

THE ESSENCE OF PRAYER.

[A sermon preached by Bishop R. K. Har- grove before the late session of the East Texas Conference, at Nacogdoches, December 15, 1892.]

"If we ask anything according to His will, He heareth us."—1 John 5:14.

Hearing presupposes at least two things: sound and ear. As in this passage the Scriptures elsewhere speak of the Deity as if He were possessed of form and physical organism, and refer for the sources of His knowledge to the senses—those channels through which impressions are made on human minds. It is manifest, however, on the slightest reflection, that such passages do not, and can not, admit a literal interpretation.

Organism itself presupposes necessarily an antecedent organizer. And this implies in the organized subordination, dependence, inferiority, contradicting alike the eternity, the self-existence, the perfection, and absolute sovereignty of God. To attribute form to God is necessarily to circumscribe and limit His presence, in violation of His ubiquity, and to subject His knowledge to dependence on organized channels, is to subject the Divine omniscience to the conditions of human apprehension, itself indicating that His essential being is superior to and independent of all materiality.

We can not affirm even reasoning of the Deity, as we do of our fellow creatures; for while this is the highest process of which human minds are capable, it involves steps as essential to conclusions, whereas the infinite mind, without the necessity of any such tedious process, at once discovers truth, even all truth.

The text then is not intended to teach the materiality of God, nor that He possesses physical organism, nor that any "channels" or "senses" are necessary to impressions on the Divine mind.

The true explanation of such language in the Scriptures is to be found, not in the essential nature of God, but in ourselves. It is an accommodation to human apprehension, and a concession to our possible means through which we can form any conception and acquire any knowledge of the inscrutable Deity. All our ideas of Him are necessarily inadequate, merely approximative and comparative.

The contemplation of the forces exerted within ourselves, and within the limited sphere of our observation on the material universe, is a bare germ out of which is evolved the notion of some inadequate conception of absolute omnipotence.

Human intelligence in its loftiest forms, by an extravagant hypothesis of expansion and refinement, contemplates a ruler ladder up which our thought is enabled to climb to some vague and misty conception of omniscience.

Our admiration of the loftiest human virtues, and the disclosure that these in their purest form are but fitful glimmers in the sight of God, serves in a feeble measure to lift and bewilder us in the idea of infinite holiness.

It transcends the power of the human mind to grasp the idea of spirit. Our misty conception of spirit is but the mere sublimation and refinement of the most subtle elements appreciable by physical sense.

Indeed, the only way in which our thought can, in any degree, approach the unapproachable Deity is by invest- ing Him with form and materiality and the higher human faculties.

Hence, while the Scriptures maintain His absolute spirituality, they speak of the Deity as having eyes and seeing, as having ears and hearing. But such language is intended to denote only His perfect knowledge of us, not the media through which His knowledge is obtained, nor even to intimate that any media whatsoever are necessary to impressions on the Divine mind.

Besides a direct bearing on the nature of prayer, the subject of the text, these observations may serve to elevate our ideas of the Infinite One, and to strip Him of that materiality which the feebleness of our own capacity renders it necessary to associate and invest Him.

Since hearing, as used in the text, does not imply sound, it follows inevitably that asking does not necessitate the use of the vocal organs. In the sense of this passage a petition may enter the ear of God, though not the slightest sound be uttered. Even the dumb have access to the mercy-seat.

Prayer being independent of sound, neither the volume, the pitch, the tone, the articulation, nor the modulation of the voice can be an essential element of it.

Hence, eloquence, in so far as it lies in the vocal organs, is not dependent on the availability of a petition. How great a mercy is this! Eloquence is a rare gift, possessed by a very few men in a generation. Were this the condition the most of us would be entirely and hopelessly excluded.

Yet again, since the voice does not enter, it must follow that human language, of which the voice is the natural medium, does not impart nor constitute the intrinsic value of prayer.

Human language is an instrument for the prosecution and communication of thought by human beings to human beings.

No such conveyance is necessary to impressions on the Divine mind. Hear the Psalmist: "Thou understandest my thought afar off" (Ps. 139:2). While we understand words, God can understand thoughts; and a little intervening space cuts off our communication, while God takes in every thought at the greatest distance. Space to Him is no impediment.

Hear Him again in the fourth verse: "There is not a word in my tongue, but, O Lord, thou knowest it altogether. We make take in the uttered word, but God, the latent word, as it lies silent in the tongue, before expression is given to it. We may catch the meaning but imperfectly; He understands perfectly and altogether. Human tongues to Him are superfluities; He can read the thoughts. Paul says: "God shall judge the secrets of men" (Rom. 2:16). So independent is He of oral symbols that all our secrets, those which we cover up, the expression of which we would care-

fully avoid, He will bring into judgment. From Him, on the one hand, nothing can be hidden by silence; and, on the other, He cannot be deceived by misrepresentation. "He that formed the ear, shall he not hear?" All things are naked and open to the eyes of Him with whom we have to do.

If language be not essential to prayer, then it follows that men, without regard to the particular tongue in which they may express themselves, may pray acceptably to God. The mercy-seat is equally open to men of all nationalities, without distinction. Whether a man speaks Sanscrit, or Hebrew, or Greek, or Latin, or English, or French, or Spanish, or Indian, or Chinese, or African, is a matter of indifference with God. All alike have a hearing with our impartial Lord. "There is no respect of persons with God, but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

Moreover, language being not essential to prayer, the degree of perfection in which any language may be spoken will not affect the availability of a petition. Learning and illiteracy, elegance and incoherence of speech, do not affect the result of prayer on God. Impartial and universal redemption secures an impartial and universal hearing.

Precisely similar arguments in regard to the attitudes of the body will show that they do not enter into the essence of prayer. The principle is universal that outward expression in no form can reach the mercy-seat of God. In a word, bowing the knee and pronouncing words do not constitute prayer.

Having determined what it is not, it next remains to inquire what it is. Prayer is the opportunity of the soul; and comprehends several elements that ought to be specified: Earnest desire, a sense of dependence, a proper motive and undoubting faith.

First, there must be a real and earnest desire. As prayer in its outward form is the expression of a desire, in so far as the desire is not real, the so-called prayer is mere pretense. And yet it is not uncommon to utter requests, the full import of which is not realized, and for which the desire is feeble, if there be any actual desire at all. This is indicated by the stately and stereotyped form which is not the vehicle of earnestness and intensity of feeling. See of us can recall occasions when we have hurried through petitions for the highest gifts at the disposal of God, that we might attend to some ordinary or even trifling secular interest.

No such under- so-called prayers are answered. They lack an indispensable element of true prayer. To believe prayer even there is an offer of only "whatsoever things ye desire."

Then again, there is a nominal asking for a thing, and to cry aloud for it, and to be so related that the one aids the other.

No doubt secret devotion may be greatly assisted by audible petition. The reaching of one's voice falling upon the stillness of his own soul, and leading him to realize the Divine presence and enter into holy communion.

While the voice is not the essence of prayer, even large volume of voice is not to be indiscriminately commended as an accompaniment of it; for, with not a few, the volume of voice measures the intensity of feeling, an element essential to the nature of prayer.

As little would we discourage correctness and even elegance of expression in our prayers, especially in those that are to lead the devotions of a congregation; for while God is pleased to accept the humblest offering, we ought to present to Him the best we can command.

So far as the outward expression is not of the very essence of prayer, the Scriptures commend certain attitudes harmonizing with this devotional exercise. The two attitudes that seem to be recognized as usual, if not distinctly approved, are standing and kneeling.

The kneeling posture is strongly expressive of humility and ill-desert, and indicates need and importunity. It is more expressive even than any words we can use in prayer. The kneeling posture reveals without words his confession and importunity, and speaks direct to the heart.

It was fitting that Methodism, described as "Christianity in earnest," should have adopted in its praying the most expressive attitude for the nature of devotion. It stands on the highest Scriptural example and authority. Solomon knelt at the dedication of the temple; Elijah, when fire descended and consumed him; Paul, with the elders of the Church at Ephesus; Peter, when Dorcas was restored to life, and Christ in the agony and prayer in Gethsemane.

The Methodist heart responds to the sentiment of the devout and sainted: "Let us kneel before the Lord our Maker."

The point to be guarded is that we do not rest in the bare form, whatever it may be. Forms are valuable only as they acquire the reality of prayer-soul prostration and pleading.

We come now to consider the import of the expression, "He heareth us." The natural impression made on the hearing of the hearer is, that he grants our request; and yet that is not said, only "He heareth us." This is the language of an artist, one who knew exactly the force of the terms he was using. The very form of expression was intended to denote the certainty and promptness with which God responds to every genuine petition. To be convinced of this we have only to examine the context following.

"And if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him."

As if he had said, there is no separating a prayer from its answer. With God to hear is to answer.

But the promise is not absolute; it is subject to one important limitation: "According to His will."

It is not worth while to consider the import and force of this limitation. First, let it be observed that it is not another form of affirmation that "the will of God is the necessity of things."

If our prayers were simply an adjustment of ourselves to a predetermined order of events, fixed before the founda-

tion of the world, subject to no modification, and to be materially affected by no conditions whatsoever, then the text would be a virtual affirmation that prayer is wholly nugatory and totally without potency. In the very face of this view, the Scriptures most positively affirm, "Ye have not because ye ask not" (Jas. 4:2). There are benefits of Divine gift that are bestowed or not bestowed as we ask or do not ask for them.

The doctrine that "The will of God is the necessity of things" is utterly opposed to the whole genius and philosophy of prayer, as well as to many express teachings of Scripture. It may be well to note a few of these: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Here Christ declares expressly that every one who does the will of His Father shall enter the kingdom of heaven. Now, if the will of God necessitates all events, each act of each individual proceeds from His will, and is not done as we desire. But the first clause of the passage declares that not all men shall be saved, not even all those who say, Lord, Lord. So that the terms of this passage are irreconcilable with the doctrine of a fatalistic Christ. Christy, candidly himself, and hence must be discarded.

Again, when our Lord teaches His disciples how to pray, He prescribes this petition, "Thy will be done in earth, as it is in heaven." An inspired definition of sin makes it an infraction of the law. None can question that the law of God expresses the will of God. So that the presence of sin in the world is a perpetual contradiction of His heresy that God is not trading to man and dishonoring to God.

The real end of this limitation is not to make prayer a nullity, but the rather to make it always and certainly productive of good. Praying, being shielded by wisdom and grace, is sovereignty. God has never engaged to hear prayer in a sense that puts the government of the universe out of His hands. Were the course of events subject to the caprice of our prayers, the world would be in ruin would be the result. The pious would be exposed to the consequences of their own errors, and thus would bring upon themselves curses instead of blessings. The pious mother would hardly get her child, and the pious father would be exposed to the consequences of their own errors, and thus would bring upon themselves curses instead of blessings.

Our ignorance of our real interests is so frequent and so great that we would be to be indignant against the pious things we ought not to have. This restriction is a shield from our own folly, and gives the guarantee of infinite wisdom that our prayers shall never bring curses upon our heads. There are many things that we ought to ask for which God has never revealed, and for which we must not ask absolutely, but on the condition that God wills it. It is impossible that any human being can know with certainty that it is best for a particular individual to live on the earth; hence the lives of our friends are to be asked for, but always with the nevertheless, "Not as I will, but as thou wilt." The bearing of this principle is of the modern faith, cure is manifest, and needs to be more conditioned. By this limitation prayer is a consecrated channel down which blessings descend, curses never. If infinite wisdom sees best not to bestow in kind what we desire, it is not for us to withhold, and grant in its stead what is better for us. Thus when Paul prayed for the removal of "the thorn in the flesh," it was not removed; yet his prayer was answered in the assurance that he should be able to endure it. While there are many things in regard to which the will of God has not been revealed, and for which we can ask only in this modified sense, there are many in regard to which His will is known, and these we may ask without qualification.

In this class are included all spiritual benefits: there is no real want of the human soul, which it is not the revealed will of God to supply. Hear the Holy Scriptures: "He that is clothed with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Again, "The Lord is not willing that any should perish: but all shall come to repentance" (1 Peter 3:9). It is never to be said that you desire and have not; Call upon God for it, for it is His will that you should repent, and "It is God that worketh in you to will."

The Methodist heart is waiting for a Divine influence, irresistible and unsolicited, that shall sweep them into the kingdom of heaven, when in reality their only chance is to seek repentance and grace. It is never to be said that a legitimate object of prayer, which some can never secure except by prayer, but which prayer can certainly command.

It is the lack of faith the burden that oppresses your soul; Remember that unbelief is a great offense against God, and that faith on the part of all must be His will, and the text becomes a direct and powerful plea. And having secured faith by prayer, you hold the key to all the treasures of God's grace, and need deny yourself no spiritual gift.

To sum up all blessings in one word, is it salvation you would have? Hear it, all the ends of the earth: "God will have all men to be saved." This is the will of God, even your sanctification. Whatever sanctification and salvation include, and they embrace all that any human soul can require, they are at the command of prayer. Prayer then is impotent for real spiritual blessings, and for that God sweeps the whole field of infinite resources.

No wonder God has declared, "Mine house shall be called a house of prayer for all people." Why then are those meetings specifically for prayer neglected by so many professing Christians? It is because they do not believe the doctrine of the text. Practical infidelity in the Church explains the non-attendance at the prayer-meeting.

What munificence it would be accounted in an earthly prince to say to his subjects, "Make known your request and it shall be granted to the limit of my resources!" Yet this would be as nothing in comparison with what God has done. His resources are exhausted; and yet He says, "Ask and ye shall receive."

The truth of the text once admitted, we need no further explanation of the leanness of the Church and the general destitution of the world. The real lack of the world is the lack of prayer.

When we all come to stand before the great white throne, will any be necessary to write above it the words of the text, and each can read for himself the secret of every lack that shall be found in him.

Perhaps the bitterest ingredient in the cup of pain is the consciousness that it was needless, that it was self-wrought, or, even more deplorable still, was the result of pure neglect.

through the week till Sunday night, when the rain and bad weather closed us for the present. They shoot right in the heart of the goodly city of Waxahachie, Christmas or no Christmas. We have never received more kindness at the hands of any people, and our prayer is, Lord, give us Waxahachie for Christ. Bro. Wallace left me a well organized charge.

Whitey. G. A. Greene, Dec. 5: On leaving Whitney charge for our new work we ought not to fail to mention through the Advocate the kindness and consideration shown us by the kind people of Whitney. On learning of my appointment to another charge, by a pre-arranged arrangement, a large company gathered at the parsonage on Friday evening to say good-by, and in token of appreciation and love left donations in cash and other things to the value of about \$85. The same evening we had the pleasure of dedicating to the Lord by baptism a child of one of the members of our Church, and on the following Sunday afternoon, in the presence of a large congregation, of receiving into the membership of the Church by baptism (by immersion) a young lady who had lately made a profession of faith in Christ. So ended our year's work. With what success or want of success, it is not for us to say. However, we are satisfied we leave many friends, and pray that our labors may be so blessed that others may reap where we have sown.

WEST TEXAS CONFERENCE. San Antonio. W. J. Johnson, Dec. 10: The Methodist 1 teachers of San Antonio have organized into an association which meets every Thursday at 3 p. m. The following elected officers: W. W. Pinson, President; J. D. Scott, First Vice-President; Dr. H. S. Thrall, Second Vice-President; T. Gregory, Secretary. We have rented a room in the Sternberg building, corner of Houston and Navarro Streets. This will be conveniently and comfortably furnished, and will be known as the Methodist headquarters of the city of San Antonio. Should any in the city or any one visiting wish to see any of the pastors, they may be readily found by inquiring at the office. There are in the city seventeen local and traveling preachers.

San Antonio. Frank S. Onderdonk, Dec. 14: A more cordial reception never greeted us than the one on our arrival in San Diego. There was no parsonage, but the good women had a house well fitted with many of the necessities for comfortable living. The house was given by one of our most devoted members, to be used as a parsonage this year. What would the Methodist Church do without these spiritual heroines in her holy ranks? Our first quarterly conference met at Alice on the first Sunday. Bro. Biggs, our Presiding Elder, though unwell, was at his post and did excellent preaching. The outlook is good for a prosperous year, and we are expecting great things from the Father. Our cry is for salvation and holiness.

San Antonio. W. R. Crockett: The first quarterly conference for Derby Mission passed away on the 12th inst. Our new Presiding Elder, W. W. Pinson, was on hand and seemed natural when presiding. However, our quarterly conference was not hard to hold, there being only one Steward, one Sunday-school Superintendent and the preacher in charge present. Total collection was \$85. Assessed for preacher in charge and Presiding Elder, \$100. This is a lonesome work; have seven appointments, three organizations and about sixty or seventy members. It is sparsely settled and the very heart of last year's drought. Homes are now dying with rickets. Have filled two appointments with about twenty hearings at each place; only a few people live on the work. The work consists of the following appointments: Derby, Lilly, Millett, Leona, Buck Horn, Oak Valley and San Miguel. It is a new work and formed at our last Annual Conference. We travel about 200 miles to make a round on the work. Sorghum is almost legal tender; nothing but it and prairie hay to feed on, except as we pay dearly for Northern corn. Sometimes Pomp and Jolly missed being fed because it is not in reach. May the good Lord prosper this desolate work with a good crop, and the people and its pastor with a double portion of his love and providence. Pray for us, brethren. We need your prayers and sympathies.

San Antonio. S. W. Miller, Dec. 15: I have just got moved and am now getting ready to go to work in earnest. I am in a hired house, after having spent seven years in Texas repairing and paying out parsonage and Church debts. I will have to begin on another parsonage.

Pottawatomie. S. C. Critefield, Dec. 17: The prospects for a good year are favorable. We are returned the fourth year to this charge. Our people have received us kindly. They besieged the parsonage on the evening of the 13th and gave the preacher and his family a real pounding, leaving many tokens of kindness behind them of a substantial nature. I pray that we may be a great spiritual blessing to these kind people. The Advocate is in much favor with our people.

Pilot Point. W. M. Leatherwood, Dec. 15: The writer and part of his family are spending a pleasant while with our friends at Pilot Point—our former pastoral charge of 1887-8. Of course we enjoy

THE CONFERENCES.

TEXAS CONFERENCE.

Sealy. A. S. Blackwood, Dec. 16: Our quarterly conference was held last Tuesday, 13th inst. Reports show seven accessions, one death, \$75 collected for all causes since Annual Conference. The outlook is very good.

FLATONIA.

W. W. Horner, Dec. 12: We have spent three Sundays in our new charge, and I must say that we are perfectly delighted with Flatonia. We have a very commodious parsonage. We had been here but a short time until the people gave us a handsome pounding, bringing with them so many nice things that we can not mention them all. After the crowd had gathered we tried to make a little speech, thanking the generous donors for their many tokens of kindness, but could not say much. God bless the good people of Flatonia, and give us a soul-saving, sin-killingly revival of religion this year, is our earnest prayer.

HOUSTON.

A. J. Wheeler, Dec. 15: On Tuesday night last there was a gentle tap on the parsonage door, and having responded thereto I was told that I was wanted in the Church a few minutes. On opening the Church door a congregation of members and friends, seated in the pews, greeted me, and within the chance lay a nice "pounding." After assuring them that their Christian spirit was appreciated, a fervent prayer was offered to God; then followed spiritual songs and talks for the good of the Church, and thus was spent a very delightful hour. We are most pleased with our work, and are praying for God to graciously bless this people.

IRVING.

E. Hightower, Dec. 15: Our members at Colorado were at the parsonage to welcome their new pastor, and left a lot of good things in the parsonage larder. The outlook in this charge is full of promise.

MINERAL WELLS.

M. K. Irvin, Dec. 12: We are all here comfortably fixed up in a cozy little parsonage, and quite sure that if anybody has been afflicted in this pointment of myself to this charge, it is the good people of Mineral Wells. But they are a jolly, generous people, and such never show their grief. So far our services have been well attended. Good prayer-meeting and one of the best Sunday-schools in North-West Texas. With Bro. D. M. Coydill at the helm it moves and always moves in the right direction. On last Saturday evening at about 7 o'clock the parsonage was stormed by these good people, each bringing something nice and appropriate for the occasion, and made glad the heart of their pastor and his family. God bless them.

WAXAHACHIE.

B. R. Bolton, Dec. 15: It was a giant reception that met us on our arrival at Waxahachie. Looking into the determined face of Presiding Elder John S. Davis, at the depot, we thought of Gideon, and, surrounded by Bro. Penn, Dechman, Eagle, Dr. Boyd and others, we were certain that the Caleb and Joshuas had come over to possess us. We neither ran, nor cried, nor fled, but simply accepted the only alternative and surrendered. The kind hospitality of Bro. and Sister Dechman was ours for the night. To the parsonage we were driven the next day, where many elect ladies were assembled whose love for Christ and interest in the welfare of their pastor and family were visible in the new and comfortable carpets, elegant and substantial furniture and a table abundantly supplied with good things ready for use. On the third day, the delivery came bringing good measure, pressed down, shaken together and running over; met the prayer-meeting Wednesday night and had a little Pentecost. No wonder! It was too good to turn loose, and we continued

being with this excellent people, who know how to welcome and treat a pastor, and no less a former pastor. We were to have gone home to Decatur today, but I am somewhat indisposed from cold. We are glad to continue at Decatur. Hope this conference year will not fall behind its two predecessors in prosperity. Lamb and his tribe expected to-night.

TRINITY CHURCH, DALLAS.

P. L. Smith, Dec. 13: On last Friday night myself and family were pleasantly surprised by a large number of friends coming to see us, and bringing with them many good and useful things as tokens of love and affection, for which we feel very grateful. I pray that I may be able to rightly minister to them in things pertaining to life and salvation. We have been met with many hearty handshakes, and such expressions as, "Glad to see you. So glad you were sent back." May we have a pleasant and profitable year together.

SULPHUR SPRINGS.

D. J. Martin: Having been returned to Sulphur Springs Station for another year, I have entered heartily into the work. As soon as conference adjourned at Sherman, I at once came to my charge. Every one, saint and sinner, has given me a hearty welcome, and said: "I am glad you have been returned." Have filled two appointments, and the outlook is hopeful. On the evening of the 13th instant a gale began to blow, and it continued in speed and force until about 9 p. m. This means that this parsonage was generously pounded and blessed by the members and friends of the Methodist Church at this place. A fine fat gobbler for Christmas, a ham, fresh and new, a sack of flour, canned goods, sausage, apples, coffee, sugar, and many other things that might be mentioned, that are good and useful. To these donors we return our warmest gratitude, and pray that the blessings of heaven may rest upon them. Such pleasing episodes in the life of the pastor and his wife will always be happily cherished to the end of their earthly lives.

EAST TEXAS CONFERENCE.

STARRVILLE.

D. W. Towns, Dec. 9: We are closing out a very pleasant year on Tyler Circuit. I have never served a kinder people than I find on this charge. I learned (without any effort) in the beginning of the year to love the people of each appointment on the work, and the more I see of them the better I like them. I have no cause from the people to be dissatisfied here, for they have stood by me with their prayers, means, sympathy and love. I go in a few days to Nacogdoches, not knowing the things that await me there. But if the Bishop will let me, I want to come back. Finances are behind, but to-morrow our fourth quarterly meeting will be held at Center Church and we hope to have all in full.

PENNINGTON.

J. M. McArthur, Dec. 13: We have come to the end of one year's service as pastor of Saron church. We have retrospective of the opportunities, blessings and success that we have had, we have greater reason for devout thankfulness to God. A year of substantial prosperity has been ours. Our membership is harmonious, happy, and in a good degree, spiritual. New prayer-meetings, Sunday-schools and family altars have multiplied. We look to the Church, making our membership at present one hundred and ninety-five. We shall have the comfort, too, of reporting assessments up in full at conference. This is the first year of the history of this work as a separate organization. I would do violence to my conscience were I not to speak of the kindness of this people to their pastor and his family during our sojourn among them. By kind words of cheer, by hearty co-operation and earnest prayer, they encouraged us, while not a temporal want has been unsupplied to which they could administer. The last item of their character that we will mention, but not the least by any means, is a present made by the kind people of Willard, consisting of a nice suit of clothes for conference. For all of which we express our heartfelt thanks. May the blessing of God ever be with them.

NORTH TEXAS CONFERENCE.

GATESVILLE.

S. W. Miller, Dec. 15: I have just got moved and am now getting ready to go to work in earnest. I am in a hired house, after having spent seven years in Texas repairing and paying out parsonage and Church debts. I will have to begin on another parsonage.

POTTSWATER.

S. C. Critefield, Dec. 17: The prospects for a good year are favorable. We are returned the fourth year to this charge. Our people have received us kindly. They besieged the parsonage on the evening of the 13th and gave the preacher and his family a real pounding, leaving many tokens of kindness behind them of a substantial nature. I pray that we may be a great spiritual blessing to these kind people. The Advocate is in much favor with our people.

PILOT POINT.

W. M. Leatherwood, Dec. 15: The writer and part of his family are spending a pleasant while with our friends at Pilot Point—our former pastoral charge of 1887-8. Of course we enjoy

LET ME truly feel that in myself I am nothing, and at once through every inlet of my soul God comes in and is everything to me. And as soon as I feel this, the straightness of God pours through my spirit like a stream, and I can do all things through Him that strengthens me.—William Mountford.

THE only way to keep yourself in the love of God is to keep the love of God in you.—Rom's Horns

Old and Young.

THAT BROTHER OF MINE.

Who is it that comes in like a whirlwind, And closes the door with a slam, And before he has taken his hat off, Calls out for "some bread and some jam?"

North Texas Female College and Conservatory of Music.

SHERMAN, :: :: :: :: TEXAS.

AMATEUR PHOTOGRAPHY.

We take the liberty of printing the following lines in this column without the knowledge of Mrs. L. A. Kidd. They are from the pen of one of her former pupils.—EDITORS.

If an artist's power possessed I'd paint so sweet a face It would the passer-by arrest And make the careless gaze.

Something novel and interesting came to the North Texas girls last week in the meeting of the North Texas Conference.

One or more of the classes attended the meetings every day and watched with unabated interest the systematic transaction of the business affairs and listened with tender sympathy to the reports of discouraged pastors, who feared their year's struggles had been fruitless.

We did our best to entertain the ministers and visiting friends at the banquet and concert tendered them by our President. Our Epworth League was given quite an impetus by the meeting held in the College Chapel Sunday afternoon.

A Ladies' Parsonage and Home Mission Society, consisting of thirty-nine members, was organized within the college family the last evening of the conference, by Miss Lames Hunt and Smith, with the following officers: President, Miss Willie Cooper; Vice-President, Miss Cleo Hark; Secretary, Miss Lalla Adams; Treasurer, Miss Carrie Williamson.

We were very much gratified to hear the eulogy made by Mrs. Kidd on Prof. Powell on the conference floor. It is heartily indorsed by all of the pupils now in the college, and we know those who are not here will be glad to read it, therefore we give it for their benefit:

Prof. Powell is at the head of the literary department, he is a modest and retiring gentleman. He graduated at Greensborough, Ala., when our polished Bishop Whitman had charge of that institution, and has been a student ever since. He loves knowledge for knowledge's sake, and for the emoluments and rewards it so often brings. He lives in the realm of thought, undisturbed by the ambition and strife of this world. He is a consecrated Christian, a man without guile. He superintends our Sunday-school and conducts the religious exercises in our chapel every morning. I do not believe that a whiter-souled and purer-hearted man ever approached the throne of grace.

CARRIE WILLIAMSON.

sat down in a corner with her blue apron to her eyes, and in spite of her efforts to control her feelings her father heard her crying, and called her to him.

"They didn't want me to tell you, and I did not mean to," she sobbed out, "but because Old Pie's gone we are all in lots of trouble. Mamma told Nannie she couldn't buy her any dress now to get married in Christmas. You know she and Jo Snyder were going to get married, too. Jo asked you for her, and now Nannie says she can't get married, and she's a most cryin' and mamma's sorry enough to cry, too. There won't be any butter to sell to buy things with, and she was my cow, my dear, good Old Pie, boo-hoo-boo-hoo," and the child's grief sent an anguish to the father's heart that he could not restrain, and a groan, and a low murmur, "Lord have mercy on us!" escaped his lips.

Dr. Walker had a large country practice. He requested his wife to copy his bills from his books every three months and mail them to his patron. He was a kind man, not given to oppressing the poor, and when he thought of it he would mark off certain parties to whom he did not wish the bills sent out. He intended to make this discrimination in Mr. Perkins' favor, but his life was a busy one and it had escaped his mind. At the breakfast table Grandma's face was unusually grave, and at length she began. She had fixed up several remarks to make in a private way to let all parties know that she was not interfering, and to get her daughter-in-law in sympathy with the cause of the Perkinses; and she said to herself, to let her know 'I think his business and not her business.' The dear old lady avoided family jars as much as her impulsive, benevolent nature permitted her to do. She said: "Nathan, has Silas Perkins got consumption?"

[Written specially for the Advocate.]

GRANDMA'S VENTURE.

A CHRISTMAS STORY.

BY MRS. MARY E. LESBENS.

"We did have lots of fun, Grandma, this evening," said Robbie Walker, as he took the fire in the living-room.

"You did, Robbie? What were you doing to get so much fun out of this evening?" Grandma asked, as she looked up from her darning, and saw a pair of sparkling blue eyes turned toward her, and a ruddy, bright face, almost as red as the big apple that Robbie was eating.

"Well, Grandma, papa let me go with Eli to bring the cow home that Mr. Perkins sent him word to come and get. She's named 'Old Pie,' and she's a sure good cow; just as sleek and fat, and gentle, too, Mr. Perkins told us. She was shut up in the pen with the calf, and Eli said going round there, 'Now, Robbie, she's so gentle we won't have a bit of trouble ropin' her, and we'll just get her and lead her 'long home.' When we got in the pen Old Pie looked at us and shook her head and said, 'Moo.' 'Hear dat?' Eli said, 'dat cow 'spichus of me now. Know what she means by sayin' 'moo'?"

"Humph! I do. I know every grunt and sign a cow gives. Cows are like rattlesnakes, dey gibs you de sign when dey gwine to get on de war path, and dat 'moo' meant 'Who is you?' and dat 'heh shakin'—well, it just as good as said, 'Shan't tech me wid dat rope.' But I'm not 'feerd o' cows. Nebber seed one in my life I was 'feerd ob, and I rope you in, in double quick time, old lady." So Eli done like he was mighty brave, Grandma. He threw the rope round and round and stamped about and talked loud, and Old Pie scornfully turned off and went to the far corner of the pen. Then he would throw his rope and the old cow would run off and face him and toss her head. 'Fightin' mad now,' Eli would say. Well, after awhile the rope caught on one of Pie's hind feet. Eli pulled on her and down she came just a bellowing, and every time she'd try to get up Eli would pull on her, cause he said, 'She'll fight now sure enough if I lets her up.' I laughed and laughed at Eli. He was so skeered, Mrs. Perkins ans some little girls came runnin' out there, and one little thing they called Rose held up her blue apron to her eyes and just bawled and said, 'They are killing my cow; and a big girl said, 'Taint yours now' and then she cried worse than ever. Mrs. Perkins told Eli to get the rope off the cow's foot, and then she thought Rose could come and tie it on her horns right; but no, sir! Eli wouldn't near go close to that cow. It was so funny to see him. She was awful mad, Grandma; but what do you think, that little girl came up to her and the old thing was as gentle as a lamb, and let the child tie on the rope all right, and then, though she had been so brave, she leaned her head on the cow and said: 'Good-by, dear 'Old Pie.' And she just cried and cried, and the rest of them looked like they were ready to cry. Pshaw! I wouldn't cry about a cow," and Robbie started off with a disdainful toss of his head and all the scorn he could express in tones for girl's tears.

"Stop, son," Grandma called when he was almost out of the room, "is that the cow the Perkins has?"

"Yes, I reckon so, Mrs. Perkins said so, and Mr. Perkins came to the door looking pale and sorry; but I don't know what they are so sorry about a cow for," and Master Robbie strode on, leaving a thoughtful Grandma behind him.

The darning went on, and the thinking went on. Dear Grandma had some hard problems to solve in her own mind, and she bent her energies to them, as she usually did when there was any good to be done. What would this world do without the dear, good Grandma scattered here and there in its planning and carrying out loving deeds and little acts of kindness that send thrills of happiness through human hearts!

After a little Grandma said to herself: "Nathan's wife don't like for me to have anything to say about her home affairs, but Nathan lets me talk to him about his. Now, this cow affair, is it her business, or is it his? That's what I've got to settle before I say a word. I don't want to make Ann mad, but this thing cuts my heart to the core, and Nathan don't know about it. He has so much on his mind he don't think, and I just think 'twou'd be a shame not to let him know; but I shan't go to let him know; but if I say anything, it will be right to her face. But I'll think it over and decide by morning whether it's her business or his."

That night some low talking went on in Mr. Perkins' home between mother and daughters, for it was not intended that the sick father should hear a word of it in the next room. Little Rose was sitting by unnoticed by the others. After awhile she became so full of her grief that she could remain still no longer. She jumped up and ran in her father's room and

dollars I was going to get my gloves and handkerchiefs with will do her some good, and the old ones will do me." She fixed on Christmas eve to send it by Robbie, and that morning in the cow-pen was a fine Jersey cow and calf which Eli was instructed to say were a Christmas present for Mrs. Ann. He was also told to take "Old Pie" back as a gift to little Rose, and a package of tomes and wines for Mr. Perkins were to go, too, and Grandma hastened to get her gift for Nannie, and strange to say, Mrs. Ann felt the contagion of the "good-will to man" and sent Mrs. Perkins one of her nice iced cakes. Robbie went along to help carry the things, and have some more fun out of Eli and the cow, but he told Grandma when he got back that "Old Pie" must have known what was up, for she was so gentle, and he added, "Eli said 'she didn't show no signs of gittin' on the war path'; and, Grandma, they were the gladdest folks you ever saw. Rose just clapped her hands and ran around the cow, and took the rope off her horns, and I thought she was going to kiss her, but she didn't long as we stayed, and when I went to give 'em the things, poor, pale Mr. Perkins looked so glad, and all of them took on over the present so much, that I felt like I was a sort of Santa Claus, and I think Santa Claus must be a mighty happy old fellow, making people feel so good; and after, all you were the one, Grandma, that made them do that to the Perkinses."

"Well, it was happy was Grandma that night, and she sweetly during the long wakeful hours rang in her mind the glad refrain: "Peace on earth, good will to man."

[Written specially for the Advocate.]

THE WINDOW IN THE SKY.

BY MARK HANSON-HARD.

The nearness of the happy Christmas time forcibly reminds us of the period when the legend of "The Night before Christmas" held such charms for our childish ears. The time when no doubt many of us could repeat it more correctly than the Ten Commandments or the Apostles' Creed. Those dear old days—

"When we deemed every word of true, With its rhythm and a story told, And we listened with raptures of care, Have mixed in our memories the strands that are gray."

Can we ever forget when the halcyon days were broken for us? Ah! that was our first lesson in the frailty of human pleasure, the uncertainty of earthly joys. To think there had been destroyed for us the thrilling expectation of leaping from our beds in the early dawn, running on tiptoe, with naked feet and unclad limbs, to "feel" our stockings to know if they were "full." Was there any pleasure born of earthly things so exhilarating as the assurance that they were full? And when satisfied of this fact we flew back to our couches to await the light to behold our treasures.

Was it not "scarcely unexpressible," "outrage infinite" to wrest from us this dear enchantment and hasten us on to stern realities which await us too quickly and too surely at the best? How blessed the memory of those happy Christmas times when our childish feet were unshod to the path which has narrowed and hardened as we have climbed the rugged steps, when the story of life was a bright dream for us, a garland whose flowers were not faded and whose leaves were not withered, a wreath lovely to contemplate, "showing the rose but secreting the thorn." Those joyous times of childhood, the memory of which has influenced our after life, like pebbles cast upon the waters of a placid lake, the waves widening, the circles enlarging, until they have reached out to our mature years. Yet the time for many now has come when the last little wavelets of that long ago are breaking on the shore at our feet, and we stand and view them as things of the past to return nevermore.

Could it be more bitterly cold? Could the stars shine clearer in their distant beauty? Could the snow be whiter and more dazzling and glistening on the starlit earth? A foot or more had fallen on the level and much deeper in the drifts. Veils and mufflers were in great demand this Christmas Eve night, and we were they who possessed them not.

There was unusual stir and hustling up and down the narrow streets of Bainbridge, and the stores and shops, each in their respective lines, made a grand and tempting display. Was there one sad heart in all this gay throng? One hungry wayfarer unfed, unsatisfied with food or raiment on these bright highways this lovely Christmas night? Ah! was there one? Yes, many, many! But we have only to do with one forlorn, shivering little lad, whose gloveless fingers are thrust in his pockets, and under whose arms are clasped close to his body his newspapers. Alas! newspapers unsold, from which he must yet make the money if he would celebrate the morrow. He is tempted many times to give up and go home, quit hankering his papers to unsympathizing crowds who are on pleasure bent. But his widowed mother, his invalid little sister come up before him—what will their Christmas be if he does not sell at least the papers he has in his arms? This is a stronger force than his own wants. The delicacies which in his mind he has promised for Carey must be forthcoming, and the comforting food for his mother's dinner he must have! He had schooled his own appetite and could be disappointed; but these dear ones waiting patiently at home for his coming must not wait in vain.

A plain, almost unassuming room, where a gentle woman and invalid child sat waiting his arrival, was the

home of all homes to him. Gentle breeding had made his indelible stamp upon that home and its inmates, and this fact always carries weight to its fortunate possessors. The hearth neatly swept and a dish of tea and plain bread sat near the slow, flickering fire. No other light save the pale moon, which had just risen, could be thought of in this home of scanty living. The uncertain rays, casting almost ghostly shadows along the bare walls, made dismal surroundings for the two lonely watchers.

"O, will Hanning never come, mamma? Don't you think it is time for him?" She did not say, "will he bring me a present, or something nice?" for child as she was she understood how improbable it was, and to mention it would be a dreadful shock to her mother.

"Brave little Hanning will come as soon as ever he can, dear," replies the mother, whose own anxious heart was reaching out after the tired little fellow whom she found "having 'hard luck,' as he sometimes termed it. The cripple child was propped with pillows near the window, and the merry throng interested her. "Mamma, will not papa send us Christmas things from heaven? You know he was gone once so far away, but he sent us such a nice box of pretty things and said it was Santa Claus. Can't he call Santa Claus as he flies through the air with his reindeers? He will not be far away from heaven after tonight hear him. O, how lovely would it be!"

None but a mother's heart knows the force of this innocent belief. She stifles back the sob and tries to make the child understand how far away her father has gone from them, and that only poor little Hanning now was left to bring them cheer.

An hour has passed since we left the brave boy, saying: "I must sell these papers to-night! I must!" But the cold had increased, the frost bites harder and harder, and his little heart was sinking. An hour, and only two papers sold! Pulling his hat over his eyes, he thrust his hands deeper in his pockets, he bends forward against the wind, starts on one more round. The first corner he turns he rushes headlong over a stooping form in the act of picking up some scattered packages. Pelly-mell goes the whole lot; papers fly, and are scattered by the stiff breeze; the bundles scattered yet the more, and a burly figure prone upon the icy pavement, while Hanning lies sprawling flat a few feet beyond. "How dare you, you little raga-muffin, to run over me in that style! It seems you would have sense enough to see decent people in front of you." Poor boy, it was not enough to be almost frozen, almost starving, and such a fall, too, but to be spoken to insultingly and reminded that decent people demanded consideration at his hands. When he staggers to his feet he finds the older boy just recovering the last package, and starting across the street. His anger knew no bounds, for it had been an accident on his part, one he could not foresee nor prevent, and the well-dressed, proud-looking boy, warm and comfortable, clad in fur cap and cape, made the insulting taunt about "side-cut folks" hard to bear. Clutching his teeth and doubling his fists he would have sprung upon the upstart and throttled him then and there, but a sense of utter hopelessness and helplessness came over him, body and soul, and he stands dumb and motionless.

At a large window in a stone mansion hard by the street sat daily a little weakened face, pitiful looking boy, cripple and lame for life. His only joy it seemed was watching the newsboys whose route lay in his neighborhood. He knew them all and they in their turn always looked up and pitied the pinched, suffering face, which would gladden at the sight of them or their shrill call. He would throw them pennies, and if they caught them they were their own, but if they failed he would require them to pitch them back and he would try again. Some days he would have a basket of buns, other times sandwiches or some substantial food, which his great heart knew they needed. His older brother, strong and independent, would scold and scowl when he saw the ragged throng at Archie's window, and oftentimes would drive them away, threatening them with the police. "Why do you have those little scamps around here? One would suppose this was an orphan's home or soup house for the newsboys. I should think a boy of your mind would find more congenial amusement and company." Poor, suffering Archie had a heart of sympathy, born of his own agony, and knew that suffering in any form was hard to endure. Many a little flower found its way through his window, and the morning paper was on his window ledge before other people had thought of getting theirs. Their gifts were often little scraps of gifts, but he knew from whence they came and by whom he was oft remembered.

There came a time when they missed his kindly offices and his friendly face at the window, and the strong brother was called to stand by the dying couch of the little sufferer. "Reginald, promise me to be good to the poor news-

boys," as he called them, "don't drive them away; give them bread when they look hungry. Won't you, Reggie, for my sake? They will miss me and you know what that means, for you will miss me, too. Don't scold them, they will not bother here any more after I am gone. I want to look out from my window in the sky and see you treat them kindly, and Reggie, at Christmas time, when everybody is happy and glad, make at least one of them glad for my sake, don't forget, Reggie."

What made the hard, selfish boy slacken his pace, almost stopped, when he glanced up at the bright, glimmering stars overhead? Did he see one little star open as a window and the pitiful, childish face looking upon him as he said he would do? Was not the stars the windows of heaven any way? And even now his tender-hearted brother may be beholding him bearing down a poor little newsboy. He turned round and saw the dejected boy stooping to gather the scattered, fluttering papers, with fingers stiff with cold. "Give them bread, Reggie, when they look hungry." And did not this very boy look hungry indeed? "And at Christmas, happy time, make one glad for my sake." He turned to Hanning, with a voice much softened by "memories dear," and says, "Well, I guess it was all an accident, no harm done, so here is to our making up, old boy, it is Christmas-time anyhow, and I haven't given a single present yet; suppose I begin with you?"

The proud manly boy was loth to be bought off, but home and mothercried out in his heart, and the pleading voice had its way.

The time was long, so long to the home keepers, but at last Carey hears a step she knows so well? "O! mamma, I told you so! I knew if papa would call, Santa Claus could hear, and so he has. Only do look! See the great basket Hanning has brought. Help me near the table, mamma, so I can see all the pretty, nice things. It is really and truly Christmas now."

And from heaven sure enough had come, not a voice, but a sympathizing face, with pitying gaze through the window in the sky, and brought to one little "newsboy's" home a Merry Christmas and Happy New Year.

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ble cause was taken from the table and adopted. A paper directing the Presiding Elders to confer with the General Board of Church Extension and Missions about the assessments on this conference was adopted.

The Committee on Public Worship made the following report: Services of worship at the Methodist Church—Love-feast, 9 a. m., conducted by J. S. Mathis; preaching 11 a. m., by Bishop Hargrove, followed by the ordination of deacons; preaching at 7 p. m., by Jas. Campbell, followed by the ordination of elders.

Baptist Church—Preaching at 11 a. m., J. H. McLean; at 7 p. m., J. T. Smith. The conference adjourned to meet at 3 p. m.

The conference met at 3 p. m., Bishop Hargrove in the chair. J. S. Mathis opened the conference with song and prayer. The minutes were read and approved.

The Board of Education submitted their report. Dr. J. H. McLean, D. F. C. Timmons and Bishop Hargrove addressed the conference and the report was adopted. The report provided for a corporation to be known as the Educational Loan Fund Association of Alexander Institute, and several shares of \$10 each were subscribed.

The Statistical Secretary read his report. The Board of Education submitted their report. Dr. J. H. McLean, D. F. C. Timmons and Bishop Hargrove addressed the conference and the report was adopted.

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Tyler District. T. P. SMITH, P. E. Tyler Station—W. M. Hays. Cedar Station—R. S. Finley.

Palatine District. J. T. SMITH, P. E. Palestine Station—D. F. C. Timmons. Elkhart—C. B. Smith.

San Augustine District. A. J. FRICK, P. E. San Augustine and Sexton—W. A. Sampey.

Beaumont District. F. J. BROWNING, P. E. Beaumont Station—G. W. Riley.

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WEEK SELF-DENIAL AND PRAYER. To the Pastors and Laymen of the Terrell District.

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Advertisement for SANGER BROTHERS, DALLAS, TEXAS. When writing mention Texas Advocate.

Devotional.

THE TRUE REST.

O Lord, how happy should we be if we could cast our care on Thee...

CHRISTIAN SORROW.

There is a chastened joy for the Christian heart, even in the midst of sorrow...

Into our home death has come. We have heard since earliest memory is silent...

DO YOU SING AT HOME?

There is perhaps no pleasanter occupation in the family circle than sacred song...

THE STORY OF A GOLD RING.

Not a ring you would be likely to value as worth so many dollars and cents...

seemed to be inexorable; the sacrifice was demanded, and no substitute provided.

"When things began to brighten, when the tide has ebbed quite out...

"In the midst of my reverie a letter and a small box was handed me.

"Can you imagine how I felt? I fell on my knees. 'Father, forgive me,'

"There are ills that happen for good," I answered; "and we see everything so darkly and imperfectly."

"Yes," she said; "we are like men in a boat—we look one way and row another...

Careful and melodious singing in the home itself persons for singing elsewhere...

"I need not tell how I heard its history. It will be sufficient that I assure my readers that every particular of it is absolutely true."

WHENEVER a duty is shirked, when Christ is rejected, when we act knowingly and deliberately as we know that Christ would not have acted...

I looked inquiring into the calm, cheerful face, which, in its turn, looked lovingly on the golden pledge of some invisible compact.

He who thinks to satisfy his covetous soul by new acquisitions of this world's goods, is like a man trying to put out a fire by piling on fresh fuel.

Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask.

On the tomb of John Knox is this inscription: "Here lies the man who never feared the face of clay."

The only complexion powder in the world that is without vulgarity, without injury to the user, and without doubt a beautifier, is PIZZONI'S.

Marriages.

TYLER-HAYNIE—December 8, 1892, in the Methodist Church at Burnet, Texas...

HENKELING-WILSON—On December 7, 1892, at the residence of the bride's parents in Bryan, Texas...

SARPIN-O'NEILL—At the home of the bride's father, December 4, 1892, Mr. John Sartain and Miss Lucy O'Neill...

WATKINS-MALONEY—At the residence of the bride's father, December 1, 1892, at 730 p. m., Mr. N. F. Watkins...

SMITH-DAVIS—At the residence of the bride's father, Mr. J. J. Davis, in Irene, Hill County, November 29, 1892...

JACK-JONES—At the residence of the bride's father, Mr. W. J. Jones, near Brandon, Hill County, Texas, December 8, 1892...

BERNEY-COX—At the Methodist Church in Center Point, Texas, December 7, 1892, Mr. Wm. Burney and Miss Ella Cox...

PITTMAN-JONES—At the residence of the bride's father, four miles from Ennis, December 4, 1892, by Rev. J. A. Pace...

KIRKPATRICK-MCCANDLESS—At Kirkpatrick, December 8, 1892, by Rev. J. A. Pace, Mr. J. W. Kirkpatrick and Miss Mary McCandless...

ALDRIDGE-WARD—At Ennis, Texas, November 14, 1892, by Rev. J. A. Pace, Mr. W. R. Aldridge and Miss Kate Ward...

BRADFORD-CARNES—At the residence of the bride, Smith County, Texas, December 11, 1892, Mr. Nathaniel Bradford and Miss Annie Carnes...

STEVENS-ABERNATHY—At the residence of the bride's father, Rev. J. R. Abernathy, in Plato, Texas, November 28, 1892, Mr. T. N. Stevenson...

SPRINGER-COATES—At the residence of the bride's mother, Mrs. N. C. Springer, December 8, 1892, Mr. R. L. Springer and Miss Viola E. Coates...

ROSS—Alice T. Ross, of Denver, Texas, was the daughter of — Monday wife. She was born in Alabama, August 31, 1856...

HEINDELSON—Sister Ella Henderson was born near Pilot Point in Denton County, this state, August 28, 1871...

WOLF.—Ruby, daughter of Mr. O. P. and Mary Wolf, died twelve miles northeast of Snyder, at their home, December 7, 1892...

CASE.—John Case was born August 7, 1853, in Lee County, Miss.; born of the Spirit in the sixteenth year of his age...

STILES.—Ivy Ethel, daughter of W. A. and Mrs. Stiles, was born September 3, 1881, and died August 4, 1892...

Doss.—Malta Feroi, daughter of Dr. Joe and Mrs. Ella Doss, was born May 8, 1891, and died after a lingering and painful illness, July 30, 1892...

RICHARDS.—La Fay Mary, infant daughter of J. A. and D. E. Richards, was born July 13, 1891, and died December 1, 1892...

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WOODSON.—Sister E. C. Woodson (nee Glenn) was born in Jackson County, Ga., December 28, 1836, and died near Conroe, Texas, October 22, 1892...

HAILEY.—Mary Hailey was born May 19, 1850, and died November 16, 1892. She was a member of the Methodist Sunday-school for many years...

TAMPKISON.—August Tampkison was born in Wolfenbutel, Brunswick, Germany, August 2, 1833, died November 22, 1892, at his homestead, at Wetmore, Bexar County, Texas...

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TANNER.—Sister Annie D., daughter of David J. and Clara Spears, was born October 7, 1817; was married to N. P. Tanner December 24, 1891, and moved to Logansport, La., where they lived happily together until September 27, 1892...

WILEY.—Martha E. Wiley (nee Caperton) was born December 18, 1820, and died August 30, 1892. She professed religion when about fourteen years of age...

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WILSON.—Mrs. Lula Wilson, wife of James Wilson, eldest daughter of S. M. and Polly McCulloch, died at her home in Walker County, Texas, November 23, 1892...

PEELER.—Mrs. Amanda Peeler was born April 26, 1819, in Putnam County, Ga.; professed religion and united with the M. E. Church in Muskegoe County, Ga., August 24, 1834...

WILEY.—Martha E. Wiley (nee Caperton) was born December 18, 1820, and died August 30, 1892. She professed religion when about fourteen years of age...

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BLACKWELL'S BULL DURHAM SMOKING TOBACCO. PUREST, MOST RELIABLE. If old King Cole the merry old soul, had lived in this great age of ours...

Nerve Tonic Blood Builder. Dr. WILLIAMS' PINK PILLS FOR PALE PEOPLE. 50c per box. 6 for \$2.50.

Easy Shaving. "YANKEE" SHAVING SOAP. It softens the beard as it cleanses the skin. It keeps the skin and prevents irritation. Cures pimples and sores.

Heiskell's Ointment for SKIN DISEASE. A positive cure for all forms of skin disease. Sold by Druggists, or sent by mail.

IT'S STOPPED FREE. De La Monte's Complexion Water. De La Monte's Complexion Water bleaches the skin snow white. Druggists, or by mail. PATENTED (C) 1892. WILCOX SPECIFIC CO., PHILA., PA.

DO YOU WANT A NICE HOLIDAY PRESENT? IF SO, SEND FOR New Illustrated Catalogue. Which we will send FREE to any address. Our Catalogue contains all the latest styles of WATCHES, DIAMONDS, JEWELRY, SILVER AND PLATED WARE, OPERA GLASSES, ETC.

WILSON'S Common-Sense SEED CATALOGUE For 1893. The Great FREEMAN POTATO Given Away. Choice Roses, Flowering Plants and Bulbs. THOROUGHLY PRACTICAL. Registered PIGS. German Hares, &c., &c. Address: SAMUEL WILSON, Seed Grower, Mechanicsville, Pa.

Waco and Dallas, Texas. 80 students in attendance the past year. 25 able teachers in faculty. Advantages equal to any in the United States. Elegantly equipped with the Waco Furniture. Students learn bookkeeping by actual practice. Patronized by the best people. Graduates holding the highest positions in Medicine, Diplomacy and Professions from Dallas and San Antonio Fair Catalogues free. Address: R. H. HILL, President, Waco or Dallas, Texas.

TEXAS FARMER. OFFICE: Dallas, Texas. TERMS: One Year, \$1.00; Six Months, \$0.50; Three Months, \$0.25. THE PEOPLE'S PAPER.

TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

CURED OF SICK HEADACHE. W. D. Edwards, Palmyra, Pa., writes: "I have been a great sufferer from sick headache for several years, and have tried many medicines, but...

Tutt's Pills

is the only one that gave me relief. I find that one pill acts better than three of any other kind, and does not weaken or grip. Elegantly sugar coated. Dose small. Price, 25 cents. SOLD EVERYWHERE.

Office, 140 to 144 Washington St., N. Y.

Table with columns for location and date. Includes Georgetown District - First Round, San Augustine Dist. - First Round, Palestine District - First Round.

ken out, \$12.50 of it being money collected to make repairs on the parsonage at Millican. G. POWLEGE.

Miscellaneous. St. Louis has adopted a mail service by street cars.

The epidemic of typhoid fever in St. Louis, which has been raging for six weeks, is claimed to be due to the fever germs in the milk.

The Pullman Car Company is trying to prevent the Missouri, Kansas and Texas Railroad from entering into a contract with the Wagner company.

New placer fields have been discovered on the San Juan River in Arizona, and there is a rush to that country. One man took out \$2000 in thirty-six hours.

A colored Baptist preacher named Lightfoot was shot and killed in Mount Zion Church, Newport, Ark., by negroes whom he had defrauded by organizing secret circles for emigration to Liberia.

The Pope will shortly send to the Italian Bishops and the Italian people a circular letter denouncing Free Masonry. His Holiness will declare that the Free Masons are pursuing a satanic aim by rejecting Christianity by naturalism.

At Chicago it is announced that the World's Fair horticultural building will be formally opened as a winter garden December 20. This action affords the general public an early opportunity to view the most beautiful plants that are now rapidly accumulating.

W. R. Holbrook, of Brownsville, Tenn., received from Grover Cleveland a check for \$50 for the widow and children of R. A. Bancroft, who was killed by the premature discharge of a cannon at the Democratic rally. Mr. Holbrook sent a newspaper account of the tragedy to Mr. Cleveland, who promptly sent the check.

The Federation of Labor, being a body composed of affiliating trades-unions, adjourned in Philadelphia this is an important body, rendering important assistance in strikes on part of different trades, and often interposing its counsels or authority to settle difference between employers and employees.

Successful Tea Planting in America. Mr. Chas. U. Shepard, of South Carolina, brought to Baltimore samples of tea grown and cured on the "Pinehurst" farm, near Summerville, S. C.

Mr. Shepard is much encouraged at the results of his experiment. The American tea was tested by an expert, who pronounced it equal to the best high grade English breakfast tea and superior to many grades that come from India and China.

The samples brought here by Mr. Shepard are all of one quality and character—black, crisp and well scented. It makes a strong beverage. This quality of the American tea is said to be due solely to its treatment in fermentation and curing.

Other methods of curing the American product will produce tea similar to the several brands that come from India and China. Judging from Mr. Shepard's samples, the expert says he believes the successful growing of tea in the United States is established, and that the industry should be encouraged and fostered.

Mr. Shepard gave the following account of his tea raising: "For a number of years," said he, "I was the Agricultural Chemist in South Carolina, and became interested in the experiments the Government made to grow tea in this country."

Mr. Shepard said he had gathered and cured tea with the view of putting it on the market. Judges of tea say I have a good article, and I will therefore continue to work. I have gathered and cured forty pounds of tea. Next year I will get 100 pounds, and the year after 200 pounds, and the fourth year 400 pounds.

It will go on increasing each year as the plant expands and throws out more shoots. In gathering tea for market only the young and tender leaves are taken from the end of each sprout. As the leaves are taken off others soon appear in their place. This is what tea-growers call "flushing," and as many as six or eight gatherings can be made in one season.

I have already called the attention of the Agricultural Department to my work and have been promised assistance and encouragement from the Government. I will have an exhibit of American-grown tea at the World's Fair next year, and will give visitors an opportunity to taste and test its quality.

"The 'Pinehurst' farm is about twenty-two miles inland from Charleston, and is well adapted to tea-growing. The climate of South Carolina naturally is well suited to the growth of the plant with proper attention. Tea requires a great deal of moisture, and unless we get from fifty to eighty inches of rainfall in a year the crop will not be prolific. I have ordered a steam-curing apparatus, and will put it up on the farm, and from which I anticipate better results than from the crude methods of curing employed this year."—Baltimore Sun.

Incidents. Sixty-five Georgia families are en route for the Brownwood country. N. E. King, of Taylor, sold four Poland China hogs weighing over 400 pounds each within a month of an arm.

The Terry Rangers at Houston were attended by over 100 of the old veterans, and enjoyed as only such reunions can be. The East Texas Poultry and Pet Stock Show at Palestine was a pronounced success—exhibits being on hand from many parts of Texas.

Rev. W. H. Vaughan, Agent, reports that the Methodists will locate an orphan's asylum at Waco, to cost \$40,000, and accommodate 300 children. Fred Cring washed his face with soap made from a recipe he bought. The stuff so diseased his eyes that he lost one entirely, and suffered untold torture during the attack.

The Southwest Texas Press Association adjourned at Corpus Christi to meet next year at San Antonio. J. P. Bridges was made President; Chas. Culmore and T. R. Atkins, Vice-Presidents; Lee Roundtree, Secretary; W. S. Stephens, Treasurer; D. L. Beach, H. H. Hoffer, A. Knight, Executive Committee; F. H. Bushick, C. F. Lehman, reporters.

Mrs. C. A. Grant, of Little Rock, but formerly of Galveston, is at the point of death from having swallowed some live animal that is developing in her stomach. The asserts she can plainly feel it crawling up and down her throat. She is in danger of choking. On Saturday night, December 10, in the town of Millican, the store door of Scribner & Blay was forced open and the safe door blown open and about \$375 taken out.

A COUGH SYRUP.

Directions for Making a Syrup that Cures Coughs, Colds, Catarrh, Bronchitis and Consumption.

Get a bottle of Per-una of your druggist; get two ounces of pure rock candy and add it to the bottle of Per-una. It should be shook up occasionally until the candy is all dissolved, when it makes a cough syrup which is simply delicious to the taste, prompt in its results and permanently cures.

It should be taken according to the directions on the bottle. This cough syrup is not like so many others which simply quiet a cough temporarily, but it cures radically. Children like it; it agrees with the weakened stomach, and has no disagreeable effect of any kind. This syrup can be relied on to cure catarrh, acute or chronic, coughs, colds, and all chronic diseases of the lungs and throat.

Any who prefer to use the Per-una without the addition of rock candy, as it is not very disagreeable to the taste without it. Every one should avail themselves of the holiday gift of The Per-una Drug Manufacturing Company, who are sending during December and January a free copy of the Illustrated Wills of Disease, a treatise on catarrh and winter diseases. Send in your order early and receive a free copy post-paid.

Obituary—Texas. Fred Nagle, at Denison. J. L. Norville, died at Rockwall. Dr. J. T. Smith died at Corsicana. Mrs. J. H. Worthington, at Cisco. Dr. W. A. Smith died at Hallville. Michael Bastian, a merchant, died at San Antonio.

Mrs. Dora Shaver, at Whitecourt. Mrs. Godwin, at same place. D. W. Hardeman, of Hill County, was found dead near his house. Thought to have died from heart disease.

Farming in Ye Olden Time. "Farm Prices in Two Centuries" is the title of one of the papers contained in the report of the statistician, J. R. Dodge, to the United States Department of Agriculture, September and October, 1892. This title is somewhat misleading; what really is presented is a statement of prices of farm products and rates of board and wages in Connecticut and Pennsylvania from 1770 to 1842 inclusive, such statement being composed of extracts from the records or accounts kept by Elisha Blackman, a farmer first in Connecticut and later near Wilkesbarre, Pa., from 1770 to 1801, and by his son, Elisha Blackman, Jr., of the latter place from 1805 to 1842.

The object of the statistician's report in this instance was to "illustrate, by contrast, with the present, the vast difference between the poverty of primitive agriculture and the progress in civilization and wealth resulting from high development of all the possibilities of land and labor in rural and industrial arts and industries."

What is most striking and interesting to us is the fact, demonstrated by an examination of these old records, that during the period they covered, seventy-two years, there was no material improvement in the methods of farming; labor was applied and the business conducted in substantially the same simple and primitive manner throughout the entire period as had prevailed during generations before, probably. Prices of produce fluctuated widely, but they were very little higher at the end than the beginning of the period, and averaged fully as high as they do now in the rural districts of Illinois at any distance from Chicago, although the statistician tries to make out that farm produce was considerably lower then. Farm labor gained in value somewhat, but at the end of the period was still much lower than it is now.

What, however, we more particularly desire to notice are the methods and the means of carrying on farming and the little change therein from colonial times down to a period so recent that thousands of farmers who then followed them are yet not old to be still actively engaged in farming.

The second item in the accounts of 1770 puts the price of two days' work of a yoke of oxen at 50 cents or 25 cents per day; seven years later the price had advanced to 33 cents, in 1792 to 40 cents, in 1837 to 50 cents for use in plowing, and in 1839 one day of oxen and cart to haul wood is charged at 50 cents. The charges for use of oxen, and oxen and cart, are frequent, and no wagon is mentioned until in 1838, nor any repair for wagon to the end which indicates that this was the first wagon; and as there are several charges for "wagon and wagon to go to town," it appears that it was a one-horse wagon.

An item for "sling a horse, never more than one, appears here and there in the accounts of the years preceding and down to the winter of 1837, where a charge is made of "horse and sleigh to go to town."

Hence we may infer that during this long period oxen did the heavy farm work, the plowing, etc.; that oxen and cart did the hauling and took the family to town and to meetin'; that the horse was used for riding, and occasionally, as appears from the items for "plowing between corn" (no sort of cultivating implement is mentioned), and probably also on sleigh or "jumper," though nothing of the kind, or repairs therefor, is recorded prior to 1837; and, finally, that the luxury of a wagon was not indulged in until 1838. A team of horses is not once mentioned.

Notice of the first implement appears in 1770, when a grindstone is put down as costing \$3.67; another, later, cost \$1.67. Days' work of hoeing are often charged, but no price for hoe, which would indicate that the farmer made it himself, or that he paid the blacksmith for it in truck that was not charged, or that a hoe lasted a lifetime. A hay rake cost 40 cents; and hay forks were made of wood. For making a plow there is a charge, in 1809, of \$1.50, and in 1816 of \$2, which shows that they must have been very crude implements, as constructed of wood and shared with iron. A harrow is mentioned in 1802, but price is not given and it may have been homemade, of wood. A cider mill of the old-fashioned style, with fluted rollers of wood, is noticed in 1804. A scythe cost \$1.50 in 1815. The first and only machine that appears in all these accounts is a fanning mill which, in 1833, cost \$22.

Nails were from 12 to 14 cents per pound and seldom bought; wrought iron averaged 6 cents per pound, and the one charge for cast iron was as late as 1822, when a grate for burning coal, weighing forty-four pounds, is charged at 6 cents per pound. A pair cost 50 cents; lumber from \$5 to \$10.

Clothes were mostly made in the house, both for men and women; hence frequent mention is made of looms and of spinning and weaving. Tailors went around and made up clothes at the farm-houses. An old tailor named Askam is mentioned as working at 80 cents per day in 1808, and at the same name, probably that of the same old chap, appears in 1840 as charging \$3 for making a coat. Shoes were also made at the farm-houses, generally, the shoemaker carrying his kit from house to house. The farmers usually found the leather. There are two items in 1796 as follows: "Making pair shoes, shoemaker finds the uppers, \$1.20;" and "making pair of woman's shoes, shoemaker to find the sole leather, \$1.10."

The cradle first appears in these accounts as early as 1799, and its use commanded high wages, \$1 being charged then for a day's work cradling; and but 50 cents was paid for reaping by hand, the same for mowing. Threshing, prior to 1800 (done by flail, of course), commanded 40 cents per day. In 1839 the price of a day's work of mowing was 75 cents, for cradling it remained right through the period \$1 a day.

From what we have already given our readers will get a good idea of the article from which we quote, and of the methods and means of farming employed up to the time, which any old farmer remembers, when improved implements began to be introduced. The progress that has been made since everybody understands.—Chicago Independent News.

The Youth's Companion

The last year has been the year of largest growth in the Sixty-five years of THE COMPANION'S history. It has now reached a weekly circulation of 550,000 subscribers. This generous support enables its publishers to provide more lavishly than ever for the coming Volume, but only a partial list of Authors, Stories and Articles can be given in this space.

Prize Serial Stories—\$6,500.

The Prizes offered for the Serial Competition of 1892 were the Largest ever given by any periodical. First Prize, \$2,000. Larry; "Aunt Mat's" Investment and its Reward; by Amanda M. Douglas. Second Prize, \$1,000. Armajo; How a very hard Lesson was bravely Learned; by Charles W. Clarke. Third Prize, \$1,000. Cherrycroft; The Old House and its Tenant; by Edith E. Stowe. Fourth Prize, \$1,000. Sam; A charming Story of Brotherly Love and Self-Sacrifice; by M. G. McClelland. Prize Folk-Lore Stories. Slow Joe's Freedom, \$1,000; Mother's Doughnuts, \$300; The Silver Tankard, \$200. SEVEN OTHER SERIAL STORIES will be given during the year, by C. A. Stephens, Homer Greene and others.

Pictured by Their Children. The Bravest Deed I Ever Saw.

A Group of Four Pen Pictures of Famous Men at Home. How Mr. Gladstone Works; by his daughter, Mrs. Drew. Gen. Sherman in his Home; by Mrs. Minnie Sherman Fitch. Gen. McClellan; by his son, George B. McClelland. President Garfield; by his daughter, Mrs. Molly Garfield Brown. A Series of Four Papers in which deeds of remarkable bravery are vividly described by United States Officers of the Army and by famous War Correspondents. By General John Gibbon. General Wesley Merritt. Captain Charles King. Archibald Forbes.

Interesting Articles.

How I wrote "Ben Hur." Describing the origin and growth of this popular Book. By Frank R. Wallace. The Origin of "Rudder Grange;" by the popular Story Writer, Rudyard Kipling. The Story of My Boyhood; by Rudyard Kipling. How College Men are Trained for Foot-Ball, Base-Ball, and Boat-Racing. By Four College Crew Captains. Three New Sea Stories. I. The Bristolman's Trap. II. The Romance of a Shoal. III. A Desperate Capture. By W. Clark Russell. The Jungle Kingdoms of India. I. The War between Man and Beast. II. Characteristics of the Conflict. III. Snakes. By Sir Edwin Arnold.

The World's Fair. In Foreign Lands.

Col. George R. Davis, the Director-General of the Fair, has promised to contribute articles, and Mrs. Potter Palmer will describe the proposed "Children's Palace." THE COMPANION will also have special correspondents at the Fair. Among the subjects to be treated are: How to Economize Time and Money. How to Prepare for a Visit to the Fair. What can best be Seen in a Given Time. How to See St. Paul's Cathedral; by The Dean of St. Paul. How to See Westminster Abbey. The Dean of Westminster. Windsor Castle. A picturesque description by The Marquis of Lorne. A Glimpse of Russia; by The Hon. Charles Emory Smith. A Glimpse of Belgium. The American Minister at Brussels. Adventures in London Fogs; by Charles Dickens.

Your Work in Life.

What are you going to do? These and other similar articles may offer you some suggestions. Journalism as a Profession. By the Editor-in-Chief of the New York Times. In What Trades and Professions is there most Room for Recruits? by Charles R. Miller. Shipbuilders Wanted. Chats with great shipbuilders on this Subject; by Hon. R. P. Porter. Why not be a Veterinary Surgeon? An opportunity for Boys; by Alexander Wainwright. Young Government Clerks at Washington. Opportunities in the State, Treasury, War, Navy and Interior Departments, and in the Department of Agriculture. By Dr. Austin Peters.

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charged, but no price for hoe, which would indicate that the farmer made it himself, or that he paid the blacksmith for it in truck that was not charged, or that a hoe lasted a lifetime. A hay rake cost 40 cents; and hay forks were made of wood. For making a plow there is a charge, in 1809, of \$1.50, and in 1816 of \$2, which shows that they must have been very crude implements, as constructed of wood and shared with iron. A harrow is mentioned in 1802, but price is not given and it may have been homemade, of wood. A cider mill of the old-fashioned style, with fluted rollers of wood, is noticed in 1804. A scythe cost \$1.50 in 1815. The first and only machine that appears in all these accounts is a fanning mill which, in 1833, cost \$22. Nails were from 12 to 14 cents per pound and seldom bought; wrought iron averaged 6 cents per pound, and the one charge for cast iron was as late as 1822, when a grate for burning coal, weighing forty-four pounds, is charged at 6 cents per pound. A pair cost 50 cents; lumber from \$5 to \$10. Clothes were mostly made in the house, both for men and women; hence frequent mention is made of looms and of spinning and weaving. Tailors went around and made up clothes at the farm-houses. An old tailor named Askam is mentioned as working at 80 cents per day in 1808, and at the same name, probably that of the same old chap, appears in 1840 as charging \$3 for making a coat. Shoes were also made at the farm-houses, generally, the shoemaker carrying his kit from house to house. The farmers usually found the leather. There are two items in 1796 as follows: "Making pair shoes, shoemaker finds the uppers, \$1.20;" and "making pair of woman's shoes, shoemaker to find the sole leather, \$1.10." The cradle first appears in these accounts as early as 1799, and its use commanded high wages, \$1 being charged then for a day's work cradling; and but 50 cents was paid for reaping by hand, the same for mowing. Threshing, prior to 1800 (done by flail, of course), commanded 40 cents per day. In 1839 the price of a day's work of mowing was 75 cents, for cradling it remained right through the period \$1 a day. From what we have already given our readers will get a good idea of the article from which we quote, and of the methods and means of farming employed up to the time, which any old farmer remembers, when improved implements began to be introduced. The progress that has been made since everybody understands.—Chicago Independent News.

rotation of crops is one of the best methods of destroying the insect pest and fungus spores that get into the land when kept too long in one crop. * * * Sound feet are the basis for a good horse, figuratively and literally. You cannot keep them in such condition if you permit them to stand in a filthy stable. * * * Keeping an animal until aged may result in a loss. The greatest gain is when an animal is young. After it reaches maturity it may lose in weight or gain but very little.—Moody Courier. The natural color of butter is white instead of yellow, though the food and the breed must be considered. To have the cows give yellow butter the farmer must grow carrots and rutabagas, which may be fed with advantage in winter, not only to color the butter but also to increase the quantity, as cows thrive well and give increased yields when they receive a ration of roots daily, and no root is more acceptable to horses and cows than the carrot.—People and Patriot. An exchange says: "A horse that shows a double lift of the flank, has a cough, wheezing noise in the throat and sometimes runs at the nose, has the heaves. Observe great care in feeding, turn out to pasture, feed cornstalk or other laxative food, allow no hay excepting at night, and then only a handful of that which is clean and sweet. Give water as an exclusive drink, and only sound, clean grain. Keep the bowels open by daily doses of 2 oz. of sulphate of soda, also daily doses of the following: Digitalis, 15 grains; arsenic, 3 grains; ginger, 1 ounce." A writer who complains to Farm and Home that his horse is thin and unthrifty though feeding well, and rubs mane, tail and sides, and lacks life and ambition in driving, is advised to give him from a bottle five drams of Cape salts, and one dram gentian powder, mixed in water, and two days after begin with the following: Glimmer salts, one pound; sulphate of iron, four ounces; powdered nux vomica, two drams. Mix thoroughly, and divide into twelve powders and give one daily in the food. Give a second course of the same when the first has been used up. Great Britain has about four sheep to every cow, France has two, Spain seven, and the United States nearly one. If sheep husbandry were not profitable the farmers of these countries would not engage in it as extensively as they do. To make a horse take the bit, stand on the near side. With the right hand raise the outside bit in connection with the bits touching the lips. With fingers of left hand supporting bit insert the thumb and touch the roof of the mouth, which will instantly open; pull up with the right hand and the bits are in. No scolding, no pounding teeth with bit, no gouging gums with the thumb nail; be cool and quiet and all is easy. Many people have much trouble in making horses take the bit, which is unnecessary if this course is pursued.—Exchange. The present craze is for sheep, and farmers are rushing into breeding and keeping them and are out of hogs. Wool is down low and has gone down steadily in spite of the McKinley tariff. Farmers, of course, do not depend on wool alone for their profit, but a good price for wool helps mightily. It is a good time now to get in a stock of breeding hogs, for when farmers find that sheep husbandry does not pay a big dividend they will rush out of it and into raising hogs again. It is a good plan to sell your stock when everybody is going into a certain business, and buy when they are all going out.—Exchange. The United States has about seventy-one sheep for every 100 of population, while Australia has over 3000 for every 100 people. By making the pig pens warm the hogs can be wintered at a much less cost.

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