday-school Board.

A communication from the Commissioner of Paine and Lane Institutes was read and referred to the committee appointed for that purpose.

A communication from Southwestern University was read and referred to the Board of Education.

Dr. I. G. John, one of the Missionary Secretaries, was introduced to the conference.

A communication from the Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE was read and referred to the Committee on Books and Periodicals.

Question 20, Are all the preachers blameless in life and official administration? was taken up and the names of the presiding elders called as follows: John Adams, of the Marshall District, said: The year had been a good one. The reports were up; had built a district parsonage this and last year; good revivals. Bro. Adams retired and the preachers spoke in high praise of him as an excellent presiding elder in every respect.

T. P. Smith, of the Tyler District, said: There had been about 1200 conversions on the district and the financial reports as good as last year. The preachers said he is a good, true, pure man, and a good presiding elder.

J. T. Smith said that he had worked hard to have full reports, but some were behind. Every charge had had a gracious revival; over 1000 conversions; one good parsonage built; on the whole, very good year. The preachers said he is a model presiding elder, acceptable, and a power.

A. J. Frick, of the San Augustine District, said: On the whole, have had a good year; about 1200 or 1500 conversions. The preachers said he is a good and an efficient presiding elder.

F. J. Browning, of the Beaumont District, said: We have had a good year; financially, a hard year. The spiritual and missionary work have advanced This is the best year of the four years. The preachers said he has been a very faithful, painstaking presiding elder. The preachers all love him.

Rev. W. H. Edleman, pastor of the Baptist Church, was introduced to the conference; also W. M. Hayes, transferred last year from the South Georgia Conference.

H. G. Scudday was released from the Board of Education, and V A. Godbey put in his place.

A communication from Alexander Institute was read and referred to the Board of Education.

Under question 8, What traveling preachers are elected deacons? J. W. Bridges, H. W. Bowman and L. A. Webb were called and elected to deacons' orders. J. B. Luker and Ellis Smith being absent were continued on trial. J. W. Griffin was discontinued at his own request. W. W. Watts, S. N. Allen and J. B. Vinson were called and being in orders already were passed to the class of third year.

Question 1, Who are admitted on trial? was called: David L. Cain, Henry B. Smith, Jno. A. Slaughter, A. Methvin, Wm. F. Davis, Isaac F. Pace.

Dr. I. G. John addressed the conference and urged the early collection of the missionary assessments.

A paper from the General Board of Church Extension was read and referred to the Board of Church Extension.

M. H. Addington was placed on the Board of Education in the place of Jno. B. Douglass, dead.

After usual announcements the conference adjourned with the doxology and benediction.

SECOND DAY.

The conference met at 9 a. m., Bishop Hendrix in the chair. The religious services were conducted by Rev. W. M. Hayes.

The minutes of yesterday's session were read and approved. The roll was called.

Dr. Frierson, of the Presbyterian Church, was introduced to the conference.

A communication from Dr. W. B. Rankin, Superintendent of the American Bible Society in Texas, was read and referred to the Committee on Bible Cause.

Certain testamentary papers were referred to the Joint Board of Finance.

A communication from Dr. I. G. John was referred to the Board of Missions.

M. G. Jenkins, M. A. Smith, J. B. Nutter, all from the North Texas Conference, were received by transfer.

W. M. Hayes was added to the Committee on Paine and Lane Institutes.

Who are the deacons of one year? Question 7 was called: John C. Box was continued in the class of the third year. Thomas H. Boynton, George B. Hines, A. J. Weeks, L. A. Webb were advanced to the class of the fourth year.

Question 2: Who remain on trial? A. A. Kidd, James W. Downs, Joseph R. Ritchie and W. D Lum were advanced to the class of the second year.

Question 10: What local preachers are elected deacons? Wm. L. Graves, John A. Henderson, S. P. Lewis.

Question 14: What local preachers are elected elders? John L. Whitescarver.

J. L. Terry, a local elder, surrendered his credentials and they were put on file.

Rev. W. H. Vaughan, of the Northwest Texas Conference, was introduced to the conference and read a communication from that conference touching an Orphan's Home. James Campbell, J. W. Johnson and R. W. Thompson were appointed a Special Committee on Orphan's Home, and the paper was referred to them.

J. B. Hall and E. D. Parks were referred to the Committee for the supernumerary relation.

M. Donegan, W. N. Bonner, R. W. Thompson, J. C. Woolam, John A. Smith, R. S. Finley were referred to the Committee on Conference Relations for the superannuated relation.

Continuing the call of question 20, W. M. Hayes, W. P. Pledger, D. P. Cullen, E. R. Large, J C. Calhoun, W. L Pate, T. T. Booth, C. H. Smith, J. S. Mathis, J. C. H. McKnight, J. M. Mills, H. G. Scudday, W. M. Sproule were called and their characters passed. J. M. Smith was located at his own request. J. W. Lively, W. W. McAnally, James Campbell, D. W. Towns, D. F. C. Timmons, C. B Smith, J. L. Dawson, L. M. Fowler, V. A. Godbey, J. M. McCarter, Jno. Helpenstill, J. W. Johnson, A. Little were called and their characters passed. O. C. Fontaine was located at his own request. G. W. Riley, L. C. Ellis, J. M. Warren, J. L. Wyche, W. A. Sampey, G. W. Langley, C. F. Smith, J. D. Burke, G. R. Hughes, Leon Sonfield, A. A. Wagnon, L. A. Burk were called and their characters passed.

The Bishop called to the bar of the conference the following brethren: J. W. Bridges, Ellis Smith, S N. Allen, T. B. Vinson, L. A. Webb, H. W. Bowman and W. W. Watts, and after addressing them as to the nature and obligations of their work, they were admitted into full connection.

J. T. Smith and A. J. Frick offered a resolution to appoint a committee consisting of one preacher and one layman from each presiding elder's district to consider a change of the location of Alexander Institute, and following is the committee: J. L. Dawson, Dr. I K. Frazer, C. F. Smith, T. S. Garrison, J. C. Calhoun, L. R. Parks, J. S. Mathis, J. R. Heartsill, G. W. Riley and W. B. Powell.

Palestine, Orange, Jacksonville, Athens, Longview and Marshall were put in nomination for the place of the next session of the conference. Jacksonville was elected.

The conference then proceeded to elect delegates to the General Conference. Following are the results: Clerical delegates elected, James Campbell and J. T. Smith; alternate, T. P. Smith. Lay delegates elected, J. F. Cely and T. S. Garrison.

The Special Committee on Orphan's Home submitted their report, which was adopted. The proposition from the Northwest Texas Conference was accepted and R. W. Thompson appointed the Commissioner.

After the usual announcements the conference adjourned with doxology and benediction.

THIRD DAY.

The conference met at 9 a. m., with Bishop Hendrix in the chair.

The religious services were conducted by J. S. Mathis.

The minutes were read and approved.

The Committee on Bible Cause submitted their report, which was adopted.

C. F. Smith read the report of the Special Committee on the location of Alexander Institute. They recommended that the Institute be moved, and that a commission be appointed to consider bids and locate.

The Committee on Conference Relations recommended to grant the relations asked. The report was adopted.

I. Z. T. Morris talked in the interest of the Book Depository.

J. S. Mathis, G. A. Kelley J. C. Calhoun, L. R Parks, L. M. Fowler, J. F. Cely, A. A. Wagnon, T. S. Garrison, J. L. Wyche, and W. B. Pound were appointed the Special Committee to locate Alexander Institute.

A communication from Mrs. Nathan Scarritt, General Secretary of the Woman's Parsonage and Home Mission Society, was read and referred to the Board of Church Extension.

The Committee on District Conference Records presented their report, which was adopted.

The report of the Board of Education was presented by D. F. C. Timmons. It recommended an assessment of $1000 for the cause of education to be divided between Southwestern University and Alexander Institute, giving two thirds to the University and one-third to Alexander Institute.

Dr. John Adams moved to amend to strike out $1000 and substitute $750. The amendment, after some discussion was adopted.

Dr. J. H. McLean addressed the conference on the University, and Prof. J. G. Nunn spoke to that part of the report on Alexander Institute. The report was adopted.

W. M. Hayes read the report of the Committee on the Epworth League. Bishop Hendrix made some interesting remarks on the League work.

Bro. Hayes and others also addressed the conference and the report was adopted.

C. F. Smith read the report of the Committee on Books and Periodicals. James Campbell, L. Blaylock and J. T. Smith spoke to report and it was adopted.

A collection was taken to pay the necessary expenses of the Secretaryship, and after the usual announcements the conference adjourned with the doxology and benediction.

FOURTH DAY.

The conference met at 9 a. m., Bishop Hendrix in the chair. Rev. A. J Frick conducted the religious services.

The minutes were read and approved.

The Bishop announced the ordinations of yesterday. They were the same as those elected to orders.

Ellis Smith was located at his own request.

The new constitution of the Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE was adopted.

The Statistical Secretary reported the statistics:

Question 20 was resumed and G. V. Ridley was called and his character passed.

V. A. Godbey presented the report of the Committee on Paine and Lane Institutes. It was adopted.

The Board of Education made a supplemental report, which was adopted.

Resolutions of thanks to the Houston Post for its accurate reports of the conference, through its reporter, Mrs. Julia Truitt Bishop, were passed.

The Board of Church Extension submitted their report through T. S. Garrison.

W. A. Sampey and J. W. Johnson presented the reports of the Board of Missions.

Resolutions of thanks to citizens of Orange, railroads and Churches were adopted.

R. W. Thompson, F. J. Browning and T. P. Smith were appointed a Committee on Memoirs for the ensuing year.

J. C. Box was granted a location at his own request.

The minutes of the session were read up to the moment.

J. S. Mathis announced hymn No. 655, after the singing of which A. Little lead the conference in prayer.

Rev. R. W. Thompson then read the memoirs of Richard Menefee and H. M. Booth, who died during the past year. After several brethren had spoken to their memory the report was adopted.

After some appropriate remarks by the Bishop the following list of appointments were read out:

Marshall District.

JOHN ADAMS, P. E.

Marshall Station—J. T. Smith.
Harrison Circuit—F. J. Browning.
North Side—J. C. H. McKnight.
Longview—H. G. Scudday.
DeBerry Circuit—G. A. Hughes.
Henderson Station—A. J. Frick.
Beckville Circuit—W. W. McAnally.
Kilgore Circuit—J. W. Downs; J. B. Hall, Supernumerary.
Henderson Circuit—H. B. Smith.
Hallville Circuit—D P. Cullen.
Church Hill Circuit—J. M. Mills.
Editor TEXAS CHRISTIAN ADVOCATE—James Campbell.

Tyler District.

T. P. SMITH, P. E.

Tyler Station—W. M. Hayes.
Tyler, Cedar Street—T. T. Booth.
Tyler Circuit—C. H. Smith.
Mineola Station—L. A. Webb.
Lawndale—A. A. Kidd.
Canton—D. W. Towns.
Grand Saline—E. R. Large.
Edom—S. N. Allen.
Athens and Malakoff—J. C. Calhoun.
Lindale—W. L. Pate.
Larissa—J. M. McCarter.
White House—Wm. Sproule.
Troupe and Overton—W. P. Pledger.
New York—T. B. Vinson.

San Augustine District.

C. F. SMITH, P. E.

San Augustine and Sexton—To be supplied.
San Augustine Circuit—J. E. Green.
Melrose Circuit—I. F. Pace.
Hemphill Circuit—To be supplied by W. W. L. Graves.
Center Station—A. J. Weeks.
Center Circuit—J. D. Burke.
Timpson and Tenaha—A. A. Wagnon.
Carthage Station—W. T. Davis.
Sharpsville Mission—To be supplied by G. W. Henderson.
Garrison Circuit—Ellis Smith.
Minden Circuit—G. W. Langley.
Nacogdoches Station—G. V. Ridley.
Nacogdoches Circuit—J. W. Bridges; A. D. Parks, supernumerary.
Shelbyville Circuit—J. W. Lively.
Linn Flat Circuit—To be supplied by A. N. Lowrie.
Concord Circuit—T. W. Boynton.

Palestine District.

L. M. FOWLER, P. E.

Palestine Station—D. F. C. Timmons.
Elkhart—C. B. Smith.
Brushy Creek—J. L Dawson.
Augusta—H. W. Bowman.
Grapeland—D. L Cain.
Crockett Station—John S. Mathis.
Crockett Circuit—Alex Methvin.
Trinity and Groveton—V A. Godbey.
Saron Mission—J. R. Ritchie.
Alto—John Helpenstill.
New Birmingham—J. B. Luker.
Homer—J. A. Slaughter.
Lufkin Station—L. A. Burk.
Rusk Station—J. W. Johnson.
Jacksonville Station—A. Little.
County Line—Supplied by T. H. Hall.

Beaumont District.

W. A. SAMPEY, P. E.

Beaumont Station—Leon Sonfield.
Beaumont and Sabine Pass Mission—To be supplied.
Liberty Circuit—To be supplied by J. J. Rape.
Sunset Circuit—To be supplied by T. G. Watson.
Woodville and Colmesneil—G. B. Hines.
Livingston Circuit—G. W. Riley.
Moscow Circuit—J. M. Warren.
Jasper Station—J. L. Wyche.
Jasper Circuit—To be supplied by R. M. Stewart.
Burkeville Circuit—W. D. Lum.
Orange Station—W. W. Watts.
Orange Mission—To be supplied by J. M. Martin.
Newton Circuit—To be supplied by S. D Horger.
Wolf Creek Mission—To be supplied by O. A. Snook.

TRANSFERRED—To the Northwest Texas Conference, L. C. Ellis; to the Texas, J. B. Nutter and A. G. Scruggs; to the Louisiana, M. A. Smith and M. G Jenkins.

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

DISTRICTS.	Local Preachers.	Total Members This 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.	Education. Assessed.	Education. Paid.	Ex. Del. Gen. Con. Assessed.	Ex. Del. 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.
Marshall District	49	3791	49	214	49	$ 85,610 00	11	$11,125 00	$10,900 00	$ 921 00	$ 862 56	$310 50	$124 00	$135 10	$ 94 00	$ 94 00	$ 175 00	$175 00	$ 326 00	$ 326 00	$ 321 00	$ 321 00	$ 144 50	$144 50	$ 155 00	$155 00	$ 72 00	$ 72 00	$ 112 00	$ 1,112 00	151	1,187	15,187	$ 1,187 00	$ 1,187 00	$ 187 00	$ 187 00	$ 1,748 00
Tyler District	33	2808	144	94	17	10,250 00	10	4,750 00	1,400 00	1,000 00	1,400 00	1,000 00	2,000 00	1,000 00	300 00	300 00	154 00	154 00	300 00	300 00	259 00	259 00	151 00	151 00	159 00	159 00	49 00	49 00	151 00	1,151 00	110	1,100	11,100	1,100 00	1,100 00	100 00	100 00	2,200 00
San Augustine District	25	5500	143	57	8	4,000 00	7	1,600 00	500 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	250 00	250 00	125 00	125 00	250 00	250 00	250 00	250 00	125 00	125 00	125 00	125 00	25 00	25 00	125 00	1,125 00	100	1,000	10,000	1,000 00	1,000 00	100 00	100 00	2,200 00
Beaumont District	34	2688	94	57	8	7,250 00	2	4,850 00	4,750 00	1,000 00	1,000 00	1,000 00	1,000 00	1,000 00	250 00	250 00	125 00	125 00	250 00	250 00	250 00	250 00	125 00	125 00	125 00	125 00	25 00	25 00	125 00	1,125 00	100	1,000	10,000	1,000 00	1,000 00	100 00	100 00	2,200 00
Totals	151	14,287	880	409	82	$115,925 00	30	$22,325 00	$17,550 00	$3,921 00	$4,262 56	$2,310 50	$3,124 00	$2,135 10	$894 00	$894 00	$579 00	$579 00	$1,076 00	$1,076 00	$1,080 00	$1,080 00	$545 50	$545 50	$564 00	$564 00	$171 00	$171 00	$563 00	$4,563 00	461	4,287	42,287	$4,287 00	$4,287 00	$487 00	$487 00	$8,348 00
Increase	16	1,265	94	117	11	4,852 00	2	1,750 00	1,400 00	1,000 00	1,400 00	1,000 00	1,000 00	1,000 00	250 00	250 00	125 00	125 00	250 00	250 00	250 00	250 00	125 00	125 00	125 00	125 00	25 00	25 00	125 00	1,125 00	100	1,000	10,000	1,000 00	1,000 00	100 00	100 00	2,200 00
Decrease																																						

NOTES.

—This was a very pleasant session of the conference all round. The preaching was good, the weather fine, and nearly everybody in excellent humor.

—Dr. G. V. Ridley does nothing by halves. He was the master of ceremonies and entertained the conference in style. The good people of Orange were in harmony with him and everybody had the best home.

—Bishop Hendrix was suffering from a severe cold, but did his work well notwithstanding. He is pre-eminently a business man in the chair, a grand preacher and a kind brother. The conferences which he has held in Texas will always be glad when he returns.

—The Houston Post showed its good sense again by sending Mrs. Bishop to report the conference.

—The editor and publisher of the ADVOCATE were delightfully entertained in the home of Mr. and Mrs. W. H. Malone.

THE GRAB HOOKS.

MISS ALYS PEARSALL SMITH, daughter of Mrs. Hannah Whitall Smith, has just been appointed general Secretary of the young women's branch of the British Women's Temperance Association.

MISS AIMEE TOURGEE prepared the drawings for the numerous illustrations in the last book written by her father, Albion W. Tourgee, entitled, "Out of the Sunset Sea." It is a story of the time of Columbus, and the illustrations show thorough study and much talent.

MISS ALICE FLETCHER, the ethnologist, who has made a study of the Omahas and other Indian tribes for the Peabody Museum at Cambridge, has been paid the highest price of any woman employed by the Government. As a special agent of the Indian Bureau she drew a salary of eight dollars a day for her expenses while making the allotment of lands to the Nez-Perces and the other tribes given individual holdings or farms.

THE Chinese lepers of British Columbia, isolated on an island in the Gulf of Georgia, have had no one to attend them, and have been left alone, with only the occasional visit of a physician to relieve them. A young woman of Vancouver, Lizzie Hausel, has heroically offered to devote herself to the care of these unfortunates. She was rescued by the Salvation Army some time ago from a degraded life, and for two years has been a devoted trained nurse in cases of smallpox, etc.

LADY TENNYSON, although not an authoress, was in the best sense a literary companion to her illustrious husband, delighting in his works, and yet sometimes, as he used to confess, acting the part of "gentle critic." Never was she so happy as when employed in setting the poet's songs to music, many of which she did most happily and with perfect taste. It was the music of Lady Tennyson which the choir of Westminster Abbey uplifted in the Poet's Corner around the open grave not many months ago."

COMPARATIVE MORTALITY.—The British Registrar-General publishes a table in which the numbers of those dying in each occupation are compared with the living in such occupation. The stand of 100 is taken as the lowest or most healthful. For example, it appears that clergymen occupy the lowest or most healthful position and are represented by the figure 100. The full table is as follows:

COMPARATIVE MORTALITY OF MEN, 25 TO 65 YEARS OF AGE, IN DIFFERENT OCCUPATIONS, 188.-82-83.

Occupation.	Comp. Mort'y.
Clergymen, priests, ministers	100
Lawyers	102
Medical men	107
Gardeners	108
Farmers	114
Agricultural laborers	126
Fishermen	143
Commercial clerks	179
Commercial travelers	174
Inkeepers, liquor dealers	274
Inn, hotel service	307
Brewers	245
Butchers	171
Bakers	172
Corn millers	172
Grocers	159
Drapers	159
Shopkeepers generally	158
Tailors	189
Shoemakers	166
Hatters	192
Printers	193
Bookbinders	210
Builders, masons, bricklayers	174
Carpenters, joiners	178
Cabinet makers, upholsterers	178
Plumbers, painters, glaziers	173
Blacksmiths	175
Engine, machine, boiler makers	185
Silk manufacture	152
Wool, worsted manufacture	186
Cotton manufacture	196
Cutlers, scissors makers	229
Gunsmiths	186
File makers	300
Paper makers	129
Glass workers	214
Earthenware makers	314
Coal miners	160
Cornish miners	331
Stone, slate quarriers	102
Cab, omnibus service	267
Railway, road laborers	185
Costermongers, hawkers, street sellers	338

In commenting upon some of these differences in mortality the Registrar-General says:

"Of the learned professions, and indeed of all occupations, clergymen enjoy the lowest death rate, which is even lower than that of farmers. The rate for lawyers is much higher and that of medical men higher still."

The latter may be accounted for in consequence of greater exposure to vicissitudes of weather, to irregular hours, loss of sleep, and much greater exposure to infectious diseases.

"In the three groups comprising agriculturists, the death rate is very low. If death by accident be set aside, the mortality of fishermen resembles closely that of the farmer. The principal form of accident to which they are liable is, of course, drowning."

The reasons for the very high mortality of cab and omnibus drivers and street-sellers, he states as follows:

"These two occupations do not start on equal terms with most other occupations in regard to the physical condition of the men engaged in them respectively. Doubtless, both among cabmen and street hawkers, there are men of good health and steady habits who have taken to these occupations as their original means of living; but there is also most certainly in both of them a very considerable proportion of men who have only taken to the occupation as a refuge, having fallen from superior status in consequence of ill-health and evil ways. The high mortality, therefore, in these occupations is not attributable, or, at any rate, is not wholly attributable, to the nature of the occupation itself, which, for all that appears to the contrary, may be a very healthy one, but to the physical condition of the men who engage in it. Unhealthiness drives them into the occupation, not the occupation them into unhealthiness.

"A very considerable proportion of the mortality of commercial travelers is due to intemperance.

"The mortality of men who are directly engaged in the liquor trade is appalling. The death rate of brewers, inn-keepers, publicans and generally all dealers in wines, spirits and beer, and that of inn and hotel servants is much above the average death rate."

Lest there should be any error in the foregoing statement the Registrar-General compares his figures with those of old and established life insurance companies, and finds them confirmed.

Tailors, shoemakers, hatters, printers and bookbinders follow occupations which are conducted indoors, and often under very unhealthy conditions as to ventilation, high degrees of heat and exposure to dust, and hence are unduly exposed to mortality from consumption. In this respect the condition of men employed in some occupations has been greatly improved within the last century. The little shoemaker shops, from six to eight feet square, in which men throughout New England toiled in a foul and highly heated atmosphere, have given place to large and spacious factories, better lighted, heated and ventilated, and placed under definite supervision by official inspectors.

In the manufacture of paper a distinction should be made between the persons who conduct different parts of the process. Those who sort and cut the rags used in making the better qualities of paper are exposed not only to the great amount of dust which such rags usually contain, but also to the dangerous infection which occasionally lurks in filthy rags. Out of the first thirteen cases of smallpox which occurred in the city of Holyoke, Mass., in 1880, twelve were in the person of women who sorted rags in the paper-mills. On the other hand, the operatives who handle the clean, finished paper are but little exposed to such infections.

In textile industries there is more or less exposure to dust inhalation, but less among workers in wool than among workers in cotton. Plumbers, painters and glaziers are all excessively exposed to the action of lead poisoning, and hence their mortality rates are high.

Carpenters, joiners, wood-turners and box-makers have comparatively low mortality rates, and this is especially true among those engaged in out-door employment. Coopers in Switzerland were found to have an excessive mortality in consequence of tempting relations to drink.

Among cutlers, file-makers, saw, needle and tool makers, and among all persons who are exposed to inhaling sharp metallic dust, the mortality is high; and the same is true of miners of metals. Singularly enough, the mortality of coal-miners is surprisingly low, a fact which German authorities have attempted to explain as due to the beneficial action of coal dust to hindering the progress of tuberculosis.

Chimney sweeps are unusually liable to cancer.

On the whole, it may be said that the occupations which should be avoided, if one desires a long and healthy life, are those which expose one to the action of dust which increases the mortality from consumption and lung diseases generally, those which are usually carried on in ill-ventilated apartments in foul and vitiated air, those which expose the workman to the action of poisonous substances, and above all those which expose to indulgence in intoxicating liquors.

With regard to nearly all occupations which tend to shorten life, it is true that careful attention to preventive measures may very largely diminish the liability to harm. For example, in the sorting-rooms of paper mills thorough ventilation removes the dust, as is done in the paper mills at Cumberland, near Portland, Me., so that the harmful effect is very greatly lessened. Similar appliances are employed in the wood-working shops at Pullman, Ill.

In those occupations which expose to sharp metallic dust, as in needle and knife grinding, the wearing of respirators upon the mouth and nose accomplishes the same purpose, for each individual who thus protects himself.

Painters, plumbers and persons exposed to other poisons besides lead may avoid much of the danger by scrupulous cleanliness and frequent and thorough washing of the hands.

In the case of brewers, liquor dealers, bartenders, and all persons exposed to the traffic in intoxicating liquors, no amount of sanitary conditions can diminish the temptation to drink, which alone must be blamed for the increased mortality of persons thus employed.—*Quoted by Dr. S. W. Abbott, in New York Independent.*

Texas Christian Advocate.

"IMMERSION AGAINST THE BIBLE."

CHAPTER VIII.

Romans 6:1-6; Colossians 2:11-14.

Whatever is said of one of these texts may be said of the other, hence we classify them under one head. Candor compels us to admit that the apostle is here speaking of that change in man we call religion, or salvation, and also of the means used by which we are inducted into this salvation.

If this is water baptism, then the doctrine of salvation by water, as taught by Mr. Campbell, is made out; but if it is a different baptism, and a baptism into an element altogether different from water, then the doctrine of Mr. Campbell is a fatal mistake to him and his followers.

A mistake as to the mode of water baptism is a small thing compared to an error about the element with which we must be baptized. The Jews, who had received water baptism at the hands of John, were still in their sins and blood, and many of them preferred Barnabas to Jesus. Paul recognized the existence of this error when he asked certain disciples, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost." And he said unto them, "Unto what, then, were ye baptized?" And they say, "Unto John's baptism." Paul then warned them that John baptized with water and they must believe on Jesus Christ. "And when Paul had laid his hands upon them, the Holy Ghost came upon them." (Acts 19:2-6)

Many who have received water baptism are yet children of wrath, even others, but Paul says of all true Christians, "We are all baptized by one spirit into one body." To take water baptism for that of the Holy Ghost is to grope at the shadow and wholly miss the substance.

Let us, therefore, lay aside prejudice and look into this all-important subject by the light God's Word alone supplies. None will deny that there are two baptisms spoken of in the New Testament. John says: "I indeed baptize you with water, but he (Christ) shall baptize you with the Holy Ghost." Here are the two baptisms—one with water, administered by John, a mere man; the other, with Holy Ghost, administered by Jesus Christ, the only wise God, our Savior. Now, if this death and burial to sin and resurrection of the soul to "walk in newness of life" is the baptism of the Holy Ghost, then Christ is our Savior and the Holy Ghost is the life-giving power in our salvation. But if, on the other hand, it is water baptism, which is always administered by man, then the infallible, logical conclusion is that man (the baptism) is our Savior, and natural water is the purifier of the soul, which is too ludicrous for any unprejudiced mind to entertain for a moment.

But did the apostle make a mistake about the element into which they were baptized when he asserted "therefore we are buried by baptism into death," or "were baptized into Christ death?" Did he have sense enough about the language to know the difference between water and death? If he did, then it was, it is, infallibly certain that this baptism was not in water, as immersionists say; but as Paul repeatedly asserts, it was into death.

To show the learned Paul did not mean water when he wrote "baptism into death," he uses the word death eighteen times in the sixth chapter to the Romans, while the word water is not found even once in either the epistle to the Romans or Colossians, which are the only two books in the Bible where baptism and burial are mentioned together. Is it not strange if Paul did mean water baptism when he spoke of burial into death, that Jesus Christ nor any other inspired writer ever did associate burial and water? And that Paul alone of all writers in the Bible, who ever associated baptism and burial, does not write the word water once in either epistle where they are thus associated? Paul did not believe that water could do what the death of Christ alone can do, and therefore he did not put water where it did not belong.

If the doctrine of Mr. Campbell is true, that it is water baptism that saves us, and that baptism and salvation are synonymous and interchangeable terms, was not Paul "off of his base" when he wrote, "I thank God I saved (baptized) none of you, but Crispus and Gaius . . . and I saved (baptized) also the house of Stephanus; besides, I know not whether I saved (baptized) any other. For Christ sent me not to save (baptize), but to preach the gospel?" (I Cor. 1:14-17.)

So, then, according to Paul, baptism is neither the gospel nor salvation. The above text from Corinthians is Paul's estimate of the value of water baptism, and the sixth of Romans his appreciation of the baptism into the death of Christ by the Holy Ghost.

In Corinthians he thanks God he had little to do with water baptism; while in Romans he tells us that the baptism which is into the death of Jesus Christ is a death of sin and a resurrection "through faith of the operation of God" to walk in newness of life. That we, being planted in the likeness of his death, shall be raised in the likeness of his resurrection, and that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin.

Our Baptist brethren deny the position of Mr. Campbell and his followers, that the sixth of Romans teaches water regeneration; but, with less logic, they claim that it only teaches the mode and design of the believer's baptism. So we come now directly to the question, viz: Do these texts prove immersion is the only mode of water baptism? They abound with figurative expressions showing the change from nature to grace, but there can be no allusion to the mode of water baptism, because there is no allusion to the element itself. The figures used by the apostle are baptism, death, burial, resurrection, crucifixion, and planted, and as we have shown, water is not alluded to in these texts, nor even mentioned in either epistle. It is an instance of impertinent presumption to put words in St. Paul's mouth that he deliberately refused to use. These figures are all realities, but none of them are literal. It was not a literal baptism into water, but it was a real baptism by the Holy Ghost into the merits of the death of Jesus Christ. None claim that it was a literal death of the body, but it was a real death of sin. It was not a literal resurrection of a dead or a living body, but was a real resurrection of the soul to walk in newness of life. It was not a literal crucifixion of the body, as was Christ's, but by repentance toward God the "old" man is really crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin. Neither are we literally planted in the ground, and why men will, when a troop of figures are used by the apostle, make one literal in order to establish some pet and false theory and let all others pass as figurative, is unaccountable. Indeed, there is nothing in immersion as practiced by the Baptist Church analagous to death, burial and resurrection, except in the distorted imagination of a prejudiced brain. The subjects of burial are always dead, but the Baptists always bury the living in the so-called liquid grave. All people leave the bodies of the buried in the grave, but immersionists take them out immediately. Paul says we are raised by the power of God, but immersionists raise them by the puny arms of men. When a dead body is to be buried, men dig a grave and then bury the dead by pouring back the dirt on the dead body, but in immersion, with no grave prepared, they simply drive the body of a living person into the water and call it a burial. Whoever saw an open, liquid grave, about which we hear so much said on the banks of creeks and ponds? If any man will show me one, I will agree for him to immerse me in it, but I will not consent for him to dig one with my body. The attempted analogy between immersion and the death burial of Jesus Christ is a total failure. For, when you tell the world that immersion is to represent these things, you mean thereby, to say, the two are alike. Let us take them, point by point, and see if there is any likeness whatever between the two. Christ was actually dead, but those immersed do not even pretend to be dead. Christ was really buried in a tomb, carefully prepared by Joseph, but immersion is in water where no man ever can prepare a grave. Again, does a living body represent a dead one? Does the poor, sinful candidate represent the immaculate Jesus? Does the arm of the preacher represent the arm of omnipotence, and the preacher the Almighty himself, who is the resurrection and the life? If so, then this country is full of little popes and vice-regents of God. Does some creek or tank represent Joseph's new sepulcher, which was not only on dry ground, but high up in the mountains near Calvary? Christ's tomb was not like water into which a man can not enter and abide, and still live, for Peter and John ran together and entered into the tomb, and like the people who came to Christ into the place where John at first baptized, they both believed. If Christ had been put to death by drowning instead of being crucified in an erect posture on the top of a dry mountain, and some man had raised him out of the water, instead of being raised by the power of God, and if he had been raised in the same minute in which he was buried, instead of lying in the grave three days and three nights, then immersion might truly represent the death, burial and resurrection of Jesus Christ.

But while the historic facts remain as they are recorded in the New Testament, the dipping in water to represent the death, burial and resurrection of Christ is a shame and mockery on baptism, a travesty and a burlesque on the death, burial and resurrection of Jesus Christ.

Once more, did the apostles know what they baptized for, and what was the design of baptism? If they did, then we assert that as certain as the Bible is true they did not baptize to represent the death and resurrection of Christ, for the very good reason they knew nothing about it. It is true up to this time John (4:2) tells us they had baptized many, and yet when Peter and John ran together to the sepulcher (20:9) John says they "knew not the Scriptures, that he must rise again from the dead." And even after the resurrection was reported by the women that were early at the sepulcher, the disciples were on their way to Emmaus, and Christ joined them and explained the Scriptures, how he must suffer and rise again from the dead, and they told him how they were astonished at the report of the women who said he was risen from the dead. The unbelief of Thomas, who said he would not believe he was risen until he could put his fingers in the prints of the nails and thrust his hands into his sides, is unaccountable, if he, with the rest of the apostles, had been baptizing for three years to represent the death, burial and resurrection of the Master.

Luke 18:31 34 says:

Then he took unto him the twelve, and said unto them, behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on.

And they shall scourge him, and put him to death; and the third day he shall rise again.

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Now can any man fly in the very face of the Scriptures and say the apostles baptized to represent the death, burial and resurrection of Jesus Christ when the Book pointedly says "that they understood none of these things and neither knew the things that were spoken?" Surely if they will not believe the holy evangelists, neither would they "be persuaded though one rose from the dead."

To show how the Scriptures are sometimes perverted, either to prove salvation by water or immersion as the only mode of baptism, I give the following incidents:

The writer hereof, sometime since, preached a sermon on the sixth chapter of Romans, at the close of which a gentleman in the audience approached him and plied him with questions, which he answered as best he could. Finally the gentleman asked: "Do you deny that the Bible teaches salvation by water anywhere?" I told him I did not like to answer such a sweeping, general question, but to name his text and I would tell him what I thought of it. "Well," said he, "does not I Peter 3:20, 21: 'Noah while the ark was a preparing, wherein few—that is, eight souls—were saved by water. The like figure whereunto even baptism doth also now save us,' does not this teach salvation by water?" I answered it certainly did. He said he was glad to find me so honest and frank. I told him I deserved no credit for it, for the Book just said in so many words they were "saved by water." "But," said I, "my friend, which persons were saved by water—those who went into the water, or those who stayed out?" After evident confusion and considerable hesitation he replied: "Of course, it was those who stayed out." I replied: "'The like figure whereunto even baptism doth now save us,' for we stay out." And he subsided.

Immersionists quote this text to prove the way of safety is by going into the water, when, if it teaches anything, it teaches the way of safety is to do as did Noah and the eight persons, who stayed out, while all the world besides were drowned. All the cases of immersion I have any knowledge of recorded in the Bible terminated fatally, viz: these wicked antediluvians, the Egyptians, at the Red Sea, and the swine that ran violently down a steep place and were choked in the sea—these were all genuine cases of immersion, and the only burial into death, the element being water, recorded in the Bible. But even in these cases they will have, in order to complete the analogy, to wait until the resurrection of the great day, and then they will in these passages have literal cases where they were immersed into water, and into death, and raised by the power of God from the "liquid grave." It is a long time to wait, but until then your case can not be made out from the Bible.

CHAPTER IX.

Baptism of the Children of Israel at the Red Sea.—I Cor. 10:1, 2.

This text refers to the first actions performed with water, called baptism, in the Holy Scriptures. God was the administrator and we know the mode was right. So, if we can find from the Word of God how this first water baptism was performed, and if, as immersionists assert, there can be but one mode, then we have the mode settled for all subsequent baptisms to the end of time. And as this was the baptism of one whole nation it will throw light upon the commission which commanded us to baptize all nations. For if we can certainly find out how God baptized one nation, we will know how he would have his disciples baptize all nations. The logic of this position will not be denied. So we proceed to examine the Scriptures to learn the mode, but let us do so carefully and get all the facts before us before we come to a final conclusion:

1. The first fact to which we call attention is that this was a transaction which took place when Israel "all passed through the sea." Thus Paul fixes the time and place, also who the people were.

2. The second inquiry is, was Israel at this time and place in the water or on dry land? Moses comes to our instruction (Ex. 14:21, 22; also Ex. 15:8) Here we learn that Israel, at this time and place, during the whole transaction, were on "dry land" and "dry ground," and the waters were "congealed," and "stood a wall on their right hand and on their left." These facts preclude the possibility of immersion, unless some one will show that it is possible to immerse on dry land and dry ground.

3. The third fact is that David, in speaking of the same time, place and people, says (Psalms 77:17, 19, 20): "The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled. The clouds poured out water. . . . . Thou ledest thy people like a flock by the hand of Moses and Aaron." And thus the inspired Word asserts the mode of this action was by "the clouds pouring out water."

4. The fourth fact is that the inspired Paul calls this historic action baptism. Yes, with a full knowledge that Moses had said all Israel had passed through the Red Sea "on dry land" and "on dry ground," and the sea "congealed," "and the waters were a wall unto them on their right hand and on the left," and that David said the "clouds poured out water" when God "led his people like a flock by the hand of Moses and Aaron," without hesitation Paul says "they were all baptized in the cloud and the sea." Thus we have the mode of baptism defined by God's Word, which is better authority than all the lexicons or pagan Greek. This is God's lexicon. I defy any man to show a single instance where God was the administrator either with water or with the Holy Ghost that was not by affusion.

OLD FOGY.

NO MATTER how much the wicked get, they only get it to lose; but whatever a good man gets he is going to keep. The devil can not pick the lock that guards the treasures of the righteous.—*Ram's Horn*

WHATEVER may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God.—*Charles Kingsley.*

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

DISTRICTS.	Local Preachers.	Total Members This Year.	Total Members Last Year.	Additions on Prof. of Faith.	Ad's by Cert'e and Otherwise.	Rem'ls—Death, Cert'e, Other'se.	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.	Education. Assessed.	Education. Paid.	P.E. Fund, Gen. Con. Assessed.	P.E. Fund, Gen. Con. Paid.	Other Objects.	Missionary Debt. Assessed.	Missionary Debt. Paid.	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
Dallas District	28	4463	4164	469	574	640	94	268	27	$81,350 00	8	$18,820 00	$6,720 00	$6,762 00	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20	$116 00	$818 20
Terrell District	23	5808	4601	272	288	277	112	236	30	40,900 00	14	13,075 00	2,350 00	6,640 00	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76	115 00	1,112 76
Greenville District	30	5707	4692	696	457	496	158	182	32	41,718 00	17	9,814 00	9,650 00	4,185 65	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00	96 72	8,409 00
Sulphur Springs District	40	6935	5759	44	246	181	194	276	44	36,950 00	11	18,170 00	2,800 00	4,848 70	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76	125 00	12,212 76
Paris District	18	3985	3379	49	215	147	47	108	17	19,650 00	14	15,650 00	1,500 00	2,500 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00	75 00	7,270 00
Bonham District	16	4088	4750	325	331	445	95	191	36	36,950 00	11	10,000 00	1,300 00	4,848 70	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00
Paris District	29	4746	4171	495	273	494	148	272	38	54,370 00	15	10,550 00	18,800 00	5,533 55	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10	100 00	8,258 10
Sherman District	34	4572	3983	701	484	551	137	496	29	64,600 00	12	13,000 00	1,500 00	4,842 08	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40	100 00	8,848 40
Gainesville District	4	4888	3883	675	436	58	190	327	31	47,175 00	15	13,875 00	670 00	6,888 05	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00	100 00	9,476 00
Montague District	50	5168	4388	683	585	494	20	417	29	35,650 00	20	10,460 00	600 00	11,583 25	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00	100 00	11,289 00
Totals	312	49,673	40,047	4,793	4,893	4,147	1,147	3,036	336	$625,794 00	147	$124,019 00	$30,930 00	$67,258	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00	$1,131 00	$98,576 00
Increase	27	3,096	.....	670	451	691	257	583	30	20,751 00	13	4,771 00	52,060 00	4,396 41	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00	26 98	8,589 00
Decrease	.....	.....	7,626	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

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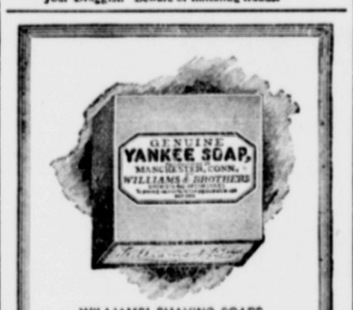

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EPWORTH LEAGUE.

Topics For Prayer-Meeting.

DECEMBER.

24. Christmas.--Luke 2:8-14.
34. The Final Account.--Matt. 25:31-46.

TOPIC FOR DECEMBER 17.

Hope.—Rom. 5:1-5.

Hope, like all other Christian graces, is based on faith. It is impossible to hope for anything if we have no faith in the means by which our hope is to find fruition. Having the promise of the glory of God through the merits of his Son if we believe, or trust, in him we hope for the fulfillment of that promise in proportion as we believe that it will take place. Hope may be considered as a faculty, and as the exercise of that faculty. As a faculty it is, like faith, a part and parcel of our being as men. It is born in us, and grows or is dwarfed in proportion as it is successfully exercised. It can be crushed out. Repeated disappointments weaken it; and there comes a time when after a series of failures men get to where they are "without * * hope in the world."

The ellipsis in the above sentence, represented by the stars, is filled in the passage quoted with the phrase "without God;" and thereby hangs a tale—the same sad, oft-repeated tale of man's attempt—

"To satisfy the cravings of an immortal appetite
With the unsubstantial shades of Time!"

Hope will die if a man remains "without God in the world." It will struggle on for years and years, it may be, but in the end after illusion upon illusion has been dispelled and the poor wretch finds the world and its promises vain and hollow, hope dies, the spirit sinks, and death—the second death—ensues!

Even men of the world—men who are still looking in this life for "another peg upon which to hang their hope"—acknowledge that so far "all is vanity and vexation of spirit." Mr. Pope voices the experience as well as the theory of the more thoughtful of unconverted men in that immortal couplet:

"Hope springs eternal in the human breast:
Man never *is* but always *to be* blest!"

But the gospel promises blessings and the true believer bears testimony to the fact that—

"Blessings abound where e'er He reigns:
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest."

So we say to our souls as the Psalmist said to his: "Hope thou in God, for he is the health of thy countenance and thy God!"

OLD AND YOUNG.

CHILD'S HISTORY OF ENGLAND.

First William the Norman,
Then William his son;
Henry, Stephen, and Henry,
Then Richard and John,
Next, Henry the Third,
Edwards, one, two, and three;
And again, after Richard,
Three Henrys we see.
Two Edwards, third Richard,
If rightly I guess;
Two Henrys, sixth Edward,
Queen Mary, Queen Bess.
Then Jamie, the Scotchman,
Then Charles, whom they slew,
Yet received, after Cromwell,
Another Charles, too.
Next Jamie the Second
Ascended the throne,
Then good William and Mary
Together came on;
Then Anne, Georges four,
And fourth William all passed,
And Victoria came—
May she long be the last!

LITTLE 'FRAID-CAT.

"Little 'fraid-cat! little 'fraid-cat!"

The words were screamed in a shrill, childish voice, and were answered by, "Oh! please, do, Charley!" uttered in evident fright.

Miss Stanley started up from her desk and went toward the window, exclaiming: "That is Charley Ager teasing his cousin again. Why can't the child behave?"

The windows of the school-room were high, and as the children stood near the building she could not see them. "Charley," she called, "come up here immediately."

The voices ceased, and a moment later Charley entered the room.

"What was the matter with Willy?" Miss Stanley asked.

"A honey bee was on him, and he was scared," Charley answered.

"Did you drive it off?"

"No, ma'am," and Charley hung his head.

"Why didn't you?"

"Because he's such a baby. Why, a honey-bee ain't anything. It will go off if you let it alone; and, anyway, if it stings, it don't hurt much."

"But he was afraid of it, and you were not," said Miss Stanley. "A little gentleman will always help the weak and timid. You ought to be good to Willy, because he is so kind to your little sister. Now run home to dinner, or you will be late this afternoon; and, remember, a gentleman must be kind and gentle as well as brave."

Then Miss Stanley returned to her work and forgot the children.

Willy and Charley Ager were cousins, and they lived in a large house not far from the school. Charley had one little sister. The boys were eight years old, but Mabel was only five. They were both bright, good little fellows; but Charley was brave and manly, and fond of rough games, while Willie was very timid and quiet. His teacher sometimes feared that he would grow up cowardly, so she tried to teach him to be brave.

Every morning during the opening exercises of the school Miss Stanley took a few moments to tell the children a story of some great and good person. She always questioned them on the stories the day after she told them. The exercise was called "Moments with Heroes," and she hoped in this way to help the boys and girls to love the right and be courageous about doing it. She took great pains to impress upon Willy all the particularly brave deeds; but lately the boys had teased him and called him "'fraid-cat" when they thought they would not be heard, and he seemed only to grow worse.

That afternoon none of the Agers appeared in school. This was very strange, for they were regular attendants, and Miss Stanley called at their home to see if any accident had happened. The next morning when it came time for the story, she said: "Children, we have talked about heroes for some time. Now I want one of you to answer the question, What is a hero?"

At first no one spoke, but after a little thought several definitions were given. Jenny Thomas believed a hero to be a person who saved another's life, and Joe Davis said a hero was a person who took pain himself to keep another from having it.

"I like your definition very much, Joseph," said Miss Stanley, and she wrote on the board: "Hero: A person who takes pain to save another from having it."

"Was Martin Luther a hero?" asked Flo Adams.

"Yes."

"And those women who were drowned on the coast of Scotland rather than give up their religion?" Flo asked again.

"Yes, indeed," said the teacher.

"Then I think," said Flo, "that a hero is a person who does what's right, even if it brings pain."

"That is a good definition also. I will write that under Joseph's. Now I will tell you a story. It's about a very little hero to-day—a boy only eight years old. He wasn't usually a brave little boy, but was afraid of most things that other boys don't mind at all. He wouldn't drive a horse or go past a cow, and sometimes his playmates were unkind enough to call him disagreeable names. There was one thing which he was more afraid of than anything else, and that was a honey-bee.

Charley Ager was in his seat, listening intently, but when Miss Stanley had told that much of the story, he looked very much as if he would rather not have been there.

"Now, most of you boys and girls," the teacher continued, "are not at all afraid of them. I have known some of you to get stung while robbing wild bees' nests, and think nothing of it. But if it were so painful that for two days you could not eat or sleep, or do anything but lie down and moan, I think none of you would let a bee sting you, if you could help it. This little hero of whom I am telling had twice been stung, and both times it had made him very, very sick; so it was natural that he should be afraid. One day, when he was out-of-doors with his five-year-old cousin, a bee came and lighted on his arm. He tried to push it away, but the bee grew angry, and darted at him again, and again he thrust it off; but this time it flew at his little cousin. He knew what pain a sting brought him, and supposed it would hurt her just as much. He also knew that a honey-bee could sting but once, because it can not withdraw the sting from flesh; and to save her from pain, just as it made a dash at her cheek, he put out his hand, and it stung him. Do you think a boy who would do a thing like that should be called 'fraid-cat or hero?"

No one answered. They all knew she was talking of Willy Ager.

"What do you think, Joseph? You said a hero was a person who took pain himself to keep another from having it. Is he a 'fraid-cat or hero?"

"A hero," said Joe. But he spoke in a low tone; for he remembered how many times he had called Willy the other name.

"Then," said Miss Stanley, "I hope I shall never again hear Willy called a coward. He has proved that he is not entirely without courage. He is a timid, delicate boy, and we must help him grow strong and brave; but that can not be done by frightening and annoying him, but by encouraging him whenever we can, and setting him the very best example.

Miss Stanley was ready now to turn to the lessons; but Charley Ager stood in his place, awaiting permission to speak. His face was flushed, and his whole manner excited.

"What is it, Charley?" she asked.

"Miss Stanley," he said quickly, "I put that bee on Willy, to hear him holler. I didn't know it would hurt him so, and I am sorry I did it. Mother said I ought to tell you."

And then the little fellow, not too old yet to cry before the girls, sat down and sobbed aloud.

Miss Stanley glanced at the second definition on the board. Should she tell the boy he too was a hero, and perhaps lessen the good his confession would do him? Some of the other scholars understood the glance, and looked sympathizingly at Charley.

The teacher walked over, and laid her hand gently on the boy's bowed head.

"I am sure," she said kindly, "that a boy who has so nobly owned his fault will try earnestly to do all the good he can, and never intentionally give any one pain. Now let us attend to our lessons."—*Alice A. Smith, in the Sunday School Times.*

SMALL ECONOMIES.

Small economies are always the order of the day with many people, but just now with more people than is usually the case. Instead of buying a new cloak this winter, as she hoped last winter to do, Mrs. Brown had her brown cloak dyed black, and made up with fresh trimmings, so that it looks like new. It is astonishing how the dyers will transform a faded cloak into a fresh one without ripping it to pieces, and return it with not a trace of a wrinkle in it; at so small a price, too.

You might think Mrs. Smith's hat a brand-new one, but it is the same velvet she has worn many years. She brushed and sponged and steamed it herself, and renewed the ribbons, and the milliner made it up on a new frame, and put a fresh aigrette in, and it is a very pretty hat at very moderate cost.

The economy of buying only intrinsically good material in the first place is realized when one comes to the making over period. There is hardly any limit to the usefulness of a good piece of cashmere or serge. It looks well so long as a piece of it lasts. The same is true of almost every variety of woven fabric. When the mother has worn out a garment it may be made over for the children, and so its life be prolonged by many reincarnations, so to speak, until at last it passes into the rug, or rag carpet stage, and then into "shoddy," if shoddy is made now.

A great deal depends as to the style of clothes or the way in which they are worn; that is to say, on the interior feeling of the person who wears them. If you wear your old made-over hat or cloak or dress as though it were just bought in the store, nine out of ten will think it brand-new, if they think anything at all about it, which probably they won't. We think so much more of our own coverings than we do of anybody else's, or than anybody else does of what is not on herself.

In the kitchen a great many economies may be practiced to the saving of grocers' bills. If the housewife buys her materials and makes her own baking powders, she does not help the manufacturer pay his advertising bills or for the labor and capital employed in making baking powder—small item, to be sure, in the grand total, but all grand totals are made up of items. If all the nice fat of meats is carefully saved and tried out, the butter bill will be materially reduced. It is cheaper to make one's bread than to buy it, and good homemade bread is a more nutritious article that the bread one buys. Stews, very palatable when skillfully prepared, are much cheaper than roast or broiled meats.

Ink and tooth powders are easily made at home, and a few pennies saved that way.

According to the statement of a wholesale grocer in this city, the sales of the necessaries of life—as flour, sugar, butter, cheese—have not materially fallen off, but for fancy goods in the grocery line the demand is very slight. Our housekeepers must take Franklin's advice to the American people before the revolution, and "light the torches of industry and economy."—*New York Advocate.*

A SCHOOL-BOY'S LETTER.

I forward a genuine letter from a school-boy to his mother:

"MY DEAR MA: I wright to tell you I am very retched and my chilblains is worse again. I have not made any progress and do not think I shall. i am very sorry to be such an expence, but I do not think this schule is any good. One of the fellows has taken the crown of my best hat for a target. he has now borrowed my watch to make a water wheal with the works, but it wont act. Me and him have tried to put the works back, but we think some wheals are missing as they wont fit. I hope Matilda's cold is better. I am glad she is not at schule. i think i have got consumption. the boys at this place are not gentlemanly, but of course you did not know this when you sent me here. i will try not to get bad habits. The trowsers have worn out at the knees. i think the tailor must have cheated you, the buttons have come off, and they are loose behind. i dont think the food is good, but I should not mind if I was stronger. The piece of meat I send you is off the beef we had on Sunday, but on other days it is more stringy. There are black beadles in the kitchen and sometimes they cook them in the dinner, which cant be holesome when you are not strong. Dear Ma, I hope you and Pa are well, and do not mind my being so uncomfortable because i do not think i shall last long. Please send me some more money as i o 8d. If you can not spare it I think I can borrow it of a boy who is going to leave at the half quarter and then he wont ask for it back again, but perhaps you wd. not like to be under an obligation to his parents as they are tradespeople. I think you deal at their shop. I did not mention it or I dare say they wd. have put it down in the bill.—Yr. loving but retched son,——."—*X., in London Spectator.*

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Published Every Thursday at Dallas, Tex

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

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PREPARING FOR THE EUCHARIST.

The fathers set much store by the matter of preparation for the sacrament of the Lord's Supper. The apostle Paul counsels self-examination—"let a man examine himself and so let him eat." The devout of all times everywhere in Christendom have taken the same view of its sacred importance and have pursued, substantially, the same course in preparing for its celebration. The history of our Church shows that not a whit behind the chiefest in this respect are the people called Methodists. The pastor preached on the subject to his flock and the class-leader exhorted the members of his class to get ready by self-examination, fasting and prayer for the solemn celebration of the sacred feast. The primary object of this sacrament is to "show forth the Lord's death until his coming again," but the occasion of its observance has always been considered as a time and season eminently calculated to strengthen and establish the faith of the communicant.

But we fear that in our times, in many places, the preparation for the Eucharist is "more observed in the breach than in the performance." Many people—even members of the Church—are often surprised on entering the house to see the elements on the table. They forget that it is "Communion Sunday," and so, after listening to a discourse often foreign to the solemn theme the bread and wine suggests, they hurry to the table in a thoughtless, perfunctory way and hurry back to their seats again without "discerning the Lord's body," and, per consequence, without being edified by what they have done!

It is not our province to dictate in this nor in any other matter to the ministry and membership of our Church, but we beg leave to suggest that a reform along these lines is badly needed, and that it can not begin too soon.

THE "NEW THEOLOGY."

The new theology, so-called, a kind of blustering protest against Calvinism which has sprung up in New England in the last few years, poses as the great light to guide the universal Church amidst the breakers of modern skepticism. Its sympathizers—for it can hardly be said to have any leaders—point with pride to the fact that it renounces the horrible doctrine of decrees and spreads out its hands in an invitation to all men to be saved.

Some outsiders, who are much better acquainted with the writings of skeptics than with those of any Christian denomination, join in the chorus of applause for the "advanced thinkers" who have presented so much better an idea of God than that heretofore held by "the Churches."

This state of things is calculated to make Methodist people smile. To hear those New England ranters come out against decrees at this late date and claim to be the pioneers in the field, when Methodism has occupied an anti-decree position from the beginning, is positively funny! Where have those fellows been all this time? What have they been reading? They are advertising their ignorance of current thought, to say nothing of the history of the last hundred years, every time they open their mouths! New theology, indeed! We do not need it.

Our theology is new itself—New Testament theology; and while those little Calvinistic clubs are bickering and fussing over how to get away from the "horrible doctrine" of infant damnation, the millions of Methodism, unchanged in creed and unmoved by any school of thought save the school of Christ, are marching on to the conversion of the masses and the conquest of the world.

HAVE YOU THOUGHT ABOUT IT?

There used to be a blank in our preachers' reports to the Annual Conference for the "value of books sold." To circulate our books and periodicals was considered a part of every itinerant's work. It is so now, but we seldom hear of that work being done. If it is done, it is no longer officially reported.

It would seem that our people had either quit reading, or that another agency had taken the pastor's place in the distribution of our literature.

But neither of these things are true. Our people—all the people—read more now than ever before; and no efficient agency supplies them with the publications of our Church.

But they are being supplied, abundantly supplied; but, alas! the supply is not only not Methodistic, but is in most cases in violent antagonism to the very genius and spirit of Christianity itself. The presses of the country are running day and night to meet an increasing demand for the merest trash, much of which is too indecent and filthy to be sent through the mails, but is hawked on the streets, sold on the cars and peddled through the country from door to door!

A Chicago paper says that in the last ten years the demand for any kind of religious literature at the book stores in that city has well-nigh ceased, while the rush is on and still growing for sensational stuff, mostly of the vilest character.

The Ram's Horn, published in the same city, says that these venders of literary trash have their colporters on the streets day and night. That they haunt the precincts of the public schools where they encounter the children on their way to and from school and sell them their vile and filthy publications without the knowledge or consent of their parents. And they go farther than this. Encouraged by the protection or connivance of the municipal authorities and by the increasing demand for their pernicious prints, they are making a house-to-house canvass with a success that is absolutely alarming to those who look ahead and contemplate the disastrous effects of such debasing causes! No wonder that Chicago is honey-combed with infidelity and anarchy! It would be a miracle were it otherwise; and unless something is done to check the sowing of these dragons' teeth, it may be safely prophesied of the Windy City as of ancient Troy:

Destruction hangs o'er yon devoted wall,
And nodding Ilion waits the impending fall!

But Chicago is not the only place in this nation where these dread causes are at work. The whole land is being flooded. Infidel and semi-infidel literature is shaking loose the public mind from its hitherto high standard of morals as based on the authority of God's Word, and is thereby paving the way for the introduction of the lowest class of reading known to this or any other age. The Seventh Day Adventists, whose main point is the overthrow of the Christian Sabbath and who have the sympathy and no doubt the material support of every class of enemies to Christianity, are sowing the country down with their books and tracts; and while the public mind is thus diverted to the silly controversy about a rest day, the avowed infidel and the venders of immoral literature get in their work before the people know it. Here Most, the anarchist, and Bob Ingersoll, the atheist, can cheerfully join hands with any so-called Christian sect that sets itself against the established order of the Christian world—especially when their peculiar work is to tear down, and who harp on a hobby instead of thundering against sin!

Attention has already been called in these columns to the pernicious work of the train butcher in singling out an unsuspecting boy and displaying to him those vile and obscene illustrated books, chock-full of the basest and most degrading language and pictures. The writer of these lines has made it his buisness on several occasion to watch these butchers and ascertain the character of literature they clandestinely offered to sell to boy passengers traveling alone. It is hard to to catch them, for they keep a sharp eye upon adult passengers—especially upon those whom they take to be decent; but several instances have been noticed recently where they have used every means possible to sell their victims pamphlets, the contents of which would degrade the mind of the worst man in the nation. Now, what is the remedy for all this? We suggest: (1) Let the attention of our legislators be called to these facts, and insist upon the passage of the most stringent laws against the sale or gift of obscene literature; and (2) let our preachers and people use every means in their power to circulate our clean and wholesome publications, thereby cultivating the public taste for what we feed it on, and fortifying the public conscience against the "singing of those songs and the reading of those books" which do not conduce to the edification of our people.

MISSIONARIES TO BE PROTECTED.

Mr. Cleveland calls attention in his recent message to the murder and maltreatment of American missionaries in some foreign lands, and urges upon Congress the necessity of more careful consideration for American citizens engaged in missionary work all over the world.

IS IT SO EVERYWHERE?

The Texas conferences are full and running over. In some cases preachers have been forced to take mere nominal appointments. Several took supernumerary and superannuated relations who, but for the crowded condition of the conferences, might have been read out as effective. The transfers came pouring in upon us, and the candidates for admission and readmission were as numerous as usual, if not more so. Several of the latter were rejected more on the ground of there being no room for them than a lack of fitness, while a number of the former were passed on "to other conferences," or snugly tucked away in the Bishop's pocket.

We are not advised as to the condition of other conferences in this respect, but if they are as badly crowded as we are in Texas, it is time to change our petition and pray the Lord of the harvest to enlarge the vineyard rather than to increase the laborers.

Candor compels us to say, however, that while we have all we could ask in the matter of quantity, the quality of the laborers might be graded up without any danger of going beyond the Pauline standard. It can not be denied that we have a number of men on our rolls who have given but few proofs of their ministry; and yet year after year they are to be "provided for," while stronger and more efficient men are turned away without work!

This is a serious matter, and while it is much easier to point out a defect than to suggest a remedy, we beg leave to mention one or two facts which tend to perpetuate this abuse and which in all conscience ought not so to be:

First, our conferences are too careless in admitting men into full connection. After a two years' trial their gifts and graces, if they have any, ought to sufficiently appear as to furnish a prophecy of what they are going to be and do as itinerant preachers; and if it is seen that they are unfit for the work they should be promptly discontinued. It is not every good man who can adapt himself to the work of a traveling preacher. Many good and efficient local preachers, whose names are written in the Lamb's book of life and whose sheaves will be many at the final harvest home, would have crippled their own usefulness and hampered the work of the Church had they undertaken the delicate and peculiar work of an itinerant in our ministry. Let all such men "after strict trial and due examination," who make the mistake of attempting to travel, be discontinued.

Secondly, the presiding elders as a rule are too tender-footed when they come to represent their men. The phrase, "gum log," is a sufficient proof of this. We make no war on those much-burdened and often misunderstood brethren when we say that in the interest of truth and of the Church they need a little more backbone. When a member of the conference becomes heavy and gets to be a drag upon the hands of the cabinet, if he will not voluntarily retire, let his presiding elder move his location.

We are aware that it takes grit and grace to do this; but those qualities are just what the "elder" needs in the superlative degree if he properly fulfills his responsible office. Let him tell the truth, if the heavens fall, without malice in the fear of God and with an eye on that bar where both he and the man he represents must shortly meet to make their final audit before the Lord.

LOCAL PROHIBITION.

One by one the precincts and counties of Texas are adopting local option. The daily papers have little or nothing to say of this steady march of prohibition, but there is scarcely a week passes in which a county or some precinct in a county does not vote on the question, and in the great majority of cases the "Pros." get the victory. Even in Dallas County, in the midst of which the whisky devil has his seat, every precinct outside of the city is "dry;" and if the friends of law and order will keep an eye open upon these Dallas dens and report any violation of the law, many of them will have to close for lack of business.

In the meantime, let every good man, woman and child talk prohibition and spread and cultivate a sentiment against this greatest curse of this or any other age—the open saloon.

THE YELLOW BACK NOVEL IS THE CAUSE.

In an article in the North American Review for November, entitled, "Highwaymen of the Railroad," by William A. Pinkerton, the great detective, the writer says concerning the modern train-robbing epidemic: "It is largely due to the general business depression and to the reading of yellow covered novels by country lads, whose minds thus become inflamed, making them easy victims of professional thieves who invite them to join their schemes. Once a boy starts as an amateur he is likely to become infatuated with the work, and he then sticks to it until he is imprisoned or killed.

MAY MOVE HIS WASHING.

Ever since the union of all Italy and the destruction of the temporal power of the Roman Pontiff, that cunning ecclesiastic has been playing in the *role* of prisoner, thereby creating much sympathy among the members of that communion and greatly augmenting the annual flow of "Peter's pence" from the faithful of every land.

People outside of Italy—especially Roman Catholics—are astonished at the growth of republican sentiment under the very shadow of the Vatican, and they "wonder how the wonder is" that Italian Catholics should not only suffer the "Holy Father" (!) to be so maltreated, but should actually join hands with those who lead the sacrilegious crusade against his God-ordained and apostolic rights!

The fact is that distance, which lends enchantment to every other view, makes no exception in this case. Those people who are on the ground and see from day to day the hollowness and hypocrisy of papal pretensions are sick and getting sicker of the ridiculous farce dishonoring to God and destructive to human liberty! The great masses in that country, and especially in that city, while full of superstition and dwarfed by a thousand years of priestcraft and ignorance, are gradually waking up to their rights as a nation and as individuals.

The rumor is now afloat that the Pontiff and his immense wealth are in danger, and that a move of the papal headquarters may be expected at any time. Several places have been suggested as the possible future home of the Pope, the United States among others. There is no doubt that this country is the proper place for Leo, for the masses of our people are densely ignorant of the butcheries and burnings of that bloody hierarchy; and there are fools and toadies enough here to keep that venerable Dago's toe quite clean, from kissing it from day to day.

TOUGH ON THE BISHOP.

A good one is going the rounds on Bishop Fitzgerald. It is reported that "somewhere down in Georgia" a Methodist preacher came across a Baptist colporter who, among other books, was selling the "Life of the James Boys." The good Arminian felt called upon to remonstrate with his aquatic brother against the circulation of such poisonous literature, when the deep-water disciple replied: "What! you object to the 'Life of the James Boys' when at the same time you are selling 'Fitzgerald's California Sketches!'" The reporter of this interview left just then.

LET US HAVE PEACE.

This ADVOCATE is no fighter, and it does not enjoy a fray carried on by others. When it hears the challenge to "tread on the tail of me coat!" and sees the black-thorn shillalah flourish for the cracking of heads, it takes to its heels.

But when the contention is between those who "be brethren," it feels called upon to put in a word of protest and to counsel peace. That word it now puts in, and would kindly suggest to the editors of the Nashville Christian Advocate and the Tennessee Methodist that it is about time to give their readers and the Church at large a rest on the matter of the "Winslow Resolution."

OPENED THE DANCE WITH PRAYER.

WOLVERINE, Mich., Dec. 4.—Henry Murtagh, a teacher in dancing and music, took a strong part in Rev. Charles Houston's revival meetings in this place. The revival was a success, and Murtagh's music helped to stir up great religious fervor. But when it was over he said to the clergyman:

"One good turn deserves another. You must now attend my opening dancing party."

After a long argument, Mr. Houston said that he would attend the party if he were permitted to open the proceedings with prayer. The dancing master consented. Last evening there was a queer sight in the principal hall in Wolverine. A gay assembly of young people decked out for dancing, and including many recent converts, knelt on the floor while the clergyman prayed fervently that none might be laid away in their hours of amusement. When the prayer was concluded the orchestra sounded for a quadrille, and every number on the program was danced. Rev. Mr. Houston has captured the town.—*Globe-Democrat.*

Yes, and the devil has captured Mr. Houston.

LET IT CONTINUE.

The "poundings" have already begun. Several are reported in this issue of the ADVOCATE.

Let this good work go on. Let every charge go and do likewise. The money value of what is given on those delightful occasions is the smallest consideration in the premises. The good will and appreciation of the people expressed in this substantial manner not only does the givers good and supplies the parsonage with necessary things, but it inspires the pastor with confidence in the loyalty and affections of his people and girds him for better services for them and their children.

IF the paper is not up to the standard this issue, it is due to the fact that the senior editor has been absent the past two weeks attending the sessions of the Texas and East Texas Conferences. His report of the first appeared in our last number, and that of the latter looms up on our first page this week.

THE senior editor of this paper was elected to the General Conference from the old East Texas, along with the very Rev. J. T. Smith. It is a good team. Smith is long and lean, and the senior is round complected and heavy set. They will furnish a fine average.

SOME people are afraid to invest money in the Lord's business and yet they hope to reap a big reward for having given away a few old clothes.

THE man who claims to love the Lord in the Church on Sunday and claims more than his due on Monday deceives no one—not even himself.

THE Church member who failed to meet his assessments for the support of the ministry last year will be mighty restless when the new preacher begins to talk about frauds in the Church.

MARK GUY PEARSE has a homily upon the crossing of the Red Sea in a late number of The Preacher's Magazine in which he makes a point worthy of note: "The Israelites had their baptism—'They were all baptized unto Moses in the cloud and in the sea.' All, the infants as well as the adults; sprinkled by the spray and the rain. The Egyptians were immersed!"—*Central Christian Advocate.*

That point has been made so often in Texas that even our backwoods' exhorters would consider it a chestnut.

BRO. STEWARD, keep your eye on that pounding business. It is all right to pound the preacher—every one ought to be pounded—but be careful that in the midst of such jubilations your people do not forget the quarterly meeting and question 8.

SOME people show their gifts in a trade and their graces in a prayer-meeting talk.

THE man who slanders another in order to boost himself will find that in sawing off the limb he has been standing on the wrong side of the instrument.

WHEN you send your son to a university, for heaven sake give him something to protect his nose, so that you will know him when he graduates.—*Dallas News.*

If you send him to the Southwestern University, at Georgetown, Texas, his nose and all of him, physically, mentally and morally, will be protected.

LET the persecuted man wait his time with patience, for the Lord is the friend of the oppressed.

WHEN the devil peeps in on a Board of Stewards, each of whom owns a good home, and listens to their wranglings over a $600 allowance for the Lord's servant, their pastor, his Satanic majesty goes into a paroxysm of delight.

NO HEARER has any right to criticise his pastor unless he has been praying for him.

BROTHER, what does your wife and children think about your religion? They are the best judges of what you really are this side of heaven.

DID it ever occur to the reader of this paragraph that to try to belittle another did not put any premium upon his own character?

THE experience of every intelligent observer of men and things is, that we would love each other more if we knew each other better.

THE New York Independent has a symposium on "Public and Private Health, Healthful Occupations, Sleep, Typhoid Fever and Drinking Water, and Sanitary Reform," etc., by Drs. S. W. Abbott, Henry H. Lyman, J. F. A. Adams, Victor C. Vaughan and Mrs. H. M. Plunkett. Dr. Abbott quotes the mortality tables of the British Registrar-General, which contain so much that every one ought to know that we publish the entire excerpt in our Grab Hooks' department this week.

ANY unprejudiced listener to the reports of the preachers at conference is compelled to admit that the charge against the ministry of being poor financiers is without foundation. No class of men can live as well, dress as neatly and feed as many dead beats as the average preacher on the salary he gets.

REV. W. F. LLOYD has resigned his position as editor of the Epworth Methodist. Rev. I. Z. T. Morris is hereafter to be managing editor, with J. I. Mulkey as business manager.

WE have received the initial number of the Western Christian Index, edited by Rev. F. P. Gibson, Jay W. Taylor, business manager, and published at Fort Worth, in the interest of the Colored M. E. Church in America. We welcome it to our list of exchanges.

PERSONALS.

—The address of Rev. C. S. McCarver is Memphis, Texas.

—The address of Rev. W. B. Walker will be Lamasco, Texas.

—Gov. Hogg is out in his annual tour of inspection of the various State institutions.

—The postoffice address of Rev. C. B. Fladger is Kaufman, Texas; and that of Rev. Harry May is Galveston.

—Rev. W. M. Shockley acknowledges the receipt of a present from the people of Williamsburgh, and thanks them.

—The Van Alstyne News says that the return of Rev. J. A. Wyatt to that station meets the approbation of everybody. They always want "Old Jim" back.

—Rev. N. W. Keith, of Uvalde, Texas, desires to thank the good people of Williamsburgh for a present sent him by the hand of Bro. John Williams.

—Rev. D. J. Martin, who goes from Sulphur Springs Station to Kaufman for another year, called at this office en route to his new charge one day last week.

—Bros. Spragins, Clark and Hanson were returned at the late session of the North Texas Conference to their several charges in this city, much to the delight of their people.

—The postoffice address of Rev. J. P. Childers is Huntsville, Texas. Brethren desiring his help in their meetings will address him at once so that he can arrange his plan of work.

—Concerning the reception of Rev. S. R. Hay by the Church at Belton, the Journal of that city says: "The Methodists are delighted with their new pastor, both as a preacher and as a man."

—The Sunday-school at Timpson passed flattering resolutions concerning Rev. C. F. Smith who has been serving them for the past three years. The resolutions were signed by Mrs. A. F. Bryan, and Messrs. W. T. Avery and Homer Garrison.

—Judge Bryant, of the Federal Court, located at Paris, Texas, and which has jurisdiction over the Indian Territory, is enforcing the law to the letter against whisky sellers in that country. Let every good man give the Judge his best smile.

—Rev. B. R. Bolton, pastor of our Church in Waxahachie, made us a pleasant call on his way to visit his parents at Jacksonville, in Cherokee County. He reports his beautiful new church nearing completion and that it will be ready for occupancy by January 1.

—We have received the following card and we regret that we can not be present. Our blessings on the young couple: Rev. and Mrs. J. T. Smith requests your presence at the marriage of their daughter, Pearl, to Mr. John Peyton Royall, Wednesday, December 20, 1893, 7:30 p. m., at the Methodist Church, Palestine, Texas.

—Rev. J. F. Archer was removed from the South Dallas charge by Bishop Wilson at the late session of the North Texas Conference and stationed at the goodly little city of Whitewright. We bespeak for him a cordial greeting by the people of that place if he gets what his merits deserve.

—Rev. Edgar C. McVoy, who has served the Oak Lawn charge in this city during the past conference year, has been changed to the pastorate of our Church at St. Jo, Texas. We heartily commend this young brother to the good people of that place and pray that the joint labors of pastor and people may be abundantly blessed.

—Dallas Methodism has the services of three new preachers this conference year: Bro. Threadgill at Trinity, Bro. Carter at South Dallas and Bro. Lewis at Oak Lawn. All these men are young, unmarried and have the reputation of being fine workers in the vineyard. We look for a big upward move along all lines in Dallas Methodism this year.

—Hempstead News: Rev. G. C. Stovall has been appointed pastor of the M. E. Church at this place. Mr. Stovall has been pastor at this place before, and doubtless has many friends here that will be glad that he is coming to Hempstead again. We have been associated with him some in the past, and we learned to love him as a Christian brother.

—Speaking of Rev. H. O. Moore, the late pastor of our Church in Terrell and who goes to State Line Church, Texarkana, this conference year, the Terrell Times Star has the following good words to say: "Mr. Moore is a close student and a fine preacher. His congregations at Terrell for most of the

year have been larger by far than usual, and he has preached some very able and instructive sermons, and his friends would have been glad for him to return to Terrell for this conference year."

—Cards are out announcing the marriage of Rev. J. J. Clark, pastor of our Willow Street Church, Sherman, Texas, to Miss Lucia F. Childress, of Wills Point, at the Methodist Church, in that place, December 27, 1893. Bro. C. is one of our most promising young preachers, and his choice is a young lady of rare Christian culture, a help-meet for such a man. The ADVOCATE lifts its old "Stetson."

—Hempstead News: Rev. J. M. Nickles, who has labored earnestly and faithfully for the last year as pastor of the M. E. Church at this place, has been transferred to the Southwest Missouri Conference. Mr. Nickles has done Hempstead great good by his earnest and bold defense of religious and moral principles. He will long be remembered by friends he has won in this city.

—Rev. C. D. Carter, who was appointed to the South Dallas charge at the late session of the North Texas Conference, is a son of Rev. C. W. Carter, presiding elder of the New Orleans District, Louisiana Conference, and who was for quite a while the editor-in-chief of the Christian Advocate published in that city. Bro. Carter, Jr., is twenty-seven years old; has been preaching six years and is unmarried. We predict a good year for South Dallas.

—The Alabama Christian Advocate says of the late Dr. Chas. Force Deems, pastor for many years of the "Church of the Strangers," New York City: "Dr. Deems was a scholar of no mean reputation. He was a graduate of Dickerson College, and so distinguished was his standing, that he was elected to the Chair of Logic and Rhetoric in the University of North Carolina. Soon after this he began to preach and continued to preach in connection with teaching until he went to New York, not long after the war. Here he won fame as a preacher and took a place in the front ranks. The late Cornelius Vanderbilt was so impressed with him that he gave $50,000 to purchase Mercer Street Presbyterian Church for his use, which he used till he fell under his last illness. A great and good man has fallen on sleep."

SOUTHERN METHODISM.

News, Views and Personals.

—Rev. Abe Mulkey is engaged in a good meeting at Liberty Hill, Texas.

—The following delegates were elected from the Memphis Conference to the General Conference which meets in the city of Memphis next May: Clerical—Warner Moore, G. W. Wilson, W. T. Harris, A. R. Wilson and J. H. Evans. Alternates—R. H. Mahon and W. A. Freeman. Lay—J. R. Pepper, J. H. Harrison, A. J. Hawkins, S. F. Rankin and W. P. Lee. Alternates—W. L. McDonald and T. B. King.

—The following statistics were reported at the recent session of the Memphis Conference: Local preachers, 240; members, 53,378, net increase, 2706; infants baptized, 1145; adults baptized, 3624; Sunday-school scholars, 29,308; value of churches, $785,411; value of parsonages, $119,436. That conference passed the following whereas and resolutions concerning the question of evangelists: Whereas, It is evident that the work of unauthorized, self-styled evangelists, many of whom are traveling at large throughout the country, is, in the main, an evil of great magnitude, producing confusion of doctrine, unseemly wrangling, and diverting means which should be used in the regular work among our people—in a word, division in its spirit and its effects; therefore, Resolved, That all such non-authorized, self-styled evangelists be refused the use of our houses of worship. 2. That our members everywhere are urgently advised and requested to give no connection or support to such men, either by attendance upon their services or the contribution of means for their support. 3. That our pastors, wherever able to do so, should conduct their own revival meetings. 4. That if assistance be needed at any time, they call to their aid the brethren in the regular pastorate, or such local preachers as are in full sympathy with them, and in harmony with the usages and regulations of our Church.

TEXAS CONFERENCE.

West End, Galveston.

E. L. Shettles: The Bishop said I was the man for the West End for this conference year. I had a full report from the West End, which means all collections in full, and a good increase in membership. I want to use the ADVOCATE to help me, and shall try to get all my people to take it.

St. James Church, Galveston.

E. D. Mouzon, Dec. 11: We are already feeling at home. Though it was past midnight when we arrived, we were met at the depot and carried to a warm parsonage. Next morning we found that the good women had filled the pantry with things needful. Large congregations greeted me yesterday. Our welcome has been hearty. We have good hope for the future.

Conroe.

J. R. Murray: Bishop Hendrix returned me to this work. I arrived at home last Tuesday morning and received a warm welcome back to Conroe. Friday night, just after I had received the ADVOCATE and settled down to reading of the warm receptions and heavy poundings that the brethren are receiving, I heard a tapping at the parsonage door. I answered the call, expecting to meet a man that I had employed to build a fence around the parsonage, when I was met by, "Are we the first?" I took in the situation at once. We were to be pounded. Very soon almost all the young people of our town, and some of the older ones, came trooping in, bringing many nice things. This expression of kindness was all the more appreciated when we were informed that it was gotten up by the young men and in a very short time. Notwithstanding the inclement weather we had an excellent prayer-meeting Wednesday night, and preached three times yesterday to good, and, with one or two exceptions, very attentive congregations.

NORTHWEST TEXAS CONFERENCE.

Liberty Hill.

C. G. Shutt, Dec. 13: Glorious meeting in progress; 9 additions to the Church yesterday. Bro. Abe is "shooting in where they are at." The meeting at Leander will begin on Sunday, December 17, 7 p. m.

Lorena.

J. H. Wiseman, Dec. 11: We have packed and unpacked. The wreckage is over the back fence, while the remnant furnishes the parsonage. Kindness prevails. Preached yesterday and received one by certificate.

Dublin.

E. Hightower, Dec. 7: This scribe was in his new charge the first Sunday after conference. The stewards had made a liberal assessment when he arrived. We have been pounded. Dublin station starts off well.

Valley Mills.

George W. Harris, Dec. 12: We are back on our old circuit but in a new parsonage neatly fenced and furnished, and have had a glorious pounding. May the Lord bless these dear people and help me to be a blessing to them.

Mart.

N. M. McLaughlin, Dec. 12: I have received a warm welcome on Mart Mission the third year. Everything in perfect harmony. Have married a couple of my young people; received 3 members into the Church; secured two subscribers for ADVOCATE since conference.

Blooming Grove.

Sam C. Vaughan, Dec. 8: On returning from Church at night, November 30, I found a big crowd at my front gate. They entered, spent a while pleasantly, and we prayed together. They unloaded a delivery wagon, and we will have plenty to eat for weeks to come. God bless these good people of the various denominations and help us to be to them a true and faithful ministry in holy things.

McGregor.

Sam'l Morriss, Dec. 12: I am here attending a glorious meeting, conducted by the Rev. J. H. Collard, Jr.; commenced Saturday night; congregations are large and attentive; penitents and conversions at every service; weather beautiful; glorious things are expected. Bro. C. and his singer, Bro. Moore, are to go from here to Crawford next week.

Cleburne.

H. A. Bourland, Dec. 11: Have had a good beginning in Cleburne. On yesterday, 10th inst., house full. Seven additions, 1 conversion. One hundred at the League meeting and a spiritual time. I thank God and take courage. We are looking forward to a good year. If God be for us, who can be against us? Much work is laid out. We are expecting the meeting of the State Epworth League and have the promise of a visit from Sam Jones in the spring.

Mansfield.

J. H. Stewart, Dec. 6: Hardly had this preacher and wife unpacked in their new home when the good people of Mansfield, headed by the Ladies' Aid, brought down upon them a perfect storm of good things for the kitchen and dining-room. God bless them! We expect by the help of the Lord to give them a good year's labor. We are delighted with our new work. They love their former pastor, Bro. Cox, very much.

Haskell.

N. B. Bennett, Dec. 6: We reached our appointment, Haskell, November 29; found the parsonage in waiting, furnished throughout. The "Ladies' Aid" had been and left such things as a preacher and family need after having moved a long journey; in fact, it was a good pounding. May the Lord bless Haskell with a good pastor this year.

Morgan.

D. C. Ellis, Dec. 5: The itinerant wheel in its annual revolution dropped us among the good people of Morgan. The brethren upon our arrival put up a good cooking stove and a fine heater as parsonage property. I preached Sunday morning and evening to a small congregation in consequence of the cold weather, but had fine attention. Yesterday the people stormed us and pounded us with many good and valuable things. I could not make a speech; something got into my throat. May the Lord bless these good people.

Colorado.

J. H. Chambliss, Dec. 5: We had a pleasant move to this place; met with a hearty welcome; a good congregation last Sunday and a pounding last night. These are the facts; now let Bro. Hill put in the rhetoric to suit himself. I may be sanguine, but I am expecting a good year. But while I speak of the kindness of my reception on the new charge and would express my gratitude for the same, let me not forget the many tokens of kindness shown me by members of my former charge, especially those received in the latter part of my stay. With an earnest prayer for God's blessings upon both the old and the new charges, I cheerfully take up the duties of another year.

Mulkey Memorial, Ft. Worth.

T. S. Armstrong: I took possession of my very pleasant charge the first Sunday in December. Congregation large and inspiring. In the afternoon we held a meeting of the Union Epworth League. It was its first anniversary and the meeting was fraught with pleasure and instruction. I went to Corsicana Thursday for Mrs. Armstrong. We returned Saturday morning and found Sister Cox and Bro. Bowls with a carriage to meet us. Sister Cox is one of the heroines of itinerant Methodism in this conference. We reached the parsonage to find warm fires and the dining table spread with good things, and to our delight we found the parsonage elegantly furnished with the prettiest, newest furniture the Ladies' Aid could buy. One room was furnished handsomely by the Young Ladies' Aid Society and the rest was done by the Ladies' Aid Society. God bless these good sisters. What could we do without them? We start off under most promising auspices and hope to make ourselves worthy of the kindness bestowed.

Zephyr.

C. S. Cameron, Dec. 10: We arrived at Zephyr, our new field of labor, safely, and are now very comfortably housed in the parsonage. On arriving here we were met at the train by several of the brothers and sisters and officials of the Church and escorted to the parsonage where a warm supper and a hearty welcome awaited us. The hour being late, 11 p. m., our goodly company soon dispersed, leaving wife and me to look around to find stored away meat, flour, sugar, coffee and other things (enough to last a month) too numerous to mention. May God bless the good people. We filled our appointment at Steps Creek. Had good congregation. Zephyr is looking up. ADVOCATE is remembered.

Gatesville.

G. F. Boyd, Dec. 6: I leave here to-day for Wichita Falls, my charge for the coming year. I will say for the information of my brethren that my transfer from the Northwest Texas to the North Alabama Conference was a misapprehension upon the part of the one who wired me, and misinterpretation of the telegram upon my part. So, at my request, I was transferred to North Texas. A large congregation greeted the new pastor, Rev. J. R. Morris, Sunday morning, and the presiding elder, Rev. E. F. Boone, Sunday night. The people are pleased and so is the pastor. This writer is under many obligations to this people for favors to himself and family the past three years.

NORTH TEXAS CONFERENCE.

Bellevue.

L. P. Smith and wife, Dec. 11: Our conference closed at Wichita Falls last Monday morning, and we reached our home at Bellevue at 2:30 p. m. At about 7 o'clock the same evening a goodly number of our parishioners came to the parsonage, told us they were glad to have us back and left tokens of appreciation on the dining-room table; since then pound after pound has been left. Thanks to the donors. I think we can claim the first pounding.

Denton.

J. F. Pierce, Dec. 7: We enter hopefully on our second year's work at this place. Returning home from conference we found the good people of Denton in full possession of the parsonage, and the preacher and his wife received a warm and hearty welcome. The pantry was filled from top to bottom. May the "Giver of every good and perfect gift" make this the best and most successful year in the history of both the Church and the pastor.

Black Jack.

J. W. Beckham, Dec. 9: We were returned to this work by Bishop Wilson; have been kindly received. Last night, a little after dark, there was a rap at the door, and when it was opened there was a crowd of the good ladies with many good things for the preacher and wife—things which are useful and too numerous to mention; but with the rest, a fine rocking chair. May God bless these good people. We are going to build a Methodist church here this year.

WEST TEXAS CONFERENCE.

Utopia.

J. W. Gibbens, Dec. 7: We reached our work in time to fill the first appointments after conference. Have had many tokens of appreciation on the part of my people; have preached at all of my regular appointments except one. Bro. Augustus Old came up to hold a meeting at this place, which lasted ten days; had 10 accessions to Church. All who attended the services were greatly revived. Quite a number reclaimed. This kept me from filling one of my appointments; but thanks be unto God that we have been enabled to begin our year with a revival which we hope to continue all the year. Bro. Old did most of the preaching, and we feel grateful to God and indebted to him for his help. Our people gave him a token of their appreciation in a substantial way, amounting to $14.75

Belmont.

W. O. Shugart, Dec. 7: We reached our new work next Sunday after conference; moved into the parsonage the next week. The brethren bought a new stove and other furniture for the parsonage. We have been kindly received by the good people of Belmont Circuit. Prospect fair for a good year's work. Rev. R. J. Deets dedicated our new Church at Oak Forest third Sunday in November, and held a week's meeting; had 45 conversions, 19 accessions to our Church, and 11 gave their names for membership in the Baptist Church. We had a good meeting and the Church greatly strengthened. Bro. Deets' singer, Prof. Wilcox, gave us good music. The brethren raised a liberal contribution for Bro. Deets and and Prof. Wilcox. We are going to do our best to get the ADVOCATE in every Methodist family on this work.

NEW MEXICO CONFERENCE.

A Blow from the West.

J. C. Gage, Hope, New Mexico: On Saturday, December 2, we had a blow from the West that stirred the dust, but we were not surprised at the wind and dust; but with the storm came a number of the good people of the Hope community, and the surprise was when they began taking from their wagons boxes, sacks, packages, and a general rush was made for the kitchen, where they deposited their flour, sugar, butter and other things too numerous to mention, and the table was soon loaded with good things, and when everything was properly arranged the preacher and family were invited to the table, and after a feast of fat things we spent a while in pleasant conversation, and all joined in prayer with Bro. L. S. Right, after which the crowd dispersed, leaving the preacher and family to rejoice over the pounding.

Royal Baking Powder

Absolutely Pure

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

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

ATTENTION, BRETHREN.

To the Preachers and Membership of Cisco District:

DEAR BRETHREN—I make this appeal to you with the view of stimulating you to greater zeal and energy for the Master this year than any one in the past. The conference year just past was one of remarkable prosperity to Cisco District, spiritually. I notice from statistical table in the ADVOCATE that our district takes the lead in number of Sunday-schools, and I see we had 1185 additions to the Church. Only one district ahead of us—Waco. It reported 1205.

I trust you will remember that these gracious manifestations of God's goodness and mercy to us bring with them corresponding responsibilities. This large increase of membership to us was principally from the ranks of the young. They are mere babes in Christ and must be fed with "the sincere milk of the Word" or they die. They have taken upon them the "yoke" of Christ and are ready to "learn of him." The awful obligation is upon us to feed them, and train them to be valiant soldiers for him. Will we do it? I trust we will. If we do not, what will be the consequence? Hear the Master: "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Our Savior here uses the word "offend" in the sense to turn aside from the right, either by example or negligence.

Brethren, remember we are approaching a very critical period through which our young members must pass. I mean Christmas. Is it not remarkable that this of all "holy days," the most joyous, should be so completely wrested from the hands of Christianity by the wicked one, and instead of being a time of gladness, joy and worship, is prostituted by him into one of bacchanalian revelry?

A large per cent of the fallen among the young, and not a few older Christians, date their lapse to Christmas times. Brethren, are we not in a large measure responsible for such? Are we doing what we ought to prevent it? If not, "verily, we are guilty concerning our brother." Remember we are not only responsible for the good we can do, but for the evil we can hinder. I beseech you, my brethren, let us put our head and hearts together and work like Trojans to put out of the district eggnog and dram-drinking and ball-going. Let us secure our people, especially the young, from these and other allurements of the devil. Let us spend Christmas as becometh Christians. Past mercies and blessings that still linger on our hearts demand of us greater consecration, intenser energy in spreading Scriptural holiness and a more burning zeal for God's glory.

Brethren, join me in holy purpose to do more and better for our blessed Lord this year. Let us by the grace of God take Cisco District for him. Great grace rest upon you all.

E. A. BAILEY.

To the young face POZZONI'S COMPLEXION POWDER gives fresher charms, to the old renewed youth. Try it.

WANTED.

A single man to do some work within the bounds of the San Marcos District, West Texas Conference. There is a field within the district where a young man could do good work. Address

REV. B. HARRIS,
Lockhart, Texas.

TEXAS CONFERENCE MINUTES.

The members of the Texas Conference (including presiding elders) will please send me at once their postoffice address. Please, brethren, do this before you lay this paper down.

O. T. HOTCHKISS.
CALVERT, TEXAS.

VISITING COMMITTEES.

I hereby appoint E. H. Harman and G. C. Rankin a Visiting Committee from the Texas Conference to the Southwestern University. Also A. J. Wheeler and T. S. Williford Visiting Committee to Chappell Hill.

E. R. HENDRIX.

I have used Simmons Liver Regulator for constipation for the last three or four years, and always when used according to the directions with decided benefit.
"HIRAM WARNER, Late Chief Justice of Ga."

NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

The beneficiary members of this Brotherhood will please send me the names of those whom they wish to designate in their certificates as beneficiaries of the mortuary fees of the Brotherhood, to be paid in case of their death. We also want the postoffice address of every member of the society.

R. F. DUNN,
CISCO, TEXAS. Secretary and Treasurer.

Tired Professional Men

Use Horsford's Acid Phosphate.

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

LA GRIPPE BOOK FREE.

Sent Post-Paid During December—Be Quick and Get One.

Nearly everybody is having la grippe now days, but, what is still more unfortunate, a large per cent of those who are afflicted with this epidemic instead of getting well, as they ought to, will have chronic catarrh as the result. This is almost invariably the case unless Pe-ru-na is taken as soon as possible after la grippe begins. Every one who has observed the effect of Pe-ru-na during the last three epidemics of la grippe positively knows that this remedy will cure it permanently. The fact is, however, that a great multitude of people will not take Pe-ru-na, and the foundation for chronic catarrh will be laid. Here, again, Pe-ru-na is the only reliable remedy. Even in cases that the chronic catarrh has affected the lungs and the early stages of catarrhal consumption have been developed Pe-ru-na can be relied upon as a prompt and lasting cure. La grippe and catarrh are at present the two greatest enemies of life in the land. Pe-ru-na is a cure for either.

Send for a copy of the latest book on these diseases. Sent free by the Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

NOTES FROM THE WEST.

The first revival meeting since conference was that one at Oak Forest, under leadership of R. J. Deets.

But now comes the good news that another meeting, and ten conversions as the result, has been held at Utopia, Uvalde County, conducted by a Bro. Augie Old.

Word comes from Llano District that help is greatly needed to put the district parsonage in a suitable condition to be occupied by the presiding elder and his family this winter. The good women of the Parsonage and Home Mission Society are moving to the help of this mountain work.

Such elaborate and refreshing religious notes come from the pen of blind old Dr. Thrall in San Antonio Express as to astonish one. We are looking for a series of articles from him on contemplated changes at the coming General Conference.

Over the river, near Seguin, are three appointments, and one or two settlements with fifty or sixty members, that by some uncontrollable circumstances were left off the list of any pastoral charge at late conference. They were of the old Nockenut Mission. The presiding elders are now at work trying to supply this lack of service.

We are glad the San Marcos Circuit preacher has resolved to live within the bounds of his work, and not in San Marcos. Now let a good parsonage be built at once near a church and school-house.

W. F. Gibbons, of Carrizo Springs, writes that he is much pleased with his work. Any field suits Gibbons where there is work in abundance to do.

The new German presiding elder of West Texas District, M. E. Church, Rev. Mr. Deitz, will make his home in Seguin, and our German brethren are pleased.

Bishop Wilson hit the nail on the head in appointing J. T. Stanley to Seguin. Everything is moving right along under his leadership. His salary has been put at $1000, District Stewards assessing $100 for presiding elder, and other claims arranged for, making about $1500 to be raised here the current year.

A proposition to tax Church property is now being seriously considered by the leading legislators of Mexico. There are 120 Catholic Churches in the city of Mexico alone, with annual receipts of about $1,000,000 hard cash. When the wealth of the nations falls into the hands of the Church it is well to make it help support civil Government.

H. G. H.

CONFERENCE CLAIMANTS.

To the Conference Claimants of North Texas Conference:

Please forward me your postoffice address so I can remit your allowance by Joint Board of Finance at its last session.

J. A. WEAVER,
Treas. Joint Board Finance.

BOOKS AND PERIODICALS.

"The Second Blessing in Symbol." By B. Carradine; L. L. Pickett, publisher of "Holiness," and othe Religious Literature, Columbia, S. C.

The Methodist Review of Missions for December. Published by order of the Board of Missions of the M. E. Church, South. Editors: I. G. John and W. R. Lambuth. Publishing House M. E. Church, South, Nashville, Tenn.; Barbee & Smith, Agents. This is a fine number of the Review, containing much valuable information that ought to be in the possession of every Methodist in the land. Address I. G. John, Nashville, Tenn.

A CHANCE TO MAKE MONEY.

Church Societies and Epworth Leagues may replenish their treasuries by employing some prominent platform man to lecture for them. Col. Copeland, John Temple Graves, George W. Bain, Col. J. P. Sanford, Sam P. Jones, Robert J. Burdette, and others of spotless Christian character may be had in Texas this winter. Write John A. Lomax, Weatherford, Texas, and he can tell you how to get the men and how to make your Lecture Course a success.

HOLIDAY RATES TO THE SOUTH-EAST.

The International Route will run a Special Excursion to accommodate holiday travel to the Southeast. Through coaches to Atlanta, Chattanooga and Birmingham without change. For details, see flyers and other advertising matter, or nearest ticket agent, or write

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

Jonas Aycede (during the flirtation)—"Would you like to have me tall, 'Tildy?" Matilda (blushing)—"I'd rather have you 'round, Jonas."

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

INQUIRY.

Miss Beulah B. Dillard, of Lucas, Collin County, Texas, desires to know of the whereabouts of her brother, Toliver Dillard. When last heard from, about twelve years ago, he was at Waverly, Walker County, Texas. Should any of her relatives see this notice they are requested to correspond with her. She asks other Texas papers to please copy this notice.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

UNANSWERED LETTERS.

DECEMBER 6.

J W Sansom, sub. J A Walkup, sub. C B Smith, has attention. W V Jones, sub. J B Elder, sub. W S P McCullough, has attention. I L Mills, sub. J A Wallace, sub. J J Harris, subs. J D Hudgins, subs. C C Davis, subs; 2 cards. J C Russell, change. E L Shettles, subs. Theophilus Lee, has attention. Jno Heipenstill, sub.

DECEMBER 7.

R T Woolsey, subs. G W White, has attention. A H Hussey, subs. T M Price, sub. D T Holmes, sub. D C Ellis, sub. Samuel Morriss, sub. W R Crockett, subs. P H Hensch, sub stopped; thank you. R S Heizer, sub. Samuel Morriss, subs. B A Thomasson, sub.

DECEMBER 8, 9.

A M Eubank, sub stopped. S J Drake, sub. W Wootton, sub; change made. W V Jones, sub. Samuel Morriss, subs. W M Leatherwood, subs. S W Turner, has attention. J P Skinner, sub. J A Phillips, sub.

DECEMBER 11.

W H Carr, has attention. R R Raymond, sub; o k. W P Garvin, sub. J S Barcus, sub. H P Shrader, sub. R M Leaton, subs. Samuel Morriss, subs. New Harris, sub. M E Hawkins, sub. W D Wheeler, change.

777 ought to be a lucky number. That is the number of rings illustrated in C. P. BARNES & BROS.' new Ring Catalogue. Send to them, at Louisville, Ky., and get a copy and pick out the ring you want or let her pick it out.

BONHAM DISTRICT—FIRST ROUND.

Petty and White Rock cir, at Petty	Dec 23, 24
Brookston cir, at Shelton's Chapel	Dec 30, 31
Dodd cir, at Windom	Jan 6, 7
Wolfe City sta	Jan 13, 14
Honey Grove sta	Jan 20, 21
Bonham cir, at Mt. Pleasant	Jan 27, 28
Bonham sta	Jan 28, 29
Bailey cir, at Center Point	Feb 3, 4
Randolph cir, at Binkley	Feb 10, 11
Lake Creek, at Unitia	Feb 17, 18
Ladonia sta	Feb 24, 25
Lannius cir, at Lone Elm	Mar 3, 4
Ben Franklin, at Ben Franklin	Mar 10, 11
Fannin cir, at New Hope	Mar 17, 18
South Bonham mis, at Providence	Mar 24, 25

J. R. WAGES, P. E.

SHERMAN DISTRICT—FIRST ROUND.

Willow Street	Dec 9, 10
Whitesboro sta	Dec 16, 17
Denison sta	Dec 23, 24
Whitewright sta	Jan 6, 7
Pilot Point sta	Jan 13, 14
Van Alstyne sta	Jan 20, 21
Bells and Savoy, at Bells	Jan 27, 28
Sherman cir, at Pecan	Feb 3, 4
Travis Street sta	Feb 10, 11
Pottsboro and Preston, at Coffey Ch'l	Feb 17, 18
Collinsville cir, at Tioga	Feb 24, 25
Howe cir, at Howe	Mar 3, 4
White-boro cir, at Shady Grove	Mar 10, 11
Pilot Grove cir, at College Hill	Mar 17, 18
Gordonville cir, at Gordonville	Mar 24, 25
Denison mis	Mar 31, April 1

The District Stewards will meet at Travis Street Church, Sherman, on Wednesday, December 20, at 10 p. m. Let all attend.

J. M. BIZELEY, P. E.

GAINESVILLE DISTRICT—FIRST ROUND.

Gainesville, Denton Street	2d Sun in Dec
Gainesville, Broadway	2d Sun in Dec
Aubrey cir	3d Sun in Dec
Denton sta at night	3d Sun in Dec
Mountain Springs cir, at Zion Friday before	4th Sun in Dec
Woodbine cir, at Woodbine	4th Sun in Dec
Decatur cir	5th Sun in Dec
and Decatur sta	at night
Era cir, at Flat Creek Friday before	1st Sun in Jan
Rosston cir, at Hardy	1st Sun in Jan
Dye Mound cir Monday after	1st Sun in Jan
Marysville cir, at Spring Hill	2d Sun in Jan
Dexter cir, at Dexter	3d Sun in Jan
Denton cir, at Cedar Grove	4th Sun in Jan
Rhome cir, at Walnut Creek	1st Sun in Feb
Greenwood cir, at Greenwood	2d Sun in Feb
Sanger cir, at Sanger	3d Sun in Feb

The District Stewards will meet in the Broadway Street Church, in Gainesville, Tuesday, December 26, at 1 p. m.

R. M. POWERS, P. E.

TERRELL DISTRICT—FIRST ROUND.

Kaufman sta	4th Sun in Dec
Wills Point sta	5th Sun in Dec
Terrell sta	1st Sun in Jan
Forney cir, at Forney	2d Sun in Jan
Crandall cir, at Jones' Chapel	3d Sun in Jan
Kemp, at Kemp	4th Sun in Jan
Rockwall and Royse, at Rockwall	1st Sun in Feb
Chisholm, at Chisholm	2d Sun in Feb
Poetry	3d Sun in Feb
Wills Point cir, at Palmer Grove	4th Sun in Feb
Mesquite cir, at Mesquite	1st Sun in Mar
Garland cir, at Garland	2d Sun in Mar

The District Stewards' meeting will convene in the Methodist Church, in Terrell, January 8, 1894, at 10 o'clock a. m.

C. B. FLANNIGER, P. E.

FOR THE

ORGAN.

Parlor Organ Galaxy. Vol. 1.

By W. F. SUDDS. A fine collection (vocal and instrumental) for the reed organ, coming within the ability of young performers. Price, paper, 50c.; boards, 75c.

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Compiled by S. B. WHITNEY, Organist Church of the Advent, Boston.

A new collection for pipe organ. For teachers and for organists generally; carefully edited with registration and pedaling. Every piece in the book can be played on a second or third manual organ. Price, boards, $2.00; cloth, $2.50.

Any book mailed postpaid on receipt of price.

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ELECTROPOISE.

(TRADEMARK.)

HEADLAND, ALA., Nov. 23, 1893.—I have been using the Electropoise two months, with the very best results. I have been afflicted with kidney disease for ten years, also bronchitis, severe nervous headache and rheumatism of the arms and shoulders. I was so afflicted that I had to abandon my ministerial work—my life a burden, company a burden, everything a failure with me. My health has gradually improved from the first application of the Electropoise, and it is wonderful to say that my troubles are apparently well in so short a time.

I have treated my family and others with equal success. The value of the Electropoise is inestimable, and I give my unsolicited testimony for the benefit of those suffering from afflictions similar to mine. Yours truly,

REV. J. S. KNOWLES.

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

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona.
Southwest corner 22d and Strand,
Galveston, Texas.

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 FEW THOUGHTS ON "THE MORE EXCELLENT WAY."

I am glad to see that my Texas sisters are finding "The More Excellent Way."

Oftentimes has the Savior "been wounded in the house of his friends."

Many well-meaning Christians have resorted to suppers, festivals, entertainments, etc., in order to raise funds for Church purposes, honestly believing this the only way to reach the pockets of the greatest number.

Grant the truth of this, yet does it not educate wrong? It certainly is not the Scriptural plan.

In the law as given to Moses only free-will offerings were to be accepted.

In the days of Ezra and Nehemiah it was the same. It was straight out giving for a specific purpose.

Paul tells us to "give as the Lord hath prospered us; to give liberally, for the Lord loveth a cheerful giver."

Would it not be better to educate our people according to the Scriptural plan than to encourage them to expect something in return? Hire Christians with sweets and frolics to give to the cause of Christ! Surely this compares with the polluted bread, the sick, the lame, the blind, mentioned in Malachi 1.

Were we sure that such things in themselves were not wrong, yet who is familiar with and has not observed the envyings, the unkind criticisms, the dissensions that are oftentimes the results, saying nothing of the burden of labor that usually falls to the lot of a few?

The intention of these lines is to encourage my sisters in "The More Excellent Way." The tithe law has never been repealed Our Lord demands it, and he will accept as a sweet savor our free-will offerings. Sell the eggs and butter that you would make into a cake for a supper, together with the chickens, hams and turkeys and give the money. Use your needles, address wrappers for newspapers, sell good books, teach school, or music. Some plan for making money will suggest itself if you only make the effort. Again, not many of us can say with a sweet little acquaintance, when she said: "Mamma, I have self-denied until there is nothing else to self-deny."

We could save many nickels and dimes if we only tried the self-denying plan—in street car fare, in less elaborate attire, in servant's hire, in general economy, and money thus saved would so swell the Lord's treasury that questionable means would be unnecessary, and we would be blessed with his acceptance and approval. Our auxiliary finds it no trouble to raise the assessment for specific work. The President divides the amount pro rata. For instance, suppose we have fifteen members and the amount is $20, each member pays $1.35, which will aggregate $20.25.

We have one year in which to pay it, and if paid monthly would be only a fraction over 11 cents per month. This plan gives the poorest a chance, and this especial fund for specific work is obligatory upon each individual member. Now, let those who are able to give more do so in thank-offerings, to the Training School, or in any channel that duty or heart may dictate.

A GEORGIA SISTER.

SOME men and women, remarks the Outlook, have a genius for getting the most out of their surroundings. They will get ease, refinement and variety out of an income which yields another only the bare necessities of life. There is no magic about this skill, although it often seems to be a gift quite as much as an acquirement. It is, in reality, a fine intelligence brought to bear on the problem of practical living; it is a very close and exact adjustment between opportunities and resources. By thought and skill to make one wise dollar do the work of two stupid dollars is to accomplish positive good for one's self and others. The easy wasteful ness, the indolent prodigality of much of our living betrays intellectual obtuseness; to secure a large income and get inadequate returns from it is to be wise on one side of life and stupid on the other. Many men have this partial and fragmentary ability; they are successful money-makers, but incompetent money spenders. The man who adds intelligence to a dollar practically doubles it; he gets as much out of his income as his neighbor who multiplies it by two, for purchasing power is the test of value. The woman who, with small means, maintains and diffuses that atmosphere of repose and ease which is a woman's supreme contribution to a home is a notable contributor to the sum total of happiness.

Most of us lack the genius for getting the most out of things. We carry with us a sense of failure, of being baffled by things which we ought to brush out of the way. One must make liberal use of brains in small as in great things to win complete success. To make circumstances take the impression of our purposes rather than to be shaped by them is one of the real satisfactions of life, and this can be done only by those who put intelligence and thought into expenditure as well as into income.—*Selected.*

THE DUTIES OF DISTRICT SECRETARIES W. M. S.

In replying to Mrs. E. C. Nichols, on District Secretaries, their duties, their obligations, their possibilities, opportunities and capabilities, I desire to say I feel in harmony with you in every idea advanced, and will endeavor to co-operate with you in any effort to bring all of our conference societies and District Secretaries to this conclusion. I candidly believe the District Secretary should have charge of all the societies, adults and juveniles, in her district, and be furnished with funds to enable her to visit these organizations and every unorganized field, and use all her efforts to the best of her ability to effect an organization at every preaching place and every station in her district. And, my dear sisters, let's pay our tenth into the Lord's treasury, and we will be able to do this work, remembering it is God's work. He commands it and it must be done.

My experience as District Secretary is that she has a grand opportunity for accomplishing much good. I feel so encouraged every visit I make, for I can see the people are willing to be instructed and anxious to do their duty. Our duty is to be in earnest, be prayerful; go sow the seed and leave the results with God. He will water it, and if we work earnestly, honestly, by-and-by "we will reap if we faint not." What I've done is all at my own expense, and I often wish my means were so that I could visit my whole district. My soul is all ablaze with this grand work. I feel that God is so good to us. We owe him our time, our talent, our money. May every District Secretary be fully awakened in this important work and realize her great responsibility in regard to it. Be up and doing, trusting God to give us the increase. Oh, think of the millions of souls dying in darkness! Let's pray for success.

MRS. MIRA C. JOINER,
District Secretary.
WAXAHACHIE, TEXAS.

Old Gentleman—"My, my! I don't like to see little boys cry. Boys who get hurt should act like men." Boy—"Boo, hoo! Then I'd get li-licked for swearin'."

Catarrh in the Head

Is undoubtedly a disease of the blood, and as such only a reliable blood purifyer can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

"Gadsby, the evangelist, who went out West was shot dead recently." "How did it happen?" "During a camp-meeting he turned suddenly on a cowboy and asked if he was prepared to die."

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.

Mrs. Wickwire—The idea! Here is a story in a paper about a woman suing for $10,000 for the loss of only a thumb. Mr. Wickwire—Perhaps it was the thumb she kept her husband under.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

"Miss Parker—Maud—will you marry me? Let me be your protector through life, your——" "Thanks, Mr. Jones, but I must decline. I am not a protectionist. When I marry it will be on a revenue basis entirely."

Pond's Extract has won a great reputation for forty years, curing cases of acute pain. *Spurious imitations are dear at any price.*

"Oh," she exclaimed, "my heart was in my boots." "I'm sure it was not," he whispered, "for how could so large a thing get into so small a space?"

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.

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.

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STORY OF LIFE IN A CITY.

A Young Wife's First Experience With the Destroyer of Happiness.

She sat by the window, a smile of welcome lighting her childish face. The blue eyes were those of a child who had seen little of the hard realities of the world. The curly brown hair formed a fitting frame for a sweet face. As she sat there the glory of the dying sun lit up the window and formed a picture the reproduction of whose fairness might immortalize an artist.

The little assumption of matronly airs betokened a young wife. Her anxious glance at each group of home comers showed that she was watching for him. As each car, now loaded with its evening's freight of wearied toilers, stopped at the corner of the street she gazed earnestly, then turned for a moment with a pretty pout of disappointment.

An hour and a half passed and still no sign of her husband. In her place the fair young woman watched the night life of the city, ever changing, yet always the same, unfold itself.

Half an hour more. The red shirted men and blue gowned lassies of a Salvation Army corps marched to the corner and commenced an open air meeting. They were re-enforced by an enthusiastic and vigorous band.

Nine o'clock struck, and the watcher had not left her post. Visions of danger to her husband filled her brain.

"Fred always comes home at 6," she murmured to herself. "Something terrible must have happened to him."

Another dreary hour was nearly over.

She had not moved from her place to light the gas, and the room was in darkness save for the street lamp and the flaring torches of the Salvationists. They were singing a defiant hymn to a tune known among scoffers as "We Won't Go Home Till Morning," when she was startled by a shout, the sound of which seemed strangely familiar.

"Whoop!" roared a thick voice. "Tha's ri', ole feller wi' the red shirt—hic. We won't go home till mornin. H'ray!"

Through the crowd came the form of a man supported on either side by a friend. The woman at the window stood upright, her face pressed closely against the pane. A dizziness seemed to pass over her, and she grasped the curtains for support.

Up the steps to the door two men carried the maudlin inebriate. He sank limply against the door.

"Brace up, Fred. You're home. Your wife is waiting for you."

"Bes' little wife in world," said Fred gravely. "You're all ri', boys. Everybody's all ri'. Le's have nuzzer drink."

With almost pitying hands the men opened the door and brought him in.

He was half asleep, and they turned into the room nearest the door to lay down their burden. Still by the window stood the little woman, her face pale as death and eyelids quivering.

"I'm awfully sorry, madam," began one of the men apologetically.

"Thank you, gentlemen. I think—I think I understand. Good night."

Left alone with that which was her husband, the wife burst into bitter sobs. She went over to the half unconscious mass that, smelling of whisky and tobacco, half lay on the sofa.

"Oh, Fred," she began.

"Whazzer matter? I'm all ri'," said the man sleepily. "Gimme jus' one more drink." And he dropped listlessly on the carpet, snoring in a drunken stupor.

There were horror and surprise in the woman's eyes. Never had she seen such a sight, and now it was her husband! This was the handsome, talented Fred, always so bright and cheerful. To this sodden thing, reeking with the odors of his temper, she was bound for life. Horrible! Horrible!

Out on the streets the Army band was commencing its last hymn—new words to an old and strangely sweet tune—and the cornetist, followed at a more or less lengthy distance by the rest of the band, was struggling with the beautiful melody called "Home, Sweet Home." Its strains, strident and inharmonious, seemed to mock the mute despair of the woman crouched on the floor, her face buried in her hands.—Chicago News.

Temperance Work In Norway.

The Norwegian temperance people are agitating for temperance in a most vigorous manner, through the written as well as the spoken word. In some public places they are posting temperance pictures which illustrate the bad effects of drink as well as the benefit of total abstinence. This is an excellent idea; such pictures posted in public places will undoubtedly do a great deal of good. The Norwegian government has appropriated 7,000 crowns to aid the society in its temperance work. The good cause is making sure progress in Norway. Under the competent leadership, with which it has been blessed from the beginning, it is gaining ground year by year.—Union Signal.

Temperance Notes From Abroad.

Lord Roberts says he has under his command in India 14,000 British soldiers pledged to total abstinence.

Through the agency of the Missions to Seamen society over 5,000 sailors have been enrolled as total abstainers in Cork harbor alone.

Coffee palaces are a feature of Melbourne life, no less than $10,500,000 being invested in them.

Temperance societies are being formed among the mujiks of Russia, the members undertaking to abstain from vodka for 12 months.

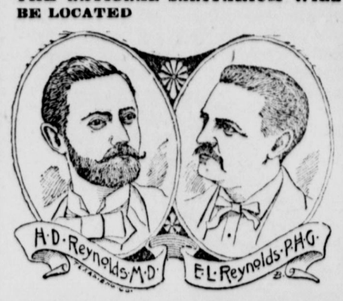
The Young Abstainers' union of China now numbers in its several branches at Shanghai, Foo Chow and other cities upward of 9,000 members.

A Congregational Temperance association for Ireland has been organized with Rev. W. Newman Hall, a nephew of Rev. Dr. Newman Hall, as its secretary.

And Joy Would Sit at the Hearth.

If the workingmen should suddenly take it into their heads to take the earnings that they hitherto have used for intoxicating liquors and spend them for furniture, how much do you suppose would be let loose upon the furniture market? Not less than $6,000,000 in four weeks. There would then be no stagnation of trade in the furniture market.—Exchange.

NASHVILLE, TENN., RIGHTLY NAMED THE ATHENS OF AMERICA, WHERE THE NATIONAL SANITARIUM WILL BE LOCATED



On account of our large practice in the South Central States a more central location was required by our many patients. In addition to other charities, Drs. Reynolds have decided to reduce

THE OIL CURE

to One Half the Regular Price, and add their Guarantee in every case for which their Discoveries have been Perfected. Their System of Home Treatment will enable all suffering from Chronic, Nervous, Malignant and Lung Diseases a short road to recovery. Address DRS. REYNOLDS, 149 North Spruce Street, Nashville, Tenn., for a Special Diagnosis Blank.

There is about as much sense in asking an active politician what the chances of his party are as there is in seeking the opinion of a mother as to the beauty and smartness of her baby.

A "Trust" Which is Popular.

There is a great deal of indignation felt against trusts. The Sugar Trust, the Standard Oil Trust, the Welsh Tin Plate Trust, the English Salt Trust, and other combinations of the kind, are vigorously denounced, and it is a subject of controversy whether there are more trusts in England than America, and whether protection or free trade fosters them. But there is one form of trust against which no one has anything to say. That is the trust the public reposes in Hood's Sarsaparilla.

Thought Him a Business Firm.

A well known New York club man, speaking the other day of the marriage of Miss Flora Davis to Lord Terence Blackwood, son of the Marquis of Dufferin and Ava, recalls a story once much told of the latter.

When viceroy of Canada a score of years or so ago, the marquis had occasion to write to an American about some matter. In affixing his signature to the letter he made use of his double title.

The recipient of the letter misunderstood the marquis, and in reply addressed the envelope to Messrs. Dufferin & Ava and commenced the letter with "Gents."—New York Herald.

Makes His Face Tired.

A well known caricaturist living in this city complains of an ailment that is characteristic of his profession and that is, to say the least, unusual. "I get," he said, "face tired, and I mean by that to say that as I draw my face unconsciously assumes the expression of the people I am trying to represent in a distorted way, and as a result at the end of a couple of hours I find myself compelled to rest, not my eyes nor my hands, but my face. I do this either by lying down or by going out on the street with the determination of spending my time in looking at things and not at people, for I find I study their faces at the expense of my own. I take a keen delight in my work, and that is the reason, I suppose, that I am so sympathetic with it."—Philadelphia Record.

The Æsthetic Domestic.

"I'll have to leave you," said the newly employed servant lady.

"Why?"

"Your directions to me are not sufficiently considered before they are presented."

"What do you mean?"

"This morning you said you would like a light breakfast, and then spoiled all harmony of color by demanding black coffee."—Washington Star.

Church Notices.

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

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

WEST TEXAS.

SAN MARCOS DISTRICT—FIRST ROUND.

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
Belmont cir, at Oak Forest ..... 2d Sun in Jan
San Marcos cir, at Harris' Chapel ..... 3d Sun in Jan
Dripping Springs ..... 4th Sun in Jan
B. HARRIS, P. E.

KERRVILLE DISTRICT—FIRST ROUND.

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.

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
A. C. BIGGS, P. E.

CUERO DISTRICT—FIRST ROUND.

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.

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 Buckhora ..... Jan 13, 14
Benton cir, at Benton ..... Jan 20, 21
Travis Park ..... Jan 27, 28
Fairview cir, at Fairview ..... Feb 3, 4
Pleasanton and Amphion, at Pleasanton ..... Feb 10, 11
Sherman st, at Sherman ..... Feb 17, 18
East End, at Nebraska ..... Feb 24, 25
West End, at West End ..... March 3, 4
I. T. MORRIS, P. E.

BEEVILLE DISTRICT—FIRST ROUND.

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.

NORTH TEXAS.

GREENVILLE DISTRICT—FIRST ROUND.

Celeste and Lane ..... 3d Sun in Dec
Emory ..... 4th Sun in Dec
Lone Oak ..... Dec 27
Weston ..... 5th Sun in Dec
Anna ..... Jan 1
Leonard cir and White Rock mis ..... 1st Sun in Jan
Kingston ..... 2d Sun in Jan
Clinton ..... 3d Sun in Jan
Farmersville ..... 4th Sun in Jan
Merit and Floyd ..... 4th Sun in Jan
Allen ..... 1st Sun in Feb
Wylie ..... 2d Sun in Feb
Nevada ..... 2d Sun in Feb
Roberts mis ..... 3d Sun in Feb
Blue Ridge ..... 4th Sun in Feb
District Stewards will meet January 4, 2 p. m., at the Methodist Church in Greenville.
J. A. STAFFORD, P. E.

SULPHUR SPRINGS DIST.—FIRST ROUND.

Black Jack Grove cir, at Mt. Zion ..... Dec 16, 17
Sulphur Springs sta and mis, at Sulphur Springs ..... Dec 23, 24
Fairlee cir, at Fairlee ..... Dec 30, 31
Commerce cir, at Commerce ..... Jan 6, 7
Pittsburg sta ..... Jan 13, 14
Gilmer cir, at Gilmer ..... Jan 20, 21
Leesburg cir, at Reeves' Chapel ..... Jan 27, 28
Winnsboro cir, at Winnsboro ..... Feb 3, 4
Quitman cir, at Shady Grove ..... Feb 10, 11
Carrollton cir, at Carrollton ..... Feb 17, 18
Mt Pleasant sta ..... Feb 24, 25
Mt Vernon cir, at Mt. Vernon ..... Mar 3, 4
Winfield cir, at Bridges' Chapel ..... Mar 10, 11
Sulphur Bluff cir, at Lone Star ..... Mar 17, 18
Cooper cir, at Cooper ..... Mar 24, 25
The District Stewards will meet at Sulphur Springs December 22, 1893, at the M. E Church, South
W. L CLIFTON, P. E.

JEFFERSON DISTRICT—FIRST ROUND.

Jefferson sta ..... 3d Sab in Dec
Texarkana State Line and Fairview sta ..... 4th Sab in Dec
Atlanta ..... 5th Sab in Dec
Kildare, at Kildare ..... 1st Sab in Jan
Park, at Liberty ..... 2d Sab in Jan
Queen City, at Queen City ..... 3d Sab in Jan
Linden, at Dugdemona ville ..... 4 h Sab in Jan
Boston, at New Boston ..... 1st Sab in Feb
Daingerfield, at Daingerfield ..... 2d Sab in Feb
Hughes Springs, at Lively Chapel. 3d Sab in Feb
Gilmer, at Murry League ..... 4th Sab in Feb
Three Springs, at Ingersol ..... 1st Sab in March
Districts Stewards will please meet at Atlanta (Methodist Church) Saturday before 5th Sabath in December
O P THOMAS, P. E.

PARIS DISTRICT—FIRST ROUND.

Paris, Centenary ..... Dec 18
Paris, Lamar Avenue ..... Dec 19
Roxton, at Atlas ..... Dec 30 31
Pattonville cir, at Marvin ..... Jan 6, 7
Deport, at Deport ..... Jan 13, 14
Blossom ..... Jan 17
Woodland and Detroit, at Detroit ..... Jan 20, 21
Clarksville sta ..... Jan 27, 28
Annona and White Rock, at Annona ..... Feb 3, 4
Annona mis, at Pine Springs ..... Feb 5
Emberson cir, at Mt. Tabor ..... Feb 10, 11
Powderly mis, at Palestine ..... Feb 17, 18
Rosalie cir, at Rosalie ..... Feb 24, 25
McKenzie cir, at Robbinsville ..... March 3, 4
Mackey mis ..... March 10, 11
District Stewards will meet at Lamar Avenue Church, Paris, December 21, 1893, at 1:30 p. m., where work has been changed. Let the preacher in charge appoint some one to represent the charge. Let every work be represented.
F. A. ROSSER, P. E.

MONTAGUE DISTRICT—FIRST ROUND.

Iowa Park and Beaver ..... 3d Sun in Dec
and Wichita Falls ..... Sunday night
Holliday cir ..... 4th Sun in Dec
and Archer City ..... Sunday night
Blue Grove cir ..... 5th Sun in Dec
and Henrietta ..... Sunday night
Bonita ..... 1st Sun in Jan
and St. Jo ..... Sunday night
Nocona, at Spanish Fort ..... 2d Sun in Jan
Montague cir ..... 3d Sun in Jan
and Bowie ..... Sunday night
Bellevue ..... 4th Sun in Jan
Alvord ..... 1st Sun in Feb
Sunset ..... 2d Sun in Feb
Chico ..... 3d Sun in Feb
Crafton ..... 4th Sun in Feb
Post Oak ..... 1st Sun in March
Benvanue ..... 2d Sun in March
The District Stewards will convene in the Methodist Church, in Henrietta, Tuesday the 26th of December, at 7:30 p. m. Let every steward be present.
W. D. MOUNTCASTLE, P. E.

NORTHWEST TEXAS.

FORT WORTH DISTRICT—FIRST ROUND.

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
W. L. NELMS, P. E.

WACO DISTRICT—FIRST ROUND.

Whitney, at Whitney ..... Dec 16, 17
East Waco and Tenth Street, at East Waco ..... Dec 23, 24
Morrow Street ..... Dec 26, 27
Bruceville and Mooreville, at Bruceville ..... Dec 30, 31
Lorena, at Lorena ..... Dec 31, Jan 1
Abbott, at Abbott ..... Jan 6, 7
Valley Mills, at Coon Creek ..... Jan 13, 14
Mart, at Mart ..... Jan 20, 21
Bosqueville, at Greenwood ..... Jan 24
Temple ..... Jan 27, 28
South Temple ..... Jan 28, 29
Rogers, at Rogers ..... Feb 4, 5
Troy, at Pendletonville ..... Feb 7
Moody and Eddy, at Moody ..... Feb 11, 12
The District Stewards will convene in the basement of the Fifth Street Church, Waco, December 19, at 2 o'clock.
R. C. ARMSTRONG, P. E.

GATESVILLE DISTRICT—FIRST ROUND.

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, at Oglesby ..... Jan 31
Coryell City cir, at Mosheim ..... Feb 3, 4
Jonesboro cir, at Sardis ..... Feb 10, 11
Hamilton and Hico cir, at Hamilton ..... Feb 17, 18
Iredell and Martin's Gap cir, at Martin's Gap ..... Feb 20
Meridian sta ..... Feb 22
Harmony cir, at Harmony Chapel ..... Feb 24, 25
E. F. BOONE, P. E.

WAXAHACHIE DISTRICT—FIRST ROUND.

Ennis sta, at Ennis ..... Dec 14
Simms and Glenwood, at Bethel ..... Dec 16, 17
Grand View cir, at Auburn ..... Dec 19
Lancaster and Ferris, at Lancaster ..... Dec 23, 24
Hutchins mis, at Trinity ..... Dec 26
Avalon cir, at Center ..... Dec 30, 31
Waxahachie cir, at Midlothian ..... Jan 6, 7
Italy and Frost, at Frost ..... Jan 13, 14
Milford cir, at Milford ..... Jan 20, 21
Red Oak cir, at Cedar Hill ..... Jan 27, 28
Wheatland and West Dallas, at West Dallas ..... Feb 3, 4
Bristol cir, at Bristol ..... Feb 10, 11
Reagor cir, at Chappell Hill ..... Feb 17, 18
Alvarado, at Roberts' Chapel ..... Feb 24, 25
The District Stewards will please meet me at the Methodist Church, in Waxahachie, Thursday morning, at 10 o'clock, December 21, so as to prorate the assessments against the district for this year. Be sure to come, brethren, every one of you. And let the Boards of Stewards see to it that they provide for the preachers in money and provisions, so they may not be embarrassed. Brethren, please bestir yourselves now so that we will not have such a hard time at the close of the year. Let every man do his duty.
JOHN S. DAVIS, P. E.

ABILENE DISTRICT—FIRST ROUND.

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.

GEORGETOWN DISTRICT—FIRST ROUND.

Georgetown ..... Dec 3, 4
Burnet and Bertram, at Burnet ..... Dec 9, 10
Marble Falls and Fairland, at Marble Falls ..... Dec 11
Taylor ..... Dec 16, 17
Round Rock, at Round Rock ..... Jan 6, 7
Bartlett, at Bartlett ..... Jan 13, 14
Holland, at Holand ..... 2 p m, Jan 15
South Belton, at Wilson's Valley ..... Jan 20, 21
Belton ..... Jan 27, 28
Corn Hill and Salado, at Salado ..... Jan 28, 29
North Belton, at Rock Church ..... Feb 3, 4
Liberty Hill and Leander, at Liberty Hill ..... Feb 10, 11
Jonah, at Jonah ..... Feb 17, 18
Florence, at Florence ..... Feb 24, 25
The District Stewards and the Trustees of

DEVOTIONAL.

IT ALWAYS COMES.

It always comes—Spring, with its promise sweet,
Its dear fulfillments gladly to repeat
To us who sigh and fret at its delays
And count, uncheerfully, the passing days;
Who say, complaining that the Spring is late,
The earth is as it has been, desolate;
One swirl of snow our hopes to martyrdom
Will banish swiftly. But the Spring-times come.

It always comes—the Summer, with its blooms,
Its suns distilling from them rich perfumes;
Its earing corn, its grasses strong and tall,
And waiting for the rhythmic scythe strokes all;
Its still, sweet nights, more odorous than the days,
Its ripening things, its blossom bordered ways
Unto one chilling wind our faith succumbs,
We say, "It is not near!" But still it comes!

It always comes—the harvest full and fair,
Despite our anxious, half-despairing care,
Our trustless watch above the growing blade
As if God could not guard what he has made.
Unhastened and unhindered by our fears,
Its serried ranks uplift their shining spears—
The barrier God has reared around our homes
While we sat doubting. Harvest always comes!

It always comes—God's help to human need,
In measures often that our hope exceed:
God's answer to the prayer our lips repeat,
In common blessings, or surprises sweet.
Does he not see how doubtful the heart is,
How fearful ever the hand we reach to His?
As if to us His presence were not near
Nor could be found. Yet it is always here!

—*Olive E. Dana, in Advance.*

AFTER THANKSGIVING.

In what spirit do we take up the activities of life after Thanksgiving Day, so widely observed throughout the nation? Have our minds been awakened to a new sense of obligation to the Giver of all blessing? Has this new experience resulted in a more complete surrender of self to Him? Has it induced a full recognition of His innumerable gifts? Is the determination greater than ever before to honor Him with our lips and in the use of all our powers? In a word, do we enter upon our lifework with higher aims and with a deeper conviction that all we now are, or ever expect to be, is through the infinite love of Him "with whom there is no variableness, neither shadow of turning?"

The Thanksgiving period also should bring into our minds a deeper conviction in reference to our relations with our fellowmen. After the joyous amenities of Thanksgiving Day are over, will it be ours to have habitually a more generous judgment toward the erring, a more noble consideration of the needy, an increased appreciation of that which is commendable in the plans and deeds of men around us?

Bowing thus before the infinite Father with a reverent and trustful spirit, exercising a more exalted charity toward all whom we meet in life, we shall be enabled through God's graciousnelp to prolong the Thanksgiving Day even to the very close of our earthly career!—*Exchange.*

MAKING HONEST MEN.

Who does not believe that on the honesty of our men depends the safety of our republic? And does not the honesty of our men depend in large measure on what their mothers are and how they were trained in boyhood and youth?

If those men lately convicted of fraud and embezzlement (an elegant term this for thieving) had been trained in boyhood to be just in swapping knives, not to cheat at marbles, not to take advantage of those less able than themselves, to be true to trusts reposed in them, does any one suppose they would now be filling felons' cells?

The boy is father to the man. "As you are now," was the constant saying of a principal to his pupils, "you will be till you die. If you are faithful in your discharge of duty, obedient to law, reverent toward God now, you will be so when you are grown, and as long as you live."

In the children is mirrored the mother's soul and life. What she is impresses them more even than what she says or does. The delicate films of their consciousness are infinitely more sensitive than those on any photographic plate, and, unlike these, can not be destroyed or effaced. And when she sleeps in dust the images on them stand out clear and indestructible in the hearts of her children.

STRUGGLING UP TO GOD.

To get safe through to-morrow? No, no, no! To be blessed by God—to know him, and what he is—that is the battle of Jacob's soul from sunset till dawn of day. And this is our struggle—the struggle. * * * Out of our frail and yet sublime humanity the demand that rises in the earthlier hours of our religion may be this, "Save my soul;" but in the most unearthly moments it is this, "Tell me Thy name." We move through a world of mystery, and the deepest question is, What is the being that is ever near, sometimes felt, never seen; that which has haunted us from childhood with a dream of something surpassingly fair, which has never yet been realized; that which sweeps through the soul at times as a desolation, like the blast from the wings of the angel of death, leaving us stricken and silent in our loneliness; that which has touched us in our tenderest point, and the flesh has quivered with agony, and our mortal affections have shriveled up with pain; that which comes to us in aspirations of nobleness? Shall we say, It or He? Who is He? Those anticipations of immortality and God, what are they? * * * Shall I call them God, Father, Spirit, Love? A living being within me or outside me? Tell me Thy name, Thou awful mystery of loveliness? This is the struggle of all earnest life.—*F. W. Robertson, D.D., from "Thoughts of God and Man."*

THE LIFE BEYOND.

That fifteenth of First Corinthians, written to the most sensual and voluptuous City of Greece, how it shoots its light across the ages of the grave and shines bright over its farther gate! How it lifts up that graceless city through its saints into the heights of grace! How it riddles all mere psychical ascension and every attempt to abolish the bodily resurrection! How it sets forth with undying strength the steady assurance that our dead bodies shall live again. What a shout it sends through the hollow depths of hades! "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." What a change from the tearful, wailing shades of Homer's heaven to this burst of rapture.

That is the new Greek against the old; Christian against heathen; God against Satan. These passages grow denser and more delightful as we draw toward the close. The letters have more in them than the gospels, Corinthians than Romans, John than Paul; and all consummate themselves in the grandest book in the world, the Revelation. What care we that we can not understand its trumpets and vials and horsemen and horns? We can not understand the convolutions of symphony, but we can the gentle melody that purls through the roaring, surging, upheaving, mass of song. So through this book runs every stream of melody—the beatitude of the spirits of the holy dead. It opens with the promises of this bliss: "These shall follow the Lamb whithersoever he goeth." "They shall sit on my throne." They shall be led to "living fountains of waters, and God shall wipe away all tears from their eyes." The grand old Greek saw only tears in the eyes of the dead; his mother, his leader, his servant, his greatest soldier, Hercules himself—all wail and weep.

But the new grander Greek sees God wiping away all tears. Think how changed that book had Ulysses seen Jupiter wiping away his mother's tears! And so on and on through this book of disclosure appear harpers harping on their harps; crowds on a sea of glass mingled with fire, yet never breaking nor burning; rivers of water of life; trees laden with precious fruits, which drop their richness every month, until the glorious golden city breaks on our view, descending from God out of heaven, with its gigantic gates, each of a single pearl, its walls of specified precious stones, its light the Lamb, its temple the Lord God, its people the saints of the Most High.—*From "Christus Consolator," by Bishop Gibert Haven.*

TO SEEK responsibilities is foolishness; to shirk them when they come in the order of Providence is cowardice.

MARRIAGES.

CRENSHAW—FOKES.—At the residence of the bride's aunt, Mrs. Logan, in Milam County, Texas, November 26, 1893, Mr. D. S. Crenshaw and Mrs. M. B. Fokes, Rev. J. W. Kelley officiating.

HENDRICK—SEABERRY.—In the M. E. Church, South, at Liberty Hill, near Tyler, Texas, December 3, 1893, Mr. Wm. D. Hendrick and Miss Florence Seaberry, Rev. T. T. Booth officiating.

CORLEY—STONE.—At the residence of Rev. G. C. Field, at Hayrick, Cooke County, Texas, November 30, 1893, Mr. P. B. Corley and Miss Daisy Belle Stone, Rev. G. C. Field officiating.

SMITH—NELSON.—At the Methodist Church, in Maysfield, Milam County, Texas, September 12, 1893, Mr. J. D. S. Smith and Miss Belle Nelson, Rev. J. W. Kelley officiating.

LAWLIACE—HUGHES.—At the residence of the bride's father, at Branchville, Milam County, Texas, November 26, 1893, Mr. George Lawllace and Miss Dorman Hughes, Rev. J. W. Kelley officiating.

INABUIT—FORE.—At the residence of the bride's sister, Mrs. Robt. Foiler, at Branchville, Texas, November 8, 1893, Mr. James Inabuit and Miss Ophelin Fore, Rev. J. W. Kelly officiating.

BENNETT—COMPTON.—WOOD—BENNETT.—In the Methodist Church at Horn Hill, Limestone County, Texas, December 3, 1893, Mr. W. E. Bennett and Miss Fannie Compton, Mr. T. M. Wood and Miss Mattie Bennett, Rev. Jno. A. Wallace officiating.

CABANISS—GERFERS.—At the residence of the bride's father, F. W. Gerfers, by Rev. Theo. R. Ciendenin, Mr. Scott Cabaniss, of Blanco, and Miss Janie Gerfers, of Kendalia, Texas.

PICKETT—NEELY.—At the residence of the bride's parents, in Waxahachie, December 4, 1893, by the Rev. B. R. Bolton, Mr. William V. Pickett and Miss Julia E. Neely.

DUNAGAN—WEAVER.—At Rev. P. O. Tunnell's, Smith County Texas, November 26, 1893, Mr. C. B. Dunagan, of Parker County, Texas, and Miss Ida V Weaver, of Smith County, Texas, Rev. P. O. Tunnell officiating.

SMITH—REEVES—In the Tonk Creek M. E. Church, South, December 3, 1893, by Rev. Sam'l Morriss, Dixon W. Smith and Miss Lyda C. Reeves.

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.

REV. SAM. W. M'MAHON.

Rev. Sam W. McMahon was born in Panola County, Texas, October 7, 1862; moved to Van Zandt County, Texas, with his parents 1873; was converted and joined the M. E. Church, South, under the ministry of Uncle Caleb Smith, September 15, 1880; married Mrs. Nonie Ann Graham December 3, 1885. Bro. McMahon died of paralysis, October 22, 1893, leaving a wife, three children, father, mother, three brothers and two half sisters. Bro. McMahon was a good and true man, a kind husband, a loving father, a good preacher and an humble Christian, a friend to the Church and his pastor. The Church at Oaklon has sustained a loss that will be hard to repair. Bro. Sam's sufferings were severe; but he bore them patiently, perfectly resigned to the Lord's will. I had the pleasure of being with him the day before he died. When I approached his bed he said to me: "I am almost gone; but it is all right. I am ready. The Lord's will be done, not mine." Then look up father, mother, brothers, sisters, wife and children. Bro. McMahon is not here, he is over yonder, and you know where to find him. May God bless you.

E. R. LARGE.

GRAND SALINE, TEXAS.

WALKER.—Sarah Frances Walker, daughter of Joshua and Margaret Davis, was born January 11, 1832, and died September 5, 1893, at her home near Gates, Tenn. In 1850 she was happily married to Marion W. Walker, who preceded her by only a few months to the land of rest. In 1866 she professed faith in Christ and joined the M. E. Church, South. These are the dates of the important events occurring in an humble and yet most beautiful and worthy life. Without exaggeration it may be said that she answered the wise man's description of a good wife and mother. In these relations she was faithful and beautified them by unselfish and loving devotion to her husband and children. So now "Her children rise up and call her blessed; her husband also, and he praiseth her." "The law of kindness was in her tongue." We never heard her speak an unkind word to or of any one, and she seemed to possess that charity "that thinketh no evil." Goodness, simple, unaffected, was prominent in her beautiful life, and her influence over her home and over all who knew her was extraordinary, compelling their esteem and love for herself and reverence for her religious convictions and sentiments. We loved and honored our mother, and we cherish her memory, and will endeavor to imitate her beautiful life and follow her as she followed Christ. She died well, as might have been expected, full of faith, rejoicing in hope of a blissful immortality, perfectly conscious, desiring to depart and be with Christ, and to greet her ascended and crowned husband on the eternal shores. She calmly and peacefully "fell on sleep." Praise God for such a life! Praise him for such a mother! She and father sleep side by side in a lonely beech grove, where now stands a beautiful monument erected by their honored son, John R. Walker, Esq., whence the trump of God will awake them to the glories of the everlasting day.

J. E. WALKER.

MCELROY.—The death angel has again visited and taken from our fold, November 29, 1893, Sister Malvina McElroy, who was born in Yalobusha County, Miss., April 24, 1835; daughter of J. M. and K. H. Murrah; came to Lavaca County, Texas, in 1851; was married to W. H. McElroy, in September, 1866; became a member of the Baptist Church at the age of fifteen, where she remained until 1883, then joined the M. E. Church, South, where she was loyal—at her post—when the summons reached her. She had been a sufferer from cancer; untold suffering was daily patiently endured, all hopes for recovery having fled. The steady approach toward the lurid waters of death was made with implicit faith in her Savior. When the brink of the Jordan of death was reached, the words, "Peace, be still," had been spoken, "And there was a great calm," her spirit, released from a diseased and suffering body, was taken to God who gave it, while her body, which had been tenderly cared for at the home of her daughter, Mrs. H. A. Schroeder, was laid to rest till the resurrection morn in the peaceful cemetery at Tejah, Texas. "Blessed are the dead which die in the Lord."

J. E. SAWDERS.

PECOS CITY, TEXAS

MILLER.—The parents on earth, the children in heaven. We bow in sorrow with Bro. and Sister J. T. Miller, who have given up their fourth and last one. Little William Reginald was born October 28, 1885; died October 17, 1886. Little Joseph Marvin was born January 31, 1887; died September 11, 1893. Little Ethel Inez was born June 15, 1890; died October 5, 1893. Little Exie Laurena was born July 3, 1892; died October 16, 1893. They were taken as they were given, oldest first, youngest last. This is heart-rending; but, thank God, for the assurance of the reunion in the sweet by and-by. The Master has only taken his own, for Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven." And he, too, has said, "What I do now ye know not, but ye shall know hereafter." It is hard to give them up, but they have gone where there is no more diphtheria, sorrow, pain nor death.

W. A. POUNDS, P. C.

AVERRETT.—Mrs. Mary Averrett departed this life October 8, 1893, at the home of her daughter, Mrs. B. W. Magruder, with whom she lived, at Watsonville, Cal., after long, patient suffering. She was born in Putnam County, Ga.; was eighty years old; was converted in early life; joined the Baptist Church, and was the loving mother of twelve children; ten survive her. She had had her share of trials and hardships, yet all her life retained a pure, spotless character. Her meek and gentle disposition shed a radiance of joy to all wherever she was. In her death she was wonderfully blessed; calling her loved ones around her, gave them the blessed assurance that all was well; then admonished them to meet her in heaven; bade them a fond farewell; fell asleep on Jesus. Grandma is gone, but oh, how sweet to know that we can meet her again over there, where all is peace and love. Till then let us live in constant communion with our blessed Redeemer.

IDA E. HOUSER.

TO STOP THE PROGRESS of Consumption, you will find but one *guaranteed* remedy—Doctor Pierce's Golden Medical Discovery. In advanced cases, it brings comfort and relief; if you haven't delayed too long, it will certainly cure. It doesn't claim too much. It won't make new lungs—nothing can; but it will make diseased ones sound and healthy, when everything else has failed.

The scrofulous affection of the lungs that's caused Consumption, like every other form of Scrofula, and every blood-taint and disorder, yields to the "Discovery." It is the most effective blood-cleanser, strength-restorer, and flesh-builder that's known to medical science. In all Bronchial, Throat, and Lung Affections, if it ever fails to benefit or cure, you have your money back.

A perfect and permanent cure for your Catarrh—or $500 in cash. This is promised by the proprietors of Dr. Sage's Catarrh Remedy.

OGLESBY.—Died at Coalgate, I. T., of cerebro-spinal meningitis, September 26, 1893, Miss Floyd Oglesby, in the twenty-first year of her age. Miss Oglesby was the daughter of E. C. and Sarah E. Oglesby, and the granddaughter of the late Irvin Curtis; all of Grayson County, Texas, and all pioneers. She was born on Red River, near Cedar Mills, March 2, 1873, and was brought here to be buried. She was a member of the Methodist Church, the only girl of the family, the pet and greatest joy of her parents and brothers, and the life and chief attraction of her most pleasant home. She was a most accomplished pianist, and at the time of her death was of her own choice engaged in teaching others the uses of that instrument, and thus it was that she died away from home. But, though from home, she was not among strangers. Hers was a nature that made lasting friends, and in her last hours she was surrounded by loving hearts, and the last sad duties were done by hands shaking with grief. She died at the home of her friend and physician; and one of her earliest friends and schoolmates, who had joined her in the nation, was with her at the last. Her family are comforted with the reflection that though themselves not permitted to perform the last mournful duties for her, she had all the care that loving hearts could give. No one has ever passed from this community whose death caused more sorrow or elicited more sympathy than that of Miss Oglesby. Her illness was brief, and we knew not that she was sick until informed of her death. The mournful news was a sad shock to us all, for we all loved her; and mingled with our grief for her was deep and heartfelt sympathy for the bereaved family. Oh, the poor mother! Ah, the grief stricken father! was the first thought of every heart. And if sympathy of friends could give comfort to those who mourn their dead, the family of Miss Oglesby would be abundantly comforted. "But what are words from human lips to those who mourn a child?" Many long years must pass and hearts now throbbing with life must lie cold in grave ere the pain caused by this death shall cease. The power of God Almighty is alone able to give comfort; and to his power and his love we commend the stricken family. To him David went when his child died, and he was consoled with the thought that though the child could no more come to him he could go to it. Submission to the will of God has ever marked the lives of Mr. and Mrs. Oglesby. In their many afflictions their hearts have ever bowed in humble acquiescence in what he did, and he will not fail them now. They have his assurance of help, and his word is good. Their family circle has been sadly broken, but it will be made whole again. And though her chair is empty now, and table nor fireside will ever again be made cheerful by her presence; and though her piano is dumb and the glad notes of her favorite songs they may hear never more on this earth, they will hear them again in heaven, set to sweeter music. She is gone from them, but not lost to them. They will see her again.

HER FRIEND

WILLIAMS.—Frederick W. Williams was born in Tennessee, July 21, 1821, and died near Irene, at the home of his son, W. L. Williams, November 30, 1893. Bro. Williams came to this portion of Texas in 1844; has lived here ever since until death called him to his heavenly home. He was one of the charter members of the old Salem Church and died a member of the same. He leaves a wife and seven children, all grown, to follow on. Bro. Williams met death calmly. He had suffered a great deal for six months.

J. W. SANSOM.

HITT.—Little Charles Conrad Hitt was born December 7, 1891. On November 14, 1893, after a short illness, he was removed from earth to heaven. We loved our little one so dearly we almost loose sight of our Father's mercies in our selfish grief. But he has gone to join his little brother, Barron Earl, who was taken from us February 11, 1887. Two little photographs upon our memory, two little graves in the cemetery, and two little angels in the skies! "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

FATHER AND MOTHER.

OGLESBY, TEXAS.

Your Family

should be provided with the well-known emergency medicine.

AYER'S CHERRY PECTORAL

The best remedy for all diseases of the Throat and Lungs. Prompt to act,

Sure to Cure

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Treats all Chronic, Nervous, Blood and Skin Diseases; also Goitre, Tumors, Cancers, Varicose, Ulcers, and Strictures without cutting. The Doctor treats all diseases of the Nose, Throat and Chest. In every case Catarrh can be cured. Superfluous Hair, Birthmarks and moles permanently removed.

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TRUSSES on 30 Days Trial. Easy, durable and cheap. A radical cure effected. Send for sealed catalogue. Eggleston Truss Co. 69 Dearborn St. Chicago

DOUBLE Breech-Loader $6.00. RIFLES $2.00 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to POWELL & CLEMENT CO. 166 Main St., Cincinnati, O.

For $4.50 I will send the Texas Christian Advocate one year to any address and and give one copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address

L. BLAYLOCK Dallas, Texas.

BORING.—Sister Emma Boring was the daughter of John and Lousiana Barlow, and was born November 20, 1853. She was married to J. D. Boring, in Americus, Ga., December 4, 1873, and died in Merkel, Texas, November 17, 1893. Thirty-two days of suffering with typhoid fever brought the end and death claimed her as his victim, and she passed away without a struggle. She said nothing about dying for the reason that she was unconscious during the latter part of her sickness; but having professed religion when a girl and holding fast the profession until the end, no doubt she was ready for the summons. Having been intimate with Sister Boring as her pastor for two years I unhesitatingly say that she was a Christian. And while sickness interfered with her attendance at Church during the past two years, yet she loved the Church and was regular in attendance at its services when in health. The husband and six children are left to mourn their loss. A letter from Bro. Boring assures me that God is already sanctifying her death to the good of the family. May they all be led nearer to Christ.

J. H. CHAMBLISS.

FARRIS.—Little Robert Farris, aged four years, has been called from a world of sorrow to a haven of glory October 1, 1893. Only a few days ago, while at the meeting at the schoolhouse, when others came to give the hand for prayer, Bobbie came up with a bright face for prayer and wanted to be a Christian. Membranous croup swept down upon him and only allowed him a couple of days to suffer. About an hour before he passed away he opened wide his eyes, called his mother, and, pointing upward with a bright smile, said: "Mamma, just look at the little children there." The angels hovering o'er him were made visible to him. It was easy for him to die, and escorted by a heavenly band was not hard to let him go. In little Robert was a great treasure—it is now laid up in heaven. Parents, brothers and sisters, don't forget him, "For where your treasure is, there will your heart be also."

J. E SAWDERS, P. C.

PECOS CITY, TEXAS.

THOMAS.—Died in Lavaca County, Texas, November 29, 1893, Mrs. D. V. Thomas, about seventy-three years of age. She died of pneumonia. Having lived a Christian life she died the same. Mrs. Thomas was the mother of my wife. We knew nothing of her sickness until we learned of her death.

J. W. SANSOM.

TAKE SIMMONS LIVER REGULATOR

The Old Friend

with the red Z on every package. It's the King of Liver medicines, is better than pills, and takes the place of Quinine and Calomel. Take nothing offered you as a substitute. J. H. Zeilin & Co., proprietors, Philadelphia.

CHRISTMAS TIME EXCURSIONS

TO THE

To the Old Homes in the Southeast

VIA THE

Santa Fé Route.

TO ALL POINTS IN MISSISSIPPI, TENNESSEE, KENTUCKY, ALABAMA, GEORGIA, FLORIDA NORTH and SOUTH CAROLINA,

ALSO TO

LOUISVILLE, CINCINNATI ST. LOUIS and KANSAS CITY

ONE FARE FOR THE ROUND TRIP.

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 th for New Orleans via Rosenberg and Southern Pacific Railway, without change, making close connection with all trains for all Southeastern points

Lampasas Branch trains will make close connection with the special train at Temple.

A Pullman Palace Sleeper will be attached to this train at Rosenberg.

In addition to above route, tickets will be on sale via all lines through Ft. Worth and Shreveport or Memphis.

For detailed information as to rates, routes, time or connections, apply to any Santa Fe Agent, or write to

W. A. TULEY, Trav. Pass. Agt., Dallas, Texas. W. S. KEENAN, Gen'l Pass. Agt., Galveston, Texas.

SOMETHING NEW IN TEXAS

AND AS USUAL THE

HOUSTON & TEXAS CENTRAL R'y

(LUCKY ROUTE,)

SECURES IT FOR HER PATRON

This line, in connection with the

M. K. & T. Railway

Has established a Line of DOUBLE FIRST-CLASS WAGNER

PALACE CARS

—BETWEEN—

GALVESTON AND ST. LOUIS

—VIA—

HOUSTON, DALLAS AND DENISON

Try them once and you will have no other.

Leave Galveston	7:30 p.m.
Leave Houston	11:10 p.m.
Arrive Dallas	9:35 a.m.
Arrive Denison	12:30 p.m.

PULLMAN PALACE SLEEPER

—Continue Between—

HOUSTON and AUSTIN

And

DALLAS and SAN ANTONIO via Hearne.

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

C. W. SMITH, C. R. BULLOCK, } Ticket Agt's, Dallas

R. R. ROBINS, Trav. Pass. Agt. M. L. ROBBINS, Gen'l Pass. & Tkt. Agt

C. W. BEIN, Traffic Manager.

RADWAY'S PILLS,

Always Reliable. Purely Vegetable.

THE GREAT LIVER & STOMACH REMEDY

An Excellent and Mild Cathartic.

Perfectly Tasteless.

Over Forty Years In Use and Never Known to Fail.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

RADWAY'S PILLS.

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA,

—AND—

All Disorders of the Liver.

Full printed directions in each box; 25 cents a box. Sold by all druggists or mailed on receipt of price.

RADWAY & CO., 32 Warren Street, N. Y.

TO THE PUBLIC: Be sure and ask for RADWAY'S and see that the name "RADWAY" is on what you buy.

FREE BEAUTIFUL PRESENTS WITH EVERY PURCHASE OF Wagner Soap.

Cards lovely Fish & German Designs in 12 Colors with two handsome premiums—1 Album World's Fair Bluegrass, 1 Forget-Me-Not Auto Album, 475 Auto Views &c., all free—1 Stone Ring, 1 Band Ring, 1 Lace Pin and 1 Fountain Pen Complete, all free.—Each offer as above will be given with our popular paper, Wagner Gleanings, 3 months for 10c. BLISS & CO., CLINTONVILLE, CONN.

THE

MISSOURI, KANSAS & TEXAS RAILWAY

IS POSITIVELY THE ONLY LINE THAT RUNS

Sleeping Cars, Texas to Chicago

WITHOUT CHANGE.

MANY TEXANS ARE NOT AWARE OF THE FACT THAT

THE MKT AND MISSOURI, KANSAS & TEXAS RAILWAY

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

Wagner Palace Sleeping Cars.

The finest Sleeping Car Service in the world.

Another advance is the introduction of the

AMERICAN EXPRESS COMPANY

to do the express business of this Company. The above Express Company covers lines from the Atlantic to the Gulf, and now stands higher than the AMERICAN.

THE KATY REACHES

from Hannibal, north of St. Louis and Kansas City, to Houston, Texas, the head of tide water, over its own rails, and passes through

Denison, Sherman, Dallas, Fort Worth, Waxahachie, Hillsboro, Waco, Temple, Belton, Taylor, Gainsville, Henrietta, Austin, San Antonio, Houston and Galveston,

and affords comforts and conveniences to its patrons unequalled by any other southwestern Line.

Any person wishing to visit ST. LOUIS, CHICAGO, KANSAS CITY, HANNIBAL or the productive plains and prairies of MISSOURI, KANSAS AND THE INDIAN TERRITORY, should by all means take the

Missouri, Kansas & Texas R'y

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.

FREE RECLINING CHAIR CARS ON ALL THROUGH TRAINS.

For further information as to rates, routes, maps, time table, sleeping car reservations, etc., call on or address your nearest Ticket Agent or

W. G. CRUSH, Gen'l Pass. & Tkt. Agent, M., K. & T. Ry. Co. of Tex., DENISON, TEX.

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GRAND : HOLIDAY : EXCURSIONS

THE

"Cotton Belt Route"

ON

DECEMBER 19, 20 and 21,

WILL SELL AT

One Fare for the Round Trip,

From all Stations in Texas to MEMPHIS, ST. LOUIS, LOUISVILLE, CINCINNATI,

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.

ALL LINES SELL TICKETS VIA— "COTTON BELT ROUTE" 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.

For Rates, Maps, Time Tables, and Schedule of through car arrangements, address your nearest Ticket Agent, or

S. G. WARNER, Gen. Pass. Agt., Tyler, Texas. A. A. GLISSON, Trav. Pass. Agt., Fort Worth, Tex.

THE WATCHTOWER.

The President's Message.

The President's message sent to Congress, which assembled in regular session on the 4th of this month, has been given to the public, and has been variously estimated by the press of this and other countries. The English and Canadian press were specially pleased with it.

It is rather lengthy and is largely made up of a review of the present situation at home and abroad.

There is not much in it that could be construed as radical upon any question discussed; but its general tone is conservative. This is especially true of the tariff question. On this point the message takes the middle ground between free trade absolutely and the high tariff policy of Mr. McKinley and the Republican party.

On the money question the tone is much the same as that of his message to the late special session. He hopes to see the money standard settled by an international money congress.

He thinks that Minister Stevens, who aided in the overthrow of the royal Government in Hawaii, transcended the bounds of his authority, and that this Government ought to rebuke his presumption by restoring things as they were.

He opposes any entangling alliances of this with foreign Governments for any purpose, but speaks kindly of all the peoples with whom we have treaty relations.

He hopes the Chinese will register between now and the time after which the law deports them. Altogether the message is not a surprise, as the views of the President upon the several questions he mentions were pretty generally known.

The Sugar Bounty.

As a good deal is being said one way and another about the sugar bounty and the proposition of the Ways and Means Committee in Congress to reduce it one-eighth annually until it "ceases and determines," it may be proper to give our readers a plain statement about the whole business.

Before the McKinley bill went into operation July 1, 1891, there was a 2-cent tax on sugar which brought the Government about $60,000,000 revenue; but that bill provides that the tax shall not only be taken off, but that the Secretary of the Treasury shall pay to the producer of sugar, testing not less than 90 degrees polariscope, from beets, sorghum or sugar cane grown within the United States, or from maple sap produced within the United States, a bounty of 2 cents per pound; and upon such sugar testing less than 90 degrees by the polariscope, and not less than 80 degrees, a bounty of 1¼ cents per pound.

Now it turns out that the whole bounty paid producers amounted to $9,375,150.88, and the expenses defrayed in testing sugar and other incidentals amounted to $138,566 30, making a total paid out of the United States Treasury as bonus to sugar planters, $9,513,697 21. This latter sum, added to the revenue of 2 cents on the pound which the Government was getting before the McKinley bill went into effect, and which footed up $60,000,000, will show a loss to the Government, by the action of that law, amounting to $69,513,697.21. The number of people—producers subsidized in this way—were, all told, little and big, 6753. Five hundred and sixty of these were cane producers, and they got $8,763,830 75. In Texas thirteen persons got $174,943 50, a snug little sum in itself, to say nothing of the amount they got for their product in the markets of the country.

Will It Be Sugar?

The "Ways and Means" Committee have given their report to the public. It is a voluminous concern and will require time and study to understand and properly appreciate. That committee had no small job. They were to provide means to supply the necessary funds with which to run this Government. They found an empty treasury, a pension list unprecedented in the history of any people, costing more than the standing army of any nation in Europe, and a fluctuating and uncertain commercial situation that touched every citizen in the land. Added to this they were standing upon a platform which declared in favor of a "tariff for revenue only," and which denominated any excise measure that looked beyond this as "robbery."

No doubt they figured mightily. They wanted to reduce the number of articles bearing a tax, and the question was what articles shall those be and where shall the line be drawn? Iron, wool, salt, coal, ores and a number of other articles have been placed on the free list. They left the sugar bounty to be gradually repealed, but threw the responsibility upon the Congress as a whole to say just what should be done in the premises.

Then they figured some more. It turned out at last that they needed between $50,000,000 and $60,000,000 more than had been provided for, and now the question is, where will they get it? What will be taxed to bring that amount? There is whisky, there is beer, and there is sugar. The first it is claimed is taxed about all it will bear already; the second could furnish part of the amount; but the last—sugar—could meet the entire demand without increasing the price to any very great extent; and this, the Times-Democrat thinks, will be the scheme. That paper says:

The sugar tax is almost the ideal tax for revenue only, and it has the merit of being the sole tax namable that comes near being that ideal tax. For it puts only from one tenth to one-twelfth of the accruing revenue into the pockets of the sugar-raisers, while the remaining nine tenths or eleven-twelfths, amounting to $50,000,000 or $60,000,000, goes into the National treasury, without any trouble to collect, for the carrying on of the Government. If the Democratic majorities in Congress stand pat on the platform, the reimposition of the sugar tax to supply the needed revenue, is not only the sole obvious, it is also the sole logical, loop-hole of escape from the revenue difficulty.

Answering the objections of the free trade economists the same paper says:

They forget that the British system, the nearest approach to absolute free trade there is, and the one to which they are in the habit of pointing as the economic ideal, allows the taxing of tea and coffee, which are in nearly as common use as sugar. Last year the Chancellor of the Exchequer raised the large sum of 3,424,769 pounds sterling from the taxation of tea, the people's beverage par excellence, alone.

Thus, on the strong grounds at once of logic and of our revenue necessities we anticipate, and anticipate with confidence, that the sugar clause in the new tariff bill will be altered to substitute a substantial tariff-for-revenue only sugar duty instead of the proposed diminuendo bounty.

Utah Not Ready.

The political papers are discussing the probability of admitting the Territories of Arizona, New Mexico and Utah to the dignity of Statehood. The Democratic press, as a rule, is in favor of the move for obvious reasons: It will strengthen the power of the party in the National Congress.

We have nothing to say as to Arizona and New Mexico, but we doubt the propriety of admitting Utah at this time. Those Mormons pretend to have received a revelation that polygamy should cease among them, but the vision was not given until Uncle Sam had wiped out and loaded up his gun, and we fear that a people capable of so much hypocrisy and insincerity will do us no good as fellow-citizens in this decent Christian Union.

Not long since the New York Independent had a symposium on that question, and the several writers were lawyers, politicians, educators and preachers—all residents of the Territory—and it was a matter worthy of note that the preachers and teachers were a unit against Statehood, while most of the others, especially the politicians, were in favor of it. Those against it were of the opinion that, should the Territory be made a State, the mask would be thrown off and polygamy become a part of the State Constitution.

Let Utah's probation be extended a while.

Helping the Miners.

Gov. Rich, of Michigan, will most likely call a special session of the Legislature to provide for the pressing needs of the miners in that State, who, for lack of work during a great part of the year, are unable to get through the winter. It is estimated that $150,000 will be necessary to meet their actual wants.

Our Navy.

Our standing army amounts to a mere nothing—only 25,000 men, and that number is quite sufficient for our current needs along that line. But we need a good navy, and that department of our Government has signified its purpose of creating a marine force equal to any of the European States. Nine large vessels have been launched during the present year, and more will be ready for service in the near future.

The first thing the British know, the old song, "Brittania Rules the Waves," will be out of tune.

Finance and Trade.

Reports from the leading cities of the nation show a looking up on some lines of trade—especially in dry goods and groceries. The movement in cotton and grain circles is a little slow; but the trade is healthy, considering the fearful panic through which the country has passed.

Manufacturers are somewhat nervous and will remain so until the present tariff bill is finally agreed upon by both Houses of Congress.

Money is plentiful and interest low. The gold reserve, $198 000,000, is the largest known in the history of the nation, and though there is a brisk export of the yellow metal which argues the sale of foreign securities in this country, there is no fear of the cash running low.

The low price in wheat and cotton is due to an over-production on one hand, and to gambling in futures on the other.

A New Doctrine.

Justice Brewer's decision in a railroad case coming up from Ohio involves a new doctrine, namely, that the term "laws of the State" used in regulating railroads by the Federal statutes does not mean the statutes of the States nor the decision of State Supreme Courts on those statutes. This has stirred up the legal fraternity all over the country, it is alleged, and Mr. Culberson aims to introduce a bill in Congress that will negative Justice Brewer's decision in so many words and provide further that railroad companies shall be, for judicial purposes, considered citizens of those States through which their lines run.

A Dead Issue.

The first issue that confronted the Pilgrim Fathers on the landing of the Mayflower was the Indian question, and from then until recently it has played no inconsiderable part in the politics and diplomacy of this nation. Many blunders have been made, first and last, in its treatment by the representatives of both white and red people, and the reader of history—especially the Christian reader—sees much to regret in the whole business.

But that question is no longer a live one. The Indians have all either submitted to the example or to the rule of the white man, and their history hereafter is to be the history of private individuals. The recent report of the Indian Bureau shows many gratifying facts and furnishes a few surprises. It shows that the Indians are increasing rather than becoming extinct; that the cessation of tribal wars and the prohibition of whisky in the territory accounts for this; that thousands of them are thrifty and industrious tillers of the soil; and that there are 250,000 of them altogether. It is believed that the policy of supporting them as children has been very deleterious to them, both as individuals and as a race, and that the more they are thrown upon their own resources the quicker and better will they develop into peaceful and useful citizens.

In bringing about the improvements noted in the report of the Bureau, the various missions of the Protestant—chiefly the Methodist—Churches have performed a leading part. Our Churches and schools have done more to redeem our Brother in Red from his savage state than all the soldiers and munitions of war our Government has ever sent to awe them into submission. What the Indian needs is the need of the pale face and of all men—it is the gospel of the Son of God.

Dallas Charities.

On Thursday, December 7, there was a mass-meeting of charitably disposed citizens in the parlors of the Oriental Hotel in this city to devise means whereby the worthy poor of Dallas might be helped during the winter now coming on. The meeting was largely attended, and it was agreed that the pastors of the city, with one lady from each Church and one representative from each charitable society should meet at the City Hall on the following Monday, December 12, and complete a plan of action.

These met accordingly at the City Hall, where and when a committee was appointed to draft a constitution and such by-laws as they deemed necessary and report back to the meeting on the afternoon of the next day at the same place. These "rules and regulations" are too numerous and would occupy too much space in the ADVOCATE were we to publish them; but suffice it to say that this organization agreed upon the following:

1. That a Central Committee, or council, be created to consist of five ladies, five ministers, five other citizens and the county and city chief executives, in all seventeen members.

2. That a circular signed by all the members of this Central Committee be issued to the public calling for cash donations of clothing and supplies of all kinds.

Resolved, That the Chairman as soon as practicable be requested and instructed to appoint a Committee upon Ways and Means.

2. That it shall consist of at least one man or woman from each Church, from each lodge, and each charitable organization in the city.

3. That it shall be the duty of this committee to provide money, fuel, clothing, and whatever else may be needed by the Central Committee for distribution among the deserving poor.

4. That contributions of whatever kind received by or through the Committee on Ways and Means must be deposited with the Executive Committee at such place as may be designated by it.

5. That the chairman of the Executive Committee shall have power to fill vacancies upon the Committee on Ways and Means.

The following outline of work was presented by Mr. E H. Ryan:

1. A soup kitchen, to be in a central place in Dallas. The hours for soup to be from 6 a. m. to 10 a. m., and from 4 p. m. to 8 p. m.

2 A commissary to be attached to the soup kitchen, so that the person in charge of the kitchen can devote the hours between 10 a. m. and 4 p. m. to receiving donations of every kind, and also to delivering them out upon orders properly given by the person authorized.

3 From and after the hours of 8 p. m. a wagon ought to go to the principal hotels in the city and receive from them any scraps of bread, meat, etc., which might be left over after the day. Boxes, say cracker boxes, to be left at the several hotels for that purpose. All that is procured in this way to be put in the soup, which would thereby be much benefitted.

In the commissary could be stored flour, sugar, coffee, tea, old clothes and such other things as might be sent in. The buildings the writer has in view are two small brick buildings on Elm Street, each of which is 12x60 feet, and both of which can be procured for $30 per month, with room for office, etc., in them.

An account of all received and paid out on orders, as above stated, to be kept accurately, and at the end of the month the manager to report how many people were fed, to whom distribution was made and from whom received, such people to be thanked through the daily papers.

This was referred to the Central Committee.

Election of the Central Committee of Seventeen being in order, the following were chosen: Revs. A. P. Smith, E. L. Spragins, C. L. Seasholes, E. M. Chapman and M. M. Davis; Mesdames E. M. Chapman, P. S. Plouts, W. H. Johnson, W. W. Leake and Westerfield; Messrs. Philip Sanger, John H. Traylor, H. C. Stevenson, Joe Swope, W. N. Coe, Mayor Connor and County Judge Thomas F. Nash.

The election of permanent officers of the association being in order, the following were elected: President, John H. Traylor; Treasurer, Philip Sanger; Secretary, G. R. Reynolds.

The meeting then adjourned to meet to-morrow afternoon at the same place at 3 o'clock.

NEWS OF THE WEEK.

TEXAS.

Fires — Car-stable and nine cars and sixteen mules burned at Dallas. The residence of W. E. Gorrabrant, at Marshall, was burned; loss, $2500; insurance, $1800. Stores burned at Temple; loss about $50,000; insurance, $41,000. Residence of W. H. Sawyell at Amarillo, Potter County; loss not given; no insurance. Fires occurred at Denison, Seymour, Gladewater and Velasco; losses light. Farmersville had a $38,000 fire on the 10th; mostly cotton and grain. The handsome school building at Ennis burned on the same night; loss, $20,000; insurance, $13,000. Other fires are reported at Kaufman—a gin and a few bales of cotton; at Tyler two residences; a residence at Ovilla, Ellis County; several business houses at La Fayette.

Deaths—William Lane, a railroad man, was found dead in his bed at Eagle Pass. A man named Baker, living in Delta County, bought a whisky barrel, which proved to have about a gallon of the stuff still in it. He and his wife both drank some of it and died from the effects.

Pensions—Increase: G. W. Lott, King's Farm, Cass County. Mexican war survivors—increase: John Hall, Del Rio; Edward Fayette, Springer, Haskell County. Reissue and increase: H. M. Shultz, Chilton, Falls County, Texas.

Postmasters—T. M. Smith, Acrey, Erath County; J. F. Martin, Grapeland; A. M. Sanders, Pine Hill; William Ragland, Rector, Denton County, and J T. Hamilton, Robert Lee, Cooke County.

A variety show, which was recently started in the city of Greenville to the great disgust of the citizens of that place, compromised a prosecution brought by the city authorities by leaving the place, bag and baggage.

The National Bank at Plano was robbed one night last week by unknown parties who blew open the safe and took away $10,000. Some weeks ago the officers of the bank received a letter purporting to be written by one of the "Dalton gang" to the effect that the Plano Bank would be robbed between the 21st and 25th of last month, but the matter was thought lightly of at the time, and after the 25th had passed was forgotten altogether. But though a little behind time the robbers came and they are gone and so also is the money.

GENERAL HOME.

Congress has called on the President for light on the question of Hawaii.

A Silver Convention met in Denver and prepared an address to the people of the United States urging that the Government have a money policy of its own without reference to the practices of other nations.

Van Alen, the man appointed by President Cleveland as Embassador to Italy, concluded not to accept.

The President appointed as Chinese Inspectors Albert E. Mathews, of Pine Bluff, Ark., and Wing Ching Foo, of New York.

The Ways and Means Committee raised the tax on malt from 25 to 30 cents. Beer guzzlers will either pay a little more for that slop or use a poorer article.

The Akron, O., Iron Company passed into the hands of a receiver. Liabilities, $500,000; assets, $600,000.

FOREIGN.

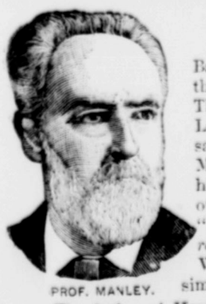
The war in Brazil is still raging and the end is hard to foresee.

Affairs in Italy are in a fearful state, and from the latest advices that kingdom may touch the fuse that will precipitate all Europe in a blaze of war.

The Hawaiian trouble is still unsettled, though official news from there reached the President on the 12th, which may enable him to give Congress the information asked in regard to that matter.

A dynamite bomb was exploded in the Chamber of Deputies in Paris, France, on the 9th, which wounded about eighty people, some of them seriously. Several arrests have been made and a Nihilist plot discovered. The guillotine will go to work pretty soon, no doubt, and many, very many, heads will fall into the basket. Poor old France! It is hard for her to get along without a God!

FREE.



PROF. MANLEY.

The late Prof. Basil Manley, of the South. Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication after his wife had thoroughly tested it. *"I can cordially recommend its use."* Write for a facsimile of his letter.

The Author of Harvest Bells.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure; and I know of many cases of catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment and after three months of its use he was cured and has been preaching ever since."

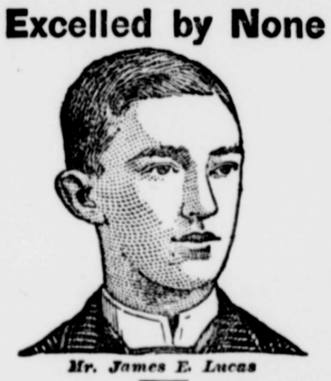
REV. W. E. PENN.

MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) **Medicines** for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

Excelled by None



Mr. James E. Lucas

Severe Case of Rheumatism

"I have been troubled with rheumatism during the past year. For weeks at a time I was confined to my room. I resolved to try

Hood's Sarsaparilla

The result of partaking of this great medicine was that it made me **strong and healthy as before.**" JAMES E. LUCAS, 818 North Bond St., Baltimore, Md. **HOOD'S CURES.**

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

EPWORTH ORGANS & PIANOS for homes and chapels. No agents. Shipped from factory at special prices. Being Methodists we prefer that orders be sent through our ministers, who may hold price until instruments arrive in good order and are found as represented. Catalogues free if name and address of minister is stated.

Williams Organ & Piano Co. Chicago, Ill., Centerville, Iowa.

Texas Advocate—$2 per year

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"All about Skin, Scalp, and Hair" free.

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

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

Sanger Bros.

LADIES' AND CHILDREN'S

FURS.

Always an acceptable holiday present. We show them in a large variety and in the best quality of each grade:

Black Coney Capes	$5 00
French Coney Capes	9 00
Black Astrachan Capes	20 00
Electric Seal Capes	30 00
Black Coney Muff	1 50
Natural Opossum Muff	2 50
Electric Seal Muff	4 00

Ladies' Fur Collars,

With Natural Head and Tails.

Black Coney	$2 00
Grey Krimmer	3 00
Electric Seal	4 75
Mink	5 00

Children's Muffs and Collar Sets.

Silver Hare	$1 50
White Monkey	2 25
White and Colored Angora and Thibet	3 75

Also a few sets of Ladies' Muffs and Boas to be closed out at

HALF FORMER PRICES.

Dress Goods.

Holiday buyers of Dress Goods will find some very interesting BARGAINS in this Department.

Fancy Dress Goods at

45c, worth 65c.

Self colored Jacquard Fancies,

58c, worth 75c and 90c.

Fifteen different styles of novelty and self-colored fancies, goods worth $1.50 to $1.75, marked down to choice for $1 a yard.

A line of self-colored 44-inch Panama Jacquards at $1 25, worth $1.75.

To close the balance of a number of high class Paris novelties we will sell

$25 Dress Patterns ..... for $12 50
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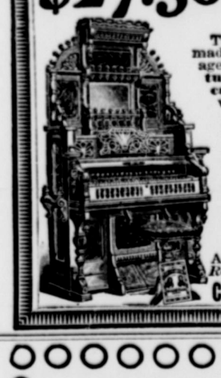

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