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EDITORIAL.

The Advocate Once More.

One of our first recollections is a Christian Advocate. Perhaps the very first powerful religious impressions which we ever received came from a Church journal. Perusing a religious paper turned our face and footsteps westward, and thus it became a potent factor in the development of our character and the shaping of our destiny. The Church paper was a household institution in our family, as it should be in every domestic circle, and has unquestionably "touched our life to finer issues," and done much to determine our life work and sphere of activity. All unconsciously at the time, it proved a messenger of Providence and an instrument of grace. Even now we enjoy no profounder pleasures and receive no greater benefits than those which come to us while perusing our weekly exchanges, laden with fresh and weighty thought, and full of strength and consolation. The elimination of Christian journalism from our experience would be like the sealing up of some fountain of life and joy, or like blotting some star of the first magnitude from our spiritual firmament. We have found it an indispensable element of our religious and intellectual career. It has been and is a means of grace of incalculable value. Our debt thereto is much greater than we can describe or adequately acknowledge. We have just laid down a great paper, any one of whose leading articles is richly worth the subscription price, and which no doubt cost the publishers several times the amount thereof. And this occurs weekly in the case of every masterly journal which comes into the office. How any Christian man can voluntarily forego the pleasure and profit of such reading, is a mystery to us. The leading editorials teem with deep and inspiring thought; the correspondence is rich and varied, the product of the mightiest pens known to the Christian Church; the clippings from the principal contemporaries are pregnant with the loftiest wisdom and the rarest entertainment current in ecclesiastical circles; they are replete with bulletins from the field, local and general, showing the process and progress of the evangelization of the world; they glow with divine light and throb with divine life; they are full of inspiration, comfort and hope. From them the preacher obtains invaluable suggestions, felicitous similes and metaphors, charming and telling anecdotes, and much to stir him to a nobler career and to brace him in the prosecution of it. The layman of every sex, age and condition finds in them those broader and brighter views which enlarge and enrich his spiritual life, and those informing and consolatory influences which invigorate and beautify his Christian experience. The time has

just simply come when Christian journalism is the organ of the very best modern religious thought, and the medium of the finest and mightiest inspiration known to the Church of God. The time has come when the genius and character of the whole Church have been laid under contribution for the enlargement and enrichment of the religious press. If a man wants to know the very best that is thought and said with in the pale of the Kingdom of Christ, let him read the Church papers. If a man wishes to come into contact and communication with the very purest and most inspiring influences upon the face of the earth, let him patronize the religious press. Whoever, whether through deliberate volition or negligent indifference, cuts himself off from such sources of information and comfort, does his own soul an immeasurable and irreparable hurt. He has turned away from a banquet in the strength of which he could have gone a long journey into the wilderness. He has turned away his eyes from the shining of a light brighter than the sun.

We know a minister who, whenever a new family joins the Church, presents it with a Discipline and Advocate at his own expense. He knows that if this family ever comes to know and love the Methodist discipline and doctrine, and to read and enjoy the Church paper, that all the members thereof are comparatively safe. They will give him little if any trouble in the administration of discipline. They will sympathize and co-operate with him in his work. They will support with zeal and liberality the institutions of the Church. They will grow in grace and knowledge, and enjoy the life and power of religion. Thus he is paid an hundred-fold for his outlay. He is more than remunerated by the consciousness of having done them a boundless and everlasting good. His motive in making these presents was not the compensation which in various forms might come to him, but to anchor this family in the Church, and to put them into vital connection with those influences and associations which can not but do them good. If we were going to make an appeal for the Advocate, this is the ground upon which we put it, viz., the benefit conferred upon the individual member of the Church. We would beg the preachers to circulate it, not because a vast and magnificent circulation would bring glorious prestige to the Church, not because such a general distribution would fill the coffers of the conferences with wealth, but primarily because the Advocate in every Methodist home would mean the promotion of personal piety and the salvation of souls. Brethren, your people need the paper. Have pity upon them. Give them an additional means of grace. Plait another cord to bind their hearts to heaven. Give them the benefit of a commentary upon

the Word of God. Give them the benefit of those consolations which their sore and stricken hearts so greatly need. Would you, brethren of the ministry, give up your Church papers? If not, why not? You respond, for the good which they do us. These papers, and especially the conference organ, will do all this for them. Every reason which justifies you in taking the paper is the very reason why they should have it. You, by the very conditions of your profession, have access to means and influences which they can not have. Hence it is all the more important that they should have the Advocate. Just as you would pray with your parishioners if they were in trouble, just as you would talk to them if they needed advice and reproof, so, upon the very same principle, you should persuade them to take the Advocate during the coming year. They need it, and none know that so well as yourselves. Lead them into this green pasture; give them access to these still waters of life and peace.

You have done well by the paper in the past, and the Advocate is deeply thankful. Your sympathy and co-operation are profoundly appreciated. Your labors and sacrifices in this great interest will be always cherished with loving remembrance. But we beseech you to still push the Advocate's claims. There are hundreds of Methodist homes to which the Advocate should go. Will you help to send it, and thereby lay the recipients under everlasting obligations to you? We confide in your consecration and zeal.

There are some Christians, we fear, who think it is beneath their dignity to pray about little things. They think, moreover, that it is beneath the grandeur of God Almighty to notice petty cares and trifling ailments. And yet if a thing is big enough to produce disquietude, surely it is sufficiently large to be incorporated into our petitions. Besides, God himself has assured us that he notices the smallest affairs—hears the young ravens when they cry, presides at the death of a sparrow, and numbers the hairs of our head. This ought to be enough for us. Breathing the spirit and assuming the attitude of little children, we should make all our wants and wishes known. Substitute simplicity and faith for dignity, and you will be a thousand-fold happier.

The power of a good example is incalculable. The sun shining day after day, comparatively unnoticed, is yet the life of the world. He is the fountain of all this warmth, freshness, beauty and joy. Just so, one devout Christian in a community, living right and illustrating the beauty of holiness, often rated as a common-place character, is yet the mightiest moral force and the most beneficent agency in a whole community. Ten righteous men would have saved Sodom. God blessed Israel for David's sake. Joseph was

the salvation of his family. If we can do nothing else we can live right and set a good example. This is often more than doing some notorious thing. Ye are the salt of the earth; ye are the light of the world.

We confess that we have no respect for excessively prudent men—the sort who always maintain a non-committal attitude. They sit on the fence, and are always prepared to step down on either side. We do not advocate presumption or rashness. We are not pleading for an obtrusive egotism or for unadvised action. Intelligent, conscientious men ought to have convictions, and they ought to express them modestly and firmly when the occasion demands. Many a man has made a great reputation for wisdom, conservatism and prudence, when in reality he was always actuated by a coldly calculating selfishness and a shrewdly politic regard for the main chance. If we do not know where we stand, it is high time we were finding out.

There are few men who do not need to round off the angularities of their characters. Some justify themselves in retaining uncouth manners, rough methods of speech and other vicious and offensive traits on the ground that they are temperamental, or perhaps infirmities. "It is just my way," he exclaims. Or "every one has his faults, you know." Nevertheless we are under law—a law universal in its application. It touches every point of our many-sided nature, and demands a thorough and a sweeping renovation. The dead fly spoils the pot of ointment. These little blemishes ruin our moral manhood. And yet there are some who nurse their infirmities as if they were commendable accomplishments.

All the forces of religion and the movements of life tend toward a righteous goal. The eternal tendencies of the universe are like a stream setting and flowing in a certain direction. He who does wrong habitually must breast this spring current, going down at last. He who does right swims with the tide, and will reach a glorious haven at last. God's government is organized to crush sin and to vindicate and promote truth and right. To go against law is to challenge and defy an avalanche. To move in harmony with law is to be caught up and borne forward by forces immeasurable and divine. "All things work together for good to them that love God."

Of course the past is irreparable and irrevocable, and it may seem idle to vex ourselves in thinking about doors now closed, that no tears, no prayers, no loud knockings, can ever open again. Yes; yet the future remains. The years that are gone we can not get back again, but new years are yet before us. They, too, will have their open doors. Shall we not learn wisdom as we look back upon the irrevocable past, and make sure that in the future we shall not permit God's doors of opportunity to shut in our faces?—J. R. Miller, D. D.

ORIGINAL ARTICLES

THE TEXAS CONFERENCE.

The following figures are taken from the reports of the six conferences of the Methodist Episcopal Church, South, in the State, held since November 3. No attempt is made to give perfect figures; we shall approximate the facts in round numbers.

In all the conferences an increase in membership of more than 10,000 is reported, the Northwest Texas leading with an increase of 4624. Infants baptized 1768; adults 3321. Collected for missions \$49,231, Northwest Texas paying \$17,270; Waco District paid \$2140; Corsicana next with \$2083. The German Mission Conference, with 1250 members, paid \$1515 for missions, or \$1.21 per capita; the West Texas 34c, Texas 31c, Northwest Texas 25c, North Texas 21c, and the East Texas 17c per capita. It will be seen that the German Mission Conference gave 90 per cent more than any other conference. To me this is startling. If each one of our conferences had equaled our German brethren, we would have \$236,000, instead of \$49,231, to forward the work of the world's conversion to Christianity. We can never answer the prayer, "Thy kingdom come," while we possess the means and withhold the same from the Lord.

In the six conferences there are thirty-nine districts, and six hundred and fifty-five pastoral charges. The Houston District leads, paying the presiding elder \$1957, and for all purposes \$29,582; Austin next, \$24,896; Dallas follows, with \$24,652; then comes Georgetown, with \$1683 for the presiding elder and for all purposes \$22,925. The Northwest Texas paid the twelve presiding elders \$15,365; with an appropriation of \$2000 from the Mission Board, this gives an average of \$1535; while the 208 pastors received from all sources \$111,600, an average of \$531. The grand total from the six conferences for all purposes reaches the sum of \$563,995, or about \$2.90 per member, the German Conference paying \$4.57 per capita, East Texas \$1.73 per member, Texas \$4.31, North Texas \$3.16, and Northwest Texas \$2.70. The thirty-nine presiding elders, besides the amount of the mission appropriations, received \$44,894, an average of \$1151, while the 655 pastors were paid \$308,199, an average of \$470.

There are seventy-three superannuated preachers, 984 local preachers, giving a grand total of 195,146 members. Other branches of Methodism in the State number over 30,000. "What has God wrought?" Forty years ago, when this writer entered the itinerant ranks in the East Texas Conference, the entire Methodist membership in Texas was less than 24,000. What an increase in the life-time of one preacher! If we continue to grow in the same ratio, Methodism will be a power in the twentieth century, and the young preachers of this day have before them a wide and glorious field, if they will only possess it.

Dear brethren, will you suffer a word of exhortation from one who has grown old and who has worn out his life in making this day possible? Think it no reflection upon your ability or character to be sent to a small work or mission. We have a wide field; some charges pay well, others a bare living with the closest economy. Go where you are sent, in the Spirit of the Lord, to win souls for Jesus, and he will care for you. I can say that in an itinerant life or many years I never sought for any particular charge, and I am very grateful to-day that I never did. The place-hunter in the itinerancy, who is continually seeking the lucrative or best places, will sooner or later come to grief. Shun place-seeking.

The Mission Board of our conference should be praised for the just and faithful distribution of the Domestic Mission money. The agitation on this subject last spring has resulted well, and the policy advocated by this scribe has been adopted.

For fear someone will criticize me for meddling again with the minutes, I will close this, letting it go to the readers of the Advocate, in hope that some good may be accomplished by its perusal. For the information of all my

friends who read the Advocate, I will say I am no better physically. Spiritually I am trusting in the Lord. I can do nothing but read and write. I want to do some good, in some way, hence I write this. E. L. ARMSTRONG.
Corsicana, Texas.

LETTER FROM NEW MEXICO.

I was made happy a few days ago by coming in possession of a copy of your valuable paper. I was just hungry for one. I would have subscribed for it, but circumstances would not permit. I came to New Mexico more dead than alive, but God in his all-wise providence has spared me. I can say, Bless his holy name; my soul is happy now.

I came to New Mexico, or rather landed out here, with about thirty or thirty-five dollars. We landed in Roswell on Saturday night and were compelled to go to the hotel. I knew I could not long stand \$3 per day, so bright and early Monday morning my good wife started out to find us a room to live in. So, after I paid my hotel bill and the rent for one month, and purchased a few groceries, we started to keeping house, or rather keeping room, for we only had one. By that time my money was almost gone. My good wife and I prayed and placed ourselves in the hands of God. Bless his holy name, he has never forsaken us. By some strange means we have never been hungry yet. God's children will never beg bread. I have been forced to change places several times, from a lower altitude. We have been blessed so often! My good wife and I would say almost at the same time, "This is the Lord!" I never knew what it was to be a Christian until the last twelve months. You must be or not be a Christian out here. There is no half-way about it. To give some idea about it, my wife and I were at services a few nights ago (where we went was only half a block from where we lived) and the devil in the shape of four or five young men undertook to break up the meeting by throwing beans and shot over the floor and yelling out loud. They got so bad that one good Christian woman went to them and asked them to leave, and not disturb the meeting. They went outside and would throw whole handfuls of beans and shot against the windows, and rocks and sticks against the house. We called upon God for help, and He came. The devil got tired after awhile and went away. After that God gave us such a blessing. When the meeting was over and all gone but five or six good Christians, we locked the door and all knelt in a circle and prayed for victory, and such a blessing as we did get! Jesus came and spoke peace to us. Our cups could not hold all that the blessed Jesus gave us. It is so sweet to be at all times with Jesus.

I will close. I have suffered so much, but bless the Lord he has helped me to bear it all with patience. I hope that all Christians who read my letter will pray that God may bless us both spiritually and temporally. May God bless you and the Advocate. Your brother in Jesus.

E. L. STURDIVANT.
Albuquerque, N. M.

THE ITINERANT SYSTEM.

Methodism is the power that must carry the Gospel to the remotest parts of the universe. With her well organized force, so well equipped army and grand polity, she is moving forward grandly and rapidly toward conquest, and to conquer and to bring the world to Christ. There is no other denomination that can fill her mission or take her place. She is especially adapted to every part of the globe, both in doctrine and polity. And, imitating the apostles, the Methodist ministry, wherever a soul is converted, whether on the roadside, in the private home or in the city chapel, can attend to the ordinance of baptism and receive them into the Church of Christ.

But with all our well fortified forces and grandly moving army, is there not danger? And the more rapidly we move, the greater the danger when a mistake is made. The Baptists have in Texas about — pastors without Churches and — Churches without pastors, but in Methodism there is not a pastor without a charge, nor a charge without a pastor—thus showing the superiority of the Methodist itinerant system over that system which calls its ministry. For this reason, it is

the more necessary that we guard well her movements, and "an ounce of preventive is worth a pound of cure."

The "second blessing" element is threatening her best interest, and we should be careful to guard well the pastorate. There never was a time, we believe, when we needed to watch closely this leading factor of our great Church. We should send out no schismatics of any kind, who are to guard the doors of our Church, and to oversee the back of Christ. If we do, we need not expect anything else but to reap schismatics and heretics.

There are great responsibilities resting on the presiding elder. To him the Bishop must look for advice in fixing the appointments; from him the Bishop must gather his information. The presiding elder is not only expected to study the best interests of every charge in his district, but there are other grave duties resting upon him. However much we may want to deny it, it is nevertheless true that often the very bread and meat of the preacher and his family depend on what that presiding elder does in the cabinet. Can he be indifferent to this weighty responsibility?

There is a great disposition in these days to push the young man to the front, and often a serious mistake is made along this line, and we are threatened with two serious difficulties as a result of the same. First, the young man is "puffed up" and spoiled, which disqualifies him for the great field of usefulness that he might otherwise have occupied. Second, you have put the young man where he has drawn a large salary that he did not need, while the older man, with more experience, and often a far better preacher and much more successful, with a large family that needed this good salary, has been pushed off on a work with but little pay, and that good man and his family compelled to suffer. No man with a heart of feeling in him can lightly pass these things by, for we will meet them at the judgment. A presiding elder can no more afford to have pets, and show partiality, than can a parent or a teacher, and the very moment either do this, it unfits them for their exalted position.

There is another danger that threatens our itinerant system, and that is the growing tendency of transferring men to fill our best places. The transfer power is proper, right and sometimes necessary; but often it is abused, like many other features of our itinerant system. Often men are transferred and put in the best places, to enjoy the full salaries, while the men who have worked hard to dig out the difficulties, frame the works, and have made them what they are, must step down and out and go out into other hard fields and live on short rations, and build other works for others to enjoy. Is this fair? Is it just? Is it right? Would it not be more in keeping with justice and right to allow the men who have borne the heat and burden of the day, and have waded through difficulties which were often severe, to build up all the interests of the Church, to let them enjoy some of the comforts now of their hard earnings, rather than to send them out into the woods to grub, and let the young "transfer" enjoy the labor of their hands?

But some may say, "They are not competent to fill these good places now." Would it be sensible to say that the men who had felled the trees and dug up the stumps did not have sense enough to cultivate the field?

We believe there never was a time when our whole itinerant system needed to be more carefully guarded. We believe it is the grandest system in the world to evangelize the world, and we need to guard well her doors. Our presiding elders ought to be our wisest and best men.

J. DAVID CROCKETT.

OUR ITINERANT SYSTEM IN DANGER.

Our itinerant system has been the glory of Methodism and the wonder of the nineteenth century in its practical operations. It was the results of the practical workings of this grand system in futuro that inspired Mr. Wesley to give utterance to that beautiful statement, so full of confidence and faith, "The world is my parish."

That dangerous encroachments are being made upon this grand and unparalleled system for supplying the

people with the Gospel is true, and with your permission I propose to call attention to what I conceive to be some of those dangerous tendencies.

I want to state, first, that the assumption of the vows of every itinerant preacher are voluntary on his part, and when they become grievous or galling can be absolved at any Annual Conference, on his own motion. In assuming said vows, he forever surrenders his right of choice or voice in his field of labor. The same obligation rests and is binding upon each individual member of the Church, to receive whomsoever sent to them as their pastor. This compact is mutual upon the part of all, and should be so recognized and understood. I have been an unworthy member of the Methodist Episcopal Church, South, for twenty-five years, and never knew or heard of such a thing as a preacher complaining of being "knifed," or refusing to go to the work assigned him, or of the Church refusing to receive the preacher sent them, until the last few years. In the first case the offender is held to a strict account at the bar of his conference, and the sins of the latter are pandered to and condoned by a change of pastors. What is sauce for the goose ought to be sauce for the gander. Much has been said about the appointment of Dr. John Mathews Sunday-school Agent (a nominal appointment), with the express understanding that he was to be de facto the pastor of Centenary Church. If such was the case, it was a most cruel stab at our grand itinerant system. Your editorial touching the appointment of Dr. Mathews was pointed and timely.

There is a practice among a goodly number of our presiding elders, perhaps all of them, of consulting the officials at the fourth Quarterly Conference as to the return of the present pastor. The verdict is either for or against his return. The elder goes to conference. The good old Bishop, by virtue of the authority vested in him, upsets the elder's plans. The pastor that was in high favor with his people is not returned, and, vice versa, the pastor that was not in high favor is returned. Result, disappointment, and a disposition to revolt. At the best, the tendency is to paralyze the efforts and energies of the Church, and cripple the pastor for at least that year. This practice among presiding elders is fraught with great danger to our itinerant system. The opinion is entertained and believed among the members of our low steeple Churches that the leading lights in our high steeple Churches virtually dictate as to who their pastor shall be. As to whether the opinion is well founded or not, the writer deposes not, but will give an observation at the late session of the Northwest Texas Conference at Weatherford. One of those "leading lights" of a prominent station in our bounds named his pastor to the writer three days before the appointments were read out. The writer heard of another influential official of a certain prominent station, who was present but not a member of the conference, log-rolling (as it is sometimes called) in the interest of a certain pastor.

Brethren, I have written thus plainly because I view the above tendencies with alarm, and have grave fears of the effectiveness and efficiency of our itinerant system. We must preserve it intact, or we lose our prestige that we have maintained for more than a century as a Church, of being first on the ground to supply the people with the Gospel, and our boast that "we have no congregation without a pastor, and vice versa."

I have only enumerated a few of what I conceive to be the dangers to our system, but they are straws which show which way the wind blows, and we believe, unless remedied, will finally issue in the lifting of the flood-gates and the destruction of our glorious itinerant system, and with it goes our distinctiveness as an evangelizing agency in the world.

J. W. COKER, L. P.
Trickham, Texas.

THE QUARTERLY CONFERENCE.

The Quarterly Conference is so essential in Methodist economy that no well informed person in our communion hesitates in acknowledging its vital worth. The twenty-eight questions which mark its metes and bounds are marvelously comprehensive and

accurately minute. Presiding elders, pastors and official members are constantly reminded of the far-reaching possibilities lodged in the answers to these questions. Yet it is seriously questioned as to whether the Church is getting the best results from this time-honored agency. The custom of devoting two days is fixed. In this article the writer deals only with conference day—Saturday. From force of habit or otherwise the people in the immediate vicinity will arrange for it and throng the place, with dinner on the ground, if need be, on "quarterly meeting Sunday." Blessings on them for this. But, alas! how often this is done at the expense of the Saturday service, and the great interests therein contemplated. Many grand sermons are faithfully preached to almost empty pews on Saturday.

This pastor recalls that even last year his presiding elder preached sermons equal to the deepest needs of the whole Church, to the small audience instead of the full house, all because it was Saturday, and not Sunday.

In this age, when for the most part pastoral charges in a geographical sense are smaller, the habit of many official members is to reach the site of the conference about 2:30 p. m., and return home immediately after adjournment. This, perhaps, with the tendency of the age, which is to railroad matters through on time, precipitates great questions upon men who are straitened for time, and often eager to adjourn. These questions, and the men who are called to grapple with them, are all the more important when we consider that they stand at the organic basis of every movement of the Church.

The following request of Rev. John R. Nelson, of the Corsicana District, in his published quarterly notice, is suggestive and timely: "Please have dinner on the ground. Immediately thereafter the stewards will meet for conference. Then will follow the business of the Quarterly Conference." This arrangement, dinner on the ground Saturday, gives the entire afternoon to the business of the conference. Now then, upon the hypothesis that this stewards' conference could be held at 10 a. m., and that the fact could be burned into the souls of the membership, official and other, that the elder's Saturday sermon is really a part of the quarterly occasion, and that he is always more than willing to preach with an eye to the promotion of some special department of Church work, it is easily seen that all of Saturday might be utilized in magnifying the office of this conference, and consummating its greatest efficiency in spreading Scriptural holiness over these lands.

This plea for all of Saturday to the Quarterly Conference occasion, offered from the standpoint of a country charge, contemplates a more extensive discussion of the living issues projected by the order of business, and if possible the inauguration of plans and the inspiration of purposes prophetic of greater usefulness in the time to come.

J. T. GRAHAM.

Staples, Texas.

THE TITHING LAW.

It is no small perversion of Scripture that the passage in Malachi, 3:10, about bringing the tithes into the store house, should always be applied to a spiritual consecration. If thousands of Christians would only take it just as it reads, and begin at once to give a tenth of all they receive, it would prove to be the keystone in the arch of a full consecration, and one of the greatest blessings of their lives, both spiritually and temporally. Some may say that the giving of the tenth was only a Mosaic law, but this is a mistake; it was in practice hundreds of years before the giving of the law. Abraham gave a tenth of his spoils to the priest of God (Heb. 7:4), and Jacob gave a tenth of his income, and as far as we know it was the custom of Noah and the saints of earliest ages. When the Holy Spirit gets possession of a soul, he writes this principle of giving a tenth on the heart, showing it is not a Mosaic, but a Holy Ghost law. There are marvelous spiritual blessings connected with giving a tenth to the Lord. It is a wonderful stimulant to faith; it strengthens obedience on all other lines; it brings light into the mind on other subjects; it is a safeguard against greed and stingi-

ness; it makes benevolence a fixed affection in the soul, and not a spasmodic action; it makes us appreciate our nine-tenths far more; it makes God's special providence more real to us; it makes the conscience tender and gives sweet access to God in prayer. It is a great blessing financially to give a tenth of all we receive to God. The living God keeps his financial promises just as absolutely as he does his salvation promises. "Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty." How few Christians positively believe this word, and strictly act upon it. I have never met a person who gave regularly a tenth to the Lord that ever regretted it; thy universally testify that since they have done so they have prospered far better in all their temporal affairs, and if there are any of the readers of the Advocate who know of any one who gives regularly a tenth, and does not admit that he or she is not prospered thereby, I would like to find such an one. I know and have known many persons who have observed this tithing law, and the universal testimony is that they were prospered by so doing. This law applies to temporal as well as spiritual blessings.

Now God does not want any of his children in debt or destitute, and if all of us who are in debt to God, and promise him never to go in debt again, and give him one-tenth, which justly belongs to him, and stick to the covenant with a loving heart, he will begin to work financial blessings for us, and soon have us free from debt. The tenth belongs to him, and we are in debt until our obligations are met. God will do wonderful things for us if we will get away from our slipshod faith and practice obedience.

A great many will say they keep no account; they think they give a tenth, etc. Honor God by putting him and his kingdom first, and then he will honor you. Just as soon as you receive money, be it ever so small, take out the tenth for the Lord. Do not wait until you have spent the nine-tenths; don't use it all up and promise to pay God out of the next money, but pay God regularly the tenth as you receive it. Do it religiously, lovingly, rigidly, and as sure as you live omnipotence will find some way to bless you in temporal affairs.

Tithing our income is a tangible recognition of God's real ownership of our substance, and his blessings naturally follow such recognition.

Yes, that is God's rule in both Testaments. In the Old he directs just what proportion to give, and our Savior directly sanctions the same proportion in the New Testament. Oftentimes when they came to him and said, "Lord, we give the tithes of all we possess," his reply was, "Ye ought to have done so." It was an established law, and it applies to us of the present day, and I verily believe if we would give God the tenth which justly belongs to him, short crops and drouths would be a thing of the past, and he would, as he has said, "pour you out a blessing that there would not be room to receive it," and your barns would be filled to overflowing.

There is one thing very certain. We would be more prosperous, both spiritually and temporally. I have yet to find a single man who has strictly observed this law but has prospered thereby.

So God has an established law, both in regard to time and income. One-seventh of our time belongs to God—"Remember the Sabbath day, to keep it holy;" and one-tenth of our income, and one is as binding as the other.

REWARDS OF GIVING.

Ps. 41:1; Ps. 37:3; Prov. 3:6; Prov. 19:17; Is. 58:10; Mal. 3:10; Luke 6:38; Acts 20:35; II Cor. 9:7.

The above are some of the Scriptures bearing upon this point. Many others might be mentioned, but these will suffice. I verily believe it is God's universal law that we should give out to others. Has God endowed you with an intellect? Give it out to others, or you will suffer declension along that line. Does God bless you spiritually? Give it out to others. As the disciples did in distributing the bread to the multitudes, and they found it multiplying in their hands, so when God blesses you give it out, and he will bless you more and more as you give out to others. This might be applied to any department of Christian work. Give out to others, and the

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blessing comes back to us. Has God prospered you? Give it out, and he has told you what proportion is his. The truth is, we can't make a free-will offering until we have paid the tenth, and all over the tenth comes in as a free-will offering; and until we have met our obligations we can't make such an offering.

JAMES A. WALKUP.

GOING DOWN INTO EGYPT.

I do not think that Rev. Sam P. Wright needs any help to reply to Rev. William Price's article in the last issue, but I would like to drop a few thoughts upon one claim which Bro. Price makes. He says: "We deny that any 'second blessingist' of note teaches that salvation through our Lord Jesus Christ is incomplete in regeneration; hence demand proof." I do not know who he refers to in his pronoun, "we." It has never been my pleasure to hear many second blessingists state the theory, but I do not think I would miss it much if I were to say I have read one hundred articles on the subject by second blessingists; and I heard a man who came all the way from Kentucky to indoctrinate a little band of the faithful, and I am sure that Bro. Wright states the theory correctly, from my observation. They, the second blessingists, teach that "we are born in sin," therefore we are in need of regeneration when born, and if we live to become accountable to God, we must repent of our sin and accept Christ by faith in order to regeneration. But if we die in our infancy, God brings about the necessary change in the child's nature without repentance and faith.

Now, let's examine the logic a little. In the infant it is necessary for God to regenerate in death. Why? Because the Adam sin would damn the child if it remain there. Now then, second blessingists teach that in regeneration a sinner is only forgiven his actual transgressions, and there remains the Adamic sin, which draws us away into sin, and in order to have that taken away we must have the "second blessing." Now then, if it is necessary for God to make this change in the dying infant, to get it fit for heaven, would a man's salvation not be incomplete unless he get the second blessing? Again, if God's regenerating power takes from the child the Adam sin at its death, why does it not remove it from the adult in regeneration?

The man from Kentucky whom I referred to a while ago was proving his theory by Joseph's brethren having to make the second trip down into Egypt in order to sustain natural life. And in order to make his second blessing theory "clinch," he asks the question: "Now if they had not gone the second time what would have become of them? They would have died, would they not?" And a great many got the point and said "Amen!" So you see that the Kentucky man taught that regeneration was not complete salvation.

WILLIAM W. MCKINLEY, L. P. Ballinger, Texas.

NATH THOMPSON TAKES A TRIP.

Were you ever on a delayed train? Some get glad and crack jokes; Some get mad and cuss folks.

Many people hate to work, but indeed "the waiting time, my brother, is the

hardest work of all." All the meanness in some men come to the surface as soon as they leave home. They seem to think it fashionable to act a fool among strangers.

Why in the world don't some men bathe more if they intend to associate with folks? There ought to be a special car to put some men's feet in.

That foul fellow, with dirty red shirt, overalls, pair of spurs and a few drinks, hollering at every poor negro and sickly white child he sees, wants to impress people he is a cowboy. About as much kin to a cowboy as a donkey is to a race-horse. I despise a hypocrite, of whatever variety. I had rather be a first-class hog than last-class man.

It is a holiday excursion. There is a man going back to his old Mississippi home, to see his mother, whom he has not seen for twenty-six years. Won't that be a happy meeting? Young men and maidens, old men and whole families, all going on their long-thought-of trip. Just across the aisle is a young husband, his wife and two beautiful little boys. Away in the mountains of Tennessee awaits a fond mother and fonder grandmother the coming of her grown boy, whom she has not seen in nine years, his better half and her little grandsons, whom she has never seen. Won't angels fill the air when they meet? And that grandmother will eat those boys up by sections. Thank the Lord for railroads and cheap rates.

A male man, full and overflowing with devil-juice, sassing everybody he met, head out of the window, hollered at a fellow: "Hogs all dead in Arkansas?" "Yes, but I see they are still shipping them from Texas." "Can anybody tell me how far down the road I'm going?" "I think you will get off in hell at the rate you are going."

From the way that woman is dipping and spitting, they need a snuffing car.

An old sawmill, partly worn-out, partly burned, but we will love it for the homes it has helped build. How like some men, especially worn-out preachers? Always judge a man by what he has been, or may be. Yours, among men, NATH THOMPSON.

SOME GOOD LITERATURE ON CHRISTIAN EDUCATION.

Some most excellent work is being done for the advancement of Christian education by our Secretary of Education, Dr. R. J. Bigham. He well deserves the indorsement of our entire Church, and her hearty co-operation in every line of work projected by him.

Wise in the matter of not running the Church in debt, aggressive in the face of great hindrances, he is proving himself the man for his place. Under his leadership, since last General Conference, we have accomplished much, and, with a bright future, we should one and all close up our ranks and make a solid forward movement in the maintenance of Christian education throughout the bounds of Southern Methodism.

Dr. Bigham, at some expense, under direction of the General Board of Education (see page 13 of Third Annual Report of Board of Education), has procured a number of publications of very high order which no doubt will do much good if circulated and read by our laymen and preachers, in creating and encouraging a sentiment of favor to our own Church schools. The following is a list of the subjects discussed, and their authors:

"The Need of Christian Education in the Foreign Fields," by Y. J. Allen, E. R. Hendrix and others.

"That Boy of Yours," by W. W. Smith.

"Not Less Education, but More of the Right Sort," by W. A. Candler.

"The Teacher's Value in the Foreign Field," by W. W. Wadsworth.

"The Endowment of Our Colleges for Women," by E. E. Hoss.

"The Intellectual Side of John Wesley," by T. R. Pierce.

"Vanderbilt University," by J. H. Kirkland.

"Our Dilemma: Into or Out of Christian Education," John C. Kilgo.

"The Value and Dignity of Secondary Schools," by W. R. Webb.

"A Digestion of the Third Annual Report of the Board of Education of the M. E. Church, South," by C. M. Bishop.

Giving the names of the authors of these booklets would be a sufficient guarantee of their high merit. After

reading these gems of thought we conclude if this literature can be circulated it may be better than the contemplated Educational Quarterly. We would urge it upon every preacher and intelligent layman of our Church to get these publications and read them, if he would be better informed and more enthused on this important subject. Dr. Bigham will send them to you free of cost.

We would suggest that the preachers of the West Texas Conference will find in the perusal of the above-mentioned literature much help in preparing that sermon on the subject of Christian education that, by order of the Annual Conference, they are to preach on the first Sunday in March. Now is none too early to begin to gather material for its building. I shall furnish free any preacher or layman who may notify me of his desire to use these publications.

M. S. GARDNER.

San Saba, Texas.

North Texas Conference.

FARMERSVILLE.

S. A. Ashburn, Dec. 27: We came here on the 3d of this month. We are comfortably housed. For the first time in my ministry I have a study away from the parsonage. Our people have been kind. Two new heaters have been purchased for the parsonage. The audiences that have greeted me from Sunday to Sunday have been inspiring to the preacher. I am expecting a good year.

FANNIN CIRCUIT.

W. R. McCarter, Dec. 31: We reached Lamasco, our field of labor for the present conference year, after a short but severe spell of weather. We were royally entertained in the home of Bro. John Avary until we could move into the parsonage. We have been very kindly received, and are already made to feel at home among this people. We have received many tokens of love and appreciation from the people of Fannin Circuit; just recovering from a "severe pounding" received at our own home, on our own premises, by the good people of Lamasco; for all of which we are very thankful. These people know how to make a preacher feel at home. Since our arrival we have built a chimney to the parsonage, which has contributed much to the comfort of our home. We hope to be able, during the year, to do some other improvements, such as will add to the appearance, as well as the comfort, of the parsonage. With hopes bright and faith strong, we labor on.

POTTSBORO AND PRESTON.

I. A. Thomas: We arrived in Pottsboro Friday night, December 3, after two days' hard drive—the last day the coldest of the season. We stopped at Bonham and telegraphed to the stewards of Pottsboro that we would be here Friday. But when we got here we found the parsonage locked up and no one looking for us. After some effort we got a night's lodging, which lengthened into most a week. Everything looked dark and gloomy, but, thank God, the old adage proved true, "The darkest hour is just before day." The light has dawned, the darkness and gloom are passing away. Have preached at both appointments. Find the people kind and attentive, and they believe more in presenting you with flowers now than in waiting until after you are dead and then piling them upon your coffin. We have been "pounded" "in due and ancient form." The people came, upward of fifty strong, Monday night, threw open the front door and took possession of the kitchen. Deposit after deposit was piled on the table, and under the table, and around the table. We invited them into the parlor, the spokesman de-

manded a speech of the P. C., after they had sung a song. P. C. responded, and also led in prayer. Then all shook the hands of the preacher, and gave many words of comfort and cheer, bade good-bye and retired to their homes, after which we went into the kitchen and found more eatables than we had found in our house at any one time before for years. Now, we give thanks to the donors, and pray the blessings of God upon them, and that he may enable us to walk worthy of the vocation whereunto he has called us.

LEWISVILLE.

D. J. Martin: The Lewisville charge received us kindly and with open arms. Many of the people I knew a quarter of a century ago, when I was their pastor in the early seventies. Many changes have been wrought since that period. Have we been pounded? I should say we have. If you could have been here and seen the young and old as they came and deposited their contributions, and then have taken a peep into the dining-room, you would have concluded that the good people of our Church in this little city know how to appreciate their pastor fully. Flour, sugar, coffee, pickles, soda, canned goods and many other good things. I suppose we have coffee enough to last us nearly twelve months. These gifts, and the spirit in which they were given, are all thoroughly appreciated by us. Let heaven's blessings come to each contributor. We are praying and planning for a successful religious year. Our first Quarterly Conference will be held in Lewisville on the 17th day of January, 1898, at 10 o'clock a. m. Let all of the official members be present.

FOR IRRITATION OF THE THROAT CAUSED BY Cold or use of the voice, "Brown's Bronchial Troches" are exceedingly beneficial.

Northwest Texas Conference.

BRECKENRIDGE.

R. F. Dunn, Jan. 1: We have been returned to this charge for the third year. Many tokens of kindness have been shown us since conference, and we feel very grateful to God and the good people of this charge for such substantial evidences of appreciation.

CUBA.

G. E. Sandel, Dec. 31: East Cleburne Circuit is a new work, consisting of three points from the old Cleburne Circuit and one from the Grandview. We have four church houses and will soon build a parsonage at Watt's Chapel. We have been right royally received, and everything seems favorable for a good year. This preacher is happy among a good people.

ARLINGTON.

E. V. Cox, Jan. 3: After having written before of the pounding, I thought I was through and would not go through the old form of "bragging on folks," but guess I'd better say that backbone, ribs, sausage, honey, hominy, etc., continue to come; \$15 worth of handsome furniture has been put in the parsonage. Wife and I have promised to make this our best year, and so we are hoping and praying for good things.

WAXAHACHIE.

H. A. Bourland: The first quarterly meeting for Waxahachie Station has just passed. We are delighted with the people. A committee of members received the preacher and family cordially. They conducted us to the parsonage, which was warmed and lighted, a nice supper prepared, and many good things in the larder. There has been a growth in the congregations and prayer-meetings, and a spirit of

hopefulness prevails. Waxahachie is favored with preachers—Dr. Bishop and family, Revs. Andrew Davis, John S. Davis and F. P. Ray live here. We expect a glorious year.

HARROLD.

B. R. Wagner, Dec. 28: Our people have received us kindly in Harrold. We are expecting a good year. Pounded, did you say? Well, I guess we were—all the good things imaginable. Have not reached any of my appointments out of Harrold, on account of bad weather. We are looking after the interests of the Advocate.

WEST.

J. H. Chambliss, Dec. 30: I have noted with pleasure that quite a number of the preachers have been receiving poundings, thus bringing them into subjection to the powers that be, and giving them a good start on right lines for the conference year. I have not yet reported, because I scarcely knew how; for it has been sprinkling ever since we got here until last night, when we had a regular shower of good things and a fine social time afterward. But that was not the end, for we had a few drops this morning. If it keeps up I will let you know.

ENNIS.

E. F. Boone, Dec. 27: If the Advocate force want to extend their acquaintance among an excellent people, let them go over to Fort Worth and get acquainted with the Methodists of Missouri Avenue Church. A year ago these goods folks received me kindly, bore with me patiently for twelve months and parted with me tearfully. God bless them! I'll never forget their sympathy for me, and never cease to appreciate their faithful co-operation with me in the work of the Lord. But my tearful parting at Fort Worth was followed by a happy meeting and greeting at Ennis. I reached this place on the morning of the 1st instant, and was warmly received by the stewards at the depot. During the services held in the church at night, Prof. Triplett, in the name of the Methodists of Ennis, delivered an address of welcome, pledging the co-operation of the members in the work of the Lord. This was new and encouraging to this pastor. The services over, a nice company repaired to the parsonage to greet the pastor's family, who were the last to arrive. Here we found an excellent supper, prepared by the ladies of the Church, and a nice new stove on which to cook other meals, and other good things, new and old, furnished by the thoughtfulness and purses of the good women of this charge. The Lord bless the people for their kind, thoughtful reception of their new pastor and his family, and help us to do the best year's work of our life.

Diseases often lurk in the blood before they openly manifest themselves. Therefore keep the blood pure with Hood's Sarsaparilla.

West Texas Conference.

ALICE.

W. H. Killough, Jan. 1: The first Quarterly Conference of the Alice charge for this conference year was held Tuesday night, Dec. 21. Our new presiding elder, J. M. Alexander, preached twice while here. He did good work, and made a good impression. Attention was called to the duty of the Quarterly Conference to devise plans, etc., for raising funds for missions, Church extension, etc. After considerable discussion, the conference, the stewards agreeing, ordered that the stewards should take the lead in the work of raising the collections for missions, Church extension, etc., and the

collections ordered by the Annual Conference. The salary of the presiding elder and preacher in charge are more than paid up to date, and something on hand for missions, etc. The stewards show a disposition to devise and work systematic plans. If the balance of the Church will manifest a spirit similar to that of the Board of Stewards, and all continue faithful and earnest to the end of the year, we will do a glorious year's work. Nine weeks ago we left a people whom we had served two years, among whom were many of the truest and best and most thoughtful we ever served; we hope many of those we now serve will prove as true and good.

EDNA.

J. M. Holt, Dec. 30: We have just completed our first round on Edna Circuit. We have been kindly received, and to say we are well pleased with the people and country hardly expresses it. We have never met kinder, more hospitable people in all our life. We have not been pounded yet, but think our people are very anxious, and will act as soon as we get located where they can find us. We have four appointments almost in a straight line about thirty-five miles long, from the Caranchua Bayou, in the southeast part of Jackson County, across the Nava-dad and Lavaca Rivers, to the west line of the county, in as pretty and rich a country as we ever saw. While this is one of the oldest countries in Texas, it is also one of the newest. We find more old people here than anywhere we have been, and some of them have lived here all their lives. It has always been a stock country until the last few years. We find but few farms more than three years old. But it is fast becoming a farming country. However, it is useless for people to come here now to get a place to stop, unless they come with the money to buy and build. We don't know of a vacant house nor a foot of land to rent. People are coming and going every day in search of homes. Owing to the bad weather, our Board of Stewards have not met and arranged for our support, but will in due time. We feel sure that our lines have fallen to us in a pleasant place. We feel the more encouraged when we find that every preacher who has preceded us was held in high esteem by all the people, and we also feel our responsibility more and more when we remember we have to follow all three of the big Biggs, the Fisher and the Baker.

UVALDE.

C. W. Godwin, Jan. 1: The Methodists and everybody else received us kindly. Yes, we were pounded; not exactly pulverized nor confined in an enclosure; that is what the word means, but nevertheless, whatever it does or may mean, we got it. I have been eating off of it for forty days, and there is much left yet. That means there was much of it. Not only things to eat, things for the stomach, but better things, that which a preacher needs most—kindness, sympathy, warm-hearted co-operation, words of cheer and encouragement. This makes us grow. This makes favorable conditions for success. One fine indication of sensible, religious people obtains here—that is, good words for all my predecessors. It makes one think he will be kindly remembered by some when he shall have gone. This condition is hopeful, because growing people are not susceptible of religious cultivation. Many preachers have left lasting impressions for good here; but of all men who have worked here and gone no man has left such an impression upon this town as that staunch layman V. M. West. It has been a study to me to see how he has en-

MRS. WYATT has tried the Advocate Machine, and is delighted. It is remarkable that you are able to put into the hands of your subscribers such a machine at so little cost. You certainly save those who buy of you quite a large amount and give them a most excellent Machine. All who avail themselves of your offer will certainly appreciate your kindness. This household join in a volley of thanksgiving, and the most emphatic note of praise comes from the lips of her who has most to do with the running of the Machine.

G. S. WYATT, Fort Worth, Texas.

twined himself, and at the same time Christ, around the hearts and lives of the people of this town. There could be but one thing charged against him: he did too much. That is, he did much that others ought to have done. Bro. Keith, the sunny-hearted and kind helper of preachers, lives here. Sister Walker, the wife of the great veteran of Southern Methodism in this country, is still cheerful, bright and anxious to do or suffer her Master's will. W. E. Recter, for many years a faithful itinerant, has an apiary near town. If you want fine honey he can supply you. This is new year. With it new resolutions for better work and a deeper consecration. Constant employment in God's vineyard is very conducive to the higher attainments. The gardener sees the needs of the people and addresses himself to their wants. He is doubly blessed whose heart yearns for the objects of Christ's love and compassion. We are hopeful. Well cared for and determined to do the best year's work of our life.

SAN SABA.

M. S. Gardner, Dec. 29: On the threshold, almost, of a new year, we find ourselves at San Saba for a second conference year. We find this community composed of good people. We have been made to feel that we were appreciated by many expressions of esteem in the way of gifts, hearty handshakes, verbal expressions, etc. Though on the border of the West Texas Conference, yet, with a rectification of some things, it is one of the ideal charges of the conference. With a splendid parsonage, and a large parsonage and church lot, nicely fenced in, with splendid congregations in size and in attention to which to preach, the pastor is inspired to do his best. In the Live Oak School-house community we have a bright outlook. Last year many kindnesses were shown the pastor and his family. The beautiful quilt, given by Sister Dimmitt and her Sunday-school class, is especially a reminder that the preacher and his family's welfare and happiness are on this people's heart. With a splendid Sunday-school, under the superintendency of Bro. T. F. Dimmitt, and the hearty cooperation of God's people, we hope to see much good accomplished there this year. The Church in San Saba is making some progress. The financial report to the last Annual Conference was more than our assessments. Last Sunday I asked our people to hand me their Xmas offering for the Waco Orphanage; \$6.20 was our assessment for this institution, and before the good people ceased their free-will donation for homeless children we had \$17.90. We asked that no one should give that could not do it cheerfully. The ladies lately have completed the papering of the church. It is beautiful—so appropriated for the eye of those seeking the beauty of holiness. Also, they had the windows, roof and altar repaired, new table and new chairs for pulpit, and other improvements in contemplation. What Church and preacher could exist without the presence of pure and consecrated womanhood? Rev. I. K. Waller, our new presiding elder, has held our first quarterly meeting. The people here were loath to give up Bro. Black, but Bro. Waller's quiet and considerate way has impressed him favorably with this people, and they will stand by him. The people in general are much encouraged by the good crop of last year. There is scarcely a vacant house to be found in this community. I have known of several persons hunting houses to rent. It is a mistake about this being a county of cut-throats and bushwhackers. Excepting some old troubles, we should scarcely have need of a grand jury. The entire county is under local option, and prohibition prohibits in these parts. I heard a prominent "anti" complaining not long since that he could not get alcohol enough to burn in an alcohol lamp. This is a good section in which to raise a family.

Texas Conference.

FAIRFIELD.

John W. Holt, Jan. 3: In view of health, the cabinet sent us across the conference, a distance of three hundred and one miles. The many expressions of regret and good wishes of those whom we have known in former days sweeten the burden of the itinerancy and enable one to heartily enter into

the sentiment expressed by Mary, Queen of Scots, when bidding adieu to her adopted country. She said: "The bark that bears me from thy smiles bears me but half away." Driving through mud and facing sleet and rain for one hundred and three miles is not wholesome to the feelings, but affords a splendid opportunity for communion with the Lord. How precious it is to enter into a covenant with him, and get the blessed assurance. We are on the field, ready for the conflict. We found a parsonage at Fairfield, containing a bedroom, sitting room and parlor, with two sets of furniture; there is also a kitchen and dining room, with a splendid stove, etc. The ladies had met and arranged the parsonage, and had a good dinner awaiting our arrival. The people pounded us very generously, for all of which we are indeed grateful. Surely these things betoken a kind-hearted and generous people. We find no prayer-meeting nor League at Fairfield, both of which we hope to organize soon. Let all who read this short letter, in their secret devotions breath an earnest prayer that the presence of the Lord may abide with preacher and people of Fairfield Circuit this year.

One Cent a dose is all we ask for Dr. Simmons' Cough Syrup, and we are pledged to refund the cost price per bottle if it fails to do all that is claimed for it. You get immediate relief.

East Texas Conference.

TROUPE.

S. N. Allen, Jan. 1: Happy New Year! This beautiful, bright morning of the new year we received three boxes and a sackful of good things. They came from Overton. It was a pounding, I believe it is called. The good people of Overton sent us so many good things it made us feel happy and praise God. Then we felt sad—first, because we had done so little for them as a pastor; second, because we will have to leave such good people at the end of this year. May the good Lord help us to do more this year in his name than ever. God bless the good people of Overton. We are in a meeting at Troupe with our Cumberland brethren. They are holding in our church, and we have got hold with both hands, saying, amen! and doing all we can to get some one saved. May the Lord give us a good meeting and many souls.

The rabbis have a legend that on that Passover night, when the Israelites were awaiting a signal for their departure, there was in one of the Jewish homes a sick girl, who asked her father repeatedly if the blood had been sprinkled on the lintel of the door. Not satisfied with his repeated assurances that the servant had properly attended to it, she begged him for her sake to go and see. He went outside the door and looked, and no blood was there. He made haste to bring the basin with the hyssop branch, and had just sprinkled the lintel when a shadow fell over him; he looked upward, and lo! the destroying angel was passing by. It would be a great mistake if any of us were to close this year and enter upon the future without having attended to the one thing needful. Let us bend our knees and make one trustful prayer that for Jesus' sake our sins may be blotted out. Then on into the future with mighty faith in God. No sooner had the fugitives passed through the gates of Egypt than yonder in the night before them rose the pillar of fire, and all through their journeyings it led the way—a pillar of cloud by day and of fire by night. If God thus go before us into the future, all is well.—D. J. Burrell, D. D., in "The Spirit of the Age."

The past is a record: you can not help, alter, that. * * * The future is an opportunity; and * * * I think we may hope in the days of the years to be, to write out some of the sad things of the days of the years that have been by the better things we grow to.—J. F. W. Ware.

Backache, Sprains, Bruises, Cuts, Rheumatism speedily cured by using Hunt's Lightning Oil. Failing, money refunded.

If we wish to stand in the autumn of life covered with all the glory of October, we must pay attention to planting time. We reap what we sow. Autumn may mean decay, darkness and death, or it may mean stored-up riches, light and sweetness. All autumn leaves are not beautiful; some have been defaced. They do not pass from glory to glory in the normal process of development. Something touched them and robbed them of their greenness in the summer, and their flaming gold or scarlet in autumn. And there are aged people like blighted leaves or worm-eaten fruit. They did not begin right. They planted the wrong kind of seed, and as the result they are not sweet-toned. You might as well expect a perfect lily from a rotten bulb, or choice roses from a worthless slip, as to expect the consummate flower of spirituality from wrong-doing.—Rev. J. B. Whitford.

The year, which has been so swift in its flight, so fraught with strange meanings and experiences so diverse, draws near its end. To some of us it has been marked with a white stone, so joyous and blithe have been its days, so rich has been the store of associations, the wealth of knowledge, the pleasure of friendship it has given us. Others have had great trials during these last twelve months. Grief and pain have entered their hearts, to make therein a dwelling place. Death has stalked over their threshold. Loss and desolation reign where was formerly the sound of melody and the voice of thanksgiving. It has been in some households a year of great suffering. Whatever the year brought us, God sent us just that. Let us take from his hand sorrow or joy as he appoints, sure that all will be well if only we trust him and obey his word. We may well leave this year, with the years that went before it, in God's hands.—Christian Intelligencer.

DO BABIES CRY FOR IT?

No! They more often die for the want of it. Dr. Simmons' Cough Syrup is guaranteed to cure Croup, Whooping Cough, Colds, Coughs, and Bronchial affections of the Throat, Chest and Lungs, and failing, the purchase money is refunded. Sample bottle free. 50 doses for 50 cents.

Jones—Miss Verbose has just embarked on one of her conversational voyages. Smithers—Yes, and her escort is overboard already.—Detroit Free Press.

Newark, N. J., May 24, 1896.

The Piso Company, Warren, Pa. Gentlemen: For more than thirty years my mother had a most racking cough whenever she had taken the least cold, and no medicine had ever been able to touch it. A friend recommended Piso's Cure for Consumption. She took it for two days and her cough stopped entirely—she has not even had a hacking since—and sleeps better than she has in years. We shall never be without Piso's Cure in the house. Yours truly, MRS. N. F. SPEEDLING, 426 Sumner Ave.

A Juvenile Logician: "Ma, is there any pie left in the pantry?" "There is one piece, but you can't have it." "Your are mistaken, Ma: I've had it."—Cleveland Plain Dealer.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

An English country squire, who wished to make an entry at an agricultural exhibition, wrote thus to the secretary: "Please put me down on your list of cattle for a calf."—Exchange.

A chronic kicker is bad enough, but a continual scratcher is worse. Better imitate a mule than a hen. Hunt's Cure will do up the worst case of Itch, Tetter and Ringworms, Itching Piles, Eczema known. Price 50 cents.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Skin-Tortured Babies," free. **SKIN SCALP** and Hair Beautified by CUTICURA SOAP

POSITION WANTED.

WANTED—A lady of Louisville, Ky., desires a position in a college or private family. Teaches the English branches, elocution and physical culture. Graduated in Philadelphia, Pa. Took lessons in elocution of Mrs. Randall Diehl, of New York City. Successful experience. Terms, \$15.00 per month and board. References exchanged. Address BOX 159, Harrison, Ark.

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OLD AND YOUNG

The True Originality.

(From "Literary Style, and Other Essays," by Williams, D. D.)

If we examine modern works of fancy, we shall find that the writers have, strictly speaking, created nothing new; they have only recombined old materials, or given new wings to an old body. As our very speech has sprung from roots in scores of dialects, and as our modern machines have their roots in the graves of forgotten inventors, so our literature has blossomed out of a boundless antiquity. Its luxuriant foliage and huge forest growth, which now so gratefully overshadow us, are "rooted in strata of decaying or decayed mind, and derive their nourishment from them; the very soil we turn is the loose detritus of thought, washed down to us through long ages." In short, we are all our fathers' sons. The wisdom of our ancestors, for two hundred generations back runs in our blood. The thought, study, and research of a million of our predecessors are condensed into our mental constitution. All the ages have shared in making us what we are. The wisdom of Moses and Solomon, the glowing fervor of David, Ezekiel, and Isaiah, the sublime pathos of Jeremiah, the speculation of Plato and Aristotle, the winged words of Homer, the *vidua vis* of Aeschylus and Dante, the sterling sense of Horace, the oceanic genius of Shakespeare, the profound thought of Bacon, Descartes, Kant, Pascal, Newton, Leibnitz, and Kepler, are all represented in the fiber of our brain and in our ideas. Few educated men to-day have read the "Inferno;" fewer still the "Novum Organum," or the "Principia;" yet who can say how much poorer they would have been intellectually had Dante, Bacon, and Newton never lived, or had they, with miser-like selfishness, kept their thoughts to themselves.

The originality which some critics demand is simply an impossibility. To attain it, a writer must make a *tabula rasa* of his brain; he must place himself in the condition of the first man, and ignore all the ideas which he owes to his contemporaries and the generations before him. Like the Greek hero, he must shut his eyes, close his nostrils, and seal his ears with wax, lest he catch the infection of other men's thought; or, better still, he should be shut up from childhood, like Miranda, on a desert island, with no companion but Caliban. Unfortunately, or rather fortunately, he lives in the great ocean of human thought, and can not, if he would, be unaffected by its contact. He can no more shut himself off from the universal life than the most secluded loch or bay can cease, in the flooding and ebbing of its tiny waters, to respond to the great tidal movements of the ocean. The most conscientious writer, however hard he may strive to be original, is compelled to be, in a greater or less degree, a literary resurrectionist. His brain is full of old material that has lost its labels. The echoes of other men's wit and wisdom linger in his brain long after he has forgotten their origin. Again, all the topics of literature have been exhausted, and when he is most confident of having hit upon a new idea, he finds, sooner or later, that he was anticipated ages before, and has only changed the form of its expression. Johnson was so convinced of this that he thought of composing a work "to show how small a quantity of real fiction there is in the world, and that the same images, with very little variation, have served all the authors who have ever written."

Addison and Goldsmith, each in his turn, felt that he had come at the eleventh hour. The sickles of others had already reaped the full crop of wisdom. "It is a misfortune," said the latter, "for fine writers to be born in a period so enlightened as ours. The harvest of wit is gathered in, and little left to glean." "In our own times," says Jeffrey, "all the higher walks of literature have been so long and so often trodden that it is scarcely possible to keep out of the footsteps of some of our precursors. The ancients, it is well known, have stolen most of

our bright thoughts, and not only visibly beset all the patent approaches to glory, but swarm in such ambushed multitudes behind, that when we think we have gone fairly beyond their plagiarisms, and honestly worked out an original excellence of our own, up starts some deep-read antiquary, and makes it out, much to his own satisfaction, that heaven knows how many of these busybodies have been beforehand with us in the genus and the species if our invention."

If, therefore, we wish to know whether there is any originality in the literature of our day, we shall not ask whether its materials are absolutely new, but whether they have been so adapted and molded as to be a new creation. Can the bee make honey without rifling the roses of their sweets? Is the produce of the apple-tree less original because it absorbs the juices of the soil and the balm of the air before it draws from its own sap the life that swells out the trunk, and gives color and flavor to the fruit? Is the rainbow less beautiful because it borrows its colors from the sun? Is the architect's design less original because he has not baked every brick in his edifice? Or is a Greek or Gothic temple a plagiarism because the acanthus leaf may have suggested the capital to a column, or a vista through forest branches the idea of an arch or an aisle? The essence of originality—of the only originality possible in our day—is not the invention of something bizarre and extraordinary, but the vitalizing of materials that already exist, and which are common to all.

Meg Speaks Her Mind.

"Elizabeth King coming to our school! I don't believe it!" exclaimed Mary Morris, glancing contemptuously at the little unpainted schoolhouse.

"Well, you needn't; but it's true, just the same!" replied Lizzie Sayles. "My father was up there this morning with vegetables and the cook told him. Elizabeth King is coming to-morrow morning; and you may believe it or not, just as you please." And Lizzie looked around triumphantly at the girls standing near.

"Oh, my! What will she think of us?" said Jane Harlow, glancing down at her new gingham dress.

"Do you suppose the coachman will bring her to school with the splendid black horses?" asked one little girl in an awe-stricken voice.

No; she'll come in the pony-cart," replied Lizzie Sayles with the air that becomes the bearer of important news.

"I'll tell you one thing," spoke up Mary Morris; "I shall not wear this gingham dress to-morrow. You may depend upon that."

"Neither shall I," exclaimed Jane Harlow.

"Nor I," "Nor I," "Nor I," shouted several girls at once.

"What are you going to wear?" asked Meg Christian.

"I think I shall wear my light dress with the green ribbons," replied Mary Morris. "You may be sure Elizabeth King will wear something nice, and I'm not going to be seen in this old gingham."

"Are you going to wear your best dress all the time?" asked Meg, anxiously.

"I don't know. I am very sure I can't wear gingham dresses. I shall ask my mother to get me a new one right away."

"So shall I," said Jane Harlow.

"Let's all be sure to dress up to-morrow," called Mary Morris, as the bell rang and the scholars moved toward the schoolroom.

After school, when they separated, they reminded each other of the plan which they had talked over at recess. "Don't forget to wear your best dress to-morrow," was the parting call as one after another said good-night.

Meg Christian was among the first to leave the group.

"Don't forget, will you Meg?" called Mary Morris.

Meg didn't answer. Her face wore a troubled expression.

"Oh, dear! if I only had more than

one best dress," thought Meg. "I can't wear a gingham when all the others are going to wear nice dresses. I'll just tease mother. I'll promise to be so careful. I'll do anything if she'll only let me!" And Meg hastened her steps toward home.

As she reached the last turn of the road, she decided to save time by climbing the wall and going "across lots." So she stepped down into the bushes that grew near the wall. She had just put her foot upon the first stone when she heard the sound of wheels. Preferring to wait until the team should pass, Meg sat down for a moment. It happened to be the Kings' carriage.

"So you are really going to send Elizabeth to the common school," Meg heard one of the ladies say.

"Yes, we are."

"My dear Mrs. King, I can't see how you dare do such a thing!"

"Indeed! Why not? Miss Thayer is a very good teacher."

"Certainly, but think of the rude children Elizabeth will be forced to meet—so common and coming from such uncultured homes."

"That may be true," Mrs. King replied, but—

Meg didn't hear any more. Her eyes were wide open with amazement. She had never dreamed that people could have such thoughts about her home and friends.

She got up and looked across the field at her home. There was the old house set in a field of goldenrod and asters. The wild carrots spread their delicate laces on either side of the weather-beaten front steps. The woodbine along the stone wall glowed scarlet in the sunlight. Meg could see her mother sitting by the window, sewing, and the father in the field near by. Pretty soon her sisters and brothers would be coming home; and then there would be supper and laughing and talking, with mother so happy and father proud of them all, and not an unkind word for anyone the whole wide world over. All this flashed through Meg's mind as she stood there with tears in her eyes thinking of the words the woman had used.

Presently she stamped her foot. "It's not true—not a word true!" she cried.

Then the plan that the girls had made that afternoon returned to her mind. "Oh, dear! I'm afraid it's a little bit true," she said aloud, blushing more and more. Then she sat down again and began to think very hard indeed. By and by she got up and went home. She said nothing to her mother about a new dress. She did not even ask to wear her best.

The next morning Meg wished she might stay at home; but she shut her lips very tight and started to school, walking as fast as she could walk. When she turned the last corner she saw the girls standing in groups about the yards; and not one every-day dress could she see.

"Why, Meg Christian!" exclaimed the girls as soon as she entered the yard, "wouldn't your mother let you wear your best dress?"

"I didn't ask her," said Meg, her courage rising. "I couldn't see any reason for dressing up. It isn't the last day of school. It isn't even Friday afternoon, and my turn to speak, so—"

"Why, Meg Christian, you know very well that we planned to dress up because Elizabeth King is coming!"

"Yes," replied Meg, in a tone of disgust. "I know all about that; but didn't Kate Miller come here a new scholar last week, and did any of us dress up for her? And she is our friend, too. As for Elizabeth King, we don't know her at all. For my part," Meg went on, her eyes flashing in her excitement, "I think it's rude and very common and uncultured to treat a person that we don't know, simply because she has money, better than we treat our own friends! Elizabeth King is just as good as we are, but—"

"Sh! There she comes; and she's walking, too. Oh, my! Look! She has on a gingham dress, and it's made almost exactly like yours, Meg Christian. Well, well! and we decked out with these silly clothes."

"I do hope, Meg Christian, that after this you'll give us the benefit of your ideas beforehand."

"I will if I have any," returned Meg, as she started forward to greet the newcomer.—Frances J. Delano, in Congregationalist.

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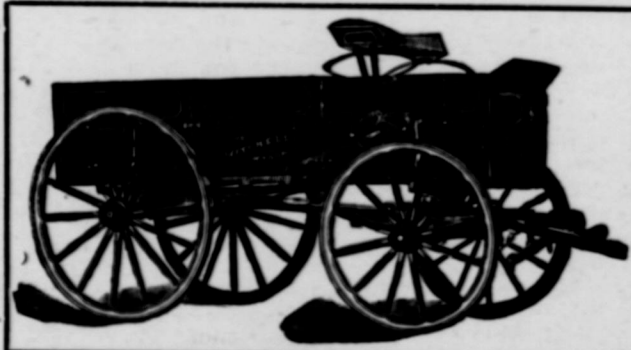


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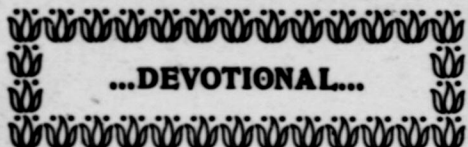
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Discouragements.

Disappointing facts do not warrant discouraging conclusions. It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants, and the walled cities, any more than the other ten spies were. The giants were actually no bigger, and the walls actually no higher to the ten, than to the two. The facts were the same, but Caleb and Joshua concluded differently. The ten faced the situation by themselves; the two with God. The "ten judged God in sight of their difficulties, and said, It can not be done." The two judged the difficulties in the sight of God, and said, "We are well able." If, in the bright lexicon of youth, there is no such word as fail, so in the records of our lives as Christians, who trust in the living God, there never should be written, "And they brought back a discouraging report." Let the odds be against us, and obstacles seem insurmountable, we have but to include the Almighty in faith, and ourselves in fidelity, and let God draw conclusions. "He shall not fail, nor be discouraged," is the Divine intention concerning every soul, trustful and true.—Sunday School Times.

Conversion of Horace Bushnell

Bushnell is more suggestive than Robertson. His sermon on "The dissolving of doubts" was almost reproduced by Henry Drummond at Moody's Northfield meetings in 1887, and many wonder if Bushnell's "Nature and the Supernatural" did not suggest Drummond's "Natural Law in the Spiritual World." His conversion is as suggestive as any of his famous sermons or essays. The workings of his mind and heart in that great crisis of his life are used by him to exemplify parts of his sermon on "Doubts."

He had graduated at Yale, had studied law, had become associate editor of the Journal of Commerce in New York City, afterwards becoming tutor in Yale. He took charge of a division of the freshman class. He sent a few incorrigibles home. He had the undivided love of his students. A great religious revival was sweeping over the college. Professors and students were walking in the glow always seen at college when the baptism of the Holy Ghost falls upon them.

Bushnell, upright, blameless in his outward life, confined his religious activities to the routine duties of chapel exercises. When the revival was at its height he and his students, who almost worshiped him, stood aloof. The tutor's praying band was neglected by him alone. None dared speak to him.

One day he said to Henry Durant, a fellow-tutor: "I must get out of this woe. Here I am and these young men hanging to me in their indifference amidst this universal earnestness." He had long been distressed by doubts. "His hunger is complete, and his soul turns every way for bread. His friends do not satisfy him. His walks drag heavily. His suns do not rise but only climb. A kind of leaden aspect overhangs the world." Suddenly comes up the question: "Is there then no truth I do believe? Yes, there is one. I never doubted a distinction between right and wrong. Have I then ever taken the principle of right for my law? No. Here, then, I will begin. If there is a God, he is a right God. If I have lost him in wrong, perhaps I will find him in right. I will do the truth I know." He drops on his knees and prays to "the dim God dimly felt." "It is an awfully dark prayer indeed, but the truest and best he can make, and the prayer and the vow are so profoundly meant that his soul is borne up into God's help, as it were, by some unseen chariot and permitted to see the opening of heaven even sooner than he opens his eyes. He rises as if he had gotten wings. The whole sky is luminous about him—it is the morning of a new eternity. After this, all troublesome doubt of God's reality has gone, for he has found him! A being so profoundly felt must inevitably be."

That evening he called his students

together, and in the simplest manner told them what had taken place, and what he hoped for them. The room was filled with weepers. No Methodist altar was ever thronged with penitents more contrite.

His wife said, but a few days ago, that some of the students present on that memorable occasion told her that when he left the room he seemed to be followed by a blaze of glory. And we who have been inspired both by his genius and devotion can testify that when he left this earth he left a glory worthy the desire of any saint.—Rev. Charles A. Crane, in Epworth Herald.

Providence in the Individual Life.

On a certain notable occasion in the history of the Jews, Mordecai, the uncle of the beautiful Queen Esther, said to his niece: "Who knoweth whether thou art not come to the kingdom for such a time as this?" It was a characteristic remark. For the Jew, from his earliest childhood, was taught to believe in special as well as national providences. He had no conception of that chain of cause and effect in nature which seems now to many to leave no place for God. The Jew thought of God as immediately causing rain, hail, snow, the hurricane, and the earthquake, disease and death. We know how certain conditions of the elements produce these phenomena. Back of these causes are others more remote. The chain is so long that we are tempted to believe that God has nothing to do with it. Indeed, there are professed scientists whose theory of the universe appears to differ from the Chinaman's only in the length of its chain of causes. The Jew, though ignorant of the facts of modern science, was more logical than the materialistic scientist. The latter, in counting God out of his world, and regarding the world as a machine that runs itself, is really a believer in that absurdity in physics—perpetual motion. The pious Jews thought of a God near at hand—a God that was by his right hand, so that he should not be moved. He believed that nothing came to him which was not ordered of the Almighty. Every event, however insignificant, he interpreted as a special providence. The deeper thought of our times is in fullest sympathy with what the Jew intuitively felt to be the truth. Though the facts of science demand that we shall not expect miracles to please our whims, the best scientific thought of the day regards the Creator as not only controlling the world, but as living in it, as the soul lives in and controls the body. The laws which we regard as invariable have no power in themselves. They simply reveal God's ways of working. They eloquently testify to the immutability of God. They reveal One with whom there is no variability, neither shadow of turning.

Does this view compel the belief that there is no such thing as a special providence? It proves the contrary. God is in his world—in every part of it. The whole is not greater than its parts. It is made up of the parts. The care of a universe involves the care of the units. Not even a sparrow falleth to the ground without the Father. Even the hairs of the head are numbered. And what is a material universe by the side of a soul? What is a world compared to a child of God? If God touches with his countless fingers the grains of sand of the seashore, compelling them by the same laws which control the plants, will he not much more care for, control, touch with hands of love the child of his own bosom? God is not subject to any law save that which answers to his character. He must be subject to himself. He is wise, therefore he must govern for wise ends. He is consistent, therefore his acts from the beginning to the end must be free from arbitrariness. But he is also love. Hence, he must not only care for all, but reveal him-

self to his children as the Father. A true father regards individuals. He watches over them. He carefully plans for them. He leads them up into his own thought for their highest development. Let our young people only get this thought, and live in the light of it, and we shall have a generation which will shake the world.—Epworth Herald.

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L. BLAYLOCK, Dallas, Texas.

Mr. Samuel A. Edgerley died in Brooklyn, New York, December 29, 1897, after an extended illness, in his sixty-first year. During the early days of Methodism in Galveston he was a prominent figure. He was choir leader, superintendent of the Sunday-school and an active worker in every department of the Church. His Sunday-school particularly was noted for its good singing, and attracted many. He was still identified with the work when Ryland Chapel was changed to St. John's Church, and there he continued his work more actively than ever. It is related that on one occasion a visitor was so impressed with the musical features of the Church service that he gave \$1000 toward lifting the Church debt. Mr. Edgerley left Galveston some fifteen years ago, and has since that time resided in New Orleans and New York. His mind, when he was in Texas on a visit some years ago, was noticed to be unbalanced, and about six years ago he was placed in a private infirmary. Later he was transferred to his home, and during the past year never spoke a word, though his hearing seemed acute. He became as helpless as a babe.

At the organization of the Advocate Publishing Company, in 1871 or 1872, Mr. Edgerley was made managing editor of this paper, though his name never appeared in its columns. He did faithful and efficient work on the paper, many times working late into the night in order that no department should suffer for lack of proper attention. He was a good and true man, and "sleeps well."

He leaves a wife, three sons and two daughters. One of his sons, Walter, suffered an accident a short time ago while tandem riding, by which he lost both legs.

A WORD OF EXPLANATION.

In the News of January 3 is an article from Rev. T. J. Beckham, of Forney, appealing for assistance for a worthy widow of an itinerant preacher. Among other things he says that the Advocate refused to publish this appeal. The facts are briefly these: Rev. T. J. Beckham sent an article to the Advocate a week or two since appealing for help for Mrs. Cummings, and at the same time seriously reflecting upon the Joint Board of Finance, some

of the claimants upon the fund, and upon the Treasurer of the Board. We replied substantially that if he would eliminate the censorious remarks and unjust reflections, we would gladly publish the appeal. He replied, demanding the publication of the original without any change. We not only did not reject the appeal, but expressly invited it. The matter to which we objected did not strengthen the appeal, and could do no possible good whatever. What we rejected was not the appeal, but the uncharitable reflections upon other people. We may recur to this subject again.

We have again been blessed to see another New Year, and how thankful we should be—especially one of my age, 75 years. We have taken and read the Advocate so long that we could not do without it. I think we have been reading it forty years, and shall always want it. We are life subscribers here—wife, children and grandchildren—all Methodists. Long live the Advocate. Here is \$2 for our paper for the ensuing year.

L. W. COOPER.

Crockett, Texas.

If I mistake not, it is just \$64 I have paid for the Texas Christian Advocate and I am within three months of being sixty-four years old. Who else has paid \$1 per age for the dear old paper?

D. E. ROTEN.

Rusk, Texas.

Rev. E. V. Cox, Arlington, Texas, writes that he is making a house-to-house canvass for the Advocate. An excellent move, and one that will result in good, not only to the Advocate, but to his charge. Let other agents take note of this.

The Advocate notes with pleasure the fact that many of the preachers who entered the late conferences on trial are actively at work for the paper. This may also be said of some of the transfers. They will profit thereby.

Rev. J. A. Old, of Maxey, one of the new preachers, writes: "My first official act was to take this subscription for the Advocate. I hope to do valuable work for it."

CONNECTIONAL NEWS.

Christian Advocate: The committees appointed by the Holston and Tennessee Conferences to arrange for the publication of an organ for the two conferences met last week in Chattanooga. At this meeting it was resolved that the "Holston Methodist," published at Knoxville, Tennessee, for many years the organ of the Holston Conference, and for six months past the organ of the Tennessee Conference, be removed to Nashville, and the name changed to "Midland Methodist." Rev. R. N. Price, D. D., was unanimously elected editor. Mr. O. W. Patton will be publisher and business manager. Mr. Patton is closing out at Knoxville, and at the earliest day will issue the paper from Nashville. This move is made in the interest of Tennessee Methodism, and the promoters of the scheme hope to unite the whole state in its support.

Veritas, in St. Louis Advocate: The Book Agents and Book Committee of the Publishing House have entered a suit in chancery to have the mortgage lifted from the Publishing House. When the House issued bonds to the amount of \$252,000 a few years ago, a mortgage to that amount was put on the House. Since that time all the bonds have been taken up except \$9000, and they are held by a lady in Philadelphia, who refuses to sell them until the time expires, four or five years hence, saying that she wants no better investment. The agents are also hopeful of recover-

ing from Congress damages to the property during the war to the amount of \$288,000. If the ministry and influential laymen in the Church will bring to bear their influence upon Congress, the bill will go through and the Church will soon have her damages for losses sustained more than thirty years ago, and that should have been paid long ago.

North Carolina Advocate: The North Carolina Conference has shown both its interest and its faith in the Craven Memorial Hall by asking for and obtaining the appointment of Rev. N. M. Journey as agent of this most worthy and necessary enterprise. A most beautiful plan for a building has been adopted. More than \$5000 in subscriptions have already been secured. Enthusiasm registers high. Bro. Journey has already shown his interest in the enterprise by subscribing \$1000. No one doubts his ability to secure the amount necessary. A building, serving merely as an auditorium, and costing not less than \$10,000, is wanted. It is confidently expected that it will be ready for dedication by next commencement, when the Methodists who have been praying and working for Trinity College will gather from all parts of North Carolina and the South to do honor to the man who has given his illustrious name to the hall, and his useful and heroic life to his Church and generation. Let it not be supposed that the Braxton Craven Memorial Hall is an enterprise simply of the alumni of Trinity College. It is an enterprise, not only of the alumni, but of all students who have been and are now at Trinity College. Nay, it is more; it is an enterprise of a united Methodism in the two conferences of North Carolina.

GENERAL CHURCH NEWS.

Exchange: Since the Rev. Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, New York, ceased active labors in city politics and municipal reform, and turned his attention toward his Church, wonderful progress has been made in the latter. The Madison Square Church has changed within the last two years from an eminently respectable, but at most times quiet force, to be one of the most active and progressive Presbyterian Churches in New York. It is absorbing some of the ideas long put into successful practice by Episcopals in New York, and since September has employed a parish visitor, mapped out parochial limits, and gone to work to find out something about the people of its neighborhood, for whom it now for the first time seems to realize its responsibility. Its Sunday-school had long been, like all schools belonging to fashionable down-town New York Churches, very small, indeed, but with the aid of the parish visitor and an active superintendent in the person of a new assistant minister, it has more than doubled in membership.

The Outlook: The Rev. E. E. Strong, D. D., of Boston, has performed a distinct and valuable service in compiling the statistics of the various Protestant missionary societies in this and other lands for the last year. Dr. Strong is an authority on the subject, and may be trusted. The figures look very small when compared with what is given for many other purposes, and yet they show that the Christian Church is far more alert and aggressive than it is often supposed to be. The figures are so valuable that we venture to give them here as they have been sent out through the daily press. They are worth a careful study on the part of all who are interested in Christian work. They are as follows: The number of stations of the American Board is, out-stations 1126, American laborers 543, native laborers 2956, churches 470, communicants 44,606, number added last year 3919; schools of all grades 1181, total number under instruction 54,615; native contributions for all purposes \$113,039; cost of missions \$636,299. The Foreign Missionary Societies of Great Britain and Ireland comprise 3184 stations, 8139 out-stations, 5287 European missionaries, 29,704 native laborers, 371,785 communicants (16,870 of whom were added last year). The number of pupils under instruction was 494,515, and the income in Great Britain was \$6,106,593. The total income of the

British Foreign Missionary and kindred societies was \$8,054,196. The thirty-three Foreign Missionary Societies of the evangelical Churches of the United States report 1083 principal stations, 6247 out-stations, 3574 American missionaries, 15,504 native laborers, 3836 churches, with 430,266 communicants, of whom 34,870 were added last year; 232,563 pupils under instruction, and a total income of \$4,333,611. The Foreign Missionary Societies in Canada report 89 principal stations, 227 out-stations, 242 Canadian missionaries, 506 native laborers, 112 churches, with 9141 communicants, of whom 1040 were added last year. The native contributions were \$32,339, and the contributions in Canada \$283,706. The Missionary Societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa and Australia number 249, with 4694 stations and 15,200 out-stations. There are 11,659 missionaries, 64,290 native laborers, and 1,121,699 communicants. There are 913,478 persons under instruction, and the income in all these countries is \$12,988,687.

TEXAS PERSONALS.

Mr. W. C. Bruce and bride, of Grayson County, made the Advocate a pleasant call.

Rev. J. B. Adair, of Merit Circuit, made the Advocate a pleasant call this week.

Master Earnest Fuller, of Garland, made the Advocate a very pleasant call last week.

Miss Pallie Young, of the Southwestern University, was married December 28, 1897, to Mr. William Dale, of Chihuahua, Mexico. A large circle of admiring friends tender most hearty congratulations. The Advocate wishes the happy pair much joy.

The members of St. John's Church, Galveston, tendered their pastor, Rev. W. D. Bradfield, and family, a most royal reception just after conference. Bro. Bradfield did a fine year's work, and his return to the charge was most highly appreciated. It was a beautiful affair, and we rejoice to chronicle such expressions of love to our itinerant preachers.

SOUTHERN METHODIST PERSONALS.

New Orleans Advocate: Dr. John O. Keener, President of Southern University, Greensboro, Alabama, is on a visit to his father, Bishop Keener, in this city. He preached Sunday morning at Dryades Street Church an eloquent sermon, to the delight and edification of the congregation.

St. Louis Advocate: Rev. R. J. Crump writes: "I was transferred from Illinois to the Northwest Texas, on account of failing health, and met my conference. My health is no better, but worse, and had several hemorrhages during its session. I was forced to return home, and for nearly three weeks I have kept my bed; am able to sit up some at this writing. This was all caused from a local trouble in my right lung. Bishop J. C. Granbery thought it best to transfer me back to the Tennessee Conference. So I go."

Dr. M. H. DuBose, in New Orleans Advocate: The faculty and student body of Millsaps College, together with the other literary folk in the capital of Mississippi, have been enjoying, during the past ten days, an intellectual luxury in a course of lectures delivered in the college chapel by Bishop A. W. Wilson, of Baltimore. The series comprised a survey of the life, labors and writings of St. Paul, and a philosophical and theological analysis of "Paul's Gospel," as correlated with, not (as the later Tubingenite would have it) contradistinguished from, the Johannine, Petrine and Jacobine interpretations. From his apt and impressionable pupilage at the feet of Gamaliel, to the execution of his heaven-appointed ambassadorship before Caesar and the Praetorians, the character of Saul the Pharisee and Paul the Christian was pictured as a marvel of individuality, unmixed integrity, intellectual strength and clarified spiritual emotions.

GENERAL PERSONALS.

The Outlook: Among all the ministers in the vicinity of New York, none are more universally honored and loved than the Rev. A. Huntington Clapp, D. D., who for many years was a pastor in Battleboro, Vermont, then in Providence, Rhode Island, then was Secretary of the Congregational Home Missionary Society, later its Treasurer, and still later editor of its periodicals. For several years he has been the New York editor of the "Congregationalist." In an article in the last number of that paper he writes his "parting word" as regular editor. Dr. Clapp is now about eighty years of age. The article is full of the beautiful spirit and tender sympathy which have all his life characterized this noble man. In the course of the article he says: "Pain and infirmity release not their grip in pity for the aged. The physical and mental powers alike move heavily; recreation becomes work, and work easily weariness * * * The future life draws daily with stronger and stronger attraction for speedy, and it may be sudden, entrance on the possession of those better things. The soul feels the need of special preparation." This is only an extract from a charming and beautiful article. However much Dr. Clapp may feel that his physical and mental powers work heavily, we can assure him that no one else is conscious of any tardiness in their action. To the large circle of his friends he is the same genial, helpful and inspiring companion that he has been for these many years. The younger ministers in the vicinity of New York have no better friend, and the elder ones no more loyal and worthy associate. We shall miss his genial letters in the columns of the "Congregationalist," but shall look for his occasional contributions, and trust that for yet many years he may be spared to those who have loved and honored him in the past, and who honor and love him in the present.

Western Advocate: Following soon upon the death of Mrs. Bishop Peck comes that of Mrs. Bishop Simpson, which occurred in Philadelphia, December 20. We are without details of her illness and departure. She will be greatly missed and lamented in Philadelphia, where for many years she had been a trusted leader in woman's religious and benevolent work. Indeed, since the death of her distinguished husband, she seemed to find solace in carrying forward in her sphere plans kindred to those in which he was so eminent. The Home for Aged Methodists and The Orphanage were objects of her especial zeal and care. She was a representative woman, and in all Church conferences of her sex stood for Methodism. Mrs. Rev. Dr. Charles W. Buoy, so recently bereaved of her husband, is her daughter, and with her sisters, Misses S. E. and Ida Simpson, and her brother Mr. M. V. Simpson, mourns the irreparable loss. Dr. S. W. Thomas, Philadelphia Methodist, says: "She took a deep interest in and contributed largely to several Church enterprises in this city, and to her to a great extent they owe their existence. What she did was done with all her energies well employed and wisely governed. She was greatly loved for her work's sake, and Philadelphia Methodism is indebted to her, and her monuments of sacrifice and toil are on every side. She was a great and good woman; her charities were quietly made, and many rise up to-day and bless her memory, and the work she did will abide through all time, and will be fraught with ever-increasing blessing. She was a fond and loving wife, mother and friend, a woman of extraordinary qualities, of determined purpose, and unswerving devotion. It will be a difficult task to find one to take her place. We sincerely mourn her departure, but rejoice in this, that those who have been waiting her coming gave her a royal welcome to her heavenly home."

THE PRESS.

WHAT YOU WILL.

God gave dominion to man, and no sorrow, no tear, no sigh, ever came into his life except as he failed to grasp the truth of this possession. The world is yours, given to you to control, to make a servant of; everything

is given, and you can take out of it what you will. Life is yours, and you can make of it what you will.—Rev. Gervaise Roughton.

CHARACTER.

Man decides the question of character. If God had made it impossible to sin, there could have been no character. Man at his best would have been a machine. Neither virtue nor heroism would have been possible.—Dr. J. R. Westwood.

WAR AGAINST LIQUOR.

Death to the liquor traffic; Let that passionate purpose possess every Christian's breast. In the name of God, in the name of our home, and in the name of and for the sake of our native land, let our war cry be: "Death to the liquor traffic!"—Rev. P. Milburn.

A GOOD READER.

A minister who is a good reader is almost invariably a good preacher. If a man so reads the Bible that he makes the listeners see the pictures which are enshrined in words and phrases, he possesses imagination, and that is one of the preacher's master forces.—The Methodist Recorder (London).

DEFECTS IN PULPIT PRAYER.

Of the serious faults to which the minister is liable in the conduct of worship, there are probably none of which he is less likely to hear than those he commits in public prayer. Prayer is so sacred an act that we are wont to deem it almost sacrilege to speak of the improprieties of thought and utterance by which it is often marred; but because sacred, such faults are offensive to good taste and real reverence, and the more reprehensible in him who carelessly commits them.

If the dronings of the finical liturgist are a weariness to the devout worshiper, not less rapid and irksome does he find the (literally) extempore orisons in which he is some times invited to join.

A common fault of pulpit prayer is undue length. It is said that some ministers pray almost as long as some others are accustomed to preach. The effect on the audience is precisely the opposite of what devotional exercises are intended to produce. Instead of stimulating interest, stirring the emotions, quickening faith, rousing the will, the prayer, long-drawn-out, exerts a most depressing and somniferous influence.

Repetitiousness impairs the beauty and force of prayer. The Master referred to this prevalent fault when he said: "When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking." The application of this rule will prune off those ejaculatory expletives whose force more often appears in the vehemence with which they are uttered rather than any definiteness of desire that they express. Prayer may most appropriately begin and close with the reverend use of some title of the Deity, but does not require the constant iteration of the Divine name. Moreover, a proper sense of the dignity of the Divine character will exclude from prayer the familiar and "sweetly mawkish" terms of personal endearment.—Western Advocate.

A NEW YEAR'S GREETING.

The Methodist Orphanage greets its friends with "A Happy New Year." Remembrances of various kinds prove that we are nearer your hearts than ever before. Contributions of money and boxes containing many things, and coming from many directions, show an increasing interest in us. It has been our custom to acknowledge through the mails the receipt of such contributions, and if we have failed to do so in any case we hereby tender our appreciation and thanks.

We want here and now to thank the brethren who have been thoughtful enough to secure and forward their assessment thus early in the year. Let the good work go on.

Christmas morning, while the children were in the midst of the enjoyment of their Christmas tree, we were interrupted by Mr. and Mrs. A. B. Meek, of this city, who brought a large contribution of great variety from the good citizens of our home city. This

was especially appreciated, as it came from those who know us best, and are thoroughly acquainted with our work.

We are all well, and fifty-four children will start to school to-morrow. The expressions of kindness received greatly encourage the management, and we embark for the best year's work in our history. Let us continue to receive your help and prayers.

W. H. VAUGHAN.

Waco, Texas.

A CARD.

This card will explain to the members of our charge the reason of our absence from our work. We were called here from conference to the bedside of Mrs. F. H. Herrick, our oldest daughter, who is very sick at this writing.

J. O. JORDEN.

Riesel, Texas, Jan. 1, 1898.

Free for Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Ind., will send free by mail to all who will send him their address a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

"Mamma, I duss you'll have to turn the hose on me." "Why, dear?" "Tause I've dot my 'tockings on wrong side out."—Chicago Tribune.

"The handsomest calendar of the year," is the prevailing opinion of those who have seen the Youth's Companion Calendar for 1898. It consists of three panels, each of which presents a charming Watteau design of figures in quaint, rich costumes. The twelve colors in which they are printed give a delicacy and softness to these pictures like that of water-color paintings. The three panels are surrounded by a scroll border embossed in gold. The entire Calendar is so delicate in design and coloring that it makes an attractive ornament for any home. This Calendar is published exclusively by the Youth's Companion and could not be sold in art stores for less than one dollar. Yet every new subscriber to the Youth's Companion and those who renew for the year 1898 receive it free. It is by far the richest souvenir of the season that the Youth's Companion has ever presented its friends.

Mr. Gladstone, the greatest of living Englishmen, has for the fifth time paid the Youth's Companion the compliment of making it the medium through which to address the American people. His article appears in the New Year's Number. Full prospectus of the 1898 volume and sample copies of the paper sent free upon request.

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OPIUM and Whiskey Habits Cured Write B. M. Woolley, M.D. Atlanta, Ga.

A MISSIONARY'S WIFE Interesting Letter from India—A Long Summer Season. The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE. The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

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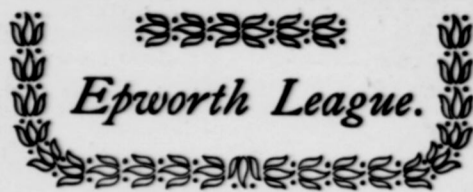
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If we have faith in our guide, we will not be troubled about the way.

A man may be willing to serve God, but not willing that Christ should appoint his work.

Do not be anxious to get the place and honor due you, but rather fear lest God and men should not get from you the service that they need.

Complaint at every hard providence that we can not understand is an indication, not of little faith, but of none at all.

The joy which love finds in sacrifice proves that "it is more blessed to give than to receive."

TOPIC FOR JANUARY:
WORKING FOR GOD.

January 16.—Letting Christ Have His Way.—John 13:1-9.

This occurrence has been appropriately called "a miracle of humility," and it is of a character as interesting and important to us as it was surprising to his disciples. It was a thing astonishing to them, who had disputed about who should be the greatest, that he, their Lord and Master, instead of receiving honor from them, should perform such a menial service as washing their feet. And not only was it astonishing, but humiliating to them, increasing their sense of unworthiness.

Peter's remonstrance is characteristic, "Lord, dost thou wash my feet?" Thou, whom we believe to be the Christ, the Son of God, dost thou condescend to such a mean service for me, a sinful, unworthy man? Then his flat refusal. "Thou shalt never wash my feet." I can not permit thee to so humiliate thyself in my service. Christ silenced his objection with the words: "If I wash thee not, thou hast no part with me." Peter's reply was expressive of his full consent and complete submission: "Lord, not my feet only, but also my hands and my head."

Christ's conduct seemed to his disciples strange and out of place, but it was, in fact, appropriate and in keeping with his character and life, as we now understand them.

IT DECLARED HIS LOVE FOR HIS DISCIPLES.

Love expresses itself by service. Its nature is not to seek to receive, but to give. No service is too hard and no sacrifice too great for the object of our sincere affection; indeed sacrifice is transformed into joy by the witchery of love.

Love brought Christ from above to teach and suffer and die, and this menial service at the close of his ministry impressed upon his followers with new emphasis the fact that, "having loved his own that were in the world, he loved them unto the end."

IT SIGNIFIED SPIRITUAL CLEANSING.

This is clear in the conversation between Christ and Peter, especially in the reference to Judas in verse 10: "Ye are clean, but not all."

HE TAUGHT, BY EXAMPLE, THE LESSONS OF HUMILITY.

"If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." V. 14. He said in another place: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:45. Real greatness consists not in a great name and earthly honors, but in the ability and willingness to serve. "Whosoever of you will be the chiefest, shall be servant of all."

These lessons the disciples learned by

letting Christ have his way in what seemed to them an unnecessary act.

Christ has many lessons to teach his disciples still, for he loves them now, as he loved the twelve who had left all and followed him, and must teach them many times by means as mysterious as when he washed the disciples' feet. Strange providences overtake the children of God: disappointments, financial losses, difficult labors, hard responsibilities, unpleasant experiences of many kinds; besides these they are subjected to persecution, evil speaking, temptation, sickness and bereavement, which God might avert, but does not. If we complain and resist and repine we shall not be able to better our condition, but rather intensify the unpleasantness of our experience by our senseless complaining, while if we "let Christ have his way," submitting to his will, not with stupid indifference, but with serene truthfulness, he may be able to show us how "all things work together for good to them that love God." According to his view, which is the right view, disappointment and poverty and persecution and grief and sickness, and even death itself, are useful agents, if they result in the development of pure lives and strong characters.

If he puts upon us duties for which we think ourselves unfitted, let us believe that he knows our abilities, and in this faith undertake the work, trusting him to supply our lack.

If he denies our requests, let us not, even in our thought, complain, but still sing:

"Good when he gives, supremely good,
Nor less when he denies."

CHINA.

Dear Leaguers and fellow workers: No doubt you would like to hear often from one of your substitutes in the foreign land, so as to keep abreast with the work as it is moving on; and in this work you certainly have a great interest.

Much is being done for the cause of Christ, but still much more is to be done. There are a great number of towns and villages, not far distant, that no missionary has yet entered, and the only reason for not doing so is, we have not the men to enter. As this is our "jubilee year," we are praying and looking for great advancement along all lines. We feel that the time has come for a forward move. In many places we have no chapels, but the natives open their homes and say "Come in and tell us of your doctrine," and we take advantage of every such opportunity possible, and feel that shortly the kingdom of God will be established in their hearts. We have now several invitations to village homes to preach, and the natives continually ask why we do not come, but the truth is we know not from where to take an hour or two to put in elsewhere. Two missionaries in a city of about seventy-five or eighty thousand people need not go far to find plenty to do.

A short time since one of our members visited a country home of another member who had been greatly persecuted by his wife, and while explaining to her the doctrines the whole neighborhood gathered so that the house and yard were full of people. The visiting brother, though not a preacher, being filled with the Spirit, took the opportunity of preaching an hour or two. Many became interested; one man broke in pieces his household god and two became probationers. Surely the Lord will bless his Word to the salvation of those that hear; but how can they hear without a preacher, and who will be the preacher?

Our first two years were spent at Nanjing, where much of our energy was spent grappling with the language. Conference sent us this year to Changshuh, with Dr. and Mrs. Fearn, who compose the foreign element of our city. Many who are sick, hearing of the foreign doctor, come to be treated. By this means we become acquainted and are received into the best families, and we lose no opportunity of telling them of the Great Physician of the soul.

The women are a class very hard to reach, not because they are so unwilling to hear, but for an opportunity of seeing and preaching to them. So they must be reached through our women. Mrs. Fearn has two meetings a week for them. Crowds come and seem to be greatly interested. The question is,

what shall we do with them? for they come until there is not standing room either in the house or yard. We do pray that the Lord will convert their hearts and homes.

Our schools seem to be fuller this year than usual. The study of English and western learning seem to be greatly in demand. E. PILLEY, Changshuh, China, Nov. 16.

OUR MISSION FUND.

Remittances are coming in slowly on our pledge to the Board of Missions. Our third year will end in May. Leagues which have not yet paid their amounts will please attend to this at once. The money is needed. I will send programmes for special missionary service and leaflet giving information with reference to our missionaries free on application.

A. K. RAGSDALE,
Secretary and Treasurer Committee.
Dallas, Texas.

HOW CENTER POINT SUCCEEDED.

The Center Point Epworth League No. 117 was assessed \$8.00 for this year on our mission fund. Last year we failed to pay our assessment in full. This year we send \$16.00—twice the amount assessed us. I want to tell you our plan for raising our missionary money this year. At the first of the year we called for a volunteer to collect our amount who would promise to raise it in full or pay the amount himself that might be lacking. We were not long finding the volunteer. He went immediately to work; procured a roll of members, asked each member how much they would pay or subscribe to pay at some other convenient time. He not only asked the League members, but others whom he thought willing to contribute. In this way he soon had collected \$11.00. Then we adopted the plan of the Bruceville League and picked cotton enough one Saturday to make \$5.00 more. So we are glad, yes happy, to send the \$16.00 for our League missionaries.

MISS DOVIE REES, Treas.
Center Point, Texas.

HIS COMFORTING PROMISE.

"What I do thou knowest not now, but thou shalt know hereafter." In this assurance the Christian finds comfort in all the affliction that he suffers. He does not ask to know the reason for every experience, but grasps tightly the Savior's hand and trusts to his guidance; but he knows that his Father intends good to him, and that sometime the good purpose shall be revealed.

Often this promise is fulfilled in this life, when, looking back upon an occurrence which we could not understand, we see that God graciously made it a blessing to us. For the explanation of other strange providences we must wait until we stand in the clear light of eternity, when we shall see "face to face," who now see "through a glass darkly."

There is but one good make of lamp-chimneys—Macbeth—and your dealer knows it.

You want the Index.

Write Macbeth Pittsburgh Pa

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Sunday-School Dept.

Address all communications for the Sunday-School Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

First Quarter—Lesson 3, Jan. 16.

Beginning of the Ministry of Jesus.

Matt. 4:17-25.

Golden Text—The people which sat in darkness saw great light.—Matt. 4:16.

Time—A. D. 28. Spring and summer about a year and a half after the temptation.

Place—Capernaum. On the north-west shore of the Sea of Galilee, the home of Jesus for the time and the center of his work during the Galilean ministry.

Jesus at this time was between thirty-one and thirty-two years old, and his great forerunner, John the Baptist, having preached less than two years, is now a prisoner in the castle of Macherus, in the land of Moab, beyond the Jordan.

Tiberius Caesar was in his fifteenth year as Emperor of Rome; Pontius Pilate, in his third year as Governor of Judea, and Herod Antipas, in the thirty-second year of his long reign as ruler of Galilee.

INTRODUCTORY.

In the two past lessons—the Baptism of Jesus and His Great Temptation in the Wilderness—show us the concluding events of his personal preparation for his public ministry. Then comes His Ministry in Judea, A. D. 27, recorded almost exclusively by St. John in the first four chapters of his Gospel. Before entering upon the lesson for to-day, the student should study carefully that first year of our Lord's ministry. Among the events of this earliest ministry, the student will note the testimony of John the Baptist to Jesus; the gaining of the first disciples, Andrew, John, Simon Peter, Philip and Nathanael; the marriage at Cana, and the brief residence at Capernaum (John 1:19 to 2:12); then follow the first passover of Christ's ministry, the expulsion of the money-changers and the conversation of Nicodemus (John 2:13 to 3:21); then the teaching and baptizing in Judea before the Baptist's imprisonment and the events at Sychar, when Jesus was passing through Samaria on his way to Galilee.

Dr. Peloubet thus summarizes the leading events of the Judean ministry: "The first Disciples, the first Miracle, the first Reform, the first Discourse, the first Tour, the first Converts in Samaria." During this time John the Baptist was still preaching and carrying on his preparation for the ministry of the Messiah. This brings us to the Opening of the Galilean Ministry of Jesus, which extended from A. D. 27 to A. D. 29—nearly two years.

BETWEEN THE LESSONS.

St. John only, we have seen, gives us an account of the ministry of Jesus in Judea. The authors of the other three Gospels—Matthew, Mark and Luke—all begin their narrative of the work of Jesus after John the Baptist's imprisonment, and its scene is Galilee. "What were the reasons for omitting one thing and inserting another, we may not in all cases be able to perceive. But the concurrence of the three first evangelists in beginning their account just after that of the forerunner closed, suggests that the work of Christ then assumed in some sense a different character; the early preaching of our Lord, while the forerunner's work still went on, was introductory, and his ministry in some sense now takes a higher form."—Broadus, Ewald and Alexander.

Galilee, the field of this ministry (vs. 12-17), had at the time of our lesson, a population of three million, embracing a territory of about 2000 square miles, and having, according to Josephus, 204 cities and villages, the smallest of which had 15,000 inhabitants."

Thus Jesus labored among great populations of intelligent and actively busy people. For nearly two years he dwelt at Capernaum (vs. 13, 14), fulfilling, as St. Matthew notes, one of the prophecies of Isaiah, which pointed him out as the Great Light to the land of Zabulon and the land of Naphtali, toward the sea beyond Jordan, Galilee of the Gentiles. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up" (v. 16).

lee of the Gentiles. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up" (v. 16).

THE PREACHING OF JESUS.

V. 17—From that time—that is, from the time of his coming in to Galilee, after John's imprisonment—Jesus began to preach. The English word "preach" is derived through the French from the Latin "predico" (declare). The Greek word here used (keruso) has the same sense—to proclaim as a crier or herald does, and in general to proclaim, publish, declare. It is the word always used by Matthew where the Common English Version has preach, except in chapter 11:5, where it is said: "The poor have the Gospel preached unto them" (euangelizontai), and notes a thing unheard of and strange and a special fulfillment of Isaiah (61:1).

The great keynote of Christ's preaching was Repent—change your morals and your conduct; give up your sins—"for the kingdom of heaven"—the reign of Christ in the hearts of men through the indwelling Holy Spirit, and the bringing together in spiritual fellowship those who believe in him—"is at hand." The Mightier One is now come; the distinctively Christian age has now begun.

HELPERS CALLED.

V. 18—Jesus walking by the Sea of Galilee saw two brethren—Simon, called Peter, and Andrew, his brother—casting a net into the sea: for they were fishers. This an humble but respectable occupation. And the fact, says Dr. Broadus, that our Lord chose fisherman to receive and propagate his Gospel, and not rabbis, shows that he relied on something better than mere human learning and worldly influence for the success of his mission.

"And he said unto them: "Follow Me;" walk after my example, and obey my teachings, "and I will make you fishers of men." As St. Luke states it: "Ye shall catch men." They should draw men into the kingdom of God as they drew the fishes into their nets. Jesus only could make them in this deep sense fishers of men. He makes the able, sufficient minister of the New Testament, as St. Peter long afterwards wrote to the Corinthians, immediately Andrew and Simon, without any hesitation, left their nets and followed him. Yet "their nets were the means of their living."

"And going on from thence"—the connection in Luke shows that it was only a short distance (Luke 5:7—"he saw other two brethren"—James and John, sons of Zebedee—"in a ship mending their nets, and he called them." Four fishermen called to be fishers of men; the only ones of the twelve, so far as we knew, who were fishermen by profession. But all the twelve were probably men in comparatively humble life. This James became the first martyr among the apostles (Acts 12:2), and John, the disciple of the fourth Gospel, the Epistles which bear his name, and the wonderful Book of Revelation. Zebedee, their father, was the husband of Salome, the sister of Mary, the mother of Jesus, who ministered unto the Lord (John 19:25; Matt. 27:26).

"Immediately they left their father and followed him." The authority and power of the call of Jesus was at once felt and obeyed.

TEACHING AND HEALING.

V. 23—"And Jesus went about all Galilee"—his was an itinerant ministry, scattering the good seed everywhere. "Went about" is imperfect tense, and means that Jesus continued or kept going. "All Galilee"—a strong expression—and while we must not press the phrase, we see that this circuit by our Lord was one of great labor and requiring much time, since to visit only half of the towns of Galilee, at the rate of one every day, would have taken more than three months."

"Teaching in their synagogues"—the places of appointed worship in those days; and preaching the Gospel of the kingdom—heralding or proclaiming the glad tidings of the kingdom of God. The good news was that of a Savior now come, and of salvation from sin through him.

"Healing all manner of sickness and all manner of disease among the people."

There were two great departments of his public work—to teach and proclaim the truth, and miraculously to relieve the suffering and wants of men. "He was a Teacher and a Healer." All manner of sickness denotes every kind of dangerous disease, and all manner of disease means all kinds of infirmity such as produces feebleness rather than suffering. Nobler, worthier miracles can not be imagined than those recorded of the founder of Christianity. These miracles of healing served as a credential of his mission as the Savior of the world. "No man can do these miracles which thou doest," said Nicodemus, "except God be with him." "We know that thou art a teacher come from God."

HIS FAME SPREAD ABROAD.

Vs. 24-25—"And his fame went throughout all Syria." The report of his healing and of his teaching. Of course, his miracles of healing were the chief cause, at this time, of his far-extending fame. And St. Matthew means that the report of Jesus' miracles of healing passed beyond the bounds of Galilee and went far away into the districts northward.

And all sick people—those who were in a bad state of health; and were taken with "torments"—such maladies as give torture or violent pain; and those which were possessed—under the influence of demons, demoniacs; and "lunatics"—epilepsy, a nervous trouble which the ancients supposed to be worse at certain stages of the moon, hence the name "lunatic," from Luna, the moon; and those "that had palsy"—paralytics, helpless, from the relaxation of the muscles or nerves. "And he healed them all." Wonderful and great work. Enough to fix the gaze of the nation upon him as the long-promised Redeemer of his people. And what a wave of rejoicing these works of benevolence and power spread far and near among those who had witnessed and received them, and declared them abroad to others.

V. 25—"And there followed him great multitudes, from Galilee, and from Decapolis"—a district containing ten cities, and lying mainly on the south of the Lake of Galilee—"and from Jerusalem and from Judea, and from beyond Jordan—the country called Perea." The great crowds followed him, not as regular disciples, but came and went, staying a longer or shorter time, to see his miracles and hear his teaching.

PRACTICAL AND SUGGESTIVE.

The object of the benevolent and healing work of Jesus was to relieve distress and suffering, and at the same time to authenticate and call attention to his mission. And the multitudes heard and came. So now works of mercy and help are a chief means of gaining attention of those who otherwise would not even listen to the offer of salvation.

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WOMAN'S DEPT

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HELPING THE WEAK.

If there be some weaker one, Give me strength to help him on; If a blinder soul there be, Let me guide him nearer thee. Make my mortal dreams come true With the work I fain would do; Clothe with life the weak intent, Let me be the thing I meant; Let me find in thy employ Peace that dearer is than joy; Out of self to love be led, And to heaven acclimated, Until all things sweet and good Seem my nature's habitude.

—John G. Whittier.

Miss Helen Richardson, who has given seven years of earnest work to China, in the employment of the Woman's Board of Missions of the M. E. Church, South, is at home for a few months of rest. We wish it were possible for her to speak in every church of our Southland. She makes no effort to deliver a lecture on anything like the geography, geology, chronology or ethnology of China, which we can get more or less from books, but in the most unpretentious and artless way she brings her hearers at once in rapport with the very spirit and genius of missions, and in a conversational tone enables them to see and feel the very heart-throbs of the work she has been doing for seven years. And through her work they can see, feel and realize the wail, the woe and want, the liabilities and possibilities of the foot-bound and soul-bound millions of Oriental women—toys of passion or beasts of burden.

The city of Shanghai, the scene of her labors, is a most remarkable juxtaposition of light and shadow, of civilization and heathenism. The Foreign Concession, occupied by the United States, England and France, with broad streets, electric lights and many of the comforts and elegancies, these three most advanced civilizations of the world, is only separated by a moat and a wall from the old heathen city where hundreds of thousands grope their way through moral and physical squalor, desolation and darkness. The scents and sounds encountering the olfactories and ear in the old city are never to be forgotten. Out of this darkness you have only to walk through the gate of the old wall out under the arc lights of the Foreign Concession to realize that Christ is the light of the world in more senses than one.

Besides our Anglo-Chinese College for boys, we have in Shanghai two very excellent schools for girls—Clopton and McTyeire Seminaries. The former, a monument to Mrs. McGavock's generosity, is the pioneer, and has done a noble work. This is exclusively a boarding school, and the girls who enter here are entirely supported by funds from America. An indispensable condition of entrance is the unbinding of the feet. The McTyeire Seminary, in another part of the city, has been projected on the plan of self-support, designed for the children of the well-to-do or wealthier classes of Chinamen who are able and willing to pay for the education of their daughters. An increasing number of this class travel in civilized, Christian lands, and have discovered that girls not only have brains, but they are worth educating.

The law of unbinding the feet can not be enforced as a condition of entering McTyeire Seminary from the fact that these daughters of the wealthy classes who are able to pay their own way would refuse to enter. However, after they do enter and begin the study of the Bible, learn of the Christian's God, and of the sacredness of the human body, a conscience is aroused against the sin of mutilating the body in the binding of the feet. There is nothing much more repugnant to the pride and vanity of a Chinese woman of wealth than an unbound foot of natural growth and size.

This is the Rubicon where the definite death-struggle and decisive battles are fought between a life in heathenism and a life in Christ. When a girl of wealth finally consents to un-

bind her feet, she crosses the Rubicon and walks out into the liberty of eternal life. A wealthy Methodist in America has a similar experience when she breaks the binding conventionalities of so-called "society," quits cards, dancing and theaters, and gives herself unreservedly to Christ. Up to this point heathenism remains, whether the girl compresses her heart and lungs with a corset in America, or binds her feet and soul in China. Oh, that American mothers could see the heathenism of encouraging or tolerating such social follies in a Christian land.

What a curse wealth often becomes to silly poor people who come into it suddenly by inheritance, speculation or discovery, without having honestly earned it. How many good men have struggled and saved through a long life, then to lie down and die, with their fortunes hanging like millstones about the necks of their children, to sink them to the eternal depths of Dives, crying in vain for a drop or touch of relief from the heavenly world. In India there are thousands of wealthy people bound in the coils of caste, like Laocoon and his sons in the coils of the serpent, unapproachable and impervious to the Gospel, while millions of the outcast and poor are hearing and heeding the Gospel, and are becoming rich in two worlds.

Mrs. Yun, whose husband is in the Cabinet of the King of Korea, was fortunate in having been born poor. Both her feet and soul were unbound in very early life, soon after her entrance as a student and boarder in Clopton Seminary. Out of this seminary she entered the McTyeire School as a Christian student and teacher, and here it was that she first met the man of destiny—her distinguished, chivalric and scholarly husband. Miss Richardson has worked as teacher in both these schools, through which she has been able to study the real and home life of both the rich and the poor of China. Her heart is so completely in the work, which God is so manifestly blessing, that her hearers are inclined to fall in love with missions as never before. By all means have her to talk to the societies of your Churches, Sunday-schools and Epworth Leagues.—St. Louis Christian Advocate.

TO THE W. F. M. S. OF EAST TEXAS CONFERENCE.

Nearly two thousand years ago, at the hour of midnight, the world lay in solemn stillness to hear the gladsome chimes of the angels as they sang that "glorious song of old," while they poised on their snow-white pinions and swept their golden harpstrings to accompany the glad refrain, "Peace on earth, good will to men," which was promised in heaven's new-born King.

And to-day the blessed angels sing to us, as they come through the cloven skies, and with peaceful wings unfurled they speed on with their sweet music floating through all this sad and weary world, its melody filling each heart, home, hamlet, city; and even over each lowly plain we hear the reverberating notes. Yet, "men are at war with men," and hear not the love-song. For two thousand long years they have suffered the woes of sin and strife, yet ever turning a deaf ear to the angel strain, as it through all these years has rolled and vainly chanted the glad refrain, for they heed not its precious promise.

Oh! that men would hush the tumult of strife, and listen to the song of eternal ages! There are those whose forms are bending low with stricken years, who are climbing up the tortuous way with painful steps, with the burdens of this life weighing heavily upon their defenseless forms. O ye weary ones, pause and rest beside the rugged pathway, and search for the golden hours which, borne on the swift wings of angels, will come to your weary, travel-stained soul. The days which the prophet bard foretold are hastening on, and soon, with the ever-circling years, will come round the "golden age," when peace shall reign over all the earth, and fling its ancient splendors over our willing lives, and the whole world will echo back the song which angels have been singing for the two cycles which are now on the verge of a fast-hastening close, which close may fling open the gates of the glorious "golden age," when we will realize the sweet promise "Peace on earth; good will to men," when we shall celebrate the birth of the Son of



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God without alloy, and our praise not be mingled with any sacrilegious notes, sounded by those who know not the truth that was revealed in the song of promise in the birth of Him who came on that eventful night far away in the hills of Judea, whose summits still glisten with the golden glow shed there by His sacred presence.

Then let us catch the glad refrain of the announcement of the birth of the Son of God, and waft it from summit to summit, from mountain top to valley low. Let us waft it from shore to shore, unto the darkest corners of the heathen world. Let us sing it on and on, mingling our voices with the notes of the angels song, as they sing "Peace on earth: good will to men."

A new year is opening to our hands new fields of labor. The "old year" will soon be receding from our view. It is a sealed book to us forever. What we have done we have done. We have had great encouragement to go forward. Let us lay our hands to the spindle and labor to announce the birth of the Son of God where it is midnight in heathen lands. "Let us put on the whole armor of God," and move forward in one mighty phalanx to conquest and to victory, and the crowning day will come, when we shall see the travail of our souls. "Let us go forth weeping, sowing precious seed," and in the harvest time "we will come again, rejoicing, bringing our sheaves with us." May peace and prosperity reign throughout our ranks, is the prayer of your collaborator in His service. MRS. W. A. MANLY.

Livingston, Texas.

W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

At the annual meeting of the W. F. M. Society, North Texas Conference, held at Gainesville in October, a new field of work was opened—perhaps an old one given a new name; however, the work is that one person shall organize Auxiliaries at every charge in the North Texas Conference where there is none, if possible. The person doing this work is the Organizer, and the one selected for the coming year is the writer. It is needless for me to say here how incompetent I am, and how I shrink from the work, since I have promised to do what I can. I write this to ask pastors and District Secretaries to aid me. Let me know of the places ready for organization. I would say, the charge with a live Foreign Missionary Society is the one that stands by the pastor and does the best home work.

I can not give all my time, but I ask the prayers of every one that the time given may be honored of Christ in the organization of a society at every place visited.

(MRS.) C. O. MATHEWS, Organizer. Terrell, Texas.

Beaumont District—First Round.

- Jasper mls, at Magnolia... Jan 8, 9
Burkeville cir, at Burkeville... Jan 15, 16
Jasper and Kirbyville, at K... Jan 22, 23
Beaumont sta... Jan 29, 30
Sab. Pass & Port Arthur, at S. P... Jan 29, 30
Orange... Feb 5, 6
Beaumont mls... Feb 12, 13
Port Bolivar, at Bolivar... Feb 19, 20
Liberty, at Devers... Feb 26, 27
Kountze, at Kountze... Feb 5, 6
Woodville and Colmesneil, at W... Feb 12, 13
Livingston, at Livingston... Feb 19, 20
Leggett, at Providence... Feb 26, 27
Pinkney, at Midway... Apr 2, 3
Newton mls, at Coney... Apr 9, 10
T. J. Milam, P. E.

Austin District—First Round.

- Merrilltown and Walnut, at W... Sat, Jan 8
First Street Austin... Mon Jan 10
Manchaen cir, at Manchaen... Sat Jan 15
Hotchkiss Memorial... Tues Jan 18
Cypress cir, at Jolleyville... Sat Jan 22
Tenth Street, Austin... Mon Jan 24
Webberville, at Webberville... Sat Jan 29
South Austin... Mon Jan 31
Manor sta... Sat Feb 5

- Elgin sta... Mon Feb 7
McDade cir, at McDade... Sat Feb 12
Bastrop sta... Mon Feb 14
Cedar Creek, at Cedar Creek... Sat Feb 19
Smithville sta... Mon Feb 21
West Point cir, at West Point... Sat Feb 26
LaGrange sta... Mon Feb 28
Eagle Lake and Rock L., at E. L... Sat Feb 5
Columbus sta... Mon Feb 7
Weimar and Osage, at Weimar... Sat Feb 12
Flatonla sta... Mon Feb 14
The District Stewards will meet at the Methodist church in Elgin, on Monday, January 17, at 3 o'clock p. m. A full attendance of the board is very much desired, as business of importance will be on hand. H. M. Sears, P. E.

Fort Worth District—Second Round.

- Glenwood... Jan 5
Marystown, at Burleson... Jan 15, 16
Blum, at Chapel Grove... Jan 22, 23
Grapevine, at Minter Chapel... Jan 29, 30
Trinity mls... 7 p. m. Feb 2
Azle, at Live Oak... Feb 5, 6
Peach Street... 7 p. m. Feb 9
West Cleburne, at Godley... Feb 12, 13
Arlington cir, at Kennedale... Feb 19, 20
East Cleburne, at Chapel Hill... Feb 26, 27
Cleburne... Feb 26, 27
Mansfield, at St. Paul... Feb 5, 6
Mulkey Memorial... Feb 12, 13
First Church... Feb 13, 14
Covington, at Philadelphia... Feb 19, 20
Missouri Avenue... Feb 26, 27
Smithfield... Apr 2, 3
Cresson, at Bruce... Apr 9, 10
Arlington sta... Apr 16, 17
Polytechnic... Apr 24, 25
Let every steward and pastor do his duty this quarter. Take things by the forelock, and lead instead of being driven. G. S. Wyatt, P. E.

Dublin District—Second Round.

- Granbury... Feb 5, 6
Morgan Mill, at Smith Springs... Feb 12, 13
Rising Star and Pisgah, at R. S... Feb 19, 20
Stephenville... Feb 26, 27
E. A. Smith, P. E.

Georgetown District—First Round.

- Bartlett and Holland, at Bartlett... Jan 2, 3
Granger, at Granger... Jan 9, 10
Taylor... Jan 16, 17
Round Rock, at Hutto... Jan 23, 24
Georgetown... Jan 30, 31
Bertram and Mt. Horeb, at B... Feb 5, 6
Liberty Hill and Leander, at L. H... Feb 13, 14
Salado and Corn Hill, at Salado... Feb 19, 20
Florence, at Florence... Feb 26, 27
South Temple mls... Feb 27, 28
Belton... Feb 6, 7
Temple, First Church... Feb 13, 14
Moffat, at Midway... Mar 20, 21
Rogers, at Glorieta... Feb 27, 28
Observe that the appointments above are all Sunday and Monday. Quarterly Conferences will convene in stations 7:30 p. m., and other charges at 11 a. m., Monday. This arrangement and change are made in compliance with numerous requests. Sam'l P. Wright, P. E.

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TO LULA MAY.

(Daughter of Rev. L. G. and Lula Polk Rogers, born September 26, 1893, and died October 10, 1897.)

As the brightest and fairest
Of the flowers of sweet day
Is the fragrance of thy name,
Our darling, precious Lula May.

And the morning of thy life,
Though brief to us in its stay,
Was full of glowing sunshine,
As a song of sweetest lay.

The mem'ry of thy staying,
Though to us so short and brief,
Was a carol of gladness,
But now is chastened by grief.

But you have gone, our dear one,
Your face we'll never more see,
But in Heaven, up yonder,
We know truly you must be.

If God will only help us,
Life to us may lonely seem,
We will meet you, darling child,
Where life flows a living stream.

In that eternal dawning,
When life and its sorrows are done,
We'll come to see you, darling,
And we'll greet you one by one.

You may look for our coming—
Oh! to see you, Lula,
Will be our prayer, our longing,
In that last eternal day.

Then, with those gone before us
In that land of light and love,
We'll embrace you, our darling,
We'll claim you, our own sweet one.

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MARRIAGE NOTICES.

Bratton-Crawford.—At the residence of the bride's parents, Mr. and Mrs. J. P. Crawford, thirteen miles southeast of Brownwood, Texas, Andrew C. Bratton and Miss Willie J. Crawford; Rev. T. J. Lassetter officiating.

Moffett-Keller.—At the residence of the bride's parents, Mr. and Mrs. A. Deam, December 30, 1897, at 8 p. m., J. H. Moffett and Mrs. Mollie S. Keller; Rev. Charles A. Spragins officiating.

Kinchen-Curry.—At the residence of the bride's father, Mr. J. C. Curry, E. C. Kinchen and Miss Effie Curry; Rev. R. F. Dunn officiating.

Black-Sayles.—At the residence of the bride's mother in Breckenridge, Texas, William Black and Miss Ella Sayles; Rev. R. F. Dunn officiating.

Welch-Bevell.—At the residence of the bride's parents, Mr. and Mrs. William Bevell, January 2, 1898, Eddie Welch and Miss Ethel Bevell, both of Hopkins County, Texas; Rev. J. N. Hunter officiating.

Cornelius-Nelson.—At the residence of the bride's mother, near Petty, Texas, December 2, 1897, John Cornelius and Dora Nelson; Rev. Zoro B. Pirtle officiating.

O'Reilly-Bledsoe.—At the residence of the bride's mother, near Petty, Texas, December 8, 1897, Mr. O'Reilly and Miss Belle Bledsoe; Rev. Zoro B. Pirtle officiating.

Rives-Lovell.—At the residence of the bride's father, near Honey Grove, December 23, 1897, Willie Rives and Sarah A. Lovell; Rev. Zoro B. Pirtle officiating.

Lantrip-Marr.—At the residence of the bride's father, near Honey Grove, December 28, 1897, J. F. Lantrip and Laura Marr; Rev. Zoro B. Pirtle officiating.

Presnall-Clark.—At the residence of the bride's parents, in Alice, Texas, December 29, 1897, P. A. Presnall and Miss Alice Clark; Rev. M. A. Turner officiating.

Orndoff-Carlock.—At the home of the bride's parents, Rev. and Mrs. I. D. Carlock, in Gordon, Texas, December 22, 1897, at 4 p. m., Jack Orndoff and Miss Sallie E. Carlock; Rev. I. E. Hightower officiating.

Nicholson-Scott.—At the home of the bride's parents, near Gordon, Texas, December 29, 1897, at 6 p. m., Mr. W. T. Nicholson and Miss Effie Scott; Rev. I. E. Hightower officiating.

Tomlinson-Patton.—At Pompey Mountain School House, five miles from Mullin, Texas, December 22, 1897, W. B. Tomlinson and Miss M. C. Patton; Rev. G. W. Temple officiating.

Whitson-Stockton.—At Whitson, Texas, December 26, 1897, S. J. Whitson and Miss Ollie Stockton; Rev. J. H. Braswell officiating.

Balley-Moore.—At the residence of the bride's father, Mr. J. W. Moore, near Harrold, Texas, December 21, 1897, Thomas Balley and Miss Anna May Moore; Rev. B. R. Wagner officiating.

Hart-Gilliam.—At the residence of the bride's mother, Mrs. E. J. Gilliam, Zephyr, Texas, December 29, 1897, Prof. Thomas H. Hart, of Burleson, Texas, and Miss Artie V. Gilliam, of Zephyr, Texas; Rev. W. J. Turney officiating.

Jan. 4—E. D. Mouzon, sub. Charles A. Spragins, sub has attention. C. E. Lindsey, sub. N. Barksdale Read, sub. E. V. Cox, sub. W. B. Andrews, sub. J. N. Hunter, sub and trial subs. Sam R. Hay, subs. S. H. Morgan, sub. N. A. Keen, has attention. J. T. McClure, sub.

Breedlove-Spurlock.—At the residence of the bride's parents, in Wolfe City, December 29, 1897, Victor Breedlove and Miss Lillie Spurlock; Rev. N. B. Read officiating.

Kelso-Bruner.—At the home of the bride's mother, six miles from Angleton, Brazoria County, Texas, on December 29, 1897, J. E. Kelso, of Maysfield, Milam County, Texas, and Miss Maud Bruner, of Brazoria County, Texas; Rev. H. G. Williams officiating.

Dec. 31—M. M. Dunn, sub. J. H. Chambliss, sub. J. D. Odom, sub. A. B. Roberts, sub. H. R. Kimbler, sub. J. D. Whitehead, sub. J. T. Kirkpatrick, subs. C. B. Garrett, sub. S. N. Allen, o. k.

Jan. 1—J. P. Rodgers, sub has attention. W. P. Garvin, has attention. A. G. Nolen, sub.

Jan. 3—J. O. Jorden, thank you. J. S. Huckabee, subs. D. A. Gregg, trial subs. J. A. Pledger, sub. J. W. Sims, sub. J. C. Russell, change made. E. V. Cox, sub. Eugene T. Bates, has attention. J. T. Bloodworth, sub. C. D. West, sub. E. V. Cox, subs.

Dec. 30—W. P. Edwards, sub. Sam C. Vaughan, sub. John L. Williams, sub. C. M. Shuffler, has attention. Mac M. Smith, sub. M. W. Francis, sub. J. C. Weaver, sub. C. B. Carter, sub.

Jan. 5—G. J. Irvin, has attention. S. L. Ball, will do so. J. P. Rodgers, subs. S. W. Jones, subs. John A. Wallace, subs. Eugene T. Bates, sub. E. V. Cox, sub. R. F. Dunn, sub. O. F. Sensabaugh, sub. L. G. Rogers, sub. Thos. G. Whitten, o. k. N. M. McLaughlin, subs. Geo. S. Slover, sub. W. B. McKeown, subs. W. J. Owens, sub. J. D. Crockett, o. k.

Strait-Merrell.—At the home of the bride's parents, December 22, 1897, E. W. Strait and Miss Julia Merrell, Rev. W. H. Stephenson officiating.

Martin-Williams.—At the residence of the officiating minister, November 21, 1897, R. C. Martin and Miss Clara Williams; Rev. A. L. Gribble officiating.

Shiffett-Jackson.—At the residence of the bride's father, in Ellis County, December 8, 1897, W. A. Shiffett and Miss M. A. Jackson; Rev. C. A. Evans officiating.

Greenhill-Olive.—At the residence of Mr. J. A. Brawleys, Kirby, Texas, at 7 p. m., December 23, 1897, A. E. Greenhill and Miss Lillie Olive, all of Kirby, Texas; Rev. C. S. Cameron officiating.

Greenhill-Peak.—At the residence of the bride's father, Mr. A. L. Peak, Kirby, Texas, at 7:50 p. m., December 23, 1897, O. H. Greenhill and Miss Lou Peak, all of Kirby, Texas; Rev. C. S. Cameron officiating.

Pennington-Raven.—At the residence of the bride's parents, November 24, 1897, Dudley Pennington and Miss Irene Raven; Rev. W. D. Gaskins officiating.

Howard-Williamson.—At the residence of the bride's father, near Staples, Texas, December 21, 1897, Charles C. Howard and Miss Jennie Lee Williamson; Rev. John T. Graham officiating.

Mickle-Sinclair.—At the residence of the bride's mother, near San Marcos, December 22, 1897, J. W. Mickle and Mrs. Mary Lee Sinclair; Rev. J. T. Graham officiating.

Halcomb-Irby.—In Bruceville, Texas, December 26, 1897, J. J. Halcomb and Miss Alice Irby; Rev. Sam Morriss officiating.

Sellers-Aldridge.—At the residence of the bride's father, near Ennis, Texas, December 26, 1897, Leonard Sellers and Miss Sadie Aldridge; Rev. E. F. Boone officiating.

Wainscott-Stewart.—At the minister's residence in West Dallas, Texas, December 27, 1897, Frank Wainscott and Miss Delley Stewart, both of Grand Prairie, Dallas County, Texas; Rev. J. B. Bennett officiating.

Witcher-Atkins.—At the residence of Rev. W. R. McCarter, Lamasco, Texas, on the evening of December 29, 1897, V. T. Witcher and Miss Della Atkins, of Lamasco, Texas; Rev. W. R. McCarter officiating.

Stocks-Goodwin.—At the Methodist parsonage, in Waxahachie, Texas, December 14, 1897, E. M. Stocks and Miss Lizzie Goodwin; Rev. H. A. Bourland officiating.

Dunaway-Hosford.—At the home of the bride, in Ellis County, December 15, 1897, James B. Dunaway and Miss Ida May Hosford; Rev. H. A. Bourland officiating.

Rogers-Busby.—At Waxahachie, Texas, December 22, 1897, A. L. Rogers and Miss Lizzie Busby; Rev. H. A. Bourland officiating.

Powel-Goldman.—At the residence of the bride's parents, in Guadalupe County, Texas, December 28, 1897, Sidney Powel and Annie Goldman; Rev. W. A. Scott officiating.

Brown-Hall.—At the residence of the bride's father, December 23, 1897, B. C. Brown and Miss Denie Hall, both of Live Oak County; Rev. J. T. Lancaster officiating.

Fahs-Hall.—At the residence of the bride's father, December 23, 1897, L. L. Fahs and Miss Flora Hall, both of Live Oak County; Rev. J. T. Lancaster officiating.

Shrader-Rogers.—At the home of the bride's father, Mr. Beverly Rogers, of Collin County, November 28, 1897, D. B. Shrader and Miss Ada Rogers; Rev. H. P. Shrader officiating.

McDonald-Balley.—At the home of the bride's father, in Tarrant County, Texas, December 1, 1897, William McDonald and Miss Maude Balley; Rev. H. P. Shrader officiating.

Steele-Hill.—At the residence of Mr. Robert Dent, in Parker County, Texas, J. G. Steele and Miss Hattie Hill; Rev. H. P. Shrader officiating.

Nanny-Robinson.—At the residence of the bride's uncle, near Wolfe City, Texas, December 19, 1897, Ben E. Nanny and Miss Lula Robinson; Rev. N. B. Read officiating.

Sharp-Robinson.—At the Methodist church in Wolfe City, Texas, December 22, 1897, William Sharp and Miss Lillie Robinson; Rev. N. B. Read officiating.

Jackson-Ansley.—At the home of the bride's father, Rev. B. C. Ansley, near Brownborough, Texas, December 29, 1897, Rev. C. T. Jackson and Miss Jennie Ansley; Dr. Hall officiating.

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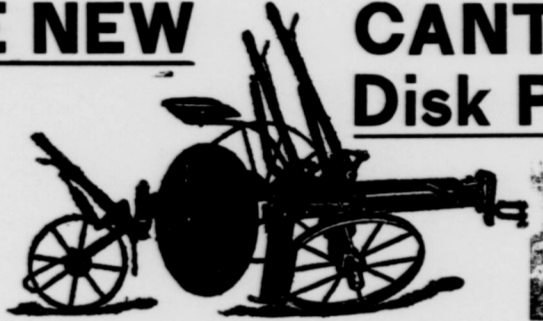
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UNLIKE ANY OTHER,

IT DOES NOT REQUIRE WEIGHT TO PUT IT IN THE GROUND

and is guaranteed to plow not only the hardest, but the loosest black waxy or sandy soil, and SCOUR PERFECTLY in any kind of land. The CANTON DISK PLOW cuts a 16-inch furrow 6 to 8 inches deep WITH THE SAME TEAM THAT OTHERS USE IN PLOWING 12 INCHES, leaving bottom perfectly flat, cutting all roots and the ridge that other Disk Plows leave, besides leaving the furrow ample for large size horse or mule to walk in. It is guaranteed as represented, or money refunded. Write for descriptive circular and price.

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EVERY JANUARY WE EMPTY THE SHELVES of all winter merchandise. This up-to-date, progressive store finds it a positive advantage to make

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So as to make plenty of room for, and start the Spring Season with, fresh, new goods. In mid-season, in mid-winter, while there's yet months of use for cold weather Dry Goods, we begin this great clearance sale. It's being done more aggressively and determinedly as to price than ever before. Send for samples of the

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- SILKS
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They will show you what is being done in all other departments of the big store. As for the superb stock of

- Jackets, Capes, Furs, Waists, Children's Dresses and Reefers, Men's Clothing, Boys' Clothing, Shoes, Hats and Caps, Laces, Notions, Books, Underwear, Hosiery,

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MAIL ORDERS To more effectually place our out-of-town patrons on an equal footing with our home people we will ship all orders for goods at retail prices amounting to \$5 or over free to any express office in Texas, Arkansas, Louisiana, Indian and Oklahoma Territories. Heavy goods, such as Prints, Domestic, Blankets, Carpets, Shades, Poles, Oil Cloths, Mattings, Toys and Valises, are excluded from this offer. C. O. D. packages will not be sent prepaid.

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

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POETRY CAN IN NO CASE BE INSERTED.

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

CEACLE.—Glen Otto Ceacle was born September 19, 1886, in Pulaski County and died September 7, 1897, near Milk Grove, Hopkins County, Texas. Glen was son of Mr. and Mrs. John Ceacle. Mrs. Ceacle died in 1890, in Northwest Texas. She was only waiting at the beautiful gate to welcome her little son. Glen professed religion August, 1895, at Friendship, where his body now sweetly sleeps. He lived a faithful little Christian up to his death. The writer being his Sunday-school teacher for over a year, can say that he took a delight in serving the Lord. But now he has gone, and nothing but his memory remains as an enduring monument to a life as pure and spotless as the snow. No voice is raised but to his praise. He has paid the debt which we yet owe, and has only crossed the river to welcome others to that bright shore, where death and sorrow never come and happiness is one eternal day of blissful sunlight. May God's comforting grace be with the sorrowing ones in their great loss, enabling them to look up through the gloom to the reunion in a world that knows no darkness and no sorrow and which has been promised by Him who said: "In my father's house are many mansions."

ELLEN GENTRY.

Campbell, Texas.

GARVIN.—William Garvin was born December 3, 1867, in Red River County, Texas. Moved with parents, A. S. and J. Garvin, to Jack County. Bro. Garvin was converted at the age of twelve or thirteen, and joined the Methodist Episcopal Church, South, of which he made a consistent member until his death. He was married to Miss Rachel Alford December 6, 1888; this union was blessed with four children, one of which preceded him to the better land. Bro. Garvin was a quiet, good man, always kind to every one; was a man for peace all the way through; was an affectionate husband and kind father. His suffering was intense for ten days, but he bore it patiently. On the 6th day of November he was informed by the attending physician that he could last but a short while; he then turned to his loving wife and told her that he was ready to go, that the way was clear and bright; then fell asleep in the arms of Jesus. God bless Sister Garvin and the children.

S. H. NEWBY.

Finis, Texas.

HUSTON.—Captain George R. Huston was born in Rockingham County, Virginia, January 22, 1841. When he was twenty years of age he joined the Southern Army. He lost his right leg in the battle of Spotsylvania, Virginia, May 7, 1864. March 27, 1868, he was married to Miss Elizabeth C. Sarver; their marriage was blessed with nine children, all of them still living. He came to Texas in 1868, and lived in Texas until the day of his death. He has lived in Johnson, Bosque, Hill, Comanche and Brown Counties. He served the people of Comanche County two terms as tax assessor; also two terms in Brown County. He made a good officer. He died at Brownwood (where he had gone to get medical aid), December 7, 1897. He leaves a heart-broken wife and nine children. Capt. Huston was a good man; a kind husband and father. He was loved by all who knew him. It was my privilege to be intimately acquainted with him. He was not a member of any Church, yet he was a Christian, and had a sweet hope of heaven.

G. W. TEMPLIN.

SMITH.—Miss Virginia Smith, daughter of John W. and S. H. Smith, was born March 13, 1854; died October 6, 1897. She was a child of affliction almost from birth, and the constant care of a loving father and mother was required. She simply fell asleep without a pain or struggle, and her pure, free, immortal spirit winged its way back "to God who gave it." She has gone home to God, where the weary rest, and the wicked cease from troubling. We laid her mortal remains away in the family burying ground, to await the angel call. Weep not, sorrowing ones, but meet her in heaven.

W. H. STEPHENSON.

REV. EDMOND MASON.

The subject of this sketch, Rev. Edmond Mason, was born July 28, 1820, and died June 26, 1897. Bro. Mason was licensed to exhort September 25, 1869, by the Quarterly Conference of Sumpter Circuit, J. C. Woolam, presiding elder of Crockett District; was soon after licensed to preach; ordained deacon by Bishop Wightman at Crockett, December 16, 1877; elder by Bishop Galloway at Tyler, November 30, 1890. "Bro. Mason was a good man," is the verdict of all the people. As a preacher he stood high. One of our traveling preachers said to me: "Bro. Mason has made a record of which many of us might be proud. He has been used several times as a supply, always doing his work with credit to himself and to the satisfaction of the Church. A good man has gone from labor to refreshment; there he will await the resurrection of the just, and though his voice is stilled his labors do follow him. Yes, children, you will miss your loving father, but you know where to find him. He died as he had lived, and has gone to be with Christ."

W. F. HARDY.

Groveton, Texas.

DAVIS.—Charles Davis died at his home in Greenville, Texas, September 5, 1897. He was born in Whitfield County, Georgia, October 3, 1871; came to Texas with his parents in 1875; joined the Methodist Episcopal Church, South, in 1888; was married to Miss Edna Goolsby February 26, 1893. Death came unexpectedly to him, as he was sick only a few days; but he said that he was ready to meet the messenger and felt that all was well. Looking at his death from a worldly standpoint, it is a disaster to his wife and baby boy, an irreparable loss to his father and mother, kind brothers and devoted sister and many relatives and friends—for we all loved him—but feel that our loss is his gain. Let us profit by Charles' quiet, consistent life and live such lives as may grant us an abundant entrance into that eternal haven of rest, feeling that when we come to lay aside the cares of this life for the joy and peace of heaven Charlie will be there to welcome us home.

AUNT ALICE.

MARSHALL.—Mrs. Susan Marshall (nee McDonald) was born December 19, 1824, in Anderson District, South Carolina; professed faith in the Lord Jesus Christ and joined the Methodist Church in early life; was married to John L. Marshall July 8, 1847. She and her husband moved to Texas and settled in Hopkins County in 1852. She died at her home in above county December 17, 1897, after a few days' illness. She was the mother of twelve children, seven boys and five girls. Four of the boys and three of the girls have preceded her across the river of death into the realms beyond. She leaves an aged husband, who, together with her for fifty years traveled life's journey, and three sons and two daughters, with a host of other relatives, to mourn her departure. She was a Methodist of the true type. Her house was the preacher's home, and many weary itinerants have found rest and encouragement in her large-hearted hospitality. As a neighbor, as a friend, as an affectionate mother, and as a member of the Church, she will be greatly missed, but our loss is her eternal gain, and some time in the future, one by one, dear bereaved ones, you may join her in those mansions in the skies. May the God of all grace and comfort keep you unto this happy union.

W. T. MORROW.

Cumby, Texas.

LACY.—J. H. Lacy was born in Kentucky, but came to Texas in an early day. He died on the evening of December 16, 1897, at his home near Marble Falls, Texas, from an overdose of laudanum, taken by accident. He was a consistent member of the M. E. Church, South, having reconsecrated himself anew last summer. He leaves four sons and one daughter. Two wives have gone before. The children lose a loving father, the community a good man—always ready to reach out a helping hand. He was about fifty-nine years old, and had been blind a number of years. Boys, your father has gone from you; you can never bring him back, but by the love and mercy of a loving Heavenly Father you can go to him. Look away be-

yond this sorrowing vale to a place where death does not enter—in that city whose builder and maker is God.

A NEAR FRIEND.

Marble Falls, Texas.

ALBERT.—William Henry Albert, son of Dr. J. W. and E. J. Albert, was born May 21, 1876; was converted at the age of six years and received into the Methodist Church by Rev. W. D. Robinson. From the day he joined the Church to the day of his death his life was consistent. Preparing himself for the medical profession, he was attending school in Fort Worth when he was taken with typhoid fever. He was brought home, and all that loving hands and medical skill could do was done, but to no avail. He passed away December 15, 1897. His sufferings, which at times were intense, were borne with the greatest fortitude. Though just entering upon manhood with the brightest prospects for the future, life had great attractions for him; yet he gladly surrendered them all when the summons came. A loving and dutiful son, a tender and affectionate brother, a true and loyal friend, an humble and devoted follower of Jesus, he will be missed. **BEN HARDY.** Childress, Texas.

M'WILLIAMS.—Mrs. Ada McWilliams was born September 22, A. D. 1876, in Jasper County, Texas; married to William T. McWilliams October, A. D. 1896. She united with the Methodist Episcopal Church, South, in youth, and passed into paradise December 24, A. D. 1897, without a struggle, at the residence of her father, W. A. Bishop, where she had been sick some time, leaving behind a little two-pound baby, a husband, father and mother, one sister, and a host of friends and relatives to mourn their loss. She was a beautiful character, in all that goes to make up true womanhood. She had a sweet disposition; was true to God; was a dutiful daughter, and an affectionate wife. We miss this good woman. She is gone from among us, but the influence of a splendid life will be felt as the years go by. How comforting to loved ones the words: "I am ready; weep not after me." **B. Z. POWELL.**

Farrsville, Texas.

TRAINER.—James Martin, the son of John E. and Irene Trainer, aged eight years, six months and seven days, departed this life September 13, 1897, at San Antonio, Texas, where his parents had carried him for medical treatment, from their home near Adkins, fifteen miles below San Antonio. One week before we laid away his little body in the grave, little Jim spent most of the day playing with his little brothers and sisters, apparently as well as usual. He was a specially bright and amiable child. In his death was illustrated the saying, "The king of shadows loves a shining mark," for he was truly a sunbeam in that happy home. Father, mother, brothers, sisters, there may be less light and joy in your earthly home, but there is more light through the dark vale between you and the heavenly home since he has gone over. We will meet him where there will be no more racking pain and burning thirst.

W. H. KILLOUGH.

Alice, Texas.

FLEMING.—Mrs. Mary Frances Fleming (nee Williams) was born near White Plains, Calhoun County, Alabama, February 26, 1860, and died near Staples, in Guadalupe County, Texas, August 5, 1897. Sister Fleming, in the first place, came of good stock, and was reared by godly parents. Her bereaved husband says she could scarcely remember the time in childhood when she was not a Christian, and sums it up very properly by saying: "She professed religion early in life, joining the Methodist Episcopal Church, South, and remaining a consistent member until death." She was married to Bro. John H. Fleming, at White Plains, Alabama, February 15, 1881.

Hood's Pills
Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organism in perfect condition. Try them. 25 cents. Prepared only by C. L. Hood & Co., Lowell, Mass.

and moved to Texas in 1885, where she spent the remainder of her life. She leaves seven bright children, four boys and three girls, to face life, with all its dangers, without the guidance of a noble Christian mother. God only knows their great loss, and that of their lonely father. I think I knew her well, and I was deeply impressed with the gentleness, patience and quiet cheerfulness always so prominent in her every-day home life. A smile of peculiar sweetness seemed naturally to adorn her lovely face, and all the unregenerate principles of human nature seemed thoroughly subdued under the purifying powers of her spiritual life. She was possessed of those peculiar wifely and motherly principles which naturally caused loved ones to feel that their sweet presence was absolutely indispensable to life and happiness, and her triumphant death fully verified such a conclusion. I quote the language of her suffering husband, in his letter to me on the subject: "It was the brightest death of which I ever had any knowledge. Her faith never wavered, and in all her sufferings she was happy, and sometimes exultant. She was perfectly conscious to the last. Some days before she died, when we

TO CURE NERVOUS DYSPEPSIA.

To Gain Flesh, to Sleep Well, to Know What Appetite and Good Digestion Mean, Make a Test of Stuart's Dyspepsia Tablets.

Interesting Experience of an Indianapolis Gentleman.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, and are surprised that they are not cured by nerve medicine and spring remedies; the real seat of the mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ. In some cases the heart palpitates and is irregular; in others the kidneys are affected; in others the bowels are constipated, with headaches; still others are troubled with loss of flesh and appetite, with accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper, of No. 61 Prospect Street, Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years; have used various patent medicines and other remedies without any favorable result. They sometimes gave temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a book-keeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual fact." Respectfully yours,

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It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headache.

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C. N. Kindrick.

Tahlequah, I. T.

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thought the end was near, she exclaimed, 'Oh, what a blessed thing to die!' She talked freely when her strength would permit, to all who came, both saint and sinner, of the joys of the Christian faith, urging those who were not Christians to become so and make preparation for heaven." The one regret of her heart was that her husband and sweet children must be left behind. But the prayers of the sainted wife and mother are on record, and must avail much for them while on earth. God help Bro. Fleming to impart that spiritual comfort and burning faith to the hearts of his motherless children until all shall be at last gathered with the sainted wife and mother in heaven.

ALANSON BROWN.

CLARK.—Laura Grace Clark, daughter of J. H. and M. L. Clark, was born October 27, 1896, died December 5, 1897, and was buried in the Carlton cemetery. Another home made sad, another family circle broken. But, dear ones, you shall see your babe again, "some sweet day." Only be true to Him who said, suffer them to come. You have the comfort of knowing that its little life is untarnished by sin. As the morning sun raises the little flower that is bowed by the mists and dew of night, so may the "Son of righteousness rise with healing in his wings," and drive away all the clouds and gloom.

MAC M. SMITH.

FOSTER.—Bro. William R. Foster was born March 5, 1838, and died December 2, 1897. He was converted in early life at New Bethel, in Sequachee Valley, Tennessee. He joined the Cumberland Presbyterian Church, in which he lived a faithful, consistent member until the day of his death. He was married to Mrs. T. W. Darwin, November 10, 1859. They had six children born to them, one of them having preceded him to the better land. The whole community was shocked by his sudden death, and this certainly would be a grave calamity but for that Christian faith that converts all these things into triumph, and above all a witness of God's fidelity. God knows best, but oh, the aching loneliness of the hearts that loved him. Bro. Foster was one among the best men I ever knew, and he adorned to a high degree any station in life. He was a kind father and husband, a true friend, but, best of all, he was a faithful, consistent, consecrated Christian, ever ready at all times to do God's will. He was one of those brave, conservative Christians who wielded a large influence because he lived his religion in every walk of life. His death was very sudden, so he left no dying testimony, but his whole life was a living witness of his fidelity to God and his preparation for heaven. When one has lived like this dear brother, we all know where to find him in that great day when God shall call us all home. Bro. Foster lived to see his children all grown, and they stand high in society, and most of them are Christians, having been so well trained by their noble father and consecrated mother. It would be hard to find anywhere a nicer family than his; and may the memory of his noble Christian life serve as an inspiration to wife, children, and his many loved ones left behind, that they may walk with Christ as he did, and reach the haven of eternal rest.

JAMES A. WALKUP.

KIKER.—Newton W. Kiker, oldest son of J. R. and Katie Kiker, was born January 31, 1881; was converted and joined the Methodist Episcopal Church, South, under the ministry of Rev. Sam C. Vaughan, on the Paluxy Circuit, during the summer of 1891, and died November 24, 1897. Newtie was never very demonstrative in his religious life; nevertheless was a faithful member of the Sunday-school, and while he was quite reserved as to any public demonstrations, his punctuality and air of intense interest in all the services of the Church always evinced the fact that it was his fixed purpose to live a Christian; and it was easily discerned that he earnestly desired to possess the graces of activity and usefulness. But, alas! he is gone! Cut down in the vigor of his young manhood. Indeed, it seems that death loves a shining mark. Newtie was tall, handsome and of fine physique, but that dreaded disease, typhoid pneumonia, invaded his physical frame, and

at once seemed to seize upon his vitals, and in spite of the skill of long, heroic treatment by the physician, and the untiring ministrations of his parents, after patiently suffering for many long weeks, he peacefully passed away. Newtie was the nephew of Rev. C. F. Kiker, who is well known to many of the preachers of the Northwest Texas Conference. Bro. Kiker was at his bedside, and talked much with him during his last illness, and Newtie told him he was not at all afraid to die, and said if it was the Lord's will he was ready and willing to go. So he has simply gone over on the other side of the river of death, to the "evergreen shore," and is doubtless associated with kindred spirits of precious memory. Parents, brothers and sisters, God bless you; you will see him again if you are faithful to the end. Look up and joyfully wait.

U. J. MORTON.

Harbin, Texas.

THWEATT.—Little Lowell, the only child of Dr. O. L. and S. A. Thweatt, was born May 12, 1896, and died November 12, 1897, at Post Oak, Texas. His remains were carried to Bellevue and there interred. He suffered for several days, and while he was carefully nursed and watched by father, mother and friends, yet the angel of death came at three o'clock Friday morning and took little Lowell to the beautiful home of sweet little children. While Lowell was only eighteen months old, by his sweet and most patient disposition he endeared himself to all who knew him, and especially father and mother, so that to give him up made their hearts ache and bleed. To the bereaved parents we would say, Sorrow not even as others who have no hope, for dear little Lowell is enjoying the sweets of everlasting joy, and stands waiting for papa and mamma to come up higher. Be faithful, father and mother, and the same sweet little face that met you so often in your home will remain with you forever in heaven. L. B. TOOLEY.

Post Oak, Texas.

FRANCIS.—Miss Lula Bell Francis was born in Mississippi November 28, 1876; died August 15, 1897. She was the daughter of Callie and Sophronia Francis. Her mother preceded her, several years, to the better land. Miss Lula was converted and joined the Methodist Episcopal Church, South, at the age of ten years, and lived in the faithful discharge of duty until the day of her death. She was First Vice President of the Epworth League at Blythe Chapel. The League never had a more honored member. She loved Christ, and did not conceal the fact from the world. The whole community wept when she died. Her remains rest in the beautiful little cemetery at Cottage Hill. In her death the Church lost a jewel, society a model character. The world is poorer by this death, but heaven is richer. May the League of which she was a member, with the family, and all of her precious loved ones, emulate her Christian example. "She, being dead, yet speaketh." Sorrowing ones, you will meet her again, where the "surges cease to roll," and the presence of the Lord is the feast of the soul. By her devoted friend and pastor.

N. C. LITTLE.

M'MILLON.—On the morning of November 24, 1897, death visited the home of Bro. and Sister Dave McMillon, and called for their little boy. John Leonard was born February 17, 1895; age, two years, nine months and seven days. Another flower budded on earth to bloom in heaven. Little Leonard's favorite song while here on earth was "Going to Jesus, heaven is my home." I would say to the bereaved family, Leonard has indeed gone to Jesus, and he is safe in his eternal home. He is heard to sing no more on earth, but he is doubtless

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ABSOLUTELY CURE.
SYMPTOMS—Itching; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50c. Prepared by Dr. S. W. Swayne & Son, Philadelphia.

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

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Easily adjusted, and won't get out of order.
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Is an ornament to any home.

The Sewing-Machine bearing this mark best unites these qualities.



SOLD ONLY THROUGH THE COMPANY'S OFFICES, IN EVERY CITY IN THE WORLD.

singing a new song in heaven. Look up, parents, Leonard is still yours. You can see him again in the resurrection morn. D. L. CAIN.

HORTON.—Jessie Ona, infant daughter of Bro. and Sister John Horton, after eight weeks' lingering illness, passed away Dec. 10, 1897. She was one year and eleven months old. Jessie was a little sufferer the greater part of her short life, but now her pain is over. This is the third flower that has been transplanted from this home to the fields elysian. One more little lamb has Jesus folded to his bosom, to be shielded forever from the biting cold and wintry blasts of our old world of sin. May the bereaved parents, brothers and sister one day be as securely sheltered in the Master's peaceful fold. F. A. DOWNS.

Flint, Texas.

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The new addition, finished in November, gives us a number of new and beautiful rooms for young ladies.

TERMS—Young ladies can attend during the Spring Term the Annex for from \$99 to \$109 for board, laundering, and tuition. Extras at usual price.

Preachers' daughters receive the same for \$56.50.

Board at the Giddings Hall will cost young men \$42.50 for the Spring Term, if paid in advance; or in private families it will cost from \$12 to \$15 a month. Tuition is \$22.50 to \$32.50 a term.

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**DR. PRICE'S
CREAM
BAKING
POWDER**

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair.

THEY CAME TOGETHER.

Saturday I went to Allen, to be on hand Sunday, to preach for Bro. Ball, the pastor, who is taking a needed vacation among his kinsfolk and old friends. Of course I stopped with the preacher's family, at the parsonage; everybody does, and try to eat him out of house and home. This is hard to do, however, for the good people keep the preacher's larder full.

It so happened that this Saturday night was set apart by the people to bring supplies to their pastor. It was a very pleasant time, indeed, socially, and before the people departed we read the Word of God; all prayed the blessings of God on preacher, Church and people. Bro. Ball is in the hearts of his Church, and what a field of usefulness is before him!

We were glad to learn that the presiding elder had planned a winter campaign against sin and Satan, and that the battle would begin the fifth Sunday in this month and continue some weeks. Bro. J. W. Hill is to do the preaching, and other preachers of the district will do the helping. The wise presiding elder has concluded that his district is supplied with men capable of helping each other and carrying on the work of the Lord. By this means he will save the Church hundreds of dollars, save more souls, and not leave his Churches disorganized. Are we not all evangelists? May the other presiding elders follow the example of this one.

Sunday morning came clear and cold, and with the morning train came the corpse of some unfortunate man who died from heart failure at McKinney, and his friends and relatives had to put him away to await the sound of the last trumpet. May God help the widow and the little ones.

Eleven o'clock came; a small congregation and a sermon. Of course we preached about the orphan, and what God and the Church wants us to do. "God is the helper," but he uses our heads, hearts and hands in this work. God and the Church wants every member to take part in this work. There is so much to do; hundreds of children in Texas are homeless; we could save them to the country, the Church and heaven if everybody would help. We need more buildings and supplies.

Of course this congregation contributed to the cause, but possibly not as much as they ought, but that is with them and their God.

But we had the pounding, funeral, sermon and collection, and we hope God was glorified.

R. W. THOMPSON.

A TEXAS WONDER.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Cuero, Texas, July 19, 1895.—This is to certify that I have used Hall's Great Discovery for kidney trouble in my family, and found it to give perfect satisfaction, and cheerfully recommend it. ALEXANDER HAMILTON, Bank'r.

E. W. Hall, sole proprietor, box 218, Waco, Texas. All orders promptly filled.

A HAPPY OCCASION.

On December 16 Bro. W. P. Honaker and wife gave a reception to their family and friends, celebrating the fiftieth anniversary of their marriage. A concourse of relatives and friends were present to congratulate the happy couple on this their golden wedding.

Precisely at 11 o'clock the strains of a wedding march, played by Mrs. Etta Pendleton upon the piano, and assisted by Mr. Steward upon the violin, filled the spacious rooms with its delightful melody. At this moment every one was on the quiver; the bridal party were advancing. First to enter was little Archie Terrell, the only great-grandchild of Mr. and Mrs. Honaker. Little Archie, though a mere tot of five, with the measured step of a trained soldier, preceded the entire party. Following this manly little fellow were the grandchildren, varying in size from early childhood to maturity. After this lovely group came the sons and daughters-in-law, then the sons and daughters. These were immediately followed by Mr. and Mrs. W. P. Honaker, the principal actors in this beautiful drama of life. Last, but not least, came "Katie," the faithful "Black Mammy," who was given to the bride fifty years ago, and who has ever since continuously lived with the family. The attendants, consisting of forty-nine persons, were soon arranged in a semi-circle around the bride and groom, who stood under a marriage bell ingeniously formed of white and yellow chrysanthemums. Rev. S. A. Ashburn offered prayer. This was followed by an appropriate eulogy upon the honored name of Honaker, by Rev. I. S. Ashburn. Among other beautiful thoughts expressed by the speaker was the hope that the name of Honaker might continue to live, to benefit and to bless mankind. At the close of the address, Rev. I. S. Ashburn presented the wedding gifts.

At 1 o'clock the guests were invited to the dining-room, where a sumptuous wedding feast awaited them. It was a royal entertainment, and every one present was glad to acknowledge that marriage is not a failure, but a grand success. Mr. and Mrs. Fivis Bickley, who live near Merit, Texas, and the faithful "Katie," were the only persons present who were at the wedding fifty years ago.

BIOGRAPHICAL.

W. P. Honaker was born in Russell County, Virginia, October 13, 1827. Eliza Dickenson was born in Russell County, Virginia, February 20, 1829. They were married December 16, 1847, and came to Collin County, Texas, in 1854, and have ever since been honored citizens of this county. They are the parents of eight children, five boys and three girls, six of whom are living. They are blessed with twenty-eight grandchildren and one great-grandchild.

Mr. and Mrs. Honaker have long been devoted members of the Methodist Church, and we are proud to state the entire family, even to the grandchildren who have arrived at the age of accountability, are also consistent members of the Church. By frugality and industry Mr. and Mrs. Honaker have accumulated quite a fortune, and he is one of our most successful financiers.

Uncle Patton has been a member of our Church in Farmersville for forty-two years. He has been the friend of the Church through all these years. His sons walk in his footsteps, two of them now being stewards of the Church. May he and his good wife live many years to honor God and to do good. S. A. ASHBURN. Farmersville, Texas.

Utilize even the thorns in your path, but not for a pillow.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle. Hall's Family Pills are the best.

The dying year has brought discipline. This is what we live for. The Divine Architect is polishing us for a place in the heavenly temple. We have been tried, afflicted, bereaved. Fortune has not always smiled. We have sighed in spirit, and been often troubled. These experiences have been intended for our profit. Have the storms rooted us in the faith? Have the chastisements quickened our love to God and for each other? Can we say with one who had a correct view of these things, "It is good for me that I have been afflicted?"—Michigan Christian Advocate.

POSTOFFICE ADDRESSES.

Rev. G. A. LeClere, Calvert.
Rev. Zoro B. Pirtle, Noble, Texas.
Rev. W. T. Melugin, Lexington, Texas.
Rev. L. P. Davis, Cedar Bayou, Texas.
Rev. S. H. Renfro, Fruitland, Texas.

UNANSWERED LETTERS.

Dec. 16—J. N. Hunter, sub. J. W. Sims, sub. J. W. Harmon, sub. W. B. Ford, sub. J. Kilgore, sub.
Dec. 17—J. H. Chambliss, sub. J. B. Elder, sub. C. E. Lindsey, sub. M. M. Smith, sub.
Dec. 18—Mrs. A. M. Ireland, sub.
Dec. 20—John W Sims, sub. J. D. Hudgins, o. k.
Dec. 21—C. E. Lindsey, sub.
Dec. 22—J. W. Adkisson, sub. W. A. Bowen, sub. J. H. Chambliss, sub. J. M. Sweeton, sub.
Dec. 23—J. N. Hunter, sub. Jerome Duncan, has attention. J. B. Luker, change made. E. V. Cox, has attention. M. E. Riser, sub. J. A. Biggs, o. k.
Dec. 24—W. B. Ford, sub and change of office. L. G. Rogers, sub. G. S. Sandel, sub.
Dec. 27—P. G. Huffman, change made. J. W. Sims, sub. J. P. Garrett, has attention. J. A. Old, sub. John W. Stovall, sub. R. A. Hall, sub. W. T. McDonald, has attention. H. W. Bowman, sub.
Dec. 29—John E. Roach, change made. W. F. Hardy, sub. C. R. Wright, sub. J. N. Hunter, sub. W. T. Morrow, sub. A. R. Nash, has attention. Joel S. Graves, sub. J. D. Whitehead, has attention. W. W. McAnally, sub. W. F. Brinson, sub. J. Kilgore, sub. W. J. Lemons, sub. Joe F. Webb, change made. G. C. Hardy, trial sub. D. J. Martin, sub. M. L. Moody, changes in postoffices of subs. C. A. Evans, sub. V. G. Thomas, sub.

BEAUTY, UTILITY AND VALUE

Are happily combined in Hood's Sarsaparilla Coupon Calendar for 1898. The lovely child's head in an embossed gold frame, surrounded by sprays of flowers in mosaic, the harmonious pad in blue, with clear figures, and the Coupons by means of which many valuable books and other articles may be obtained, make up one of the most desirable Calendars we have ever seen. The first coupon article is Hood's Practical Cook's Book, a handsome, useful volume of 350 pages. Ask your druggist for Hood's Coupon Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

THE WEATHER CALENDAR.

The Advocate has received the Cardul Weather Chart and Calendar for 1898 from the Chattanooga Medicine Co., manufacturers of McElree's Wine of Cardul and Thetford's Black-Draught. This is one of the best calendars published. It consists of twelve sheets of paper, 13x20 inches in size, all fastened together with a gilt tin strip and a brass loop hanger. Each sheet contains the calendar for one month in large figures that can be read across any room. Under the figures patent weather signals indicating Prof. DeVoe's Weather Forecasts for every day in the year appear. The moon's changes and legal holidays are also shown. The calendar is valuable in any home. We understand a few copies of it can be secured by sending 10 one-cent postage stamps to the Chattanooga Medicine Co., Chattanooga, Tenn.

The announcement of the Youth's Companion for 1898 indicates that the fathers and mothers of the Companion families will look forward to its coming week by week as eagerly as the girls and boys. Indeed, every number of this delightful family paper contains matter addressed to the mature, reflective mind as well as to the eager, hopeful spirit of youth. The former will enjoy Mr. Gladstone's recollections of Arthur Henry Hallam, Senator Hoar's reminiscences of life in New England sixty years ago, the scientific articles of Prof. Shaler, Percival Lowell and Prof. Trowbridge, and the chapters on political oratory by Sneaker Reed, Hon. Justin McCarthy and Col. Henry Watterson. The latter will find inexhaustible pleasure in the scores of good stories, anecdotes and bright miscellany which will be printed in the fifty-two issues of the year 1898. All new subscribers for the 1898 volume are receiving the Companion Calendar. Those who have seen it say that it is the handsomest calendar of the season, and the most charming bit of color-work yet produced by the publishers of this standard periodical.

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

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

BILIOUSNESS

bosses many a body and burdens many a mind. You can't enjoy the food you like because you are bilious. You take all sorts of precautions, and yet the bilious attack leaps on you like a tiger from ambush. You know the feeling! The blood seeming on fire with a dull heat; the boring pains in the eyes; the head seeming to open and shut; the horrible nausea. You know the irritability which precedes and the languor that follows the attack. It's miserable, isn't it? Why not cure the trouble? There's a pill that will cure biliousness. Dr. J. C. AYER'S PILLS are an acknowledged specific for this derangement.

A. Swanger, Texarkana, Tex., writes: "For fifteen years I have used Ayer's Pills, and find them very effective in bilious complaints. I have yet to see the case where they have failed to cure."

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AYER'S
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Sweet Sixteen—I wonder if my face will change, too, when I am your age? Thirty-six—Undoubtedly, dear; and you ought to be thankful for the loss of a portion of your cheek.—Chicago

A GOOD DICTIONARY FOR TWO CENTS.

A dictionary containing the definitions of 10,000 of the most useful and important words in the English language, is published by the Dr. Williams Medicine Co., Schenectady, N. Y. While it contains some advertising, it is a complete dictionary, concise and correct. In compiling this book care has been taken to omit none of those common words whose spelling or exact use occasions at times a momentary difficulty, even to well-educated people. The main aim has been to give as much useful information as possible in a limited space. With this in view, where noun, adjective and verb are all obviously connected in meaning, usually only has been inserted. The volume will thus be found to contain the meaning of very many more words than it professes to explain. To those who already have a dictionary, this book will commend itself because it is compact, light and convenient; to those who have no dictionary whatever, it will be invaluable. One may be secured by writing to the above concern, mentioning this paper, and enclosing a two-cent stamp.

The Texas & Pacific run free Chair Cars daily to Memphis and Saint Louis.

Does it pay? Yes, because in case Dr. Simmons' Cough Syrup fails to cure or give satisfaction, the purchase money is refunded. Try a bottle.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

A NEW CATALOGUE is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

No ferry transfer at Memphis via the Texas & Pacific—double daily trains each way, thus preventing delay on your return trip.

Mose Yallerton—I think yoh sistah am very chic. Melinda Mokeby (angrily)—D' yoh mean to 'sinuate dat she looks like a hen?—Puck.

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, Mrs. WISLLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.