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NO. 17.

ATTENTION, AGENTS!

Please note the fact that your **ADVOCATE** will be continued to your old address until you authorize a change. It will cost one postal card and should have early attention. Give the old as well as the new office.

SHAW & BLAYLOCK.

Dallas, Texas, Dec. 29, 1892.

THE CONFERENCES.

TEXAS CONFERENCE.

Anderson.

H. G. Williams, Dec. 19: We were at our post Sunday after conference. We were received well and could not be better satisfied. The outlook is very good. Many little things have found their way to the parsonage, satisfying our present needs, and thus giving pleasure to our hearts. The ladies of this place have put window shades in the parsonage, repaired the cooking stove and have put a new carpet in the Church. The horse has been provided for also.

First Street, Austin.

H. C. Willis, Dec. 16: The Bishop sent me to First Street Church, Austin. This is my first year in the conference. I arrived in time to hold prayer-meeting on the first Wednesday evening after conference. I received a hearty welcome and have had good and attentive congregations. We have organized an Epworth League from which we expect to reap good as a Church. We feel that the Spirit is with us and pray that He may give us souls this year for our hire.

Cedar Bayou Circuit.

G. S. Sander: This preacher reached his new work in time to fill the first appointment at Cedar Bayou on Sunday succeeding the adjournment of conference. Preached three times the first day and had a joyous time. The brethren went to work immediately and had the parsonage in good fix before my family arrived; two brethren doing a week's steady work on the same. In the meantime the Ladies' Aid took in hand the matter of refurnishing the inside of the preacher's home. And in further manifestation of good will and brotherly kindness in connection with the arrival of my family there came into the parsonage a sufficiency of staple groceries to run us for several weeks. So you see the lines have fallen to us in pleasant places. I have now entered upon my thirty-first year in the traveling ministry of the Texas Conference. There was not a single preacher, except myself, appointed to a work in the conference at our late conference that was a member of the conference when I joined. Pray the Lord to help me to do the best year's work of my ministerial life.

San Jones in Galveston.

J. W. Horn: The inimitable Rev. Samuel P. Jones began here on November 20, and closed November 28, and since the meeting closed I have been so busy looking after and gathering in results that I have not taken time to report. It is safe to say that this city has never before seen so stirring religiously. Bro. Jones' deliberate, fearless denunciation of sin among all classes, not in a general but in a specific charge, giving to each one his portion in due season, has not only caused many to turn from sin, but the public conscience of the city has been awakened, and the gambling houses have been closed up, and we are hoping that many other reforms may speedily follow. It is impossible to state definitely the results of the meeting, but I shall name a few visible results, viz.: The Church has been greatly revived, and many backslidden members have been reclaimed. About three hundred names were taken for membership in the various Churches, and from time to time during the meeting several hundred others gave their hands, desiring an interest in the prayers of God's people, and upon one occasion fully six thousand men arose in response to a proposition to lead better and purer lives, and to begin the work at once. Many of this number were members of the Church, but perhaps one-half of them were not members of any Church.

NORTHWEST TEXAS CONFERENCE.

Killeen.

J. R. Mood, Dec. 19: Local option carried in both Killeen and Nolanville last Saturday. Praise God. The whisky men "celebrated" that night, but were rather previous.

Morgan.

J. D. Crockett, Dec. 22: We are settled down on our new charge. Fencing parsonage, building crib, buggy shelter, cow shelter, etc. We have received several tokens of kindness, and the pounding has begun.

Abilene Mission.

W. H. Harris, Dec. 26: Have just made one round on Abilene Mission; find a clever, good people. First quarterly meeting past; our Presiding Elder was on hand. We had a good time. The stewards made a liberal assessment for preacher in charge.

Itasca.

John R. Morris, Dec. 24: Reaching my new work I was taken to the home of the hospitable Gilliam. He is a generous host. During my whole ministry I have never been accorded a more cordial greeting than that given me by the Church at Itasca. We had a big reception at the parsonage. Hand some bed-room set and fine cook stove set up, besides many other things done,

and being done. Bro. Wyatt, Presiding Elder, held quarterly conference and left happy—having received his quarters and the Church pledged to large plans for the year. Pastor happy for similar reasons. The people are zealous for the Lord. The young people of the Epworth League are very diligent. Blessings on them all.

Lorena.

R. A. Hall, Dec. 19: Through rain and mud we came, and at about 8 o'clock p. m. we were entering the little village of Lorena, when the negro hack-driver said: "Yes, da's got yo' house lit," and sure enough we found it "lit," not only with bright lights, but pleasant faces also. On entering we found that our household goods had arrived and kind friends had two beds ready for occupancy, and a delicious supper was spread upon the table. We have been kindly received.

Robert Lee.

Geo. F. Fair, Dec. 20: Being returned to Robert Lee Mission I resolved to take an even start. So I preached here on the first Sunday after conference. Have missed no appointment on account of bad weather. We have no Church-houses, and our school-houses are not good. Substantial tokens of kindness have found their way to the pastor's rented house to gladden the children's hearts. Kind words have been given the pastor on his return. May the Lord bless these kind people.

Paint Rock.

A. W. Wilson, Dec. 24: Since conference the people of Paint Rock charge have bought a comfortable house for a parsonage on a valuable piece of ground adjoining our Church lot. One good sister furnished a nice bed-room set, and various other needed articles have come in from different ones until we find ourselves well fixed. In addition, to all this we were recently pounced with a variety of good things, all of which we appreciate, and trust that our Gracious Father may enable us to administer in a spiritual way to those who are so attentive to all our temporal wants.

Vernon.

W. M. Adams, Dec. 19: The services on yesterday at our beautiful, enlarged Church here were enjoyable, spiritual indeed, being Bro. Barcus' first quarterly meeting. We had the privilege of hearing Bro. Little, our Presiding Elder, at 11 a. m., and enjoying a sweet communion service at which at least 200 brethren and sisters communed, I suppose. Then the love feast at 3 o'clock, and the pastor at night gave us a good sermon on intemperance, which was timely and to the point. This morning the snow is falling rapidly; about an inch or two deep. We leave at 4 p. m. for our work at Hartly, D. V.

Big Springs.

C. L. Browning, Dec. 24: On our arrival at Big Springs we found in a well-lighted and heated parsonage quite a number of the good people here, and by a hearty hand-shake and many expressions of appreciation they made us feel very much at home. They pounced us with many useful things. The parsonage is well furnished with furniture, carpets, etc. We found the same type of generous people at Midland whom we appreciate very much. They gave us a month's salary in advance. The official boards were very liberal in their assessment and we enter upon this work with light hearts to serve this people in the fear of God. Of them we can ask no more than they have given and promised.

Farmer.

J. A. Burks, Dec. 21: On arrival we were met by a kind, sociable and intelligent people. They met us with pocket-books and were ready to help the preacher in providing for himself and family and to meet our expenses on the trip. We are now comfortably housed in a nice little parsonage. We are weak at this point, but we are praying God that during this year we may have a grand and sweeping revival all over the work, and that there may be many more added to the Church before long. There are a great many men, women and children in this country who do not belong to the Church. Success to you and the **ADVOCATE**. We will give you all the help we can. [That is the lick.—ED.]

NORTH TEXAS CONFERENCE.

Black Jack.

J. W. Beckham, Dec. 22: We are on our work and are well pleased with it. Have been treated very kindly by our people. Expect to build a Church at Black Jack this year.

Petty.

A. W. Gibson, Dec. 15: We have met a kind people. They raised the preacher's salary \$100. We are preaching to two of the finest Churches we have ever preached to in Texas.

Chico.

Ben. H. Bounds, Dec. 13: After 300 miles travel since conference, I arrived here to-day in the mud and snow, wet, weary and hungry, but found ample quarters with Bro. Keen, brother to Rev. Newt Keen, of the Northwest Texas Conference. I find a very inviting field before me and am glad to say that so far I am well pleased with the outlook, and hope to send many subscribers this year. Success to the old new **ADVOCATE**.

Kingston.

W. J. Bludworth, Dec. 26: I arrived here with my family the 23d inst. Have been delayed since conference by heavy rains, high water and black mud. We left many friends at Glimmer who will be long remembered by us. We have had a kind reception here. I find many Methodists here

who both love and serve God. I am hopeful of a prosperous year. Have only four appointments, all close together; a good salary promised and an efficient board. Bro. Robbins, my predecessor, leaves many friends and a good name.

Dye Mound Circuit.

Z. B. Pirtle: After a horseback ride of three days, I reached my destination, and was kindly received into the home of Dr. Jamieson. Have met a good many of the members of Dye Mound charge, visiting their homes and praying with their families. In trying to raise others to God we raise ourselves. Preached three times yesterday. At the close of night service two infants were baptized. Am very favorably impressed with my people.

Whitesboro.

A. F. Hendrix, Dec. 23: At the command of higher powers we are at Whitesboro, in a good parsonage and amid some asclever folks as well. If a hearty reception of a preacher tells anything of the people, we have the greatest place of all. Supplies of all kinds were found in the dining-room on our arrival, and the parsonage warm with good fires was made a welcome place by hearty greetings from several ladies and gentlemen. Fine congregation Sabbath and night. We hope to prove faithful to the trust.

Gardenville.

W. H. Brown, Dec. 14: I arrived at this my new field of labor last Friday, but owing to bad weather and a sick babe, Mollie and the children did not get here till to-day, Tuesday, 11th. I am well pleased; had services last Sunday, and notwithstanding it was a very bad day we had a nice crowd and a good service. Took in three members and all went home feeling like we had been with Jesus. Bro. Moore called in a few minutes to see how Mollie and the babies looked, and replenished our old pocketbook somewhat, for which we feel grateful.

Coffeeville.

W. R. Manning, Dec. 23: After a little more than a week spent in moving through cold, rain and mud, we are quite comfortably domiciled in the elegant parsonage at this place, which is a lasting monument to the energy and enterprise of the Rev. Joe D. Hudgins, my predecessor, and on last night, about 8 o'clock, quite a number of the members and citizens came to visit us all in one crowd. They came, they said, to manifest their appreciation of their new pastor and right well they did it, for each one brought a token thereof in the way of something good and substantial. Would like to give an inventory of gifts and donors, but time and space forbid. God abundantly remunerate them and grant us a successful year with this people.

WEST TEXAS CONFERENCE.

Fredonia.

J. C. Ballard, Dec. 22: On last night the parsonage enjoyed a prayer-meeting and a pouncing, and we thought that the preacher who could not enjoy such an occasion would be about ready to bury. It seems that the brethren and friends of Fredonia aim to care for their pastor. When the people help and encourage their pastor he is more apt to help and encourage them and when the pastor helps and en, encourages his people, they are more apt to care for him. The Lord help each of us to do our duty.

EAST TEXAS CONFERENCE.

Kilgore.

J. M. Smith, Dec. 21: Kilgore went dry. The whisky men of Kilgore made a strong effort to fasten the terrible evil, whisky, upon our town and community, but the good people came up to the help of the Lord against the mighty, and the right prevailed. Bless the Lord. One hundred and eighteen votes polled—103 for prohibition and fifteen against, and only six or seven of them whites, so they say. Praise the Lord for the victory.

THE WEEK OF PRAYER.

—Thy kingdom come!
The power of Christ in prayer is what the Church needs for efficiency in its embassy to a guilty world.

It is recorded of Christ "that he withdrew himself into the wilderness and prayed." "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God."
The wilderness was retired, roomy, and there only were the earth, the sky and God. It was then Satan had been defeated after a long season of fasting; there angels had ministered to him, and there he had preached, healed multitudes, and fed thousands. He withdrew from the city, even from his disciples, that he might find refreshment and strength in fellowship with his Father. The waste was favorable to that solitary approach of heart with heart essential to effective prayer.

That he should prepare for it strikes us as first as superfluous—one so constantly in communion with God; and indeed prayer itself would seem unnecessary in one so full of power and of Spirit. Let us learn therefrom that no amount of usefulness, no pressure of time, can be plead as against praying.
The power of Christ's prayer was seen at the Jordan: Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him and a voice came from heaven which said: "Thou art my beloved son, in thee I'm well pleased." At the transfiguration He went up into a mountain to pray, and as he prayed the fashion of his countenance was altered. His face did shine as the sun. In fact heaven was let softly down,

and empurpled all the mount. At the temple while standing in its cloister he prayed, "Father, glorify thy name;" when instantly a voice as of thunder replied to him from heaven. And in the Garden, out of the Divine anguish, he cried, "If it be possible!" Then, too, he was heard, for in a moral universe all things are possible, and an angel appeared to strengthen him.

Here are occasions of mighty approach which displayed also the humanity therein in prayer. There could be no doubt as to Christ's manhood, as seen in the attitude of prayer. He was truly the Son of man.

But in him the power of prayer culminated. He blended the power of the Son with that of man in his approach to God. The greatest, loftiest, holiest prayer ever offered was his high priestly prayer, in the seventeenth chapter of St. John. That of Gethsemane had in it the shelter of redemption and a restored harmony between God and man, heaven and earth; but this included all that, and bears humanity and its fortunes into heaven "that they may see my glory." By one approach he introduces all power into the closet, and makes it the secret place of thunder.

The Savior took much pains to instruct his disciples in the divine art of prayer. As to the state of mind and heart, free from enmity or doubt, having a spirit of forgiveness; as to the argument of prayer "in my name;" as to its hopefulness, "how much more will our Heavenly Father give the Holy Spirit to them that ask him;" as to the purpose of prayer, he cites the support of life, the protection of the soul, the advance of God's kingdom, a filial regard toward God and the absolute need for importunity. He exhorts that they should not exhaust this princely art on trifles. Then had come a new opening of the heavens, a new breadth of promise, "Ask largely that your joy may be full."

We may well consider the Divinity he has put in prayer. We now pray as sons, "Our Father which art in heaven." And in the Lord's prayer we pray beyond the approach of seraphs, as one whose father is on the throne; as if interested in his empire, and as if his power and glory on earth were entrusted to us.

Strangely enough there is in this prayer subsistence for ourselves only, none for children or parents, only to cover the wants of one immortal soul, who is brought into relation with the King of kings, that each may cultivate habitual, personal intercourse with God alone. A seraph can use this prayer as a child.

The Son of man has thrown prayer forward into the holy places which he has entered for us. The humanity of prayer still asserts itself there in the eternal Priest who ever liveth to make intercession for us. It is the approach of humanity at the highest point of success. His form heightens our prayer; we draw near by a new and living way to find grace and help at the court of God.

He has invested humanity with his own power of prayer. The prayer which begins in the wilderness ends at the throne. "Greater works than these shall ye do because I go unto my Father." Then it was that he opened for us all the approaches to glory. Now we may hope to apprehend as we are apprehended of God in Christ Jesus. A steady sense of dependence, a profound sense of reverence for the King, and there is no limit to the gifts of heaven; for God has proportioned our endowment to this sense of our dependence upon him. He wills that we should pray always—for all men, for kings, continents, Churches, home, dear children, strangers and friends, saints and sinners. The place of prayer for the memories of answers to prayer, its conflicts and victories is half the battle. "Here, Lord, we have met before, and here thou didst give me a blessing."

We will not substitute gifts for prayer, nor pray for gifts in the week of prayer, but pray and give, and give and pray.

J. C. KEESEE.

WEEK OF PRAYER AND SELF-DEAL.

The time for the "Week of Prayer and Self-denial" which was appointed by the Board of Missions and the Bishops for January, 1-8, is at hand. The interests at stake are of such immense importance that the attention of the entire Church has been called to the observance of its religious services which have been arranged for.

Programs have been sent to all the preachers, but many in their new charges may lose sight of the call. Responsive exercises have also been prepared for each day and are being sent to all who have furnished us with their post-offices and the number they fall into line and by prayerful consideration of the great work of the Church in her mission fields at home and abroad, as well as by generous contribution to the treasury of the Lord, make the incoming year one of jubilee in all our courts.

I. G. JOHN,
H. C. MORRISON,
W. R. LAMBUTH.

ORPHAN HOME.

"It is more blessed to give than to receive."
Bible.
"Never forget how easier far Devout enthusiasm is, than good deeds. How soon our indolence contents itself With pious raptures, ignorant, perhaps, of their ulterior end, that we may be Exempted from the toil of doing good."
—Lanning.
We hope to begin the building for our Orphan's Home in the early months of the new year. The location has not been finally settled, but is sufficiently advanced to warrant the conclusion that we will soon have a good site for

the building, and a good sum of money to start the institution.

God is gracious, and our people have a mind to work; success is assured, peace and plenty abound everywhere; new church-houses spring up all over our land and our schools were never more prosperous. The favored children and youth of our State are receiving the benedictions of a wise and thoughtful parentage. We will provide for the orphan in our midst. Who does not want a share in this Christly work? God will be very near his people as they pass the day that tells of the birth of his Son, the world's Savior. He will touch many hearts and turn them toward the poor. Large and small charities will be bestowed in his dear name. Thank God for a Christianity like its author, whose expression of love is in giving. May every one about us receive a gift that will remind him of God's gift to the world. May our hearts burn with gratitude in our homes as gifts fall into the hands of our loved ones. May our spirits glow with praise as we meet in our Churches to receive the gifts of the Father above; and then let us remember the orphan without home, without father or mother, who looks to us to supply this great lack. Let us remember our unpaid subscription to this sacred fund, and let us remember that God wills and we will have a share in this work for the children, and send to me at once a contribution, great or small, to consummate this work of Christ through his Church for the orphan.

W. H. VAUGHAN.

BEHLTON, TEXAS.

THE REPORT ON THE DIVISION OF THE CONFERENCE.

The following report was thought to be of sufficient importance to our readers for the editor to issue a copy at the conference on the day it was read. He failed to get it then, but the committee has kindly furnished it recently.—Ed.

Your committee, to whom was referred the matter of the division of this conference, having looked with such care as the time allotted to them would allow into the merits of this great question, beg leave to report as follows:

They find among the members what might be designated as a growing restlessness upon the subject. Some believe that division should be immediate; others recognize its necessity in the near future; while a third class, which is by no means inconsiderable, deplore, with genuine sadness, the prospect of ever severing the relations of love, harmony and usefulness which for so many years have existed among us.

At its organization the Northwest Texas Conference had allotted to it, by the Divine Hand, a section of country whose topographical conditions admirably fitted it to become the arena of great activity in every department of human industry and thought. It was still more wonderfully adapted to the development and growth of such religious sentiment and life as should seek in its limits promulgation and place. This section was composed of two almost distinct areas—one a rich and somewhat populous region; the other, vast and trackless, but holding treasures untold for all who should come and claim them. To undertake the solution of the spiritual element of this problem seems to have been from the very first the lofty desire of this young giant of Methodism.

Though scarcely having attained a legal majority (for we are only twenty-six years of age), we may safely claim to have contributed more than any other agency to the unprecedented development of the great Northwest. Even the railroads, those iron deities, that metamorphosed parched plains into paradises, did not, could not, with their resistless force, plunge into our great Panhandle country, until Gravis and Hosmer and Farmer had gone before and beckoned the Methodist hosts to follow after into the goodly land.

Who so much as the Methodists have spread along these lines of railway, and by their thrift and patient industry have compelled the soil to deliver up its hidden wealth? Who so much as they have built the beautiful cities, with their Churches and schools, their elevators and mills, their banks and boards of trade?

Our imperative need in doing this gracious work was an unselfishness, pure and Christly. Our ambition was a most holy one—only to conquer the land for civilization and for God. He saw our purpose, and blessed our doing with an unparalleled success. During the decade from 1880 to 1890, what is now Georgetown, Waco, Corsicana, Waxahachie and Fort Worth Districts collected for domestic missions a little more than \$25,000. More than \$20,000 of this money was expended upon our Western work.

A state of things exists at this session of our conference which has not been witnessed before. Nearly \$10,000 are asked for by the cabinet to carry on our domestic mission work, while our collections have amounted to barely \$7000; to which, if we add \$1000 from the General Board, we will have a sum still in deficit something like \$2000. Never before were we put to such straits as on last Saturday, when one of our General Secretaries came before the conference and asked it to supplement its already liberal givings with an amount sufficient to meet the emergency upon us. Nobly did you respond, as you always have done, and our brethren go forth to their fields of work as cheerfully as though plenty, and not want, would greet them in the humble home of the West.

Never, perhaps, in the history of the conference has there been a more conspicuous time at which to sever the relations heretofore existing between the two sections mentioned above. Notwithstanding this and every other reason which can be brought against a division, either now or at some future time, the fact exists that at no distant

day we must divide, and for the following reasons:

1. The conference is a very large body, numbering, with its visitors, some 500 persons. Such a body it is difficult to entertain, even in our largest cities.

2. The distances which our members must traverse in reaching our annual gatherings are great, and travel is very expensive, which last item is enhanced when a meagre purse is brought into view.

3. Lastly, and perhaps most important, there are boundless stores of nerve, brain and heart force pent up in this body, which stores would be brought into current circulation if such need were presented as division would give.

These three reasons for division, to which a dozen more might be added, cause your committee to frankly advise division upon the plan which will be not only indicated but made clear in the following resolutions which are offered for your adoption:

Resolved, That the conference do not divide at this session, but we recommend division at the session of 1893:

2. That we recommend the appointment of a committee to be composed of one from each Presiding Elder's district, and chosen by the Presiding Elders, which committee shall be designated the "Committee on Division."

This committee shall take into consideration all questions pertaining to the subject of division and shall report to the next conference:

1. What they deem a proper geographical line for division.

2. Which conference shall retain the name, and which the archives of this conference. They shall recommend a name for the other conference.

3. They shall agree upon a plan for the equitable division of the superannuates and other claimants upon this conference.

Lastly, they shall consider and report upon all other matters that may occur to them as of material interest to the two future conferences.

SAMUEL P. WRIGHT,
Chairman.

NO CONTRADICTION.

My little son of ten summers recently called my attention to what he called contradictory statements in the Book of Acts, and asked for an explanation. For the benefit of other seekers after the truth, I give the substance of my reply:

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—27.

"And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."—22:9.

Suppose you are seated some distance from a speaker and can hear the tones of his voice but not the words he utters. On drawing near you may hear distinctly every word. In each case you hear, but in a different sense. Moreover, we both may hear a person talking in the Latin language, and you would hear the voice of the person speaking without knowing what he meant. Being conversant with the Latin tongue, I would hear intelligibly—understandingly. Now, the language in which Saul and his military escort heard Jesus speak was the Hebrew tongue (22:9). While Saul, himself a Hebrew, understood perfectly the words used in the conversation, it is highly probable that the soldiers did not. Furthermore, an examination of the original in Weymouth's Resultant Greek Testament shows in the former quotation that the verb of hearing is used with the genitive case, and in the latter with the accusative. Consequently a clearer (and critically correct) translation of Acts 22:9 would read: "And they that were with me saw indeed the light, but they understood not the utterance of him that spake to me." W. A. BEITTS.

CLINTON S. C.

THE WOMAN'S BOARD AND THE WEEK OF PRAYER.

The following action of the W. M. S. of the North Carolina Conference, we are sure, represents the feelings of the Woman's Missionary Society in all our Annual Conferences. The Parent Board needs the cooperation of all the women of our Church in its efforts to carry on its work in large and growing fields, and in the various departments of missionary effort that demand its support. We rely confidently on their cooperation during the Week of Prayer. With their sympathy, offerings and prayers the services of that week will result in a mighty quickening of the missionary spirit in the Church, as well as liberal offerings for the payment of our mission debt.

I. G. JOHN,
Secretary.

RESOLUTION.

Being in full sympathy with the work of the Parent Board, and appreciating their consideration in allowing the W. M. S. of the M. E. Church, South, to take up special collections in the interest of our Scarritt Bible and Training School at Easter, we, the Executive Committee of the W. M. S. of the North Carolina Conference, request the earnest cooperation of our members during the special Week of Prayer, appointed by the Board, in liquidating the debt of the Parent Board, and desire the pastors of the North Carolina Conference to so inform our auxiliaries.

MRS. L. A. CUNNINGHAM,
President.
MRS. F. D. SWINDELL,
Vice-President.
MRS. W. S. BLACK,
Cor. Secretary.
MRS. R. P. HOWELL,
Treasurer.

The Christian is the only man who can be happy without having his own way.—Ran's Horn.

Texas Christian Advocate.

"TITHE LAW REVIEW."

In the December 15th issue of the ADVOCATE Bro. Crum, under the above heading, comes out in a kind of school-boy reverie and builds a man of straw upon Abraham paying tithes to Melchisedec; and then he revels in pulling the old straw man to pieces, one straw at a time, letting the poor old fellow die by degrees, and when his straw man is demolished he thinks the tithe law is a thing of the past, and concludes by saying: "give us something not quite so airy."

It would, it seems to me, take a fairy to get up anything more "airy" than his two column article. His conclusion reminds me of a statement I heard a few months ago about a certain politician being dead, but upon calling for proof of his death the daily paper was produced and the report read as follows: "Senator _____ was hung in effigy." A news reporter had found a big, old, rag-doll hanging on a tree at Waco, Texas, with the said Senator's name written above it. It is Bro. Crum's old straw man that is dead instead of the tithe law. But for the two following quotations, this article might have passed unnoticed, viz.: "Tithe paying is not enjoined in the New Testament Scriptures." "It is in conflict with the principles of the Christian Church." Against these wild statements I enter my solemn protest. We grant that when Christ was offered a sacrifice for the sins of all the world that as there no longer existed a reason why any one should ever afterward offer a bleeding sacrifice upon an altar, that in his death he repealed the ceremonial law, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). And if the time had ever come when no reason existed why the tithe law should be continued, it should have been repealed; but whether or not any reason exists for the continuance of a law, every one knows that when a law is once enacted that it remains in full force until it is repealed, and all Christendom admits that the tithe law was enacted and was in full force for many centuries, and amid all the squaring and twisting to avoid the consequences of a broken law our liberal minded objectors to the tithe law have never been able to tell us where and when it was repealed. Why should they be silent upon this point? I reply most emphatically for the simple reason that the tithe law has never been repealed! We, therefore, conclude that the tithe law is still in force, and that we are under solemn obligation to keep it. I verily believe that a respectable lawyer would be charged with, and tried for, insanity if he were to plead the nullity of a law before a civil tribunal, and introduce as flimsy and irrelevant testimony and argument to sustain his cause as the objectors to the tithe law bring up to sustain their position.

I also claim that the tithe law has not only never been repealed, but that Christ recognized and indorsed it as being a part of the great moral law to be kept by all the generations of humanity down to the end of time. I shall not go back to the first enactment of the tithe law, for its existence is admitted by all parties concerned; but we shall introduce just one passage from the last book and next to the last chapter in the Old Testament, to prove that it was in force and that God demanded that it should be kept, and sent his curse upon the people for not keeping it: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." God did not charge the people with the sin of liberality, but boldly charged them with robbery. We next introduce Christ as a witness in the New Testament Scriptures: "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. (Mat. 23:23). Here Christ recognizes the tithe law as being part of the moral law. He uses an adjective in the comparative degree ("weightier") to measure the importance of the tithe law with other "matters of the law, judgment, mercy and faith." He then endorses the tithe law and makes it a part of the code of the Christian Church by setting to the comparison: "These (judgment, mercy and faith) ought ye to have done, and not to leave the other (pay tithe of mint, anise and cummin) undone." I shall now quote from Christ's sermon on the mount (Mat. 5:17, 18 and 20). "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot, one tittle shall in no wise pass from the law till all be fulfilled. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." You will please remember that the subject upon which Christ is discoursing in this paragraph is not the baptism of the Holy Ghost, or faith, or prayer, or repentance, but the keeping of the law. "I am not come to destroy the law, but to fulfill." But keeping the tithe law was a prominent part of the righteousness of the scribes and Pharisees, and we have already shown that Christ indorsed it and now he states positively that except we shall "exceed" them, go beyond them, we can not enter heaven. We have also shown clearly that Christ recognized the tithe law as part of the great moral law, and in the passage just quoted he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." From Christ's own testimony the conclusion is inevitable that the tithe law is still in force and its obligations are just as binding as are the ten commandments; and no man can give

God anything until he first pays up to God all that he owes him under the tithe law. If our Church would keep the tithe law just one week the missionary debt could be paid and money left in the treasury. I have given you "thus saith the Lord" for my position on this great question. I now close with a warning from the last chapter of the New Testament: "If any man shall take away from the words of the book of prophecy, God shall take away his part out of the book of life, and out of the holy city." J. W. HORN. GALVESTON, TEXAS.

TWO YEARS IN TEXAS.

I am not often troubled with an "itch for scribbling," but my two years' connection with Methodism in Texas, now completed, suggests words which, though not of special interest to your wide constituency, may be read with some interest by some of your readers. After a four years' ministerial connection with the Methodist Church in England (two as hired local preacher and two as probationer), I arose and came to my Father. I came to the San Antonio Conference, 1890, with some trepidation. Bro. Brown's kindly greeting inspired me and the Bishop's hearty manner put me at ease at once. I shall not soon forget the kindly words spoken to me by Bishop Galloway when I was introduced in his private room in the city: "We are pleased to receive you, Bro. Gregory." One can easily imagine how closely I followed him during his stay in England a few months since; with what delight I read from English papers reports of his public ministrations, and with what pride I referred to the above fact.

Not having served a four years' probation, without which no ordination of preachers takes place in the Methodist Church in England, it was thought I could not be received into full connection, and that it would be advisable for me to commence with the first year, and it was so ordered. This was somewhat disappointing, as it would deprive me of administering the sacraments, which I had been doing for four years, and I suggested my willingness to sit for examination with the students of first and second years. The Bishop, however, gravely suggested that it was not only a matter of passing the examinations—a remark better appreciated since.

With trembling I awaited the reading of the appointments. With satisfaction and pleasure, however, I found that Helena was to be my home for at least twelve months. My father had served the charge two years, and had spoken most appreciatively of the kindness shown him. And then from Helena I should have easy access to the homes of my people. Two of the most delightful years of my life have been spent in this quiet old town. There our precious babe was born, who now cheers us with her childish prattle and innocent glee. The second year I suffered considerable with fever and came nigh to death, but this served to endear the friends even more to us. God mercifully preserved me and gave me my usual health. A stay in the country of three months, previous to taking work, convinced me that although Methodism possesses much in common with the world over, yet the habits and customs of the people would make it necessary for me to change my tactics considerably. Do not the former chapters of our History of Methodism teach the importance of this? I was fortunate, however, in having as a steward one who fully appreciated my position and whose suggestive talks were of immense benefit to me. A "severe letting alone" on the part of my officials at this juncture might have been not only to the disadvantage of the charge, but might have been disastrous to my ministry. The kindness shown me by my presiding officers was marked. It was always with the greatest pleasure that I looked forward to the conference occasions. From these brethren I learned much, and to them I am considerably obligated. The one with his systematic and logical expositions of Divine writ gave an impetus to my early formed habit of careful preparation for pulpit duties which was likely then to give place to a more careless method. The other, by his earnest impassioned appeals to the unconverted and his intense and all-absorbing love for soul-saving work, brought and kept prominently before me the one great aim of Gospel ministrations—the turning of sinners from the error of their ways. How much I love them, too, for their wise suggestions and magnanimous bearing in our conferences! May these brethren prove eminently successful in their special ministries.

Helena, however, with its pleasant memories, hallowed associations and lasting friendships had to be left. We came away with mingled feelings; we joyed together over the many tokens of appreciation. How we prize these beautiful presents and how we in

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our hearts continue to thank the donors. We regret the service has been so meagre. Is it possible to be satisfied with one's service? Few, very few, reach their ideals. What we aim at is but rarely reached, and we depart. Is not this so, universally? Praise be to God for the good accomplished. The membership of the circuit is more than three times what it was two years ago—due mainly to a Methodist settling around the thriving town of Runge. The seed has been sown; the foundations have been laid. May God cause the seed to grow and build the house, or they labor in vain who build it. I pray that my successor's work may be abundantly prosperous.

I must not close without adding a word as to my present. We were at once welcomed to the hearts and homes of the friends here. The reception given in our favor at the Church last week made us feel that if we had parted with friends we had found some. We are comfortably and pleasantly situated in the suburb of the city, away from its bustle, but not wholly freed from its wickedness. We anticipate a prosperous year. A project for building a new Church already on hand. This will add materially to the charge. May we be made equal to the demands of the work.

THOMAS GREGORY.

AGE OF THE ROCK OF GIBRALTAR.

Two eminent English geologists, Drs. A. C. Ramsay and James Geikie, having been sent to Gibraltar by the English Colonial Office for the purpose of inspecting and reporting upon the water supply to the town and garrison, found it necessary, in order to fulfill their mission adequately, to make a complete geological survey of the Rock. A detailed account of their observations was given to the Geological Society of London. As a result of these observations, Messrs. Ramsay and Geikie arrived at conclusions in regard to the age of the Rock quite different from those heretofore admitted. It had been generally supposed that the oldest rocks entering into the formation of the promontory were Liasic. A different period is assigned to these rocks by the English observers, among other things, certain fossils—fossils being of infrequent occurrence in the basic rock. The fossils obtained are of one species, and were submitted to two English paleontologists of high rank, Messrs. Etheridge and Davidson. These were unable to determine the precise species of the fossils, but were clear that they belonged to a species akin to *Rhynchonella Cincinnatiensis*, which, according to them, is abundant in England in the Cornbrash and Coral Rag. The lowest rocks in the famous promontory are limestone, of a grayish-white or pale gray, compact and sometimes finely crystalline, arranged in more or less regular beds that vary in thickness from a few feet to many yards, the rock becoming in some places apparently amorphous. Frequently the bedding is very obscure, and can be detected only when viewed in a good light from some little distance. Here at d there the rock has a striped or banded appearance, the bands (which are usually somewhat darker than the main mass of the rock) varying in thickness from an inch or two upward. Now and again the rock seems made up of angular and subangular grit and small fragments of gray limestone, agglutinated together in a paste of the same material, and looking not unlike the coral-rock of modern reefs. In this limestone were found the few fossils to which I have alluded. Here and there on weathered faces the small angular fragments of which the rock is now and again composed, seemed to consist in some measure of rolled bits of shells. The limestone is overlain by a series of shales which are usually of a dull, dark, grayish-blue color. Near their junction with the limestone they are often much weathered, and show red, green, purple, yellow, gray, and particolored shades. In some places they would work up into clay for brick-making purposes. They contain intercalated bands and beds of grit, mudstone, and limestone, some of the grit being slightly calcareous. No fossils have been met with in either the shales or the intercalated beds. Last year I was in London in attendance on the Geological Congress, and, by the great kindness of the geologists of that city, had an opportunity of studying the specimens of rocks and fossils brought from the Iberian peninsula in the collections of the Geological Society. Among these I saw the fossils collected at Gibraltar by Mr. J. Smith, of Jordan Hill, who gave, in an early volume of the Quarterly Journal of the Geological Society of London, the most detailed account which has yet appeared of the geology of Gibraltar. Mr. Smith's paper is of considerable value, more especially as it contains an account of various deposits which are no longer visible, the op-

erations of quarrying, scraping, and building, which are always going on, having necessarily resulted in the obliteration of some interesting geological evidence. Among the fossils brought home by Smith are some which, generally declared to be Liasic, are specimens of *Rhynchonella tetraedra*, *Sacc.* Varieties of this *Rhynchonella* are frequent in the Lias of the Alps, and I also pointed them out in 1887 in Algarve, a district of Portugal. These forms were not determined until after the decision of Messrs. Etheridge and Davidson, who, doubtless, if they had been acquainted with them, would not have spoken of *Rhynchonella Cincinnatiensis*. I therefore conclude that so far there is no reason for modifying the opinion which attributes to the Liasic age the Rock of Gibraltar.—Paul Chofat, in Bulletin de la Societe Geologique de France, Paris.

One of the most wonderful discoveries in science that has been made within a year or two is the discovery that a beam of light produces sound! A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel strange sounds are heard so long as the flashing beam is falling on the vessel. Recently a more wonderful discovery has been made: A beam of sunlight is caused to pass through a prism so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Place the ear to the vessel containing the silk, wool or other material. As the colored lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts.—N. Y. Ledger.

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SHERMAN, : : : TEXAS.

We made it the chief topic of our conversation for weeks; discussed it in our rooms, continuing the discussion with bated breath long after retiring. We even went so far, in the study hall, as to take advantage of our good minutes, when her eyes were not on us, to whisper to our schoolmates about some new thought of pleasure or surprise that we were going to have in store for the occasion.

The one absorbing theme—Christmas holidays—is at last being realized. How unalloyed our happiness to experience anew the sacred and hallowed influences clustering around that universally acknowledged sweetest of words—home.

Again with our dear father, mother, brothers, sisters and friends; again meeting under the old parental roof our dear sister and brother, who have left the old nest, and assumed the grave responsibilities of building and sharing our hearts to friends towards whom there has too long existed a coldness. How sweet it is to forgive and be forgiven! What thrills of happiness we experience when we succeed, even for a short time, in banishing the demons of hate and envy from our hearts! And this, too, is but a harbinger of what is in store for us, if we only continually heed the Divine injunction, "Love thy neighbor as thyself." Then selfishness would be a stranger to our hearts, and we would not have to wait for the return of Christmas, with its custom of giving and receiving tokens of love and friendship, in order to faintly realize that "it is more blessed to give than to receive."

To the young what a glorious time Christmas is! The old, too, shake off the shackles of age and affliction for the time, and deport themselves with the joyfulness of youth! We hail it as our ideal of earthly happiness. But after all, does it pay? We have no inclination to call in question the time-honored custom of Christmas holidays as to its effects upon the social, economic and moral status of our country, for we are convinced that this closing of factories, stores and workshops for the holidays; this unbending from a too stiff and strict conventionalism, employers and employees coming nearer to the same social plane, and for a while feeling a genuine interest in each other's joys and sorrows, opening their hearts to the helpless poor—we are convinced that this makes men better, and that which tends to elevate humanity is cheap at almost any price. But as to its effects on boarding schools, their pupils and patrons, we ask again, does it pay?

As to the schools, we will examine briefly the effects on the North Texas Female College, which we suppose will in a great measure apply to other schools. In order to make this strictly a first-class school and meet the growing demand of Texas schools for Texas girls, our President has secured for the different departments the very best talent the country affords, regardless of cost. We are confident she pays the largest salaries received in any female school in the South. The teachers are employed for the school year, and are here ready to discharge their duties; and if the pupils scatter all over the State to have a good time at home, it is no fault of the teachers, and their salaries must be paid. The same applies to the servants. They must be retained (drawing their wages) so that the pupils may have proper accommodations when they return. This is a great strain on our President, financially and mentally; and what makes it peculiarly so this year is, that one of the dormitory buildings was destroyed by fire this season. This she had rebuilt at a cost of nearly \$30,000, and by the time she gets the girls moved from crowded rooms and comfortably situated, Christmas is here, and they scatter to the four winds. Beggary encouragement for all this anxiety and outlay for the comfort of pupils!

But, in the aggregate, a still greater loss is sustained by the pupils and parents themselves. We believe it no exaggeration to say that on an average pupils cost their parents three times as much, if taken home for the holidays, as their running expenses would be if left in school. The instances where the costs are less are certainly rare, if not of doubtful existence. But our greatest loss is in time, caused by our demoralization in anticipating holidays, and in musing over the rounds of pleasure after Christmas, unfitting the mind for work, and requiring weeks to get the faculties again thoroughly disciplined for profitable study.

Teachers who are making teaching a life-work assure us that the average pupil who remains faithful at her post the session through for three consecutive years, will advance as far as she would in four years if her mind is upset each year by Christmas and other holidays. Think of it! One year out of four thrown away for the sake of a few fleeting holidays! In that Book of books where shall we search for an authorized precedent to justify us for making such a reckless sacrifice of our precious time? And there, too, is the cost to our parents of one year's maintenance thrown away, and being a school year, sad to say, one of the most expensive.

Not our interests and our parents' identical? Will they shift the blame wholly on us, or will they kindly bear the burdens of it to atone for their over-indulgence in yielding to our every entreaty to come home and share with them the plumb-pudding and festive turkey?

Presidents of schools would be only too glad to dispense with holidays; but the persistence of parents and pupils leaves them helpless. Teachers, too, would prefer to continue the work unbroken, rather than go through the drudgery and worry of getting everything re-organized and in working order. Many of our parents are forced to practice a great deal of self-denial in order that we may complete our education. We often hear a great deal said about the necessity for Government reforms. Would it not be wise to look about us and see if there is not room and reason for instituting reforms among ourselves, in matters wherein the Government has no power to interfere, thereby setting Uncle Sam a good example?

In the battle of life there is no quality that conduces more to our material and moral advancement than self-denial. It has dominated the lives of the greatest men and women that ever lived and made the world better by having lived in it. Is it not an important lesson for us girls to learn? Will the time ever be more propitious for its study and practice than while attending school? And while in school can we find a more profitable opportunity than by denying ourselves holidays and pursuing our studies diligently to the end of each session, reducing our school expenses and saving valuable time for future usefulness?

Suppose we all ask our parents to spare a few moments with us during holidays to ponder the question—DOES IT PAY?

Sunday School Lesson.

FIRST QUARTER, LESSON I.—JAN. 1.

ISRAEL AFTER THE CAPTIVITY.

RETURNING FROM CAPTIVITY.—Ezra 1:1-11.

GOLDEN TEXT.—The Lord Thy God will turn thy captivity, and have compassion upon thee.—Deut. 30:3.

Ezra, "the scribe," author of the book which bears his name, and according to Jewish tradition, author also of II Chronicles and Nehemiah, was born about B. C. 455. He is credited with founding the Great Synagogue, out of which grew the Sanhedrin; was collector of the books of the Bible which he edited and revised, and the originator of synagogue worship. He lived in Babylon in the reign of Artaxerxes Longimanus, and, nearly eighty years after the return under Zerubbabel described in this lesson, brought to Jerusalem another company of returned exiles. The latter part of his life was spent in Jerusalem, where he died about B. C. 429 or 410 in great honor among his people.

The date of the book is generally supposed to be about B. C. 456.

"Like the Book of Daniel, the Book of Ezra is written in two languages, both of which were at that time familiar with the Jews. The main portion is written in Hebrew; but chapters 4:8 to 6:18 and 7:12-26 are in Chaldean, a branch of the Syriac. This change is natural, since these chapters are chiefly taken up with documents and letters which must have been originally written in that tongue."—Pemberton.

DATE OF THIS LESSON.—The edict of Cyrus was given B. C. 536, and the return followed soon after, in the spring of 536. According to Ezra it was the same month as the exodus, 360 years before.—Eden.

PLACE.—Babylon and Jerusalem. The latter still exists. "Babylon is fallen!" but it was once situated directly south of the modern Bagdad, in the southeast extremity of the Turkish Empire.

RULERS.—Cyrus, King of the Persian Empire, B. C. 558-529, and of Babylon (as sole ruler) 536-529. Darius reigned in Babylon under Cyrus, who was elsewhere, B. C. 538-529. Zerubbabel, a prince of the royal line of David, was Governor of the returned Jews at Jerusalem. His title was Tirshatha, the origin of the Turkish "Pasha."—Pemberton.

There were three raids made upon Judea and three captivities covering a period of twenty years, from B. C. 605 to 586. The first was by Nebuchadnezzar, who carried away Daniel and his friends with others. From this date begins the seventy years' captivity foretold by Jeremiah (25:9-12; 29:10).

The same king again captured the city B. C. 588 and carried an amount of treasures from the palace and temple to Babylon, with 10,000 of the best people. (II Kings 24:10-16). Among these were the prophet Ezekiel and the great grandfather of Mordecai. Nebuchadnezzar, not satisfied with this, came again; and in July, 586,

after nearly a year's siege, stormed the city and temple and completely destroyed both.

It seems that nothing but such an affliction as this could awaken the Jewish people to a knowledge of their sin. The prophet and the priest, the warning and the promise—all failed with a "stiff-necked and rebellious generation," whose hearts were set on their pleasures more than on their God. The very preservation of faith in the Lord God made this captivity necessary in the providence of the Lord.

There were not more than 100,000 all told "carried away," but that number consisted of the flower of the Jewish people. The "baser sort" in the towns and cities and most of the rural population were left, subject to a heavy tribute.

The condition of the exiles in their new homes was at first very galling to them. Slavery of all evils, to those who had been taught to regard themselves as the favored flock of the great Over-Shepherd of all the nations of the earth, was the most to be dreaded and the hardest to bear.

However, time, the great healer of such that is hard to endure, brought them into a quieter frame of mind, and they began to establish themselves among the heathen round about, to buy and sell and to get gain. Some of them acquired great riches—so great indeed that when the king's proclamation for their return to their own land was made known, many preferred a peaceful and lucrative exile.

Not only had they acquired property, but some of them rose to places of honor and distinction. For instance, Daniel became prime minister; Shadrach, Meshach and Abed-nego received honorable preferment, and Nehemiah became cup-bearer to the Persian king.

"The period of the exile was one of general waking up among the nations." Nebuchadnezzar was building Babylon into a magnificence of architecture beyond any the world had seen. At Rome the State was preparing for the republic which followed the reign of Tarquin the Proud (536-519). Pisistratus was tyrant at Athens B. C. 560-527. He founded the first public library at Athens B. C. 541. Pythagoras, the philosopher who invented the multiplication table, flourished about B. C. 570. Solon the Wise died B. C. 558, and Esop, renowned for his fables, B. C. 590. In China, Confucius, the great Chinese philosopher, flourished B. C. 559-476. There was a general tendency toward Monotheism and a higher and more refined idolatry than that which had surrounded the Jews in Palestine, as may be learned from the cylinder and tablet inscribed by Cyrus, and lately discovered."—Pemberton.

The exile of the Jews resulted in several ways:

1. It destroyed idolatry among them—especially among those who had patriotism and religion enough to return to their native land. Their captors and masters being heathen explain to a great extent their hatred of idols after the captivity.
2. It caused them to put a proper estimate upon religious services and led them away from mere forms and ceremonies. The temple with its imposing service being destroyed, they who worshiped God must needs "worship Him in spirit and in truth."
3. It sifted the nation and brought back for a second planting in Palestine the purest and best—the like-warm and worldly-minded preferring ease and exile to hardships and liberty.
4. It led to the study of the Scriptures. This was the period in which the guardianship, transcription and study of the written Scriptures became the special care of a distinct class, afterwards famous as the great order of the scribes. It led also to the establishment of the synagogue for social worship and reading of the Scriptures, with its accompanying schools.
5. "The captivity as a missionary scheme to spread the knowledge of God over the world." It was an aid in preparing the world for the advent of Christ by having in every place a body of people who believed in the Old Testament, and had places of worship where the Gospel could be preached.
6. Contact with the great world extended the views and enlarged the sympathies of the nation.

Light on this period can be found in Dan. Chaps. 6, 7, 9; in Ezekiel and in Pisan. 126, 130, 137.

In the first year of Cyrus King of Persia. He had been king of Elam for twenty years and gradually extended his empire over the Persians and Medes, Babylonians and Chaldeans. This "first year" refers to the beginning of his sovereignty over them all. That the sword of the Lord by the mouth of Jeremiah might be fulfilled (see Jer. 25:12; 29:10). The Lord stirred up the spirit of Cyrus. (1) By his Holy Spirit influencing the king's mind. (2) Daniel, being a chief man in the Persian court, likely called the attention of the King to the prophecy of Isaiah concerning him (See Isa 45:1-7). Made a proclamation to this effect: "The Lord God of heaven has appointed me to build him an house at Jerusalem (See Isa. 44:28). Who is there among you. The return was to be a volunteer movement.

Whoever remaineth in any place where he sojourneth, let the men of his place help him, etc. No man must be hindered from going back because of his poverty; his neighbors are commanded to assist him to get off. Besides the free-will offering. The "offering" here referred to is probably that made by Cyrus himself.

THE RETURN.—Verses 5-11.

There were three periods of return. The first Jewish leader was Zerubbabel, who left Babylon when Cyrus came to the throne, B. C. 535 (seventy years after the first captivity). The second was Ezra, who went up from Babylon about eighty years after, B. C. 458. The third was Nehemiah, who "went up" in 445. The return described in this lesson was under Zerubbabel and

under Joshua, the hereditary high priest. These led out about 50,000, of whom 42,360 were householders; and 7337 were servants. Their personal property must have been considerable, for they contributed \$400,000 in gold and silver toward the rebuilding of the temple. Cyrus the king brought forth the vessels of the house of the Lord—Nebuchadnezzar little thought that he was simply taking care of the Lord's property until such a time as he should again have need of it! By the hand of Mithredath (given by or dedicated to Mithra, the sun-god). He had these treasures in his charge. Sheshbazzar—the worshiper. A second sort. Of inferior value and use. All the vessels were five thousand and four hundred. This was more than double all the sum of the preceding numbers—2499. It is probable that only the larger or more costly vessels were numbered in detail, and the 7400 includes a great number of smaller and less costly ones. So they are reckoned by Josephus (Ant. Jews, 11:1).

PRACTICAL SUGGESTIONS.

1. All nations and events are under the government of God.
2. God uses the world to chastise and discipline his people.
3. All the afflictions of God's people are blessings in disguise. They are to purify the heart, to ennoble the character, to break the power of sin, to lead into a higher and better life.
4. When the work of affliction is done, God sends deliverance.
5. God's promises are certain of fulfillment. However dark the night, the dawn comes when God's hour strikes.
6. God fulfills his promises in the most unexpected ways and brings relief from unforeseen sources.
7. God uses the world to help his people when they turn to him.
8. God wants volunteers for his work.
9. Those who stay at home should contribute toward helping those who go forth to preach the Gospel.

Old and Young.

THE BLESSED OLD TUNES.

Will we sing them in heaven, I wonder, Just as we oft do here below? Will they ring through the woodrums up yonder, And even more beautiful grow? The tunes that from childhood we love! Were they given to us as a foretaste of still sweeter songs above?

There are Hursley and Greenville and Dennis, Bath, Martyin, and quaint Ortonville, St. Thomas and Hebron and Rathburn And Tynahly? How they can thrill Old Hundred, Duke Street, and Arundel! Manohah and Antioch, too! Dear Christiana and B. School and Hamburg; And others, so helpful and true!

Will their meters all long, short or common, Be known to the angels on high? Shall we some little earth-choir remember, Where first we sang, "Sweetly and high?" Will each harp be of a hushed organ volume, When played by a seraph's skilled hand? Will our strains grand and majestic Roll out from the great ransomed band?

Oh the blessed old tunes are eternal! They'll ring through the ages to be! In praise of our God our Father, And from sin's bitter curse sets us free. The saints will re-choir them gladly, Their voices in chorus never cease! The tones that they here loved so dearly, Will still bring them joy, love and peace. —Mrs. Fidelity Braden, in N. Y. Observer.

EVIL SPEAKING.

There is no sin more frequently forbidden in the Word of God than evil speaking, and yet, we regret to add, there is none more widely or more recklessly committed. The moral sense of the whole community seems to be perverted as to the enormity of this evil, and everywhere we find men and women, too, as occasion offers, saying the most damaging things in regard to others, and yet apparently without the least compunctions of conscience. Character, even in the estimation of respectable Church members, is too often nothing more than a football to be kicked about by any slanderous tongue.

A man has but to allow his name to be placed before the people as a candidate for a political office, when, lo, a thousand slanderous tongues begin to wag, and in a short time he is so belied, and pictured in such hideous colors, that he would hardly know himself from the most consummate villain that walks the streets. Or let a man but accept of an office of trust and responsibility, and soon it is whispered round that he is dishonest, a miserable time-server, an unprincipled scoundrel only fit for a place in a felon's cell.

Or let a man or a woman hold an official position in the Church, requiring them to handle Church moneys, no matter how little, and soon it is whispered around that he or she needs watching, that somebody has carelessly lost money which it is believed they stole, that Church funds are not safe in their hands, and that they had better be advised clandestinely or openly to resign their position lest the Church might suffer by their supposed want of honesty.

And thus scores of good men are driven to the wall by the tongue of the slanderer, and public offices handed over to the custody of the devil and his agents. And good men and good women, by the same internal agent, the tongue of the slanderer, are driven into retirement who might otherwise bless the Church with their labors and society with their benefactions.

And yet, forsooth, these violations of the ninth commandment of the decalogue, these slanders of their brethren, are good Christians. They have committed no crime. They have indulged only in the innocent pastime of speaking evil of their brethren.

Out upon such hypocrisy! It is high time that these wolves in sheep's clothing were shown up in their proper characters, and taught that they must either restrain their tongues and reform their speech or take a place with their proper associates outside the Church.

"Where is that charity that 'thinketh no evil; that beareth all things, believeth all things, endureth all things, hopeth all things?'—that 'charity that never faileth?'" Alas, it is wanting with a I who recklessly engage in speaking evil of their neighbors.

George Eliot justly says: "There are robberies?—robberies made by the

evil speaker—"that leave man or woman forever beggared of peace and joy, yet kept secret by the sufferer."

Juvenal, in one of his satires, says: "And there's a lust in man no charm can tame; And there's a curse in man no charm can tame; On eagles' wings immortal scandals fly; While virtuous actions are but born to die."

Shakespeare, alluding to the same habit, says: "Who steals my purse steals trash; 'tis something, nothing; 'Twas mine, 'tis his, and has been slave to thousands; But he that filches from me my good name Robs me of that which neither riches bring, nor poverty can take: And makes my shame unfold."

A writer who alludes to Shakespeare asks: "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. He that doth these things shall never be moved." But the reverse is also true, fearfully true.

"Keep thy tongue," therefore, "from evil, and thy lips from speaking guile." "Laying aside all malice, and all guile, and hypocrisies, and envies and all evil speakings—as newborn babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."

THE WISDOM OF WIVES.

A man's wife often knows more than he knows about a great many things, and while he need not lower himself in her estimation by admitting her mental superiority, it is sometimes well for him to silently recognize her superior intelligence and profit by it.

If he is a wise man he will not be too ready to come into accord with the opinions of his wife, but will affect a great deal of wisdom of his own, even though he knows he has none.

It never increases a wife's respect for her husband to know that he is her inferior in anything; and it certainly does not increase her respect or her affection to have him intimate by word or look that she does not know anything at all.

The judgment of the average woman, regarding the disbursement of money, is often better than that of the average man. It is often better when it comes to spending money for domestic purposes.

It takes a shrewd shopkeeper or market-man to get ahead of the average woman, while a market-man who is yet new in the business finds it easy to work off stale wares on the average man, and the most conceited man might as well acknowledge frankly that his wife can attend to most of the affairs of her own household better than he can attend to them for her.—Selected.

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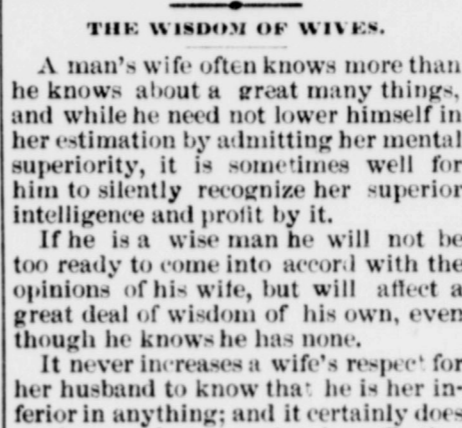
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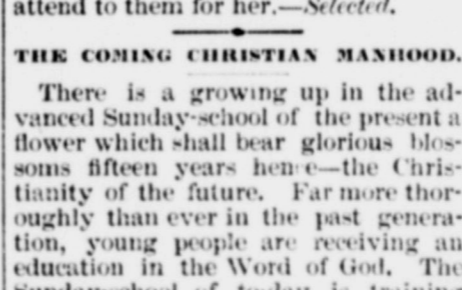


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KIND WORDS.

SAN ANTONIO, Dec. 19.—I have taken your valuable paper for one year and take pleasure in reading the earnest, soul-stirring topics which appear every week. I wish to renew for the year 1893. **FRED HARDING.**

THE ADVOCATE does a great deal of faithful preaching to our members. 'Tis a blessing to our homes. Hope all my people will take it and read it. **Z. B. PURPLE.**

THE TEXAS CHRISTIAN ADVOCATE announces that Rev. J. W. Hill has been added to its editorial staff. Mr. Hill is known to the public as "Gulliver," over which signature he has written in several of the Church papers. We congratulate the TEXAS ADVOCATE on this sign of growth. It is already one of the best of Southern Methodist papers, and will now, we doubt not, become still better.—*Nashville Christian Advocate.*

THE EDITORIAL force of the TEXAS CHRISTIAN ADVOCATE has been increased by the appointment of Rev. J. W. Hill as assistant editor. Bro. Hill is not unknown to the readers of the TEXAS, as he has written much over the *nom de plume* of Gulliver. We extend to him a hearty welcome to the tripod.—*Tennessee Methodist.*

THIS YEAR ALSO.

Eighteen hundred and ninety-two is in the throes of death as we go to press. Its joys, its sorrows, its hopes, its disappointments, are all gone to join the great eternal Past.

How many changes have been wrought, for better or for worse, within us and without us since the dying year began! God only knows it all, but as we retrospect the past and then look into our own hearts, we realize the truth of what the late poet laureate wrote:

"We are a part of all we ever met."
 Some one has compared life to a great picture where the sunshine and the shadow each had done its work in bringing out the features of our inner self. And is this not more philosophy than poetry? Are not God's providences "cunning workmen" who chisel angels from these crude, rough stones of nature? And shall we undertake to thwart the good design of God because we do not see the last at first? Far be it from us!

It is true, sometimes the "smiling face" is hidden by the darkest clouds. Sometimes our sense of helplessness and our "stony griefs" almost destroy the remnant of our dying hope, but out of the womb of such conditions our dearest joys are born, and from the hands of black despair we wrest our sweetest seasons of hope and peace.

All this is true only of God's children, however. The sorrow of the world worketh death. And herein is the difference between the children of this world and the children of light. All alike are subject to all the ills that flesh is heir to; but

"He tempers the wind to the shorn lamb." All weep, but "we weep not as those who have no hope." All must die; but to the Christian,

"Death is the gate to endless joy."
 But after all is said and done, is not the cloud the exception? Health, and not sickness, is the rule. And is not much of our ill-health and sorrow traceable to our own folly or neglect? Ah, there is the rub! The thought of that is what makes us sigh as we stand beside the open grave of 1892! What then? Shall we continue in sin? God forbid! Let us turn from the sepulcher

of the dead past, and setting our faces as a flint to the future, resolve upon a better cause for 1893. If we have made mistakes let us profit by experience and amend. If we have been mistreated, let us consider Him who endured such contradiction of sinners against Himself. If our pillow has been stony and hard, let us raise a Bethel of those stones and offer a living sacrifice to the God of our fathers. If death has invaded our homes and struck down those we loved, let us bury our dead in the hope of a resurrection and quicken our steps toward the place they have reached. In the years that are gone, we have often been perplexed, cast down, discouraged, but

"Out of all, the Lord Has brought us by his grace."

Let us trust him for this year also.

In 1893 we will travel over a way much of which is quite new to us. Our sorrows will be new, our joys not heretofore known. We will encounter new difficulties, we will meet with new enemies; but whatever we experience or endure, we can say with the poet:

"We are traveling home to God, In the way our fathers trod, They are happy now, and we Soon their happiness shall see."

WAS CHRIST A HUMANITARIAN?

In the old theological books this word means one who believes that Christ was altogether human, denying his divinity, but in that living carriage of modern thought, the press, it means one who is practically humane. In this latter sense it is used in our caption.

We answer the caption in the negative. That may be a startling surprise to the majority of our readers, but nevertheless it is the true answer.

But it does appear that if Christ was anything, he was practically humane. Nothing seemed to touch him so quickly nor so deeply as suffering humanity. In the Gospels large space is given to his dealings with the sick and the majority of his miracles were in their healings.

Neither has any one ever shown such profound sympathy nor such tender compassion for the unfortunate as the man Christ Jesus.

Notwithstanding all this, it is denied that he was a humanitarian, because he was more. Given his disposition and character, had he not been more, he could not have been less.

In all the humanities of his life there was a spiritual end and a motive higher than the mere suffering of the body and this life. He came "to seek and to save that which was lost" and the salvation of the soul was the supreme purpose, which was never absent from any word or act of his to men.

One illustration will serve our purpose: "As he passed by he saw a man that had been blind from his birth," and without any formal request from the blind man, so far as the record goes, he spat on the ground, made spittle of the clay, anointed his eyes and told him to go to the pool of Siloam and wash, which having done he returned seeing.

To the casual observer the only object of the miracle was to restore the blind man's sight as an act of kindness. To the careful reader it will appear that the real light which Christ wanted the man to see was that described in the words: "As long as I am in the world I am the light of the world." The real eye opened by the miracle was the eye of faith. He who said, "Let there be light and there was light," could by a single word have given the man the sight which he had not at his birth; but there is a seeing which involves the moral agency of men, and which is not the direct result of creative power.

Both physical and spiritual light shine in upon the soul through the doors and windows of the material house which it occupies. The sight which is by faith was the end of the Lord's purpose. All know how confidence is inspired by the countenance. The man could not see Jesus Christ. That means of communication for the inspiration of faith was cut off.

The Master, therefore, communicated himself without seeming to do so through the sense of touch. He anointed his eyes—we can almost see the coming expression of confidence on the blind man's face as the fingers of the Divine man touched those moistened and sensitive orbs which the light of the sun had never entered. But though the blind man had never seen the sun, did he not through them at that moment begin to see the Son? Under the inspiration of the hearing of his voice and the touch of his fingers began the spiritual sight which afterward culminated in the record: "And he said, Lord, I believe. And he worshiped him." Faith grows by action and committal, and the "going and washing in the pool of Siloam" was but another step in the inspiration and growth of the faith which was to see and appropriate the true light.

If the blind man had not possessed a

soul-blindness as well as a physical blindness, we can not say that the Master would have stopped to give him light. Doubtless there were many blind, lame and sick animals in Judea, but we have never heard that the Master healed any of them. Only the animals which have souls to save were the objects of his miraculous power, and not all of them. It is quite evident, therefore, that mere humanitarianism, or the amelioration of the sufferings of this life, was not his object in healing the sick.

True, he said that the blind man had not sinned the sin that caused his blindness, nor had his parents. He did not recognize the blindness as the effect of sin at all. But he did not say that the man was not a sinner. Herein lies the philosophy of the humanities of the Church. There are some who make too much of feeding the hungry and visiting the sick. They do not make too much of it by doing too much, but by making it the end. There are also those who make too little of the humanities of religion. They say if spirituality is the end, they will aim directly at that. Not the body, but the soul, shall have all their attention. In the effort to be spiritual they neglect one of the most potent means to reach the end aimed at. Is not the body the instrument of the soul and a means of communication between spirits?

But hear the Word of the Master. He was born blind "that the works of God should be made manifest in him." There was a special providence in his blindness. The Lord Christ was in harmony with and co-operating with that special providence when he opened his eyes.

There is no more powerful argument to convict men of sin and prepare them to receive the saving truth of the Gospel than the special providences of God in the afflictions that "flesh is heir to." The Church cannot afford to lose the force of this argument in her work of soul-saving. To use the humanities of religion in seeking to save men is to co-operate with the special providences of God, and to fail to use them is to lose that most superior advantage.

Is it not strange, therefore, we may ask in parenthesis, that some pastors only visit the sick of the flock and that they suppose that their ordination vows bind them only to visit the afflicted members?

Nothing said in this article must be construed to mean that the Lord Christ and his religion are not essentially good. He is kind, both to the just and the unjust. But that very goodness which relieves the suffering seeks the highest good of the sufferer.

"I WANT TO SAY."

To want to say a thing and not be able to say it is like pulling a wagon with an air horse. To want to say a thing and use too much preliminary before, is to destroy interest before it is said. If I have a thing to say and I take up time in saying "I want to say" it, somebody is wondering why I don't go along and say it. To try to say a thing and yet take the circumlocution of saying "I want to say" is taking up time to hitch traces after all eyes are turned to see the load move.

When you see a man who wants to say a thing, and when he rises instead of saying the thing he wants to say, says, "I want to say," who blames those who know he said the thing he did not intend to say for indulging a smile? To have a thing to say, and instead of saying it, to say, "I want to say," gives the speaker a start up "salt river." It then takes hard and strong strokes at the oar to head the boat about.

Once a schoolmaster arraigned a boy for whistling. Said he, "Tommy, what did you whistle for?" Said Tommy, "I didn't whistle." "Who did then?" said the master. Tommy answered, "It just whistled itself." Seemingly things do sometimes just whistle themselves.

"I meant to say," says the preacher. "I want to say," says the politician. "I want to say," says Mr. Talmage. "I want to say," says the Bishop. And all these could say what they want to say without saying, "I want to say." And had they always said what they wanted to say without saying "I want to say," our mind would not have assumed the aspect of the weather on this cold, cloudy, rainy, blue Monday.

Surely America is full of "I want to say," and we are wondering how many things have been said which would leave the world better if they had never been said, and how thankful many an one should feel who has thought within himself, "I want to say," but who in the happenings could not get out even this introductory of his want. The mortification which some endure through being unable to proceed is oftentimes as easily endured as that which is gendered by speaking.

In bodies under parliamentary law the first thing is to obtain recognition on the floor, the next is to indulge the introductory, "I want to say," the next is to say it. Now we "want to say" the first is sometimes difficult, the second "whistles itself," but the

third is the task of all; and well does he deserve praise if it is the right thing and he says it well; and we "want to say," further, that he doubly deserves a count in his favor if he says it as easily and as elegantly as he cuts the stem that drops him into the subject by the inevitable introductory.

Is there no way of holding down this bottle imp that is forever popping up—popping up on the hustings, popping up in deliberative assemblies, popping up in the pulpit, popping up in the social circle? Perhaps the best way is to pump more air into the receiver. Get it so full of the thing to be said that the first thing said is a part of it, and when it runs out escape from the floor before the imp rises.

METHODISM IN TEXAS.

Following is a tabulated statement of the membership of the five Texas Conferences. The local preachers are counted in the membership, but not the traveling preachers. The table does not include the German Mission Conference, nor the Mexican Border, nor the New Mexico Conferences:

Members	Increase
West Texas Conference	13,309
Texas Conference	16,253
Northwest Texas Confer.	54,476
North Texas Conference	6,892
East Texas Conference	23,828
Total	155,738

A GREAT many people seem to think that the stewards are the only persons bound to attend the quarterly conference. This is a big mistake. Class-leaders, trustees, Church Secretaries, Sunday-school superintendents, exhorters, all are members, besides the local preachers and resident members of the Annual Conference in the bounds of the charge. These ought every one to be present as a matter of duty. Then the private members ought to attend, as there is a great deal to be learned about the workings of the Church at these meetings.

SOME stewards had rather pay it out of their own pockets than to bother about the collection of small amounts subscribed by poor members. This is wrong, very wrong. A man or a woman may be very poor and not able to give much, but what they do give is their part, and to give it is a means of grace that ought not to be denied them. No honorable person wishes to dead-beat his way on the car of salvation, and when he pays his fare he has more self-respect and more interest in the affairs of the Church.

THE Campbellites are getting into trouble among themselves about music, rebaptism, etc. Some want instrumental music in their Churches and some do not, and this one item is splitting the denomination wide open in some places. We would suggest that the Campbellites had better get to be "one" themselves before they start out to proselyte other people into their fold.

THE Oklahoma Christian Advocate, edited and published by Wimberly & Brewer at Oklahoma City, comes to our table this week. This is No. 1 of Vol. 1. It has four pages and five columns to the page. The mechanical work is very neatly done.

THE thirty-sixth annual report of the Trustees and Superintendent of the Deaf and Dumb Asylum of Texas is on our table. The report is a model of neatness and painstaking accuracy and shows the institution to be in a flourishing condition. There are 240 pupils on the roll, and the average annual expense, covering all items, per capita, is \$177.73. The mechanical part of the report was executed in the asylum printing-room, and is chiefly the work of pupils who have learned the art of printing in that school. Capt. W. A. Kendall and his able faculty deserve all praise for the labor and attention to business evinced by this report.

THE preachers are now being heartily received and thoroughly pounded. Under such circumstances, of course, they feel like writing to the ADVOCATE, which is the proper thing to do. But your reports, brethren, must be short. Eight or ten lines will tell it all. Write often, but be brief. Be brief in order that you may speak often and in order that all may speak.

QUITE a number of preachers have written the assistant editor of this paper requesting his help in their meetings. He intends to do just as much of that kind of work as possible, but he will have to schedule his time so as to economize it.

THE steward who waits until Friday before the quarterly conference to begin his collection for the pastor, will get quarters rather than "quarterage." These "two-bits" men are a curse to the Church.

ONE of our Bishops is reported to have said that "some Presiding Elders were like a sow and a slop-tub; you had to pull her ears off to get her to it, and her tail off to get her away."

A HOLLOW tree shows every indication of strength and soundness in fair weather and soft breezes; but when the storm comes its true inwardness is

tested, and when it falls its weak places are all discovered. So many men seem firmly fixed in moral character as long as time and fortune are good to them; but when afflictions, crosses and temptations assail them, they give way and fall, and many are astonished at their real character when it is thus exposed.

REV. D. C. RIEHL, chalk talk evangelist, has just closed a profitable meeting at Muskogee Central Church. He will be with Rev. A. J. Wheeler, Bangor, December 18 to January 1.—*Exchange.*

Well, well! Chalk talk evangelist! What next? A magic-lantern evangelist, perhaps. Even the ancient Pagan himself might redeem his character if he would leave off beating his wife and go out as an evangelist.

AFFLICTIONS are the calisthenics of the soul. They develop our spiritual muscle, and in this great earthly school of Christ, in which all true Christians are matriculated, it is an all-important and never-neglected part of the curriculum. "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, for (when?) the love of God is shed abroad in our hearts by the Holy Ghost which is given to us."

SOME people give as an excuse for not attending Church on dark and unpleasant evenings that they "knew there would not be many out, anyhow." For that very reason they ought to go. If the house were packed they might remain away and not be missed, but their presence is especially necessary when the congregation is likely to be small. Read this again, brother.

THE Prohibition party polled about 300,000 votes in the presidential election. This is a large gain and indicates that the cause is being strengthened as times go by in a practical way—by votes.—*Brother in Red.*

This is the only political party since the days of William Lloyd Garrison and the abolitionists that has continued to grow all the time. To the thoughtful it is significant, that in the midst of the most hotly contested campaign in the history of the nation, 300,000 men should step aside to vote their principles in the face of certain defeat.

THE reader will note that notwithstanding the Christmas holidays we give them a full paper. This is the first time for several years we have been able to do this, and it is additional evidence that the editors and publishers mean business, and intend to push the ADVOCATE up to the highest register. If the preachers and their people will only help to extend the circulation, they will find in this paper a strong and helpful agent in bringing up all the ends of Church work.

DURING the week of prayer and self-denial there ought to be a protracted service in the Churches, and at each coming together the people should contribute to the amount they have denied themselves, putting it in the box or basket prepared for the purpose. It will astonish those who have never tried it to see how many nickels, dimes and quarters we spend daily for that which we could do without; and when these moneys are put together they make quite a little sum.

When there is no public service, daily contributions ought to be laid up at home. Let us not make a farce of this week of prayer, but carry it out both in letter and in spirit.

THE following, clipped from the St. Louis Republic, is worth reading the second time. It is plain talk on a live issue:

The problem of city evangelization is really that of country evangelization. This city, for instance, is a railroad center. 'Tis in instant communication with a thousand outlying villages. Thousands pour in and pour out every day. What is said and done here is known, commented on, and imitated around a wide circuit. This is true for good as well as for evil. Any forward movement of righteousness, any helpful plan originated or adopted here, instantly moves out into the adjacent places.

The apostles understood this. Paul especially was a general. He knew and seized strategic points by instinct. And hence we find him operating upon the ancient world through Rome, Corinth, Philippi, Athens—world centers.

QUITE a number of the papers have had their say about the closing of Mr. Talmage's Tabernacle by the Sheriff, some saying one thing and some another.

Upon the whole, it seems to us that there is more sentiment among the members of that congregation than good, solid, religious principle. Just think of the notoriety of that Church, especially of its pastor, and then contemplate the membership supinely permitting the non-payment of a just debt to close their Church doors. Verily, sky-scraping and sensational flourishes do not produce the fruits of self-denial and Christian sacrifice.

THESE people who make such a noise about Christian Union and call upon the various denominations to unite—laying aside their private creeds, etc.—are, when put to the test, the most hide-bound sectarians we have among us. It is all right for you to give up your creed and swallow

theirs, but just ask them to surrender any article of their belief to accept one of yours, and they demur and pose as the only pure and undelivered interpreters of God's word. If you want to find out how they love their creed, just attack one of its articles and see how they flutter. Surely the days of ecclesiastical demagogism are not gone, by a big majority.

It was principally in deference to the wishes of the brethren in Oklahoma that the name of this paper was ordered to be changed by the conference, and an order is out for the new head to suit the new name. So matters stand now that our brethren in Oklahoma have set up a paper for themselves. The question arises as to whether we had not better continue to sail under our old flag—stick to the Brother in Red name. What do our brethren say about this matter?—*Brother in Red.*

It seems to this ADVOCATE that one paper is amply sufficient to meet the demands of the Indian Mission Conference. As to the change of name we prefer the present title.

BROTHER pastor! are you making an earnest canvass for the Michigan Christian Advocate? We trust so. This is the season to secure new subscribers. Are there not some others whom you can induce to take our Michigan Methodist paper? A copy in every family is our ambition—we hope it is yours. Do not let your lists shrink. If here and there one must be dropped, get two more to take his place. Push the canvass this month!—*Michigan Christian Advocate.*

Will not the agents of the TEXAS CHRISTIAN ADVOCATE take the above advice and roll up a big list of subscribers in the next thirty days? We are going to do our level best to make this paper the newest, spiciest member of the entire ADVOCATE family.

OUR Virginia circuit-rider, who preaches to the entire community at his appointments, is nobody compared to the Rev. Dr. Buncombe, pastor of the First Church in some large Western city. Not long ago, a certain preacher from Virginia took a seat in that "first Church." And he, with the Sunday morning audience, made seventy-five members—on an average attendance of a quarter of a million and more citizens. And yet the "Reverend Doctor" in print is a big gun, perhaps member of a "board," maybe "mentioned" for the biographic. Distance and fog magnify a dwarf into a Goliath. The village stripling of Virginia "surges" in the Church papers "out there" before his thin pews "one thread in the reel."—*Richmond Christian Advocate.*

If by the term "out there" the old Richmond means Texas, we beg leave to say that the picture it so graphically draws is not true to the facts. "Distance demaguchment," etc., but it is out so far as we are concerned. We have had so many of those little fellows—"village striplings"—come among us that we have found out just where to place them. Texas is the last place on earth either for green-horns or "has-beens."

It seems that Bishops, like other wise men, enjoy a little fun now and then. Bishop Key, on his return from China, stopped to see his colleague, Haygood, at Los Angeles, Cal. Their conversation was in great part reminiscences. Here is Bishop Haygood's P. S. to the record:

One afternoon at this Dry Pond meeting—everything wet but the pond—Bigham took me nearly a mile into the woods to tell me something. He "told me a story" to begin with; promising the gentlest of reproofs to me for wearing a bob-tail brown jeans sack coat, by saying that he was "somewhat inclined to be a rowdy himself." That was a whooper. When we got to that the other night—thirty years having passed away—I charged Key with putting Bigham up to talk about my too short coat—given to me by the way. He confessed his guilt and we laughed till buttons were loosened.

DR. HENRY M. FIELD, of the Evangelist, will certainly be tagged by the Presbyterian heresy-hunters ere long. He editorially declares that to be a Presbyterian one need not be a Calvinist. A correspondent thus addressed him:

Is it essential to my remaining a Presbyterian that I should be a Calvinist in my belief; that I should take the Westminster Confession or the Shorter Catechism as my rule of faith and practice; and that their interpretation, of the Word of God should be to me infallible? My own answer would be unhesitatingly in the negative; that loyalty first to the "Lord and Master of us all," and next to the "form of government," constitutes a man a good Presbyterian. Am I right or wrong?

To this query Dr. Field replied: "You are right. You have done enough to make you a member of any Church on the face of the earth. First of all, you obeyed the command to believe in the Lord Jesus Christ, to which is attached the promise, 'and thou shalt be saved,' and it would be strange indeed if one who as a redeemed soul is fitted for the society of saints and angels in heaven is not fitted for the communion of saints on earth. You joined the Presbyterian Church in all sincerity, believing in its doctrines, and loving its order and its worship. Suppose now in your later years, when you know more or think more, or reason more, you are troubled with doubts as to some of the refined points of Calvinism, is that a reason why you should unchurch yourself? No; stay where you are; do your duty faithfully, walking before the Lord in all his commandments blameless. "If any heresy-hunter comes after you and tries to trap you into some metaphysical difficulty on the five points of Calvinism, say to him, 'Get thee behind me, Satan!' Go ahead, keeping straight on in the King's highway, and even if those who delight to circulate suspicions about their brethren whisper that you are not quite sound, the Master will recognize you when you come knocking at the gate."

Surely these are days of a wondrous breaking loose among the brethren.—*Pittsburg Christian Advocate.*

Thank the Lord! Methodism does not need to revise its creed. It is as broad as the human race in its invitation to sinners, and it accepts and fellowships every one "who desires to

Woman's Department.

CONDUCTED BY MRS. FLORENCE K. HOWELL. (All matter intended for this column should be addressed to Mrs. Florence K. Howell, 23 Madison Street, Dallas, Texas.)

ANNUAL REPORT OF PARSONAGE WORK.

To the President and Members of the Parsonage and Home Mission Society of North Texas Conference.

I have the honor to transmit herewith a brief statement of the sixth annual report showing the principal results for the year 1892.

Since this department of Church work has demonstrated its right to live, and its effect on the material development of the parsonage is becoming better understood, it is to be hoped that more liberal contributions will be made for the prosecution of the work.

More new auxiliaries have been reported than any year previous to this. Adult auxiliaries reported during the year, 14; juvenile, 6; whole number, 25; new members added, 586.

Besides the dues remitted to and reported by the Treasurer, \$133.70, the Corresponding Secretaries report as special donations raised by the societies for local work, and used by them for local needs, \$1091.20; total amount, \$1224.90.

Money expended by Secretary for stationery, \$7.90.

In conclusion, I desire to express sincere thanks in behalf of the Church for the ready assistance given by my collaborators, who by faithful, earnest work have made this report what it is.

My own thanks are especially due the Board of Church Extension for their kind consideration, and the perfect freedom of action granted me during the progress of the six years work.

A REVIEW OF THE WORK OF THE PARSONAGE AND HOME MISSION SOCIETY IN NORTH TEXAS CONFERENCE.

In giving up this work for my own pleasure to travel, I hope the "prediction" of good Dr. Morton, "Jonah's fate," will not overtake me.

We selected as my successor one endowed with superior intellect and Christian love, Mrs. L. P. Smith, who has requested a synopsis of the conference work for publication:

The Board of Church Extension met in the conference room in the city of Dallas, November 12, 1892, Rev. E. C. DeJernett, Chairman, presiding; Dr. David Morton, Secretary of the Parent Board, was present and presented the Woman's Department of Church Extension, whereupon the Board proceeded to inaugurate this department of our work by electing Mrs. Viola Hunt Secretary, and Mrs. W. B. Dashiell Treasurer.

Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence, as if they come from your best and most trusted neighbor. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always within truth and reason.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequaled as a dinner pill.

It is told of a certain minister, not in this city, that one Sunday morning he preached his sermon with the following notice: "Brethren, I have forgotten my notes, and shall have to trust to Providence; but this evening will come better prepared."

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Ford's Extract, used by Physicians and Hospitals in all parts of the world, for Pain and Hemorrhages. Genuine only in Bottles with Bull Seals.

Said a very old lady, in a penitential mood induced by sickness: "I've been a great sinner for more than eighty years, and didn't know it." "De land!" exclaimed an old colored woman who had lived with her for years: "I knowed it all the time!"

A ward healer—The hospital doctor.

Now, after a few years, its branches overlap the entire conference from Texarkana to Montague—fifty-seven in number. How beautiful the growth and how life-like! Many of the first tender limbs, after struggling for one or more years, died, leaving forty of the more vigorous ones to mould the North Texas Conference Parsonage Society into a tree of symmetrical beauty.

From the harvest of the first year was gathered \$102.30; nine auxiliaries. Mrs. M. A. Allen reported the Terrell organization and Mrs. Bowman her own society of little boys—"Piano Home Workers"—and a society at Allen—seven with the bounds of Dallas District.

As Nashville is the "hub" of Southern Methodism, so is Dallas of the Parsonage work of North Texas. Of the fifty-six societies seventeen were organized on Dallas District—eight in the city of Dallas.

Besides the many parsonages helped by the local fund and special donations outside of the State, the Executive Board made appropriations to the following points: Whitewright, Queen City, Wichita Falls, Bonaville, Mission, Iowa Park, Renner, Texarkana Junction and Bonita.

Of the "Preachers' Wives' Loan Fund" we have thirty-four life patrons. Total expense for the six years of Secretary's office, \$36.05.

"Perhaps it would be well to state just here, for the benefit of 'doubting Thomases,' that no other expense has been attached to the Conference society. In putting an organizer in the field last year we are fortunate in having the services of Mrs. Purcell, who travels without expense to herself or the conference. In this work she was successful, reporting sixteen organizations.

It is gratifying to note the efficient work of the Secretaries in reporting organizations in their several districts

this year: Mrs. Thompson, 4; Miss Josie Crutchfield, 3; Mrs. Smith, 1; Mrs. Hendrix, 1. As an interest in a cause is usually estimated by the amount contributed, I call attention to the collections of the first year, \$102.30, and that of the past year, \$1524.91.

It will be noticed that, at our annual election of officers at our meeting in Sherman recently, a change was made in office of President. We regret to lose from our number our former President, Mrs. C. O. Jones, for we believe that one so much interested in our work as she has been, is moved by the same spirit which moved the heart of that great woman spoken of in the Word of God, who inaugurated the first parsonage of which we have any record in the Scripture.

The closing chapter of my work, and the beginning of my successor's, was the organization of a society of thirty-seven young ladies in the chapel of the N. T. F. College, after the reading of the appointments at conference in Sherman.

Before me lies a postal card received this morning from Miss Helm, in which she says: "Your conference has always done good work."

PILOT POINT AUXILIARY, NORTH TEXAS CONFERENCE.

Our society has on roll thirty-nine members and fifteen subscribers to the Woman's Missionary Advocate. We feel much encouraged by the growing interest manifested by the increasing attendance upon our monthly meetings.

The ladies by taking what one has called "a lot of rags" and putting them together in an artistic way realized from them \$61.43 for the North Texas Conference scholarship of the Scarritt Bible and Training School.

On the eve of Thanksgiving, the anniversary of the Pilot Point Auxiliary, an interesting literary program was rendered by some of our young ladies and little folks, followed by an appropriate address by Prof. H. A. Hayes, which he closed by presenting the quilt, that had served the purpose for which it had been designed, to the wife of our beloved pastor, the Rev. W. H. Hughes.

She—What a delightful old settle this is! It looks if there might be some real good in connected with the settling. Well, there was; but, as I couldn't afford to pay the price the dealer asked, he said at last I could have the settle, but he would have to keep the legend and connect it with a sixteenth century bedstead that he had.

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TEXAS.

AUSTIN DISTRICT—FIRST ROUND. Webberville, Dec 31, Jan 1; McAbde, Jan 7, 8; Bostrop sta., Jan 14, 15; Fredrick, West Point, Tex., Jan 21, 22; Cedar Creek, Jan 28, 29; Ladrange sta., Feb 11, 12; Columbus sta., Feb 18, 19; Weimar, Feb 25, 26; Muldoon, March 4, 5; Alum Creek, March 11, 12. J. O. SEARS, P. E.

HUNTSVILLE DISTRICT—FIRST ROUND. Hockley, Dec 31, Jan 1; Anderson, Jan 7, 8; Milligan, Jan 14, 15; Huntsville and Courtney, at Hughes, Jan 21, 22; Montgomery, Jan 28, 29; Huntsville, Feb 12, 13; Conroe, at Arnold's Mill, Feb 18, 19; Lake Spring, Big Creek, Feb 25, 26; Prairie Plains, at Bay's Chapel, March 4, 5. J. C. MICKLE, P. E.

CALVERT DISTRICT—FIRST ROUND. Elliott's, at Mt. Vernon, Dec 31, Jan 1; Bryan sta., 8 p. m., Jan 8; Jewett and Buffalo, at Buffalo, 8 p. m., Jan 8; Center Point, at Center Point, 11 a. m., Jan 9; Centerville, at Centerville, 11 a. m., Jan 9; Rogers Prairie, at Rogers Prairie, Jan 14, 15; Durang, at Durango, 11 a. m., Jan 15; Cape Spring, at Cedar Springs, Jan 21, 22; Calvert sta., Jan 28, 29. FRED L. ALLEN, P. E.

CHAPEL HILL DIST.—FIRST ROUND. Rockdale, at Rockdale, Dec 31, Jan 1; Huxley, at Lebanon, Jan 7, 8; Pleasant Hill, at Thompson Chapel, Jan 7, 8; Lyons, at Lyons, Jan 7, 8; Dillard, at Caldwell, Jan 14, 15; Milano, at Midway, Jan 14, 15; Maysfield, at Maysfield, Jan 14, 15; Cameron, at Cameron, Jan 21, 22; Cameron, at Cameron, Jan 21, 22. C. H. BROOKS, P. E.

HOUSTON DISTRICT—FIRST ROUND. Columbia and Brazoria, at Columbia, Dec 31, Jan 1; Wharton and Hungertford, at Wharton, Jan 14, 15; Matagorda, at Elliott, Jan 21, 22; Eagle Lake, at Eagle Lake, Jan 28, 29; Hickox, at Hickox, Feb 11, 12; Alvin and Sandy Point, at Alvin, Feb 11, 12; La Porte, Feb 18, 19; Dickerson, Feb 25, 26. E. W. SOLOMON, P. E.

NORTHWEST TEXAS. WAXAHACHIE DISTRICT—FIRST ROUND. Wheatland and West Dallas, at Wesley, Dec 31, Jan 1; Caspel, Jan 7, 8; Grand View, at Auburn, Jan 14, 15; Grand View, at Grand View, Jan 14, 15; Sims and Glenwood, at Glenwood, Jan 21, 22; South Oak Cliff, at Trinity, Jan 21, 22; Coker, at Coker, Jan 28, 29; Italy, at Frost, Feb 4, 5; Red Oak, at Red Oak, Feb 11, 12; Avondale, at Avondale, Feb 11, 12; Bristol, at Bristol, Feb 18, 19; Walker's Creek, Feb 25, 26. JOHN S. DAVIS, P. E.

PALO ALTO DISTRICT—FIRST ROUND. McKenzie, at Bagwell, Dec 31, Jan 1; Auburn, at Auburn, Jan 7, 8; Boston, at Boston, Jan 7, 8; Deput, at Deput, Jan 7, 8; Pattonville, at Marvin, Jan 14, 15; Larksville, at Larksville, Jan 14, 15; Eder, at Eder, Jan 21, 22; Milton, at Milton, Jan 21, 22; Foodland, at Foodland, Jan 21, 22; Powders, at Powders, Jan 21, 22; Douglas, at Douglas, Jan 21, 22. F. A. ROSSER, P. E.

GEORGETOWN DISTRICT—FIRST ROUND. South Belton, Dec 31, Jan 1; Round Rock, Jan 7, 8; East Taylor, Jan 14, 15; Taylor sta., at Taylor, Jan 14, 15; Liberty Hill and Leander, Jan 21, 22; Bertram and Mt. Heber, Jan 21, 22; Belton, Feb 4, 5; Belton Sta. and Salado, Feb 4, 5; Corn Hill, Feb 11, 12; Burnett, Feb 11, 12; Fairdale, Feb 18, 19; Fairdale, at Fairdale, Feb 25, 26. In each case where an appointment doubles on one day, it means 11 a. m. and 7 p. m. SAM P. WALKER, P. E.

ABILENE DISTRICT—FIRST ROUND. Throckmorton, at Throckmorton, Dec 31, Jan 1; Albany, at Albany, Dec 31, Jan 1; Sweetwater, at Sweetwater, Jan 7, 8; Rye, at Rye, Jan 7, 8; Merkel, at Merkel, Jan 14, 15; Buffalo Gap, at Lenora's Gap, Jan 14, 15; Rye, at Rye, Jan 14, 15; Haskell sta., at Haskell, Jan 21, 22; Neidra, at Anderson, Jan 21, 22; Rye, at Rye, Jan 21, 22; Colorado sta., at Colorado, Feb 4, 5; Snyder, at Snyder, Feb 4, 5. E. L. ARMSTRONG, P. E.

WACO DISTRICT—FIRST ROUND. Mart, at Mart, Dec 31, Jan 1; Abbott, at Abbott, Jan 7, 8; West, at Geneva, Jan 7, 8; Oglesby, at Station Creek, Jan 14, 15; Valley Mills, at Coon Creek, Jan 14, 15; Compton, at Compton, Jan 21, 22; Temple, Jan 21, 22; Bosqueville, at Greenwood, Jan 28, 29; Lorena, at Lorena, Jan 28, 29; Gonzales, at Gonzales, Feb 4, 5; Onaville, at Pleasant View, Feb 4, 5. R. C. ARMSTRONG, P. E.

FORT WORTH DISTRICT—FIRST ROUND. First Church, Dec 31, Jan 1; Granbury, Jan 7, 8; Granbury sta., Jan 7, 8; Reson, at Reson, Jan 14, 15; Arlington, at Arlington, Jan 21, 22; Fort Worth, at Fort Worth, Jan 21, 22; Cleburne, at Cleburne, Feb 4, 5; Mansfield, at Mansfield, Feb 11, 12; Morgan, at Morgan, Feb 18, 19; Morgan, at Morgan, Feb 18, 19. W. L. NELMS, P. E.

VERNON DISTRICT—FIRST ROUND. Epworth, at Hale City, Dec 31, Jan 1; Floy and Brives, at Lockney, Jan 7, 8; Quasab and Chidress, at Quasab, Jan 7, 8; Hillcliffe, at Wheatland, Jan 14, 15; Mangum, at Rock School House, Jan 14, 15; Ailus, at Dunbar, Jan 21, 22; Wike, at Eldorado, Jan 21, 22; Seymour, at Seymour, Jan 28, 29; Benjamin, at Red Springs, Jan 28, 29; Memphis, at Claude, at Glendon, Feb 4, 5; Amarillo, at Amarillo, Feb 11, 12; Canyon City, at Canyon City, Feb 11, 12; Canyon City, at Canyon City, Feb 18, 19; Mobeetie, at Mobeetie, Feb 25, 26; Chidress, at Ebbas, Feb 25, 26. M. K. LITTLE, P. E.

BROWNWOOD DISTRICT—FIRST ROUND. May, at May, Dec 31, Jan 1; Comanche, at Indian Creek, Jan 7, 8; Comanche sta., at Comanche, Jan 7, 8; Mullin, at Mullin, Jan 14, 15; Brownwood, at Brownwood, Jan 21, 22; Robert Lee, at Hayrick, Jan 21, 22; Ballinger, at Ballinger, Jan 21, 22; Rogers, at Rogers, Jan 28, 29; Glen Cove, at Huff Creek, Jan 28, 29; Coleman, at Coleman, Feb 4, 5; Coleman, at Bethel, Feb 11, 12; Indian Creek, at McAnally, Feb 11, 12; Sunset, at Sunset, Feb 18, 19. J. P. MURSETT, P. E.

WEATHERFORD DIST.—FIRST ROUND. Weatherford, Dec 31, Jan 1; Baret, at Cedar Ridge, Jan 7, 8; Farmer, at Farmer, 2 o'clock p. m., Jan 14, 15; Graham, at Graham, 2 o'clock p. m., Jan 21, 22; Graham, at Graham, 2 o'clock p. m., Jan 28, 29; Santo, at Santo, Jan 28, 29; Barton's Creek, at Barton's Creek, Feb 4, 5; Mineral Wells, at Mineral Wells, Feb 11, 12; Garvin, at Garvin, Feb 18, 19; Garvin, at Garvin, Feb 25, 26. J. T. L. ANNIS, P. E.

TERRELL DISTRICT—FIRST ROUND. Garland, at Terrell, Dec 31, Jan 1; Mesquite, at Mesquite, Jan 7, 8; Terrell, at Terrell, Jan 7, 8; Randall, at Randall, Jan 14, 15; Fate, at Mt. Zion, Jan 14, 15; Knapp, at Knapp, Jan 21, 22; Emma, at Emma, Jan 21, 22; Forney, at Forney, Jan 28, 29; Wild Point, at Wild Point, Jan 28, 29; Poetsy, at Poetsy, Feb 4, 5; Chisholm, at Chisholm, Feb 11, 12. GEO. T. NICHOLS, P. E.

GREENVILLE DISTRICT—FIRST ROUND. Greenville, at Greenville, Dec 31, Jan 1; Nevada, at Nevada, Jan 7, 8; Floyd, at Floyd, Jan 7, 8; Wylie, at Wylie, Jan 14, 15; Kingston, at Kingston, Jan 14, 15; Emory, at Emory, Jan 21, 22; Robert, at Robert, Jan 21, 22; Anna, at Anna, Jan 28, 29; Hill Ridge, at Hill Ridge, Jan 28, 29; Weston, at Weston, Feb 4, 5. J. A. STAFFORD, P. E.

SULPHUR SPRINGS DIST.—FIRST ROUND. Sulphur Springs, at Sulphur Springs, Dec 31, Jan 1; Carrolton, at Forest Academy, Jan 7, 8; Fairlie, at Fairlie, Jan 14, 15; Sulphur Bluff, at Sulphur Bluff, Jan 14, 15; Mt. Pleasant, at Mt. Pleasant, Feb 4, 5; Sulphur Bluff, at Sulphur Bluff, Feb 11, 12; Glimer, at Glimer, Feb 18, 19; Leeburg, at Leeburg, Feb 25, 26; Winnsboro, at Winnsboro, Feb 25, 26; Pittman, at Pittman, Feb 25, 26; Sulphur Springs, at Sulphur Springs, Dec 31, 1892, at 10 a. m., at Methodist Church. W. L. CLIFTON, P. E.

BONHAM DISTRICT—FIRST ROUND. Dadds, at Dadds, Dec 31, Jan 1; Honey White, at Honey White, Jan 7, 8; Bonham, at Bonham, Jan 7, 8; Randolph, at Randolph, Jan 14, 15; Wolf City, at Wolf City, Jan 14, 15; Bonham, at Bonham, Jan 21, 22; Lake Creek, at Lake Creek, Jan 21, 22; Lake Creek, at Lake Creek, Jan 28, 29; Leeburg, at Leeburg, Feb 4, 5; Leeburg, at Leeburg, Feb 11, 12; Leeburg, at Leeburg, Feb 18, 19; South Bonham, at South Bonham, Feb 25, 26. J. R. WAGES, P. E.

CORSICANA DISTRICT—FIRST ROUND.

Blooming Grove, at Blooming Grove, Dec 31, Jan 1; Barry, at Barry, Jan 7, 8; Corsicana, at Corsicana, Jan 7, 8; Corsicana sta., Jan 7, 8; Kerens, at Kerens, Jan 14, 15; Corsicana, at Mt. Calm, Jan 14, 15; Hubbard, at Hubbard, Jan 21, 22; Dawson, at Dawson, Jan 21, 22; Jewett, at Brandon, Jan 28, 29; Jewett and Chaffield, at Rice, Feb 4, 5; Corsicana, at Corsicana, Feb 11, 12; Mexia, at Cedar, Feb 11, 12; Thornton, at Thornton, Feb 18, 19; Bethel, at Bethel, Feb 18, 19; Groesbeck, at Groesbeck, Feb 25, 26. G. S. WYATT, P. E.

GAINESVILLE DISTRICT—FIRST ROUND. Killen and Nolasville, at Killen, Dec 31, Jan 1; Brookhaven, at Sugar Loaf, Tuesday, Jan 8; Benson's Creek, at Benson's Creek, Wednesday, Jan 7; House, at Pearl, Saturday and Sunday, Jan 7; Copas Cove, at Mt. Pleasant, Saturday and Sunday, Jan 14; Lampassas sta., Monday, Jan 16; East Lampassas, at East Lampassas, Thursday, Jan 18; Lometa, at Pleasant Grove, Thursday, Jan 18; Hamilton, at Hamilton, Saturday and Sunday, Jan 22; Harmony Chapel, at Harmony, Saturday and Sunday, Feb 5; Meridian, at Meridian, Tuesday, Feb 9; Rico sta., at Rico, Tuesday, Feb 9; Martin's Gap and Fredell, at Lodi, Saturday and Sunday, Feb 12. E. F. ROOSE, P. E.

CISCO DISTRICT—FIRST ROUND. Gordon and Stratton, at Gordon, 1st Sun in Jan; Gordon, at Gordon, 2nd Sun in Jan; Elisville, at Elisville, Thursday, Jan 5; Breckenridge, at Breckenridge, 2d Sun in Jan; Riping Star and Pugh, at Riping Star, Wednesday, Jan 11; Ripe Springs, at Oakland, Friday, Jan 11; Cameron, at Cameron, Friday, Jan 11; Leon, at Leon, Wednesday, Jan 15; Proctor, at Mt. Airy, Friday, Jan 15; Green's Creek, at Green's Creek, Tuesday, Feb 2; Stenpienville, at Oakdale, Tuesday, Feb 2; Carlin, at Carlin, Saturday, Feb 5; Carlin, at Gilmore, Tuesday, Feb 7. E. A. BAILEY, P. E.

SAN AUGUSTINE DIST.—FIRST ROUND. Melrose, at Smith Chapel, Jan 7, 8; Minden, at Liberty, Jan 14, 15; Center, at Center, Jan 15; Tenaha, at Tenaha, Jan 21, 22; Hephzibah, at Hephzibah, Feb 4, 5; San Augustine and Sexton, at Sexton, Feb 11, 12; Carlisle, at Carlisle, March 1, 2; Murvill, at Tyro, Feb 25, 26; Linn Flat, at Pine Grove, March 4, 5; San Augustine, at San Augustine, March 11, 12; G. R. Iron, at G. R. Iron, April 9, 10; District Conference will be held at San Augustine, embracing the first Sunday in April, beginning Thursday before.

PALESTINE DISTRICT—FIRST ROUND. Horner, at Ryan's Chapel, Dec 31, Jan 1; Lufkin, at Lufkin, Jan 7, 8; Trinity and Groveton, at Groveton, Jan 14, 15; Palestine, at Palestine, Jan 21, 22; Augusta, at Liberty Hill, Feb 4, 5; Elkhart, at Corinth, Feb 11, 12; Jackson Creek, at Campground, Feb 18, 19; Palestine, at Palestine, March 4, 5; Houstonville, at Houstonville, March 11, 12; Rusk sta., at Rusk, March 18, 19; New Birmingham, at New Birmingham, March 25, 26; Alto, at Shiloh, April 1, 2; Trinity, at Trinity, April 8, 9; Saron, at Jossander, April 15, 16. J. T. SMITH, P. E.

TYLER DISTRICT—FIRST ROUND. Micocta, at Micocta, Dec 31, Jan 1; Akins and Malchoff, at Akins, Jan 7, 8; Tyler and Cedar St., at Cedar St., Jan 14, 15; Grand Prairie, at Grand Prairie, Jan 14, 15; Canton, at Canton, Jan 21, 22; Troupe and Overton, at Overton, Jan 21, 22; White House, at White House, Jan 28, 29; Larissa, at Larissa, Feb 4, 5; New York, at Cedar Springs, Feb 11, 12; Neom, at Neom, Feb 11, 12; Lawndale, at Mallard Prairie, Feb 18, 19; Tyler, at Tyler, Feb 25, 26; The District Stewards will meet in Tyler, in the basement of the Methodist Church, on Wednesday, at 10 o'clock.

BEAUMONT DISTRICT—FIRST ROUND. Orange, at Orange, Dec 31, Jan 1; Beaumont, at Beaumont, Jan 7, 8; Liberty, at Liberty, Jan 14, 15; Woodville, at Woodville, Jan 21, 22; Livingston, at Livingston, Feb 4, 5; Jasper, at Jasper, Feb 11, 12; Jasper, at Jasper, Feb 18, 19; Orange, at Ford's School House, March 11, 12; Sunset, at Nona, March 18, 19. F. J. BROWNING, P. E.

MONTAGUE DISTRICT—FIRST ROUND. Bonita, at Bonita, Dec 31, Jan 1; N. C. Joe Sunday night, and hold quarterly conference Monday night; Neocans and Burlington, at Liberty Chapel, 2d Sun in Jan; Wichita Falls and Wichita Falls, 3d Sun in Jan; Beaver, at Beaver, 4th Sun in Jan; Beaver and Iowa Park Sunday night, and hold quarterly conference Monday, at Herrin, 4th Sun in Jan; Bellevue, at Bellevue, 4th Sun in Jan; Sunset, at Fruittand, 1st Sun in Feb; Alford Sunday night, and hold quarterly conference Monday, at 11 o'clock.

MONTAGUE DIST.—FIRST ROUND. Bonita, at Bonita, Dec 31, Jan 1; N. C. Joe Sunday night, and hold quarterly conference Monday night; Neocans and Burlington, at Liberty Chapel, 2d Sun in Jan; Wichita Falls and Wichita Falls, 3d Sun in Jan; Beaver, at Beaver, 4th Sun in Jan; Beaver and Iowa Park Sunday night, and hold quarterly conference Monday, at Herrin, 4th Sun in Jan; Bellevue, at Bellevue, 4th Sun in Jan; Sunset, at Fruittand, 1st Sun in Feb; Alford Sunday night, and hold quarterly conference Monday, at 11 o'clock.

TERRELL DIST.—FIRST ROUND. Garland, at Terrell, Dec 31, Jan 1; Mesquite, at Mesquite, Jan 7, 8; Terrell, at Terrell, Jan 7, 8; Randall, at Randall, Jan 14, 15; Fate, at Mt. Zion, Jan 14, 15; Knapp, at Knapp, Jan 21, 22; Emma, at Emma, Jan 21, 22; Forney, at Forney, Jan 28, 29; Wild Point, at Wild Point, Jan 28, 29; Poetsy, at Poetsy, Feb 4, 5; Chisholm, at Chisholm, Feb 11, 12.

GREENVILLE DIST.—FIRST ROUND. Greenville, at Greenville, Dec 31, Jan 1; Nevada, at Nevada, Jan 7, 8; Floyd, at Floyd, Jan 7, 8; Wylie, at Wylie, Jan 14, 15; Kingston, at Kingston, Jan 14, 15; Emory, at Emory, Jan 21, 22; Robert, at Robert, Jan 21, 22; Anna, at Anna, Jan 28, 29; Hill Ridge, at Hill Ridge, Jan 28, 29; Weston, at Weston, Feb 4, 5.

SULPHUR SPRINGS DIST.—FIRST ROUND. Sulphur Springs, at Sulphur Springs, Dec 31, Jan 1; Carrolton, at Forest Academy, Jan 7, 8; Fairlie, at Fairlie, Jan 14, 15; Sulphur Bluff, at Sulphur Bluff, Jan 14, 15; Mt. Pleasant, at Mt. Pleasant, Feb 4, 5; Sulphur Bluff, at Sulphur Bluff, Feb 11, 12; Glimer, at Glimer, Feb 18, 19; Leeburg, at Leeburg, Feb 25, 26; Winnsboro, at Winnsboro, Feb 25, 26; Pittman, at Pittman, Feb 25, 26.

BONHAM DIST.—FIRST ROUND. Dadds, at Dadds, Dec 31, Jan 1; Honey White, at Honey White, Jan 7, 8; Bonham, at Bonham, Jan 7, 8; Randolph, at Randolph, Jan 14, 15; Wolf City, at Wolf City, Jan 14, 15; Bonham, at Bonham, Jan 21, 22; Lake Creek, at Lake Creek, Jan 21, 22; Lake Creek, at Lake Creek, Jan 28, 29; Leeburg, at Leeburg, Feb 4, 5; Leeburg, at Leeburg, Feb 11, 12; Leeburg, at Leeburg, Feb 18, 19; South Bonham, at South Bonham, Feb 25, 26.

DALLAS DISTRICT—FIRST ROUND.

Floyd Street, at Floyd Street, 1st Sun in Jan; McKenney, at McKenney, 2d Sun in Jan; South Dallas, at South Dallas, 3d Sun in Jan; North Dallas, at North Dallas, 4th Sun in Jan; East Dallas, at East Dallas, 5th Sun in Jan; North Ft. Worth, at North Ft. Worth, 1st Sun in Feb; Trinityville and Webb, at Trinityville and Webb, 1st Sun in Feb; Trinity, at Trinity, 3d Sun in Feb; Better, at Better, 4th Sun in Feb; Frankfort, at Frankfort, 4th Sun in March; Cochran and Caruth, at Cochran and Caruth, 1st Sun in March; Grapevine, at Grapevine, 3d Sun in March; Argyle, at Argyle, 4th Sun in March; Smithfield, at Smithfield, 1st Sun in April; The District Stewards will meet at First Church, Dallas, Wednesday, Jan. 4, at 2 p. m. I would be glad to meet at same time and place the District Trustees and all of the pastors who can make it convenient to be present. E. W. ALDERSON, P. E.

GAINESVILLE DIST.—FIRST ROUND. Era, at Spring Creek, Dec 31, Jan 1; McDermott, at McDermott, 1st Sun in March; Dexter, at Black Jack, Jan 7, 8; Gainesville, at Union Hill, Jan 14, 15; Aubrey, at Aubrey, Jan 21, 22; Denton, at Denton, Jan 27, 28; Denton, at Krum, Jan 28, 29; Denton, at Denton, Feb 4, 5; Decatur, at Sand Hill, Feb 5, 6; Decatur, at Sand Hill, Feb 11, 12; Marysville, at Vansyke, Feb 18, 19; Vise Mount, at Vise Mount, Feb 25, 26; Houston, at Houston, Feb 25, 26; Greenwood, at Greenwood, March 4, 5. C. L. BALLARD, P. E.

SHEWAN DIST.—FIRST ROUND. Demion, at Demion, 1st Sun in Jan; Pilot Point, at Pilot Point, 2d Sun in Jan; Pilot Point, at Pilot Point, 3d Sun in Jan; Van Alstyne, at Van Alstyne, 4th Sun in Jan; Sherman, at Sherman, 4th Sun in Jan; Sherman, at Pecan Grove, 1st Sun in Feb; Bells and Savoy, at Bells, 2d Sun in Feb; Potsboro and Preston, at Potsboro, 3d Sun in Feb; Gordonville, at Red Branch, 4th Sun in Feb; Pilot Grove, at Pilot Grove, 1st Sun in March; Collinsville, at Collinsville, 2d Sun in March; Howe, at Howe, 3d Sun in March; Farmington, at Farmington, 4th Sun in March; J. M. HENKLEY, P. E.

JEFFERSON DIST.—FIRST ROUND. Atlanta, at Atlanta, 1st Sun in Jan; Queen City, at Queen City, 2d Sun in Jan; New Boston, at New Boston, 3d Sun in Jan; Park, at Park, 4th Sun in Jan; Hughes Springs, at Hughes Springs, 5th Sun in Jan; Daingerfield, at Beldon, 1st Sun in Feb; Daingerfield, at Douglasville, 1st Sun in Feb; Kildare, at Lodi, 3d Sun in Feb; Three Springs, at Ingorsoll, 1st Sun in March; Coffeeville, at Coffeeville, 2d Sun in March. O. T. THOMAS, P. E.

Devotional.

OUR FATHER CARES.

Give me some word to say for Thee, O Father, who knowest my heart...

His blessing touches every head, He knows the path their feet tread...

Receive the good, glad news again, O heavy-laden sons of men...

O happy messenger am I! And, ever on the start, I see...

COVET EARNESTLY THE BEST.

The very best that we can covet is the fullness of the Holy Spirit...

Marriages.

DOWN—WESTBROOK.—At the residence of Mr. H. T. Westbrook...

TERRY—JETTON.—December 18, 1892, Mr. R. E. Terry, Jr., of Clay County...

HAWKINS—HARDEN.—At the residence of the bride's mother...

McMAHAN—THOMAS.—In Navasota, Texas, December 15, 1892...

MAGILL—PICKLE.—December 14, 1892, at the residence of the bride's father...

TOWNSEND—DICKER.—At the residence of the bride's sister...

FREEMAN—CROFFORD.—At the hotel in the town of Aubrey...

CROOKS—CROOKS.—At the residence of the bride's father...

HAIRE—McCRAY.—At the residence of the bride's father...

MOUNTS—JETTON.—October 27, 1892, Mr. T. F. Mounts...

JOHNSON—ORGANBRIGHT.—At the home of the bride...

Obituaries.

The space allowed obituaries, twenty to twenty-five lines...

SMITH.—Edwards Smith, son of Dr. C. E. and Cora Smith...

BRYAN.—Ezekiel Bryan was born October 27, 1807...

BOYD.—William Boyd (better known as Grandpapa Boyd) was born May 5, 1804...

JOOST.—Died, in Gainesville, Texas, December 2, 1892...

BELLE JOOST.—His devoted wife, Albert A. Joost was born at Palestine, Texas...

DESKIN.—John G. Deskin was born January 4, 1854, in Choctaw County...

HATH any wronged thee? Be bravely revenged—slight it, and the work's begun...

No matter how small a sin is, follow it and it will lead you straight to the devil.—Lam's Horn.

Rheumatism knocked higher than a kite, Mr. J. N. Bucher, Mineral Point, Ohio...

SQUIRES.—Eva Jeston, little daughter of J. H. and M. A. Squires...

McGILL.—James McGill was born in Ireland, March 22, 1821...

HEINATZ.—Roy John Heinatz, infant son of Charles and Ida Heinatz...

ARMSTRONG.—Isabella Dunn was born February 7, 1864...

HARRIS.—They say she is dead, but go with me to her bedside...

COOPER.—Mrs. Maggie Cooper (nee Gay) died at the residence of her friend...

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Blackwell's Bull Durham advertisement featuring an illustration of a man with a pipe and a pack of tobacco.

Cotton Belt Route advertisement listing various travel routes and services.

TEXAS AND PACIFIC advertisement with a logo and details about routes to New Orleans and Memphis.

HOLIDAY EXCURSION advertisement for Old Homestead, 1892.

MEMPHIS and CHARLESTON advertisement for East Tenn., Virginia and Georgia R'y.

It Will Be a Pleasant Trip advertisement for the Missouri, Kansas & Texas Railway.

Houston & Texas Central Railway advertisement listing various routes and services.

Advertisement for Nerve Tonic and Blood Builder, featuring Dr. Williams' Pink Pills.

Sore Throat Lameness Sore Eyes Soreness Catarrh Bruises Burns Cuts Piles Female Complaints Rheumatism AND ALL Inflammation

I desire to announce myself as a candidate for the Chaplaincy of the House of Representatives of the ensuing Legislature of Texas. I am known to the readers of the ADVOCATE as an old member of the West Texas Conference.

WHAT TO SAVE. And how to save it, are subjects which interest all prudent housewives. This information is given in "Ayer's Home Economies," containing One Hundred Recipes for using odds and ends from table and market.

If you have never tried Henry Ward Beecher's recipe for cooking tomatoes I hope you will do so now. Put to parboil three small onions. While this is being done cut up three pints of ripe tomatoes.

Banana Custard—Wet two tablespoons of cornstarch with half a cup of water, add a third of a cup of butter, one cup of granulated sugar, and pour on boiling water till a thick custard is made.

Salted almonds prepared at home always seem better than those purchased at the confectioners', perhaps because they are usually fresher.

White Potato Pudding.—One and a half pounds of potatoes finely mashed, a quarter of a pound of butter, one pound of sugar, six eggs, and four blades of mace powdered.

White Potato Pudding.—One and a half pounds of potatoes finely mashed, a quarter of a pound of butter, one pound of sugar, six eggs, and four blades of mace powdered.

White Potato Pudding.—One and a half pounds of potatoes finely mashed, a quarter of a pound of butter, one pound of sugar, six eggs, and four blades of mace powdered.

Grape Ice.—One cupful of ripe Concord grapes, one pound of sugar, one quart of water, four whites of eggs.

Obituary—Texas. Ferdinand Louis Huth died in San Antonio of old age. Mrs. Mary Brookman, over eighty years old, died at Belton.

Crimes and Casualties. A fire at Quannah, Texas, destroyed several business houses, involving a loss of \$25,000.

In a difficulty at Arlington between Harvey Spear and Bill Smith on the one part and J. H. Hargroves, George and Walter, his sons, on the other.

Fire destroyed the Stumberg building at San Antonio. The sugar mills on the Willis estate on the Caney were destroyed by fire; loss, \$500,000.

A fire in the Cooper building at Cleburne entailed a \$7500 loss. Ed. C. LeClaire, of Dallas, fell from a train at Houston and was cut to pieces.

The baby of a Mr. Bowen, of Pattonville, Texas, became fastened between the bed and wall, and was dead when discovered. Dr. B. F. Garrison shot and killed Constable Stevens at Alvord.

The two-year-old child of Mrs. Moseley burned to death at Palestine. Sam Walker was killed at Belton by Pat Mallory.

Col. I. G. Randle shot Ed. S. Randle in the Palace Saloon, Dallas—once in the back and once in the breast. I. G. Randle is a real estate owner.

In a wreck on the Austin and North-western Railroad Conductor James Cunningham was killed. Several others received slight injuries.

Mrs. W. H. Steele, on her way to Corinth, Miss., to spend the holidays, accompanied by two children, found her two-year-old boy dead in the berth where she had placed him the night previous.

TUTT'S PILLS cause no nausea or griping. Bryan is to have a new compress. Iowa Park, Texas, refuses to adopt local option.

The following named fourth-class postoffices will be raised to the Presidential class January 1, 1893: Llano, Pilot Point, Velasco and Weimar, Texas.

I like my wife to use POZZONI'S COMPLEXION POWDER because it improves her looks and is as fragrant as violets.

Miscellaneous. The Cincinnati Chamber of Commerce has adopted resolutions calling on Congress to provide for the completion of the Nicaragua Canal.

In a rencontre at Wills Point, Sheriff Hunter was shot through the bowels and will die, and Henry Willis was shot in each thigh; it is thought Willis will recover.

His Holiness the Pope, in some remarks to the Cardinals paying him a Christmas visit, was lugubrious, stating that the signs portend much conflict in the moral and religious world.

SPRINGFIELD, Ill., Dec. 21.—Delegates representing the Farmers' Mutual Benefit Association, Farmers' Alliance and Industrial Union and National Alliance and Grange are in session considering plans to amalgamate the four organizations under the title of Farmers' and Laborers' Conference of Illinois.

The fruit crop of California netted \$30,000,000 this year, and the State raised 40,000,000 bushels of wheat. In 1892 more than 4000 miles of railroad were constructed in the United States.

It will be seen that while the extraordinary activity of 1887, when nearly 13,000 miles of new track were laid, has been followed by yearly decreasing totals, the decline has not yet reached the figures of 1884 or 1885.

The facts that in the past ten years our railway mileage has increased over 53,000 miles and that in twenty years the addition has been over 104,000 miles are of themselves very impressive.

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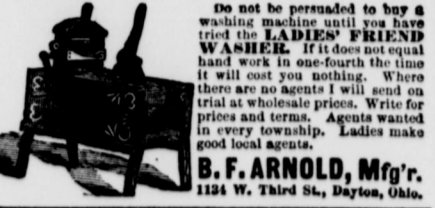
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I desire to announce myself as a candidate for the Chaplaincy of the House of Representatives of the ensuing Legislature of Texas.

WHAT TO MAKE. And how to save it, are subjects which interest all prudent housewives.

HOUSEHOLD RECIPES. If you have never tried Henry Ward Beecher's recipe for cooking tomatoes I hope you will do so now.

FUTT'S PILLS cause no nausea or griping. Incidents. Iowa Park, Texas, refuses to adopt local option.

Miscellaneous. The Cincinnati Chamber of Commerce has adopted resolutions calling on Congress to provide for the completion of the Nicaragua Canal.

Justice Lamar, of the United States Supreme Court, is in Atlanta, Ga., quite ill. He had several sinking spells, and at times was believed to be dying.

The thirtieth Legislative Assembly of New Mexico was organized December 28. A movement is on foot to hold a monster shooting tournament in Chicago during the World's Fair.

Hammond, Ind., has a three-year-old boy who can speak two languages fluently and is a creditable musician.

It is reported that the arrangements for the consolidation of the lead and lined oil companies provide for the increase of the lead capital stock from \$40,000,000 to \$50,000,000, of which \$5,000,000 is to be common and \$45,000,000 preferred stock.

The South Carolina Senate has passed the Evans Dispensary Bill to its third reading. This bill provides for the dispensing of all liquors by duly appointed officers of the State, and in its present position is engineered by the Prohibitionists as an amendment to the regular prohibition bill, as only in this shape is there any possibility of passing an anti-liquor law at the present session of the Legislature.

Obituary-Texas. Ferdinand Louis Huth died in San Antonio of old age.

Crimes and Casualties. A fire at Quannah, Texas, destroyed several business houses, involving a loss of \$25,000.

Ed. Staton, colored, shot and killed his wife in Dallas.

The sugar mills on the Willis estate on the Caney were destroyed by fire; loss, \$500,000.

Ed. C. LeClaire, of Dallas, fell from a train at Houston and was cut to pieces.

Dr. B. F. Garrison shot and killed Constable Stevens at Alvord.

Col. I. G. Randle shot Ed. S. Randle in the Palace Saloon, Dallas—once in the back and once in the breast.

Mrs. W. H. Steele, on her way to Corinth, Miss., to spend the holidays, accompanied by two children, found her two-year-old boy dead in the berth where she had placed him the night previous.

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At San Francisco there has been quietly organized a transportation company that may make matters interesting for the overland roads and the Pacific Mail. It is the North American Navigation Company, and has \$3,000,000 capital.

In a rencontre at Wills Point, Sheriff Hunter was shot through the bowels and will die, and Henry Willis was shot in each thigh; it is thought Willis will recover.

His Holiness the Pope, in some remarks to the Cardinals paying him a Christmas visit, was lugubrious, stating that the signs portend much conflict in the moral and religious world.

The fruit crop of California netted \$30,000,000 this year, and the State raised 40,000,000 bushels of wheat.

In 1892 more than 4000 miles of railroad were constructed in the United States. Of this the eleven Texas lines built 211 miles.

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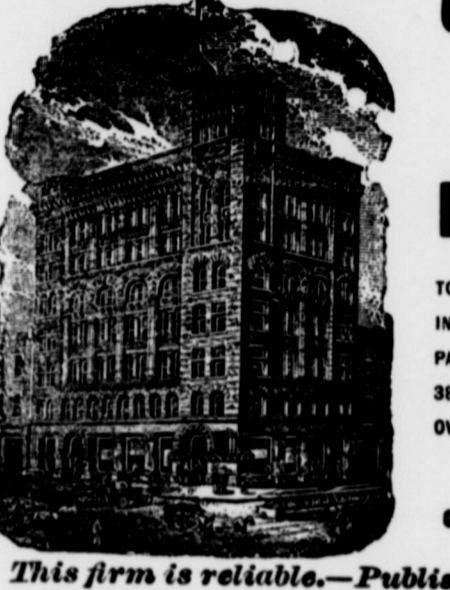
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