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EDITORIAL.

THE LIVING PRESENT.

Our exchanges for the last week were full of New Year's meditations. Our esteemed contemporaries, together with their enterprising contributors, were deeply impressed by the solemnity of the outgoing and the incoming year, and have written profoundly and seriously concerning the occasion. If the preachers and the people who have read these noble and striking utterances have assimilated the intellectual and spiritual food, they will be the better, stronger, wiser, usefuller and happier the remainder of their life. If they have received the full benefit of the thought and inspiration contained in these exceptionally fine articles, they can not but consecrate themselves anew to the duty and work of life. Such reading ought to make an epoch in every man's destiny.

But why not carry the impressions and inspiration of this red-letter day into every succeeding day? The truth is that every day, no matter how apparently common place or prosaic, is a profoundly solemn section of time, pregnant with vast and far-reaching possibilities, and to realize this fully and to act upon it habitually is to obtain the deepest philosophy of life and the key of destiny itself. While we frankly admit that there are certain days, magnified and ennobled in the calendar and divinely ordained to awaken and stimulate us, yet that is no reason why we should undervalue any day or depreciate any hour. Properly considered every inch of earth is holy ground and every hour of time sacred to God. It is our highest interest, as well as most imperative duty, to invest every passing moment with the utmost solemnity and importance. How the present time, though seemingly meaningless and useless, is emphasized in the Word of God! "To-day if ye will hear his voice, harden not your hearts." "Whatsoever thy hand findeth to do, do it with thy might." "Behold now is the accepted time; behold now is the day of salvation." "I must work the work of Him that sent me while it is day." "In the morning sow thy seed, and in the evening withhold not thy hand," and so on almost indefinitely. Not to discern this time, this very hour and moment is to be hopelessly blind and apathetic. Every day is a day of visitation, a flood-tide of opportunity, a golden occasion.

Not long since, reading a history of Methodism, we frequently came upon incidents of this sort: An itinerant preacher making his round would deliver the message to a small congregation in an obscure place and under the most unpropitious circumstances, with the result that one or two or more were converted, who subsequently became Bishops or eminent leaders or the staunchest laymen or the devoutest and noblest of women. That obscure spot was consecrated ground; that idle hour was tremulous with spiritual power and a real epoch; that insignificent sermon was a savor of life unto life, and the wayworn messenger a dispenser of peace and a master of destiny. God had gone before and by his Spirit had prepared the way; prevenient grace had done its work, and now the co-operating Providence brings the herald of the cross. What a critical hour! How imminent the peril! How awful the responsibility! And yet this goes on everywhere, all over the face of the earth, all the time, every moment. So it has been during all the mighty past, and so it will be through all the future, until "the last syllable of recorded time." The foregoing recital is but a specimen of an universal work. It is but a picture of our all-throbbing, momentous life. God rested on the seventh day after creation, but has never rested since. Christ still goes about doing good, and every pool is still troubled. The immanent Spirit pervades all nature and all human life, and his gentle but potent voice still says, "Come." Wo be to those who, commissioned to co-operate with the Spirit and Providence of God, let the crucial hour pass!

The casual meeting of an acquaintance or even a stranger may be an opportunity ordained from before the foundation of the world. The next sermon you preach or the next act you perform may fix the doom for weal or woe of some brother man forever. There are no idle hours. There are no commonplace occasions. There are no unfruitful moments. In the true calendar of life every day is a red-letter day, and every moment an infinitely precious occasion for doing good. The curtain is up, the footlights burn, the play goes on. Be ready for your role. Watch for your cue. Do your part. Your failure breaks and blurs the symmetry and beauty of a divinely planned scheme. Your action makes or mars the drama of life. Seize the passing hour. Quit you like men!

SOLOMON never said a truer thing than this: "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun." A bath in the morning light is like a draught of the elixir of life. Beauty is a perennial fountain-head of pleasure. But light is symbolical of wisdom. And truth—the knowledge of nature, life and God—is an incalculable boon. That nobler light, "the light that never was on sea or land," the light that opens up the universe and eternity is man's divinest treasure. The merchandise of it is better than the merchandise of silver, and the exchange of it is better than the exchange of gold. "The price of wisdom is far above rubies."

A GREAT deal depends upon the point of view. Perpetual star-gazing would have dwarfed the world into an insignificant hand-breadth. Constant looking at the earth would have made astronomy an impossibility. The great Darwin studied science until he lost his former love for poetry and art. The imagination became atrophied. Morbid, self-introspection has unhinged some minds. A level head, together with the right angle of observation, are no mean desideratum. Let us have a clear, comprehensive view and full-orbed, symmetrical living. The specializing, expert business is overdone in some quarters.

THOSE who are entrusted with sacred duty of preaching ought to get ready. It is a sin and a shame to palm off a thoughtless, prayerless, dull sermon upon a congregation. A man divinely called to preach can do it, and can do it right if he will. The dull droning, which by a vast stretch of charity and the truth is called preaching, is "an abomination of desolation in the holy place." Persistent, habitual dullness in the pulpit is a crime. A live man, studious and hard at work, will both charm and edify his people.

CONDENSATION is a rare accomplishment; but it is the test of literary art. Those who speak and write should never use a superfluous word. Verbosity is the bane of preaching and newspaper correspondence. A sermon ought to be a succession of epigrammatic sentences vitally related. The ideal press correspondence is packed like Bacon's essay "Of Studies." Sermons are powerless because the thought is inversely proportional to the words. Wordiness makes a fat waste basket. Too many of us are liable to the criticism: "He draweth the thread of his verbosity finer than the staple of his argument."

BISHOP WIGHTMAN once remarked that some one had criticised loud and animated preaching by saying that it was not the thunder which kills, but the lightning. But he observed, with a twinkle in his eye, "I have invariably noticed, my brethren, that wherever there is lightning enough to do any execution that it is always accompanied by a great deal of thunder." We confess to a decided liking for loud and animated preaching. A cold, conversational, didactic tone may suit the lecture room, but not the pulpit. Give us the silver trumpet or the ram's horn.

WISDOM consists not so much in never making a mistake as in never making the same mistake twice. A philosopher may stick his head in a lion's mouth once; a fool is certain to do it twice and oftener. Many a sage has been beguiled into warming a frozen serpent in his bosom to be requited with a sting, but he does not duplicate the experience. All life is more or less of a risk and some mistakes are inevitable, but a true wisdom will never repeat them.

Connectional News.

Southern Advocate: Great gifts and good deeds should be widely published. To hear of them may provoke others to good works. The recent gift to Trinity College, N. C., should be only the beginning of such wise and princely benevolence. We give the letter of Mr. Duke announcing his benefaction. It has the right spirit and tone:

Durham, N. C., Dec. 5, 1896. Dr. John C. Kilgo, President Trinity College, Durham, N. C.: My Dear Sir.—I am much disappointed that the Methodists and friends of Trinity College in North Carolina have failed to respond to my conditional offer of a year ago to add fifty thousand dollars to endowment of that institution, provided seventy-five thousand were raised from other sources for a like purpose. Realizing the need of the college in this respect I hereby agree to place at the disposal of the proper authorities of the college, at such time or times during the year 1897 as will be convenient to me, the sum of one hundred thousand, either in cash or such stocks or other securities as I may choose to turn over, said amount to be added to the permanent endowment of the institution and to be used for no other purpose; provided, however, that such changes in the laws, rules and regulations governing the college shall be made by those having authority to do so before the close of 1897 as will open its doors to women, placing them in future on an equal footing with men, enabling them to enjoy all of the rights, privileges and advantages of the college now enjoyed, or to be hereafter enjoyed by men; otherwise this offer shall be null and void.

I am much pleased with the wise and progressive manner in which the college is now conducted. You have a most excellent faculty, composed of strong, well equipped men of the highest moral and religious character; and, too, the student-body is deserving of the highest commendation for their extraordinary good behavior and the part they are taking to bring the college up to the very highest standard. And I feel quite sure if the present policy is continued the institution will succeed in a much larger measure in the future than it has in the past.

I say to you frankly, the confidence I have in the present administration of the affairs of the college and the hope that it will be continued along the same lines has been the main influence in encouraging me to make this offer.

Congratulating you on the good work you are doing and the success with which your unselfish efforts in behalf of the college have been crowned, I am yours very truly,

W. DUKE.

* * *

Rev. W. P. Lovejoy, in Southern Advocate: The North Georgia Conference has about held its own in the matter of money raised for missions, home and foreign, by the women and the whole membership. Still, our numbers have been growing year by year. While ability increases, liberality is not enlarging. We must do better or we will do worse. This sort of thing cannot continue without serious damange to the Church. What is true of this section is equally true of other parts of the Church, if the reports in the papers are correct. What the Church needs is to have this matter of sending the gospel to the heathen and pagan world laid on its conscience. It is the Lord's command, and it must be obeyed or death will be the result. This is the normal expression of the Christ spirit and of the Christ life. It must have this fruitage if life shall continue.

Bishop Wilson presided for us at Dalton. It is hardly extravagant to say that he is an ideal Bishop. Kind, considerate, wide-awake in the chair, he pushes business without hurry. In the cabinet (I happen to be one of the P. E.'s) patient and painstaking, he endears himself to his associates as a brother interested equally with them in taking care of the work and the workers. I doubt if he ever preached with more power. The unction of the Holy Ghost was upon him anointing him for the service which was a benediction to all.

The connectional team were on hand in force. A noble, lovely company of gentlemen, always welcome. From the portly Barbee down or up, you would have to go a cable's length or two to find brainer men, stronger men, better equipped men in head and heart for their work than Hoss and Tigert and Bigham and Atkins. They, one and all, are doing their work well, and the North Georgia Conference at least is glad to recognize their faithful service.

General Church News.

Christian Advocate, New York: The Wesley Guild seems to be meeting with general favor among the Wesleyan Methodist Churches of England. The following account of the first public meeting of the Guild is sent to The Advocate by Miss Bertha Hovey Jones, of this city. Miss Jones, writing from London under date of December 8, says:

"Last night we went to City Road Chapel to the first public meeting of the Wesley Guild. Of course the friends at home have heard of the society, and we were very much interested not only because Methodists were its founders, but we wanted to see how much enthusiasm they could wake up on this side of the water.

The chapel was well filled with young people, who applauded everything heartily. In front of the old Wesley pulpit they had built a large platform and seated there were the foremost workers in the Guild organization, including the Conference secretaries. One could almost imagine the shade of Wesley rising from the pulpit in the rear and blessing the new enterprise.

The first speaker introduced was the Rev. C. W. Kelly, with all the fevor of an Irishman! He was a most magnetic speaker, and kept the house ringing with "Hear, hear!" He said the Guild was for all classes of society. They were at work to save the upper crust and the under crust and the whole pie. It was an organization to make prayerful and earnest young people. He was a most ardent speaker, and showed he had carried this new enterprise on his heart for some time.

"He was followed by a Miss Hegion, a missionary. She spoke earnestly of the Foreign Missionary Section of the Guild. I think the different departments of the Guild such a good idea. Then they sang a Wesley hymn—and the English people know how to sing—followed by a short address by another missionary. He spoke about sacrifice and giving. Nothing would succeed unless they had money—give up a part of the money spent on cycling and sweet chocolate!

"Then came Mr. Johnson, the secretary, most enthusiastic and brimming over with life. He gave a brief outline of the Guilds already formed and what they had done. It was most encouraging. He said one of the principal objects was to hold the young people by work. Give them work in the Guild and they will stay in the Methodist Church, and not wander into the Salvation Army where already, it is estimated, eighty thousand have gone! The three departments of the Guild mentioned were: Bible and Prayer Union, Foreign Missionary Section, and Christian Service Department.

"Mr. Fitzgerald, also a secretary, gave a short talk on the Guild motto, 'One heart, one way.'"

* * *

Christian Advocate, New York: The Methodist Episcopal Church was represented at Dr. Storr's jubilee celebration by Dr. Albert S. Hunt, a long-time and intimate friend, who delivered an address before the Manhattan Association of Congregational Churches, met in Clinton Avenue Church, Brooklyn, to do honor to Dr. Storrs. When the twenty-fifth anniversary of Dr. Storr's pastorate in Brooklyn occurred, he was in Europe, and it fell to the lot of Dr. Hunt, by invitation, to conduct the service in his church. On that occasion a letter was read from Dr. Storrs. Dr. Hunt, in referring to it, states that, though deeply impressed by it, he was "quite as deeply impressed by the response which it called forth. The unspeakable love of the people for their absent pastor seemed to pervade the house like an atmosphere." In his address Dr. Hunt attributed the sustained success of the pastor of the Church of the Pilgrims to his matchless skill in declaring the reality of the supernatural. He has, by the grace of God, caused the 'powers of the endless life' to touch us. While I yield to no one in admiration for his broad and accurate scholarship and for the peculiar charm of his eloquence, I know that he would be the first to regard me with unqualified disapproval if I were to intimate that these alone could satisfy the need of thirsty souls." The closing sentences are both pathetic and appropriate. They are here quoted in full: "Ten years ago, when our honored friend had been forty years the pastor of the Church of the Pilgrims, and we gathered to pay him our tribute of love and to receive his warm greetings, our gratitude to God for His goodness in giving him to his people for so long a time was blended with sincere desire that He would be gracious to us all and add another decade. Our prayer is answered; still we are not satisfied, but find ourselves asking and hoping that other years of active service, and not a few of them, may yet follow. However this may be, we know that the evening time cannot be very far away. We invoke the choicest blessings of our heavenly Father upon our loved and honored brother, and when at last the twilight comes, many warm hearts will repeat Tennyson's sweet couplet,

'Twilight and evening bell,
And after that the dark,'

not forgetting to add, and after that the light."

THE PRESS.

Crossing the Bar.

Sunset and evening star,
And one clear call for me!
And may there may be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—Alfred Lord Tennyson, 1809-1892.

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A Hint in a Criticism.

Salvini, the famous actor, has died suddenly. The only reference to him that it is necessary for us to make is quoted from a dramatic critic, who says that "he was of late years successful with the general public, but failed to exhibit any artistic progress; in fact, his style showed evident signs of degeneration from the moment that he became the head of a company and learned to seek the applause of the gallery by violent, extravagant, and inartistic expedients, which in his earlier days he most scrupulously avoided."

This accounts largely for the successive degeneration of the theater, but it is equally suggestive of the reason for the failure in middle life of not a few clergymen. As their animal spirits begin to fail or their congregations to run down, or they find themselves in places where they cannot easily attract a large number, instead of improving the quality of their work, and supplying by knowledge and improved methods of delivery something which will command permanent approbation and make character and reputation worth more as an attractive force of all valuable elements than the promise and performances of youth, they become bizarre and even buffoonish.—Christian Advocate, N. Y.

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The Negroes' Fool Friends.

We wish that some word of ours could deliver our colored citizens from their fool friends. Here is a proposition being exploited in portions of the South, to pension ex-slaves. It is perfectly futile to talk about such a thing; it will not be done. We don't care whether it would be constitutional or not—very likely it would be constitutional enough—but it would be impracticable. The nation is paying all it can raise—and going in debt to do it—to pension the soldiers whose sacrifices gave the slaves their freedom, and no more can be done. There is no precedent for it. Massachusetts or New Jersey did not pension its slaves after emancipation. Nor would it be wise, whatever the loss and wrong the slaves suffered in servitude. If there is to be a pension, it should come from the States that held them in slavery, not from those which liberated them. The Negro will not honor himself by holding out his hat for pension money which he will never get. The Negroes may be shiftless, but they are not paupers. They take pretty good care of their old, worn-out people; and it will do them good to remain self-reliant.

Then we wish their leaders would tell them that it is not to their honor to be soliciting appointive offices on the ground of color, when they can do better work for their race as teachers, etc. Some of their fool friends are suggesting that Booker T. Washington be put into the cabinet. Why so? He has found his niche, is doing splendidly where he is; but he has had no experience that would fit him to be Secretary of State, or of the Interior, or Attorney-General, or Postmaster-General. He would probably be a failure in such office, just as any other young white man, taken from the charge of a large normal school would be. We should not think of calling such a white man into the cabinet. The position requires other qualifications; and the truth might as well be told that for any such high office there are a hundred white men fitted by training and experience to hold it to one colored man. The time will come when Negroes will have their share of competent men. But let them first give themselves to the most honorable labor of elevating their people; and, if they want office, let them seek elective rather than appointive offices. The fact is, that we do not like office seekers, white or black, very much. It is better when the office seeks the man.—The Independent.

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Mastery of One's Work.

One of the chief uses of a vacation is the opportunity it affords of looking at one's work from a distance, for distance is essential if one is to see his duties and tasks in true perspective. We are often so engrossed in work that we become entirely absorbed in what we are doing; we are often so completely under the pressure of work that we lose touch with the freshening resources with which life overflows, and become fagged and discouraged. In any sound relation the worker is master of his task; when his task masters him, an abnormal relation has been created, and both worker and work inevitably suffer. In supreme moments a man counts his life well spent if he is able to pour it out in a single act of consecration to some great work to which he has given his heart. In all times men have died bravely in performing the tasks assigned them. But these moments of swift and final sacrifice are few, and in any generation the men of whom they are demanded are but a handful; most men are set to do work for a life-time; to do it not only with a good conscience, but with a clear head and with trained intelligence. A sound mind and educated senses and faculties are just as much a matter of duty as good morals, and the follies of the intellect are punished quite as certainly as the follies of the will. The most disinterested motives will not save a rash and ill-judged enterprise from disaster, and honest enthusiasm divorced from intelligence is quite as dangerous in its way as evil purposes and unrighteous acts.

The worker, therefore, who means to treat his work as a part of the moral order of life owes it the finest capacity and the highest intelligence of which he is capable; anything short of this is a form of dishonesty. But in order to study one's work intelligently, arrange it systematically, and put the greatest force into it for the longest period of time, one must keep that work well in hand and stand over rather than under it. Such an absorbtion in it as involves separation from the things which nourish and enrich the soul produces unusual results for a short period of time, but in the long run involves loss of freshness, force and that power of growth which keeps a man parallel with increasing demands and broadening opportunities. And that complete surrender to one's task which breeds anxiety, worry, and the sense of being driven, involves, in the long run, loss of force and diminution of productive power. These are the two perils which beset conscientious workers in every field. Every man owes it to himself to preserve his own independence of soul by refusing to be mastered by the thing he is making with his hands or fashioning with his brain; for the soul is greater and holier than the tasks which are laid upon it, and ought always to be sovereign over them.—The Outlook.

Texas Personals.

Rev. G. S. Sexton, of Plano, made us a pleasant call.

We were glad to have a call from Rev. Gibbs Mood and wife during the week.

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Rev. C. I. McWhirter, the honored and efficient Secretary of the North Texas Conference, made the Advocate office a welcome visit during the week.

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We learn through Rev. W. F. Cummins that Rev. J. H. Trimble, of Roby is quite sick and suffering very much. We regret to hear this and sincerely wish him a speedy convalescence.

Southern Methodist Personals

Bishop O. P. Fitzgerald still improves, though his old trouble, la grippe, holds on.

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Dr. J. A. Wilson, the editor of the Southern Advocate, has returned from his trip abroad.

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Rev. T. W. Drye has been elected editor of the Memphis Advocate and has taken charge of the paper. The Southern Methodist press gives him a cordial welcome to its ranks.

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Professor Woodrow Wilson will deliver the annual address before the students of Wofford College next June.

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Christian Advocate: Rev. T. N. Ivey, one of the ablest of the younger ministers of the North Carolina Conference, has been elected one of the editors of the "North Carolina Christian Advocate." Rev. W. L. Grissom, who for two years has been its senior editor, retires from the tripod in order to assume the important duties of business manager., Dr. L. W Crawford still continues as one of the editors. Success to new editorial and business management.

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Alabama Advocate: Mr. A. R. Hosmer, son of Dr. S. M. Hosmer, passed peacefully away at his home on Fifth Avenue, Friday, December 18. He had been in bad health for several years, but had taken cold a few weeks ago, and had been confined to his bed about two weeks. He was thought to be much better on Friday morning, so that his death was unexpected. He was bookkeeper in the "Advocate" office for the past year, and daily contact with him gave us opportunities for knowing him well. We do not remember ever hearing an impatient word from him, or seeing him out of temper. Daily contact with him developed a strong friendship for him, and we feel a sense of personal bereavement in his death. He was a born gentleman with all his pure and noble instincts enriched by divine grace.

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Daily Clarion-Ledger, Jackson, Miss., Dec. 28: The First Methodist church was crowded yesterday morning with a congregation eager to hear the first sermon of the new pastor, Rev. Dr. H. M. DuBose. Many of them had never seen his face before. Dr. Dubose is not tall, but has a broad, well-knit frame, a large head and eyes, florid complexion, and the mouth of a successful public speaker, though somewhat concealed by a mustache. He has a rich baritone voice, and speaks rapidly though with unusual fluency and much wealth of poetic conception and illustration. In the pulpit with Dr. DuBose sat Bishop Galloway and Rev. R. D. Norsworthy.

Bishop Galloway introduced the new pastor by referring to the fact that nineteen years ago, in this city, a young man was received on trial in the Mississippi Conference. After a few years of service in this State, he was transferred west, serving Churches in Galveston, Houston and Tyler, Texas, and Los Angeles, California. For four years he edited the Pacific Methodist Advocate at San Francisco. That young man returns to Mississippi as the Rev. Dr. DuBose, our pastor of the First Methodist Church in this city.

Dr. DuBose was introduced to hundreds of people at the close of the services. He preached with fervor on him and had to summon a physician immediately. At night he was unable to leave his bed, so the pulpit had to be supplied by Bishop Galloway.

General Personals.

Central Advocate: Bishop Hartzell remarked just before sailing to his work in Africa: "I believe in changing the methods of Christian work done there. We should establish industrial schools; I believe in making our missions self-supporting as quickly as possible. Make them use the marvelous resources of that wonderful country in the service of Christian civilization. Make them not only self-supporting, but self-propagating. This is what the Methodist Church means to do, and that is what I am going out to accomplish, if I can."

Bishop Foss was one of the speakers at the Civil Service League Dinner at the Hotel Walton, Philadelphia, Friday evening, Dec. 11. Among other things he said:

"I am frank to say, as a Methodist, with profound conviction in his heart, that from the first day I studied this subject I have given it the cordial approval of my brain, heart, will and word wherever I have had any opportunity to do so, for I think nothing is more clear than that no single thing in this country has tended more to the purification of politics and the elevation of moral sentiment, to the setting before young men an example of common honesty and noble integrity than his Civil Service Reform. And it has been a success which seems to me on the line of moral excellence in politics that has scarcely had its equal in this country, and I think it will go forward and commend itself to good men more and more."

We make this extract from an article by Bishop Mallalieu in this week's Epworth Herald, which is a special revival number, full of vivifying articles, striking incidents, and helpful appeals:

"The best revival is the perennial. This revival lasts all the year. It does not wait for outside help of any kind whatever. It does not employ a professional evangelist, though in some cases it may be wise for some Churches to employ one. A perennial revival involves the idea that it is better to win two souls each week of the year than to win 104 in four or six weeks. Hand-picked fruit is always better than that shaken from the tree."

DEVOTIONAL.

THE ASCENSION.

The ascension is twice narrated by Luke. The life begun by the supernatural birth ends with the supernatural ascension, which sets the seal of heaven on Christ's claims and work. Therefore the Gospel ends with it. But it is also the starting-point of the Christ's heavenly activity, of which the growth of his Church, as recorded in the Acts, is the issue. Therefore this book begins with it.

The keynote of the "treatise" lies in the first words, which describe the Gospel as the record of what "Jesus began to do and teach." Luke would have gone on to say that this second book of his contained the story of what Jesus went on to do and teach after he was taken up, if he had been strictly accurate, or had carried out his first intention, as shown by the mold of his introductory sentence; but he is swept on into the full stream of his narrative, and we have to infer the contrast between his two volumes from his statement of the contents of his first.

The book, then, is misnamed Acts of the Apostles, both because the greater number of the apostles do nothing in it, and because, in accordance with the hint of the first verse, Christ himself is the doer of all, as comes out distinctly in many places where the critical events of the Church's progress and extension are attributed to "the Lord." In one aspect, Christ's work on earth was finished on the cross; in another, that finished work is but the beginning both of his doing and teaching. Therefore we are not to regard his teaching while on earth as the completion of Christian revelation; and to set aside the Epistles on the plea that the Gospels contain Christ's own teaching, while they are only Paul's or John's, is to misconceive the relation between the earthly and the heavenly activity of Jesus.

The statement of the theme of the book is followed by a brief summary of the events between the resurrection and ascension. Luke had spoken of these in the end of his Gospel, but given no note of time, and run together the events of the day of the resurrection and of the following weeks, so that it might appear, as had been actually contended that he meant, that the ascension took place on the very day of resurrection. The fact that in this lesson he gives more detailed statements, and tells how long elapsed between the resurrection Sunday and the ascension, might have taught hasty critics that an author need not be ignorant of what he does not mention, and that a detailed account does not contradict a summary one,—truths which do not seem very recondite, but have often been forgotten by very learned commentators.

Three points are signalized as occupying the forty days,—commandments were given, Christ's actual living presence was demonstrated (by sight, touch, hearing, etc.), and instructions concerning the kingdom were imparted. The old blessed closeness and continuity of companionship had ceased. Our Lord's appearances were now occasional. He came to them, they knew not whence; he withdrew from them, they knew not whither. Apparently a sacred awe restrained them from seeking to detain him or to follow him. Their hearts would be full of strangely mingled feelings, and they were being taught by gentle degrees to do without him. Not only a divine decorum, but a most gracious tenderness, dictated the alternation of presence and absence during these days.

The instructions then given are again referred to in Luke's Gospel, and are there represented as principally directed to opening their minds "that they might understand the scriptures." The main thing about the kingdom which they had then to learn, was that it was founded on the death of Christ, who had fulfilled all the Old Testament predictions. Much remained untaught, which after years were to bring to clear knowledge; but from the illumination shed during these fruitful days flowed the remarkable vigor and confidence of the apostolic appeal to the prophets, in the first conflicts of the Church with the rulers. Christ is the King of the kingdom, and his cross is his throne,—these truths grasped revolutionized the apostles' conception. They are as needful for us.

From verse 4 onwards the last interview seems to be narrated. Probably it began in the city, and ended on the slopes of Olivet. There was a solemn summoning together of the eleven, which is twice referred to (vs. 4, 6). What awe of expectance would rest on the group as they gathered round him, perhaps half suspecting that it was for the last time! His words would change the suspicion into certainty, for he proceeded to tell them what they were not to do and to do, when left alone. The tone of leave-taking is unmistakable.

The prohibition against leaving Jerusalem implies that they would have done so if left to themselves; and it would have been small wonder if they had been eager to hurry back to quiet Galilee, their home, and to shake the dust of the city where their Lord had been slain from their feet. Truly they would feel like sheep in the midst of wolves when he had gone, and Pharisees and priests and Roman officers ringed them round. No wonder if, like a shepherdless flock, they had broken and scattered.

But the theocratic importance of Jerusalem, and the fact that nowhere else could the apostles secure such an audience for their witness, made their "beginning at Jerusalem" necessary. So they were to crush their natural longing to get back to Galilee, and to stay in their dangerous position. We have all to ask, not where we should be most at ease, but where we shall be most efficient as witnesses for Christ and to remember that very often the presence of adversaries makes the door "great and effectual."

These eleven poor men were not left by their Master with a hard task and no help. He bade them "wait" for the promised Holy Spirit, the coming of which they had heard from him when in the upper room he spoke to them of the Comforter. They were too feeble to act alone, and silence and retirement were all that he enjoined till they had been plunged into the fiery baptism which should quicken, strengthen, and transform them.

The order in which promise and command occur here shows how graciously Jesus considered the apostles' weakness. Not a word does he say of their task of witnessing till he has filled their hearts with the promise of the Spirit. He shows them the armor of power in which they are to be clothed, before he points them to the battlefield. Wating times are not wasted times. Over-eagerness to rush into work, especially into conspicuous and perilous work, is sure to end in defeat. Till we feel the power coming into us, we had better be still.

The promise of this great gift, the nature of which they but dimly knew, set the apostles' expectations on tiptoe, and they seem to have thought that their reception of it was in some way the herald of the establishment of the Messianic kingdom. So it was, but in a very different fashion from their dream. They had not learned so much from the forty days' instructions concerning the kingdom as to be free from their old Jewish notions, which color their question, "Wilt thou at this time restore again the kingdom of Israel?" They believed that Jesus could establish his kingdom when he would. They were right, and also wrong—right, for he is king; wrong, for its establishment is not to be effected by a single act of power, but by the slow process of preaching the gospel.

Our Lord does not deal with their misconceptions, which could only be cured by time and events; but he lays down great principles, which we need as much as the eleven did. The "times and seasons," the long stretches of days, and the critical epoch-making moments, are known to God only; our business is, not to speculate curiously about these, but to do the plain duty which is incumbent on the Church at all times. The perpetual office of Christ's people to be his witnesses, their equipment for that function (namely, the power of the Holy Spirit coming on them), and the sphere of their work (namely, in ever-widening circles, Jerusalem, Samaria, and the whole world), are laid down, not for the first hearers only, but for all ages and for each individual, in these last words of the Lord as he stood on Olivet, ready to depart.

The calm simplicity of the account of the ascension is remarkable. So great an event told in such few unimpassioned words! Luke's Gospel gives the further detail that it was in the act of blessing with uplifted hands that our Lord was parted from the eleven. Two expressions are here used to describe the ascension, one of which ("was taken up") implies that he was passive, the other of which ("he went") implies that he was active. Both are true. An in the accounts of the resurrection he is sometimes said to have been raised, and sometimes to have risen, so here. The Father took the Son back to the glory, the Son left the world and went to the Father. No chariot of fire, no whirlwind, was needed to lift him to the throne. Elijah was carried by such agency into a sphere new to him; Jesus ascended up where he was before, "his habitation from eternity."

No other mode of departure from earth would have corresponded to his voluntary, supernatural birth. He carries manhood up to the throne of God. The cloud which received him while yet he was well within sight of the gazers was probably that same bright cloud, the symbol of the divine presence, which of old dwelt between the cherubim. His entrance into it visibly symbolized the permanent participation, then begun, of his whole divine-human nature in the divine glory.

Most true to human nature is that continued gaze upwards after he had passed into the hiding brightness of the glory-cloud. How many of us know what it is to look long at the spot on the horizon where the last glint of sunshine struck the sails of the ship that bore dear ones away from us! It was fitting that angels, who had heralded his birth and watched his grave, should proclaim his second coming to earth.

It was gracious that, in the moment of keenest sense of desolation and loss, the great hope of reunion should be poured into the hearts of the apostles. Nothing can be more distinct and assured than the terms of that angel message. It gives for the faith and hope of all ages the assurance that he will come; that he who comes will be the very Christ who went; that his coming will be, like his departure, visible, corporeal, local. He will bring again all his tenderness, all his brother's heart, all his divine power, and will gather his servants to himself.

No wonder that, with such hopes flowing over the top of their sorrow, like oil on troubled waters, the little group went back to the upper room, hallowed by memories of the Last Supper, and there waited in prayer and supplication during the ten days which elapsed till Pentecost. So should we use the interval between any promise and its fulfillment. Patient expectation, believeing prayer, harmonious association with our brethren, will prepare us for receiving the gift of the Spirit, and will help to equip us for witnessing for Jesus.—Alexander McLaren, D. D., in Sunday-School Times.

OLD AND YOUNG

Georgiana's New Year's.

Lilla was very happy after Georgiana came home. She had always felt anxious and unhappy when she wakened in the night and thought of Georgiana in the little wooden hut out on the drying-shed—especially when it rained, or the wind blew hard. Of course she always remembered to cover Georgiana up carefully at night, and to let down the heavy curtain in front of her dear hut. Lilla knew, too, that Uncle John, the night-watchman, had to pass over the drying-platform every hour; but in spite of all this the little mother of Georgiana was unhappy when she wakened in the night and thought of the darkness and loneliness of her darling child. It was this that made Lilla so happy when she saw Georgiana on the couch in the light of the open grate fire in her room.

It was Christmas night, you remember, when Georgiana came home. There was no school that week, so Lilla could give Georgiana all her time. Her papa looked very solemn when Lilla said, the day after Christmas, that she was going to stay home with Georgiana. "Have I a rival?" he asked. Lilla threw her arms around his neck and said, "Papa, how foolish!" She covered his face with kisses, and buried her head in his neck. "Papa, you know I love you better than anybody in the world, but Georgiana will be lonely this first day here, and I think she needs me."

He held Lilla a minute close to his heart, in a way that made her the happiest child in the world, and said, "Of course she does. You are right. Stay with her to-day." He kissed Lilla, walked over to the couch and shook hands gravely with Georgiana, and hoped she would learn to like her new home. Lilla was in the big boarding-house alone.

In spite of Georgiana, Lilla had a wild desire to run after her father. She went with him always to his office, and from there to school with big Fisher as attendant, and under Fisher's escort she went back to the office from school. To be away from her father was a very rare experience, and, even in her own room, it meant an attack of home-sickness. The first difficulty that Lilla met was a lack of furniture adapted to Georgiana. Lilla loved comfortable chairs. She disliked sitting on chairs that were too high, or at tables that were too high. She found that Georgiana must sit on the couch; there was no other way to make her comfortable. The day was a pleasant one. She made her precious child a new dress and hood out of material paid for out of her own money.

"The only thing that troubles me, Georgiana, about you is that I shall have to leave you at home so often, all alone. There is school, and I must stay with papa. You will have to learn to live alone, Georgiana." Georgiana looked quite satisfied.

"You know, dear, I would take you with me always if I could. You would not be at all like Mary's little lamb. You would be very quiet. But I think you might not be good for the other girls in the class. They are not used to you, dear, as I am. You know at first I could not study—I kept looking at you all the time. It was not your fault, dear-heart. It was just ugly me. I loved you so," Lilla whispered softly, "that I wanted to look at you all the time." Lilla felt quite sure that Georgiana understood her.

The days flew very fast that week: Lilla's papa pretended that he wasgreatly neglected by his daughter and his granddaughter. When bedtime came, he would take one on each knee, and the history of the days was told.

"Lilla, to-morrow is the first day of the year. Do you wish that it was like Christmas?"

"What do you mean, papa.

"Do you wish that there were presents and New Year's trees and all the things that go to make Christmas such a gay time, such a happy day?"

"No day could be just like Christmas. It's a day just by itself, papa."

"I've been thinking about Georgiana, Lilla. I think she was left out of our Christmas, and perhaps we might make New's Year's Day her day."

Lilla's eyes grew sorrowful.

"Papa, do you think she felt it? Did she feel left out?"

And Lilla took Georgiana's hand, and pressed her head close to her father so that he would not see the tears in her eyes.

"Oh, no! I do not think she felt left out at all. She came home, and that must have been a good Christmas gift. It must have been pretty lonely for her at night." Lilla kissed him gratefully. He had felt just as she did about Georgiana.

"Papa, is it too late for me to go out and buy"—Lilla stopped quickly, and looked at Georgiana apprehensively—"Some figs," added her father, with the suggestion of a wink at Lilla, as if to say, "We understand each other." "No, it is not too late—Georgiana will not object to being left alone here. It is far more comfortable than the play-house."

"I'll put her to bed," said Lilla. "She has not taken a nap to-day."

"Very like her mother," commented the papa, which caused Lilla to blush. Lilla hated "naps," and the suggestion always meant a very unpleasant state of feeling when Lilla had a nurse. She remembered it now; so did her papa. Georgiana was undressed and put to bed on the couch.

When she was covered up, Lilla told her: "I am going to buy some figs, Georgiana. We will leave the gas burning low, dearest."

When Lilla came home, she put the box of figs on the table, and stole quietly to bed. In the morning she got up before it was light, and dragged blankets over to the couch and went to bed with Georgiana. She slept there until the room was flooded with sunshine.

How she hurried and dressed! How carefully she dressed Georgiana, her face radiant with the consciousness of a happy secret!

She knocked on her father's door, and they held a whispered conference. The end of it was that Georgiana was carried into her grandfather's room while Lilla and her papa went to breakfast. Lilla was asked to stay in the parlor after breakfast, while her papa went upstairs. When she was called and went to her own room, she stood in amazement at the door. Georgiana sat in a chair of mahogany, put together with brass-headed nails. In the middle of the room was a fourpost bedstead beautifully carved, and made up with sheets, blankets, and pillow-cases; on it was a card, "From Jack and Bill and their mother." The chair had a card on which was written, "From Fisher, with much love."

A table just the right height for Georgiana had a card on top, "From Uncle John, made in the night-time." Brown had made a rocking-chair for Lilla. "All babies like to be rocked. Brown rocked her mother to sleep many times." Lilla's own present was on Georgiana's head—a warm hood. In the corner stood a doll's carriage with a card, "To my grandchild, for the happiness she has given my child."

Lilla knelt beside Georgiana and whispered softly, "We thank everybody, but most of all dear papa." And that was Georgiana's New Year's, and I think you will agree with me that it might be called Lilla's.—Mary Allaire, 's the Outlook.

Young Men and Marriage.

The world in general laughed heartily at Mr. Punch's "Advice to those who are about to marry," which, on turning the page, was found to consist of the one word "Don't." As a universal rule, the advice would be very bad advice. The causes which led to the neglect and avoidance of marriage in the decadence alike of Greece and of Rome were the vilest and most degrading causes possible. They were deeply seated vice and degrading selfishness. In Greece they culminated rapidly in the collapse of all nobleness and power—"the fading of all glory into darkness, and of all strength into dust." The Greek—the hero of Marathon and Salamis, the patriot of Thermopylae, who deemed it sufficient epitaph—

"Go, tell the Spartans, thou who passest by,
That here, obedient to their laws, we lie."—

soon dwindled by luxury and sensualism into the Graeculus esuriens of which Juvenal drew so contemptuous and indignant a picture. The Roman, whose iron arms and dauntless courage had subdued the world, sank into the corrupt and effeminate dandy who cared only for his own degraded comfort, until Rome "saw her glories star by star expire," and she—

"whom mightiest kingdoms curtsied to,
Like a forlorn and desperate cast away,
Did shameful execution on herself."

Even in the days of Augustus, and increasingly under the later emperors, the State felt it necessary to interfere with vicious self-indulgence, in the instinct of national self-preservation. Laws were passed conferring distinctions and privileges on those who had three children born in honorable wedlock, and a selfish celibacy was branded with reprobation. Long before those days, in the dramas of Plautus and Terence, the conclusion always turns on the young man's marriage; and the fathers never feel themselves secure until that event has been happily arranged. The encouragement of marriage, and its felt sacredness, have been the chief element in the vitality of the Jews, and the books, both sacred and secular, of that most religious of the ancient nations, abound in eulogies upon the blessedness of marriage, until, in the days of the Talmudists, it became a fixed disgrace for a Jew not to have married by the age of twenty-one.

"A Jew who has no wife," says the Talmud, "is not a man; for it is said, 'Male and female created He them.'" And again:

"From the age of twenty, if a man lives in celibacy, he lives in constant transgression. Up to that age the Holy One (blessed be He!) waits for him to enter into the state of matrimony, and curses his bones if he does not marry then."

I do not suppose that Lord Tennyson had ever read this passage from the Mishna, yet he says much the same:

"'Alone,' I said, 'from earlier than I know,
Immersed in rich foreshadowings of the world,
I loved the woman; he that doth not lives
A drowning life, besotted in sweet self,
Or pines in sad experience worse than death,
Or keeps his winged affections clipt with crime.'"

It is not, however, my object to dwell on the many dangers and disadvantages of a purely selfish or vicious celibacy. I am addressing those who mean, God willing, to enter on the married state, and who, even now, find in a true and pure love an antidote against temptation, and a bond of moral faithfulness to their future wives—a bond founded, not only upon chivalry, but upon the loftiest religious motives.

Are there, then, none who are about to marry, who, nevertheless, would do well to bear in mind the imperious monosyllabic dissuasion Don't? Yes, there are some, and it is important that on them this advice should be impressed.

1. If, for instance, a young man knows that he has incapacitated himself by the retributive consequences of past transgressions from a pure and healthy marriage, then, if he have indeed repented of unlawful deeds, he is bound to remember that he has forfeited the right to a hallowed union, and that it would be, on his part, a consummate baseness to entail on an innocent wife, and on innocent children yet unborn, the fearful Nemesis which is to him the brand of God upon forbidden indulgencies. If, again, though he have himself been perfectly innocent, he knows that in his family there is the confirmed and hereditary taint of scrofula, of malformation, of idiocy, or of consumption, then he should feel that, by the voice of inevitable circumstances, God calls to him for a great self-renunciation. Let him not moan that the call is too hard upon him. God never withholds his immense compensations from those who, for his sake, give up father or mother, or wife or children. In proportion to the greatness of the self-sacrifice shall they receive the hundredfold reward. I knew one who had thus voluntary given up. He was a saint of God, and if ever there was a man to whose sad heart the sweet companionship of a loving woman would have brought a boundless consolation for life's many troubles, it was he. But his father and his uncle had died by their own hands, and there had been other warning calamities in his family. He feared that the taint of madness might, in due time, reveal itself in him also; though for long years of manhood nothing could have been more holy and useful than his life, and more sound than his intelligence. So he made his resolve that he would never marry, that it was better for society that his race should end with him. His surmise proved true. Had he married, the end might have been some terrible tragedy. He died peaceful and happy, in an asylum which sheltered and secured him from the development of homicidal mania.

2. There is another hindrance to the lawfulness of marriage which ought never to be overlooked: it is hopeless poverty, or entire uncertainty of any continuous means of earning a livelihood. To marry, like brute beasts which have no understanding, as is sometimes done by mere boys and girls in the slums, within half a crown of destitution, or with no more secure promise of maintenance than a chance job of a week or two, is mere revolting selfishness and animal degradation. These are the marriages which blight society with the prolific birth of a feeble, stunted, half-starved, vicious and semi-idiotic offispring, to be the curse of a future generation. If a man has no sufficient means to maintain a wife and family, his marriage does but kick against the ordinance of his destiny! His selfishness will not only inevitably doom himself to grinding care and crushing anxiety, but he will drag down his wife and children into the pitiless abyss of hunger and misery. Be he clergyman or lawyer, the man who has no sufficient means on which to marry commits a crime against society if he marries on the chance of something "turning up." To such persons nothing ever does "turn up." They are like the old lady who felt sure that it was going to rain, but said "that she would trust Providence to send her an umbrella."

3. But if in a man's own person or circumstances there be no such divinely appointed hindrance, he is none the less bound to be careful in his choice of the partner of his life. The young man who chooses his bride from a family in which there is much consumption, or other fatal heredity, prepares for himself hereafter the misery of bereavement and the certainty of many blighted hopes. If a young man have any calmness of judgment, he will consider the extreme desirability that the mother of his children should be one whose health and strength and intelligence will leave them the lifelong legacy of a sound mind in a sound body. And here let no one say that these are cold-blooded calculations, which are swept away as with a flood by "falling in love." To fall in love wildly, inconsiderately, imprudently, hastily, with no control of sense, reason or conscience, is to follow a blind and impetuous instinct, and to behave otherwise than duty requires in the most solemn event of life. The marriage of the maid who was engaged to a stranger when she went into the garden to cut a cabbage, is scarcely likely to be a happy one. A young man may be suddenly taken by a pretty face, but if that be the sole qualification in his future wife, he may find too soon that "favor is deceitful, and beauty vain; but a prudent wife is from the Lord."

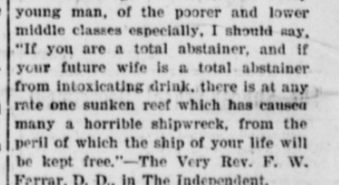
4. I should advise a young man to think twice before he marries an untidy girl. I have been a guest in houses where everything was revolting from this cause, and where one scarcely ventured to open a drawer in the guest chamber for fear of what one might find in it. Certainly, in respect to a man's home, "cleanliness is next to godliness," and untidiness means squalor and waste. Few old friends will care to visit a man who has a slatternly wife, and children whose faces in consequence are not kept sweet and clean. A young lady once asked her lover to direct a letter for her. He did it so hastily that the direction was blotted and illegible. She blushed as he handed it back to her, and from that moment her affection for him began visibly to cool. The engagement never came off; and as he recounted the circumstance, he was magnanimous enough to observe that "she had been more than half right."

5. And most assuredly the young man who finally chooses his bride without having good reason to be sure that her temper is as a rule sweet and equable, is taking a rash step, and one which he may rue through many a bitter year.

"Look you, the gray mare
Is ill to live with, when her whinny shrills
From tile to scullery, and her small good-man
Shrinks in his armchair, while the fires of Hell
Mix with his hearth."

This, at least, is the recorded experience of three thousand years. "It is better," says the wise king, "to dwell in the corner of the housetop, than with a brawling woman in a wide house"; and "the contentions of a wife are a continuous dropping." Petruccio was profoundly wise in taming his Shrew before he became her victim. Nor is there any real necessity for making a wrong choice by mistake. A young man is supremely foolish if he marries a girl about whom he knows little or nothing. The face may be some index, but it may unconsciously lead to very mistaken conclusions. If, however, a young man has made many opportunities of being in the society of his intended bride before he takes the irrevocable step of binding himself to her in a bond which cannot be dissolved, then he must be more than usually obtuse if, by her bearing to her father and mother, to her brothers and sisters, to her companions, to the old and to the young, he is not very well able to gauge her character. And if he sees that, though she may show herself in the best light to him individually, she reveals a strong undercurrent of selfishness in her character, I should advise him to pause in time. I once knew an eminent person, who was in character a man of singular geniality and buoyancy of spirits, but who, for what reason I never could make out, married a hard, harsh, angular, unattractive wife. What the lady may have been to him I do not know, but certain it is that whereas before his marriage he had been surrounded by troops of friends, yet after his marriage hardly one of them, much as they continued to love and honor him, ever entered his house. His wife—whether from parsimony or religion turned sour, or inherent "cussedness"—turned the cold shoulder on them, and if they called once they were never encouraged to call again. A wife without sympathy may cost a man the loss of all his friends.

6. If there be one Phylloxera vastatrix of wedded happiness more fatal in its ravages than another—if there be one intruder into this vineyard which, more surely than any other, will cause its root to be as rottenness, and its blossoms to go up as dust—it is intemperance. I recall many a harrowing example of this curse and corruption—this heavy blow and sad discouragement—in wedded lives, which it has been my fate to witness. No more certain, no more absolute collapse of happiness can be even conceived. I recall one, of whose wife persons soon began to ask how her strange demeanor could be accounted for; why she was so often heavy and stupid and odd in her behavior; why at others she showed a sort of spurious hilarity? And the answer could not be long in coming—she was by position a lady, but she drank. I recall the young man, exceptionally prosperous in his position, with all life stretching before him in apparent brightness, married to the shallow, showy, arrogant, domineering woman, with her dress, and her extravagance, and her fashionableness of sham religion, and who, unable to control this domestic scourge, took to drinking his bottle of port wine every day at dinner. He sank lower and lower into debt, lost his clients, failed to pay the bills of his wine merchant, went all downhill into shabbiness and disgrace, and so ruined himself and bequeathed ruin to his children after him. I recall the man, respectable and diligent, who came to me weeping, to say that at all costs he must leave his home; at all costs he must turn his back on his country; at all costs he must separate from his wife, for she was slowly dragging him down into the abyss, and had again and again brought him into misery and confusion by selling for drink every stick of his furniture, and causing such scenes of violence and shame that, if they continued, he knew not what tragedy might come of them. I recall another—a fine, stalwart man—who came to ask my advice what he should do, since his wife, in his necessary absence at work, pawned for drink the very clothes and boots of his boys, so that it was impossible for them to go to school. To every young man, of the poorer and lower middle classes especially, I should say, "If you are a total abstainer, and if your future wife is a total abstainer from intoxicating drink, there is at any rate one sunken reef which has caused many a horrible shipwreck, from the peril of which the ship of your life will be kept free."—The Very Rev. F. W. Farrar, D. D., in The Independent.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INTRODUCTORY.

St. Luke addressing and dedicating his books to Theophilus emphasizes the fact that in his Gospel he had given an account of all Jesus began to do and to teach. The emphasis is on the word began, implying that the Gospel gave the "outset" of the work and teaching of Christ, while the second treatise should record the ongoing of his word under the administration of the Spirit.

Bishop Warren calls attention to the fact that the book of Acts has been called the Acts of the Holy Ghost. The book is instinct with the presence of the Spirit: Charged with it like a battery with living fire.

The great theme of the book is the testimony of the Apostles to the Resurrection of Jesus—beginning at Jerusalem and widening out to the uttermost parts of the earth. For this special work they were to receive power. After that the Holy Ghost came upon them. Power, dunamis—energy force: the word from which we get our word dynamite.

One of Christ's last commands was to wait in Jerusalem until they had received this baptism of the Holy Ghost. Then follows his ascension and the ten days prayer-meeting—waiting, as they understood it, for the promise of the Father.

Pentecost found the whole Christian assembly in this state of eager expectancy and supplication.

* * *

FIRST QUARTER—LESSON 2, JAN. 10.

The Holy Spirit Given.

Acts 2:1-13.

Golden Text: They were all filled with the Holy Ghost.

Time: Sunday, May 28, A. D. 30.

Place: An upper room in Jerusalem.

The Apostles now understood their great mission as witnesses of their risen Lord. But the great promise of the Father—the greatest next to the promise of the Christ himself, the gift of the Holy Ghost, was yet unfulfilled.

There is a divine order and harmony in the historic progress of human redemption. The times and the seasons, said Jesus, the Father has put under his own power.

I. The great day of Pentecost. God chose as the time for the giving of the Holy Spirit. This was the second of the great national feasts of the Jews, and was celebrated, as its name indicates, fifty days after the first day of the Passover festival. In the year in which Christ died, Pentecost occurred on the first day of the week, or Sunday. It was the harvest festival, when every loyal Jew was expected to offer the first-fruits of his husbandry as a thank-offering to the Lord, and it is now to be signalized as the time for the ingathering of the first-fruits of that mighty harvest of the Christian faith, which should extend to all nations and work through all time.

Many thousand men were gathered in Jerusalem—devout men, says St. Luke, from every nation under heaven. These were chiefly Jews of the dispersions, scattered abroad among the nations for their idolatries and other sins. It is because of the hand of God in history that these men are now in Jerusalem, with their proselytes to the Hebrew faith, to be personal witnesses of the outpouring of the Holy Spirit, and of the wonderful, first conquests of the gospel of Christ. For it was precisely the dispersion of the Jews among all the known nations of the world that opened a pathway for the swift and wide progress of the gospel among the Gentiles. They were the irrigating streams along which the water of life first flowed out to the thirsty peoples of the earth.

And mark you, it was their devoutness to the old faith which brought them to this place. Thus the faith of the "fathers" was joined to the faith of the disciples and apostles of Christ—the same faith, only in its higher Christian form.

Within this vast circle of many nationalities was the small company of the disciples. One hundred and twenty are named as being in the ten days prayer-meeting. But would not every disciple of Jesus be present on this occasion? They were still loyal Jews and devoted to the old forms of Hebrew worship. Jesus himself had observed the rites of the Jewish faith, keeping the Passover with his disciples just before his betrayal.

But we must note this difference: the vast throng were present simply as devout Jews; the disciples were there waiting for the promise of Christ to be fulfilled. The Jew was thinking of the old deliverance from Egypt; the giving of the law; and God's goodness in bestowing the harvest; the disciple was intensely expecting the baptism of fire and of power.

St. Luke speaks definitely of the temper or spirit which pervades the Christian assembly: "They were all with one accord in one place."

II. The Promise Fulfilled. While in this state of unanimity and prayerful expectancy, suddenly there came a sound out of heaven: sound as of a rushing mighty wind. The maker and ruler of the kingdoms of nature uses at his will material things and movements as the signs and symbols of his own presence and action. The wind, invisible, swift, gentle, strong in its movements—proclaiming itself by the results of its presence and activity, is a suitable symbol of the mysterious and powerful movements of the Holy Ghost. The very pathway of the coming is here indicated: "Out of heaven."

Then there appeared unto them cloven or divided tongues as of fire, and sat upon each of them. Not forked tongues, but a tongue—divided as from "a central flame"—rested upon each one of them. The tongue was the symbol of human speech—the mighty instrument through which the gospel should be declared in all the nations, and in all times. The fire was the symbol of the searching, pervasive, consuming and sanctifying Spirit, whose immediate presence and co-operation with the herald of the cross, alone can make the minister of Christ mighty in word and deed. Then comes the great fact symbolized: they were all filled with the Holy Ghost. That is, the Spirit took possession of them, soul and body—every faculty was quickened, elevated, sanctified and lifted up into co-operation with the Holy Ghost. Every one of the disciples present received this gift of the Holy Spirit—minsters and laymen, men and women alike—clearly foretokening that every disciple of Christ is to have a part in the world's conversion.

It was a wonderful gift, and it was brought into immediate service. The great multitude heard the rumor and came together. Fifteen countries are named with their different tongues and dialects, and they were confounded because they, each of them, hear the Galileans speaking in their own language the wonderful works of God. Speaking in other tongues. It was if an American, who speaks only his English tongue, should suddenly be gifted with the power to speak German, French, Italian, so that men of these nations could readily understand them. It was an enduement of the Spirit for the occasion. The Lord intended that every one of these men should hear the gospel, and he gave to these unlearned Galileans power to tell it. Amazement took possession of the great crowd, but with different effects. Some said what meaneth this? Here is inquiry and openness to conviction. This leads on to the question: What shall I do? and then, to salvation. Others mocking said: these men are filled with new wine. So now. In every great display of divine power, suddenly over-mastering vast assemblies, some mock and say: enthusiasm, fanaticism, wild-fire; others inquire, and are saved.

III. Some Practical Applications of the Lesson for us. The gift of the Spirit was a fulfillment of phophecy and the promise of Christ. For long centuries the devout of Israel had been waiting; for ten days the disciples had been waiting. But whether for ten days or ten hundred years, God will make his every promise good.

It began a new era in the Church; a new order in the divine movement; not the setting up or founding of a new Church. Jesus is the Lamb slain from the foundation of the world, and he founded his Church at the gates of Eden. Adam and Eve were of it, and so on down. But now the Age of the Spirit begins. Christ is glorified and the Holy Ghost given to abide with men. Henceforth Jesus, through the omnipresent, personal Spirit, will take the place of the local incarnate Christ. So he said: It is expedient for you that I go away.

The gift of the Spirit for the whole Church is also for every Christian. Look at that scene: the tongue of fire sat upon each of them, and all spake with other tongues. The point is, not that the gift was one of sudden supernatural power, and therefore to be restricted to that day—or at most to the early years of the Christian era, but that it was a gift, adapted to the present need of the disciples and the occasion. The way to read the event is this: God's Spirit, which enabled the apostles and their co-witnesses to speak with other tongues, will enable me to do my work.

It is our privilege to be filled with the Spirit. It is our duty also. Be filled with the Spirit, says St. Paul. And what does this mean? It means that the Spirit calls out, quickens, elevates and gives freedom to all our powers. "Where the Spirit of the Lord is, there is liberty." It is the enduement of light, liberty, purity, and power. It is a full measure of adaptation for service, as on the day of Pentecost.

It is a fearful blunder to restrict the gift of the Holy Ghost to the beginnings of Christianity. The word of God without it is to the human mind like a piece of coal without contact with fire—destitute of the power of illumination.

What the sun is to the heavens, the atmosphere to the earth, the ocean to the continents, the Holy Spirit is to our humanity.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Dept. to Rev. Sterling Fisher, San Antonio, Texas.

Your work in the League or the Church will not amount to much if you neglect private prayer.

✠

Make this a revival year. Begin now. Pray for it, work for it, expect it.

✠

Take the Bible and look up the promises to those who serve God with glad hearts.

✠

If you have longed to help others, and waited for them to apply to you, try another plan this year—seek for the needy.

✠

Those who need kind words and friendly counsel are more numerous than those who need food and clothing. Don't forget them.

✠

TOPIC FOR JANUARY:

"THE GOSPEL IN ISAIAH."

Jan. 10: The Sure Word of Promise. —Isa. 65:24; 30:19; Psalm 105:42.

In the dealings of God with men the promises have had a very important place. Jehovah has revealed himself to men, not as the sovereign ruler whose sole pleasure is to control the conduct of his subjects, but chiefly as the gracious benefactor and loving father, whose promises are more than his commands, and whose commands are based upon the good of mankind, obedience to them being not compulsory, but voluntary, and reinforced always with promise of rich reward.

Since the fall of our first parents and the entrance into the world of sin with its attendant ills the promises of God have sustained and cheered mankind and saved them from despair. They have inspired to patient waiting, heroic endurance and faithful service, and their constantly recurring fulfillment has fixed the faith of men and established the truth of the Scripture: "He is faithful that promised."—Heb. 10:23.

The promise to Adam and Eve in the hour of their disgrace and banishment was believed and cherished, and was the hope of the world in all its darkness and sin, until it was fulfilled in the coming of Christ, when certainty took the place of hope, our faith resting not on the promise, but the fulfillment. Abraham, Moses, David, Solomon, and indeed all who were active in those years of stirring events, received and proved the promises of God.

Neither the promises nor the opportunities for proving their truth have passed away. Every act of service, sacrifice or suffering in the cause of Christ rests upon gracious promises. Some are fulfilled here; for others we are to wait until "He shall appear."

A COMFORTING PROMISE.

The prophet spoke of great troubles which were to come upon the people—war, slaughter and captivity—but promised that after such suffering the Jews should return to a better inheritance, and this promise comforted and cheered them in all the dark night of their captivity, assuring them that the eye of God was upon his faithful ones. Thus the children of God, when they pass through fierce trial, still keep their hearts courageous, remembering the promise of clear skies and bright days.

IMMEDIATE RESPONSE.

This promise is an expression of God's readiness to hear prayer, and a declaration that in the better time to come, when men should dwell in obedience to God, there shall be uninterrupted communication with their Heavenly Father.

God's attention to our prayer is always immediate and cheerful. All that prevents his immediate answer is the condition of our own hearts. Singleness of purpose, and purity of heart assure the early reply. The teachings of Christ throw further light on this promise, and make its meaning clearer to us, who have read his exhortations and promises on the subject of prayer.

THE RESTORATION OF HIS PEOPLE.

Isa. 30:19.

There is some question as to whether this promise is to be understood literally or in a spiritual sense. Its teaching for us is the lesson of forgiveness and restoration. Though God is a God of justice and judgment and must cast off the disobedient and wilful, yet is he a God of mercy, who will hear the prayer of the penitent, dry the tears of the mourner and be gracious to them, even to the extent of their full restoration to his favor.

GOD NEVER FORGETS.—Ps. 105:42.

David recounts God's wonderful deliverance of the Jews from Egypt and refers it back to God's promise to Abraham, who was long since dead. So, God's promises never fail. Their fulfillment may be delayed, there may be seasons of darkness and years of bondage and the doubtful may lose heart, but let the faithful keep courage. He who remembered Abraham will remember his servants still. They day shall dawn, and their bondage end.

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NOTES.

Missouri Leagues are raising a Korean Mission fund.

* * *

It is reported that, with one exception, all the newly-elected State officials of West Virginia are members of the Epworth League.

* * *

Nashville has 21 Leagues, with 1440 members.

* * *

The Leagues at Edna and Pleasant Grove report progress. That both are composed of first-class young people we have personal knowledge.

* * *

The San Antonio Leagues held a "Watch-night" service at Travis Park Church.

* * *

Read in another column how the Bonham Leaguers spent Christmas.

* * *

Bro. Greathouse has been appointed to Tyler Station, where the next State Conference will be held. He may prepare to spread himself.

✠

We are in receipt of resolutions of respect passed by the Epworth League of Columbia, Texas, on the death of Bro. Elliott Black. He was held in high esteem by his fellow-Leaguers. The Advocate regrets that it has not space for the resolutions.

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SWEET CHARITY.

The Old Has Passed Away.

In the years that are gone, the old time "Christmas tree" was the source of most of the pleasantries of the Christmas festivities, but a new era has dawned, and with it improved forms of benedictions greet us.

The powerful and growing Epworth League has now formed new plans and new modes of dispensing blessings. On the approach of Christmas the Epworth League of this city began to cast about for plans to assist the destitute and poor of Bonham. It was guided into a most happy consummation. Instead of the old time Christmas tree, at which the rich displayed themselves and the poor never for once gained a glimpse, the better plan of looking after the poor was inaugurated and the old-time way relegated to the past. They appointed a committee who went out and solicited contributions in every shape and form—provisions, clothing, toys, money, etc. Christmas morning three drays were loaded up with 22 sacks of flour, 22 buckets of lard, 22 boxes of soda, 22 live turkeys, 22 sides of breakfast bacon, 22 nice brooms, clothing, shoes, hosiery, dolls, apples, oranges, and other articles too numerous to mention. These drays were headed by the President of the League, Mr. Ed D. Steger, President of the Charity and Help Department, Miss Josie Grigsby, Rev. J. L. Morris, Harry Roberts, Charlie Inglish, John Hampton, Will Moss, Mrs. Maud Coker, Miss Eula Moss, Miss Ida Bell Sweeney, Dr. and Mrs. J. M. Terry. This band of Leaguers went from house to house presenting presents, and it is true, to the astonishment of many, that some of the most destitute people were found. Barefooted children, homes with no fire, wood, coal or anything to eat were found, and homes in which sickness, destitution and want were gnawing at the vitals of the inmates. These homes were made happy for once. It was a tearful sight to see them shout for joy, and their eyes flooded with tears of thankfulness. One old woman grabbed the turkey presented to her, pressed it to her bosom and stood there embracing the turkey as long as they could see her.

Oh, the joy scattered in Bonham yesterday by that glorious little band of Epworth Leaguers! The world is rushing along on money making bent and it pays no attention to anything save its business. The sick and the poor die at their doors and no one heeds them. Bonham has her poor, but she has no more than other cities of its size; but more of the poor were found yesterday in Bonham than any other city of its size in the United States and they were more substantially aided and made to feel that Christians meant something.

Blessed be old Bonham and every man, woman and child who aided the Leaguers in their good Christian work! Miss Josie Grigsby has a story to be told which would astonish half the people in this city. She gave up all of her lighter pleasures yesterday and devoted the day in the noble work which filled her heart with joy unspeakable.

All honor to the noble Leaguers! All honor to the noble men and women who contributed so liberally! All honor to Bonham and her noble Christian people!—Bonham Daily Chronicle, Dec. 26.

✠

OUR MISSION LEAGUE FUND.

We give this week the amounts asked of the Texas Conference and German Mission Leagues for our mission pledge the second year. The assessments were made as light as possible, and hence it is very important that every League meet its portion.

Don't compare your assessment with that of some other League, but proceed at once to raise your amount and more, for it is needed very much. If every League would take up the matter at once, and push it for ten days, the whole amount would be paid. Will not some member of each League take up the matter and agitate it until their portion is sent in?

TEXAS CONFERENCE—ASSESSED.

Houston District.

Houston—		Alvin, Jr.	3 00
Shearn	$10 00	Wharton	7 50
Washington St.	10 00	Columbia	10 00
McKee St.	15 00	Velasco	5 00
Tabernacle	15 00	Angleton	7 50
McAshan	8 00	Cedar Bayou	12 50
Galveston—		Matagorda	5 00
St. Johns	10 00	Harrisburg	5 00
St. James, Sr.	10 00	Hitchcock	7 50
St. James, Jr.	4 00	Fulshear	10 00
West End	5 00	Orchard	5 00
Richmond	10 00	Rosenberg	5 00
Alvin, Sr.	12 00	Dickinson	5 00

Austin District.

Austin—		Bastrop	10 00
Tenth St.	$20 00	Smithville	8 00
First St., Sr.	10 00	Winchester	4 00
First St., Jr.	2 50	LaGrange	10 00
Twenty-fifth S.	15 00	Columbus, Sr.	7 50
Merrilltown	5 00	Columbus, Jr.	5 00
Webberville	8 00	Weimar	15 00
Manor	8 00	Flatonia	15 00
Elgin	8 00	Eagle Lake, Jr.	5 00

Brenham District.

Brenham	$20 00	Chriesman	8 00
Chappell Hill	8 00	Minerva	4 00
Giddings	12 00	Rockdale, Sr.	10 00
Caldwell	5 00	Rockdale, Jr.	5 00
Cameron	10 00	Sealy	8 00
Branchville	8 00	Chilton	4 00
Milano	4 00	Owensville	3 00
Gause	4 00		

Calvert District.

Calvert	$15 00	Hearne	10 00
Marlin	12 00	Franklin	10 00
Bremond, Sr.	8 00	Buffalo	8 00
Bremond, Jr.	2 00	Fairfield	15 00
Reagan	8 00	Sunshine, Dew.	12 00
Kosse	5 00	Plantersville	5 00

Huntsville District.

Huntsville	$12 00	Hempstead	7 50
Zion, Iola	5 00	Bryan	12 00
Navasota	8 00	Anderson	5 00
Willis	8 00	Prairie Home	3 00
Conroe	5 00	Madisonville	5 00
Hockley	4 00		

PAID.

Dickinson	$2 50
McKee Street, Houston	6 00
Prairie Home	1 50
Alvin, Jr.	3 00
Smithville	5 00
McAshan, Houston	8 00
Branchville	10 00
Manor	8 00
Chappell Hill	8 00
Columbus, Jr.	5 00
First Street, Austin	10 00
Shearn, Houston	20 00
Washington Street, Houston	10 00
Tenth Street, Austin	10 00
St. John's, Galveston	15 00
Buffalo	5 00
LaGrange	5 00
St. James, Jr., Galveston	4 00

GERMAN MISSION—ASSESSED.

First German, Houston	$10 00	Grassyville	3 00
East Bernard	3 00	New Fountain	3 00
Elm Creek	5 00	San Antonio	3 00
Pleveville, Llano	5 00	Somerset	2 00
Castell	5 00	Mason, Willow Creek	5 00
Bartlett	3 00		

PAID.

Elm Creek	$5 00
Grassyville	3 00
First German, Houston	10 00
Willow Creek	5 00
Castell	5 00

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* * *

Have just received the Advocate Bible. Am highly pleased with it in every respect. I. R. DARWOOD.

Tehuacana, Texas.

* * *

Shall endeavor to increase the circulation of the Advocate in my charge this year. You are giving us one of the very best Church papers in the South. It is worthy of and should have a place in every Methodist home. J. C. CARR.

Daingerfield, Texas.

* * *

I think the Advocate is one of our best papers. Your Christmas edition was as near a success in style, make-up and matter as you could well attain unto. It was indeed a "thing of beauty" and pleasure to the soul. J. WHITE DAVIS.

Harrisonburg, La.

* * *

The machine came all O. K. It is a daisy. Mrs. Whitten is delighted with it THOS. G. WHITTEN.

Midlothian, Texas.

* * *

The Christmas number of the Advocate was up to date. All around full. Go it, Blaylock, we'll stick to you.

Post Oak, Texas. J. A. KERR.

* * *

Your Christmas edition was simply immense—superbly grand. Much wisdom was displayed in the selection of the contributors. Each article was fine. The editor and publisher deserve the thanks of Texas Methodism for the tact and ability displayed in its get-up. Have never seen its equal. Long may the old Advocate live to bring sunshine and cheer to the hearts and homes of Texas Methodism. Yours for better service for 1897.

J. W. COKER, L. P.

* * *

Unanswered Letters.

Dec. 31.—J. A. Kerr, sub; not your loss. C. S. Cameron, subs; change made. M. S. Gardner, sub. W. T. Ayers, sub. S. M. Thompson, sub. E. J. Gates, sub. Jas. A. Walkup, sub. W. C. Hilburn, sub.

January 1.—J. R. B. Hall, sub. W. H. Terry, sub. H. M. Hayne, sub. J. A. Ruffner, trial subs J. A. Kerr, sub. W. J. Owens, sub. C. H. Smith, sub.

Jan. 2.—J. L. White, subs. W. B. McKeown, sub. J. D. Whitehead, sub. W. O. Shugart, change made. W. W. Dorman, sub. C. C. Davis, sub.

January 4.—J. L. Miller, o. k. D. A. Williams, sub. C. L. Browning, sub; 2 cards. C. G. Shutt, subs. C. S. Field, sub. S. W. Miller, o. k. J. D. Odom, subs. Ellis Smith, sub. I. B. Gordon, sub. C. H. Smith, change made. Eugene T. Bates, o. k.

January 5.—A. C. Benson has attention. H. E. Smith, change made. C. E. Lindsey, sub. John E. Roach, sub. C. A. Tower, sub. John W. Sims, subs. J. D. Dorsey, sub. B. H. Passmore, sub. J. W. Dickinson, sub.

January 6.—J. M. Perry, sub. T. B. Hilburn, subs. E. Hightower, change made. J. A. Ruffner, trial subs. J. B. Elder, sub. P. L. Smith, sub. A. W. Wilson, subs. W. R. Crawford, sub. C. W. Godwin, has atention.

POSTOFFICE ADDRESSES.

Rev. A. F. Cox, Beeville, Texas.

Rev. J. B. Turrentine, San Augustine, Texas.

BISHOP C. C. MCCABE, of the Northern Methodist Church, preached last Sunday morning in the city of Dallas two strong and interesting sermons in the edifice owned by that denomination. At the conclusion of the service he raised some $700 to pay a debt upon the building. This money, together with the great sums spent upon the white work of that Church in the South, is just so much money thrown away. The M. E. Church has no mission among the white people of the South, and the funds lavished upon this enterprise are nothing better than unjustifiable misappropriation.

A BEAUTIFUL DEATH.

It is not often that I write for the Advocate, but to-day I feel like asking for space to record the facts connected with a beautiful Christian death I witnessed last week. Among my first pastoral visits at Oak Cliff, after conference, was to the pleasant home of Mr. George R. Carleton. He was not a member of the Church, but his wife and some of his children were members of the Methodist Church, South, and beautiful Christian characters. While talking to the mother the children came in from school, and I was introduced to them as their pastor. Among the children was a handsome little boy of nine years, named Dave. The mother proudly told me that this was her preacher-boy—that she had given him to the Lord—and from his religious inclinations she thought he would some day proclaim the gospel of Jesus Christ. A few days after this he was taken ill with that dreadful disease, pneumonia. I visited him, but thought him in no great danger. The ninth day he grew suddenly worse. Learning of this, in company with my wife, I hastened to his bedside late in the evening. At the door we were met by the tearful mother and anxious father, who told us that little Dave was rapidly sinking. On the bed lay the little fellow sick unto death. His pulse was weak, his respiration difficult, and every moment seemed would be his last. The physician came in, saw his critical condition and went to work to stimulate the heart action. His efforts were fruitful of good results, and he rallied for a short time. He was perfectly conscious, and would readily answer any question put to him. We were bending over him, watching every symptom of the struggle for life when the little fellow opened his great, luminous brown eyes and said:

"They are calling me, and I am going."

"Who is calling you, Dave?" asked the father, with bated breath.

"Jesus is calling me and the angels have come for me, and I am going," was the answer.

We were startled. The father especially was overpowered, while the physician said: "I am afraid that settles it; but we must fight until the last breath," and like the true and noble physician that he was applied himself to his task. Every remedy was resorted to, but relief seemed only temporary. A short time elapsed, and he said:

"Mother, come here and kiss me good-bye."

The mother leaned over him, his little arm stole about her neck and drew her to him, his lips were pressed to her lips, and he said in slow, sweet, distinct accents:

"Mother, don't cry for me when I am dead and gone to heaven to be with Jesus. I will be happier there than I ever could have been on this earth."

It was beautiful to see that Christian mother bid her child farewell. Her voice was low, subdued and composed as she said:

"Yes, darling, mother will meet you in heaven. She will come to you there. Good-bye, my darling child."

"Father, come here," he requested. The father bent over him. Again his arm stole about the neck, his lips pressed those of his father's, and again came in that same sweet, slow voice the words:

"Father, don't cry for me when I am gone to heaven to be with Jesus and the angels. I will be happy. Don't cry for me. I want you to meet me there, father."

The father, in the deep anguish of his heart, said: "Yes, my precious child, by the grace of God, father will meet you in heaven."

I will never forget that scene. His face seemed to have but little of the earthly in it, but was just such a face as I expect some day to meet with on the streets of the New Jerusalem. It was almost angelic in its brightness, sweetness and composure. A doubt not but that had the veil of mortality been drawn aside the room would have been found full of bright visitants from the heavenly mansions, and, best of all, we would have seen Jesus there, just as Stephens saw him in apostolic times.

Then he called for Eddy, Rodell, Lillian, Ike, Effie, Ida—his brothers and sisters. He gave each one the same message, bidding them not to cry for him, telling them how happy he would be in heaven with Jesus and the angels, and asking each one to meet him. He would put his arm about their necks, press them to him, and kiss them. Then he called for his little neighbor companions, and bade them good-bye. To one he said that when they met in heaven they would all be brothers and sisters there. A touching little thing was that he called for his pet dog. The great black dog was brought, his hand rested for a moment on his shaggy head, then he took his foot in his hand and said, "Good-bye, Mink."

Others came into the room—some of them strong men that Dave knew. He called them to him by name, and asked them not to cry for him when he went to be with Jesus in heaven. His arm grew too weak to lift, and we would place it about their necks and his lips would often move, trying to kiss them even after the faces were drawn away from his. He called several times for his Sunday-school superintendent, Judge Crow. Soon he came in. Judge Crow had lost a little son a few months before this and in bidding him good-bye little Dave told him that he would soon see Milton. After all had been told good-bye, to show how thoughtful he was he asked, "Now, have I forgotten any one?"

At one time we thought to stimulate in him a hope of life. I leaned over him and asked:

"Dave, would you not like to stay here with us in this world for awhile?"

"Yes, sir, if Jesus wills," was his answer.

"Will you not ask Jesus to let you stay with us so that you can make a preacher?" I urged.

He answered, "Yes." For some time he was silent, then opening his eyes, he said: "I have asked Jesus." Again he was silent for a few minutes, then opening his eyes, he said:

"Jesus wants me anyhow, and I am going to him."

At one time I put the questions to him:

"Dave, are you happy?"

"Yes, sir," was his answer.

"Is Jesus with you?"

"Why, yes, sir," he answered, with an accent that expressed surprise that I should ask the question.

"Do you love Jesus?" I asked.

"Why, yes, sir," in the same surprised tone.

A short time before his death he again called his mother and told her again farewell. He sank then into a comatose state and soon fell asleep in Jesus without a struggle.

That room of death seemed to be more of a bethel than a place of terror—angels were ascending and descending there. Everyone seemed to feel a spirit of exultation in Christ Jesus rather than to feel like weeping. I realized then more than ever before that Christ has in reality abolished death, taken the sting from that terror, and made it the gateway to life more abundant. Little Dave seemed no more afraid of it than if he was just going off for a little visit to a neighbor's. His faith was perfect, his love was great, his joy unbounded. We will meet the little fellow again.

The next day we laid his little body in the grave. More than a hundred children attended his funeral, and little Dave preached by his death the greatest sermon ever delivered in this town. Oh, may it go on preaching to lost souls and tell how great is salvation through Jesus! His father has already been gloriously converted, and we hope to hear of others being led to Christ.

T. H. MORRIS.

Oak Cliff, Texas.

WARTRACE CIRCUIT, TENNESSEE CONFERENCE.

This quiet Christmas evening I write you these lines, thinking some of your readers would like to know something of our whereabouts and how we are getting along. At our last conference I was assigned to Wartrace Circuit, Lebanon District.

The parsonage is in Jackson County, but the charge embraces a part of three counties—Jackson, Smith and Macon—and yet the furthest appointment from the parsonage is only twelve miles.

Saturday night after conference we reached the parsonage, but were entertained by Bro. Polk Carver, a preacher's friend, till Monday.

Wednesday night following we were pounded and have received a great many occasional strokes since. The ladies are furnishing the parsonage nicely and well. They put a new carpet on the parlor floor the 14th instant.

The first Quarterly Conference was held at Wartrace Church, which is within fifty yards of the parsonage, the 16th and 17th instant. The Stewards had already made a liberal assessment for the pastor and at the conference they showed by their reports that they mean to pay it in full.

Bro. T. B. Fisher, our presiding elder, is a happy combination of many good qualities. He is not only one of our strongest preachers, but is a master of assemblies in the chair, pleasant around the fireside and a delightful traveling companion.

At present we have only two Methodist Sunday-schools and three prayer-meetings. We have about 500 members, some of whom are careless and indifferent, but a good many are active, energetic and methodical. Most of them own reasonably good homes; some of them own large, rich farms and live in mansions; while others are very poor. A few of them are equal in liberality to the Churches of Macedonia.

There is an abundance of provisions and feed for stock in this country. Thus far we have had a mild winter, except two or three days the first of this month.

This is a very quiet Christmas in these parts. Old men tell me there is less whisky being used here than ever before. May the day soon come when there will not be a single drop used as a beverage.

With very kindest regards to all acquaintances in dear old Texas, I will close. T. R. CLENDENIN.

Highland, Tenn., Dec. 25.

LETTER FROM FLORIDA.

On July 7, 1896, I left my home in Harris County, Texas. The first place I opened my battery was at LaPorte. From there I went to Livingston, Polk County. There I preached around for six weeks, and had a glorious revival. I set sail for this place September 9. Since I landed here have held five meetings, preached twenty-six times and received seven into the Church at one place, baptized several children, traveled fifteen hundred miles, gained eleven pounds in weight, and am happy all the time. The greatest affliction I have is blindness at night—have to be led. Thank God I can love poor sinners and can preach and bring sinners to Christ. I am in the land of my boyhood, among a great number of my kinspeople whom I left here in 1851. I have had the pleasure of preaching to some few who were present when God, for his Son's sake, pardoned my sins in 1843. Thank God for a long life. I am in my seventy-seventh year and can preach from two to three times a day. By the help of God I will keep on till the Lord calls me home to meet my loved ones in heaven. P. E. NICHOLSON.

Pensacola, Fla.

NOTES OF THE EAST TEXAS CONFERENCE.

I have just returned from the session of the East Texas Conference. This is a fine conference of devout, earnest and godly men. As this conference was held in the church of which the sainted Bishop E. M. Marvin was pastor, when elected to the office of the bishopric, it had a peculiar interest to me. As it was held near to Scottsville, I was greatly interested in its outcome on the absorbing question of sanctification. The conference was conservative and wise in its deliberations. Firmness in its administration of law, tenderness in its dealings with its individual members who came under criticism were conspicuous traits in all cases. But I wish to call especial attention to the presidency of Bishop Hendrix. I have never witnessed firmness without harshness, gentleness without weakness, wisdom without cant, and dispatch without hurry, more happily blended in a presiding officer. It was a delight to witness his courtesy and tact in all the proceedings. It is, however, of his address to the young men received into full connection that I desire to write more fully. From beginning to end, I would not change a sentence. It was an inspiration to hear such an address. It was Methodistic in doctrine, clear in statement and Christly in spirit.

Concerning the doctrine of holiness he was very strong, clear and helpful. He warned them very emphatically of mistakes that had been and possibly would be made again. He said that when anyone obtained a blessing which satisfied him, he would "cease to grow." It would be a case of "arrested development." His illustrations were almost inimitable. The "dwarf in the family"—"the imbecile in the home"—"the nubbins and not the full corn in the ear." Then he urged them to "go on to perfection"—to strive for it.

Then he pointed them with a felicity of speech, and aptness of Bible quotations and a Christliness of exhortation that I have never seen equalled, to the attainment of "perfect love" as the common doctrine of Methodism. It is not common in experience, but attainable in this life. It is our duty and privilege to have it. I close by saying it was the wisest address I have ever heard, given in the most Christly spirit.

It would be impossible to reproduce the manner and spirit of its delivery, but I for one wish it were written out, published and scattered broadcast through the Church.

I will add that he spoke in strong terms against independent movements and irregular methods in seeking to promote any of the doctrines of the Church. To which we all said amen. The M. E. Church, South, in its doctrines and polity, suits me exactly.

I am satisfied with all her appliances for the "spread of scriptural holiness over the earth." Let us all rally to the Church—in her organized movement—to bring the world to Christ.

Blessings on the East Texas Conference. W. M. HAYES.

AN URGENT APPEAL.

The appeal for help for the Orphanage Christmas week has brought in up to this writing $326.60, which leaves $1473.40 that I am obliged to have by the 11th of January, which is next Monday. All places where the need of the Home has been mentioned the people have liberally given.

I am written to for a programme or suggestions in taking the collection. I give the following: Let the pastor make a few earnest remarks explaining the character of the work and the relation of each charge to it. Let the membership heartily co-operate with pastor and then make intelligent, earnest application to all the people for help. They will give the needed help at once. Then send it to me. This is as simple as simplicity, and so easy of performance that but to mention it is to do it. An illustration: One pastor presented the matter to his people. A stranger present gave $10. The whole collection amounted to $30. A layman present three days afterward in another part of the State was called upon to speak in this interest and related just what he heard in the service mentioned, and the people gave $31.60, which makes $61.60 from one short service. $2.00 from each pastoral charge will pay the debt. It will cost me $1473.40. I won't beg, nor lecture. Let us sing:

"Must Simon bear the cross alone
And all the world go free?"

W. H. VAUGHAN.

LETTER FROM WHITEWRIGHT.

It was a foregone conclusion that we would be returned here by the late session of the North Texas Conference. We have been so fortunate in our itinerant life as to avoid frequent moves. This likely is a tribute to the patience of the good people we have served in the past and to the forbearance of the Bishops and presiding elders. These people are as good and patient as any among whom we have served. Our new presiding elder is worthy of his "Wages" and made a fine impression at our first Quarterly Conference. He is not a presiding elder after the order of Melchisedec. Whitewright is a small new town, but both white and right and up-to-date. It has four nice churches and one middling fair. It supports three full station pastors and two half the time. The salaries of all the pastors are liberal. No town in Texas duplicates this showing with a population of two thousand.

Grayson College is located here. It has a large campus and a very elegant three-story brick building, besides the boarding-house, and a full corps of professors and teachers and is well patronized. Few men in this State have a better standing among school men than our Rev. F. E. Butler, the President. Young ministers of all denominations receive free tuition in the literary department, and the sons and daughters of all pastors receive half rates.

This is a local option town, and any man proposing to change back to "licker" would be laughed out of countenance, not to say have served on him a writ de enquirendo lunatico. Does it prohibit? I would say it did. Recently a renowned and artistic manager of the festive "Blind Tiger" with a specialist M. D. attachment, came to teach us lessons in evading vigilance and dodging the officers and the law. They were adepts without doubt and the "Artful Dodger" of Dickens' fame was not in it compared to them This writer, not having had a drink for many years, offered five dollars for a half pint. It appeared that some of us could not get a drink for love nor money. However, in a short time, some with very bad colds and others in imminent peril of taking cold, and yet others in dreadful danger of snake-bites, got some prescriptions and had them filled in due and ancient form. We lost a case or two, but nothing daunted we "lay" for the "tiger." At last the denouement came. Dr. Jekyll was identified in open court as the veritable Mr. Hyde, and then the Whitewright prohibition cloud became funnel-shaped and blew a gale of awful legal wrath, and the flying debris smote them hip and thigh. And the rains descended and the floods came and the winds blew and beat upon said institution, and it fell, and pitiful was the fall thereof. There were eighty cases on the docket "unbeatable" here forevermore, with unterrified and non-purchasable officers and witnesses. Capitulate? Nothing else to do. Why we swooped down on them and scooped them in horse, foot and dragoons. They departed without the courtesy of side arms. They were to be buried under such an avalanche of fines as to compel them to scratch out in China. The sentiment against the saloon here is equal to the spirit of the famous Sam Jones' resolution at Cartersville, Ga.: "Resolved, First, we do not want any original packages; second, we will not have any original packages; and resolved, third, we will make an original package of any man who brings them here." If any of the readers of the Advocate know of any anti-prohibition "Bruin" sighing to hug a circular-saw, and nothing else will do him, we will take pleasure in furnishing him a first-class machine. When moral sentiment grows, and it is growing, and when Congress shall not only prohibit the sale of intoxicants within the capitol building and grounds, but shall inhibit the insultous sale of license within prohibition States and precincts, and when the lame places in our local option laws shall be amended, then we can settle this question. Too many whens? Well they are coming to pass some time.

Your readers will pardon me if I mention another fact or two, while I am at the machine. These people do not play cards and dance. Herod and Herodias have no following. Now and then a feeble effort is made to organize and maintain a progressive euchre club. The success is very indifferent. The atmosphere is too chilly for this exotic from a hot country. We were recently complimented by the condescension of a dancing master. He fain would spare some of his valuable time in teaching our youth and beauty the "rhymth of motion," and the "poetry of graceful movement;" when ease and grace, all enlivened and bewitched with the melodious throat of the violin, went dreamily through the mazes of the german. But the fathers and the mothers of the several Churches thought Mr. Ease and Miss Grace could be better employed; so that, after a "few feeble remarks" by the pastors last Sunday anent dancing, the would-be school went into innocuous desuetude.

The time was when mothers sent their daughters to the ball-room to find eligible husbands. That time is passing. The fact now is that the choice material for eligible husbands are on the farms and ranches, in the business houses of the country, with no time to squander on the vanities and follies of dissipation. Let dancing go where it belongs—to the vagabond elements and to the idle rich, that debauched and debauching class of society whose motto is, "Let us eat and drink and dance, for to-morrow we die." And die they will and do, to awake to shame and everlasting contempt.

Yes, we have been pounded. It was somewhat like the one last year of which the types made me say, "It was heated by a furnace, lighted by electricity, with all modern appliances and conveniences." Our people might have forgotten to pound us this time, but our good-natured, good-looking, well-kept and sleek presiding elder came as early as Friday morning to attend our Quarterly Conference and stated that he would remain over till Monday evening. They saw the point and promptly showed that they not only appreciated their pastor, but sympathized with him and also with the presiding elder.

Other denominations are becoming infected with the delightful ailment of pounding pastors. That is all right. It is in order to follow all good examples.

The holidays are upon us. Now for a round of turkey dinners and kind good cheer. God bless our Methodism and all connected with it, and make 1897 fruitful in every good word and work. J. A. STAFFORD.

EDUCATIONAL.

Under the Direction of the Board of Education of the Northwest Texas Conference.

(Prepared this week by Rev. W. F. Lloyd.)

NEGLECTING THE BOYS.

Frequently of late I have had occasion to remark on a growing evil, to which public attention should be sharply called. The boys and young men of the generation now in its teens are not getting their share of education. The girls are not getting more than they need—indeed, they are not receiving enough by far, but they are being given much more than the boys.

Inquiry in any primary school will show that the sexes are about equal in attendance up to the age of ten or twelve. Then the boys begin to drop out, until by the time the classes graduate from the public high school there is only about one boy graduate to every four girl graduates. The following figures, gathered from a number of widely separated points in our State, and comprising both cities and towns, will serve to show the facts to which I call attention. The number of graduates from the high schools of the following towns and cities in May, 1896, was: Fort Worth, 17 girls, 2 boys; Cleburne, 13 girls, 2 boys; Gainesville, 17 girls, 4 boys; Vernon, 9 girls, 2 boys; Temple, 13 girls, 2 boys; Tyler, 10 girls, 6 boys; Dallas, 22 girls, 10 boys; Palestine, 7 girls, 2 boys; Austin, 7 girls, 1 boy; Hillsboro, 7 girls, 0 boys; Brenham, 11 girls, 3 boys; Houston, 15 girls, 3 boys; Henrietta, 10 girls, 1 boy; Waxahachie, 8 girls, 4 boys.

Investigation would doubtless give the same results from other towns and cities of the State. Nor is the evil confined to Texas.

Of the 119 graduates from the high school of St. Louis last May 97 of them were women, and of the 82 graduates of the Normal School in that city all were women.

What is the explanation of this surprising state of affairs? Will its effect be evil, and if so is there any remedy? Three causes are mentioned as at least furnishing a partial explanation of this disparity between the sexes as regards education:

1. The necessity of the parents forces them in many cases to make bread-winners of their boys as soon as they are old enough to earn a penny. Many a poor widow is obliged to put her son to work that she may keep the wolf from her door. Sometimes an invalid father or one out of work is compelled to have all the help his boys can give. This accounts for a small per cent of the number who disappear.

2. It is claimed by some that the boys drop out of school because they inwardly rebel against the instruction and government of female teachers. Perhaps four-fifths of the teachers in the public schools, up to the tenth grade, are women. When a boy gets twelve or fourteen years old he grows restless under the domination of a lady teacher. It seems to him that education is turned over to women, that men are not concerned about it, and hence do not need it. Moreover, he does not like to be controlled by a woman, and so he pleads to be allowed to quit school. This condition is believed by some Boards of Trustees to be so real that they are changing their teachers and introducing more men. I mention it for the consideration of those who read this article.

3. I am satisfied that the real reason underlying this whole question, and explaining why the boys drop out of school, and the one that needs to be published in every pulpit and journal of the land, is the greed of gain and false philosophy that marks the spirit of the age. The fathers and mothers of the day are possessed of the idea that money is the chief good. They lie down with it at night and rise up with it in the morning. It forms the staple of conversation at all times.

Every question and contemplated action is considered from the standpoint of utility and finance. The great thoughts of philosophy, science, religion and literature are passed by with indifference, and the sum of human life and effort weighed in the balance against gold and silver. Creature comforts—power, office, tinsel and show—absorb the mind and consume the thoughts, while the great themes and employments that would inform the mind, adorn the heart and life, and immortalize their possessors, are passed by in silence or perhaps utterly ignored.

From the time that a boy can understand at all he is taught by precept and example that the chief end of life is to make money. He sees nothing else, hears nothing else. By the time he is out of knee-pants, he is either thrust into or allowed to go into some office, store or shop where he can begin to make money for himself. This would be all right if the object was to teach the boy some useful trade, or instruct him in habits of economy and self-reliance, or to give him physical exercise for the development of his body. But when it is done, as it now is in most cases, for the purpose of giving emphasis to the idea that life means money-making, it is inexpressibly evil.

This generation seems to have forgotten our Savior's words: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth." It has flatly contradicted the Lord Jesus in acts, if not in words.

What are some of the evils to which this difference in the education of the sexes will lead? Perhaps the greatest and almost irremediable evil will be the unmated and uncongenial marriages that will occur. Taking a partner for life is the most important step from the cradle to the grave. To be unsuitably mated is to live in torment. In order to perfect happiness in the marriage relation there must be approximate equality in everything between the husband and wife. This applies to mental endowments, if possible, more than to anything else. Now if our educated women, with their cultivated ideas and literary attainments, have to accept in marriage men who are far beneath them in mental furnishing and aspiration, there can be, in the very nature of things, but little real happiness. All this will have its effect on the children of the household, and thus the entire home will be damaged because the husband is inferior to the wife.

The St. Louis Republic in calling attention to this evil as it exists in Missouri uses the followng wise words:

"The fact has a wide social and moral bearing. It cuts deeply into the state of society, the progress of the nation and the relations of the sexes. With all the advantages which money-making husbands bring, will women of education and culture be satisfied with the companionship of men, comparatively speaking, illiterate, whose entire mental training has been on the side of business? Will it not complicate the matrimonial problem and give a most unnatural condition of lop-sidedness to society in which intelligence will in the main be concentrated among the women? What will be the effect on the race of an intellectual training of the women out of proportion to the intellectual training of the men?

"If we may accept the theory of Schopenhauer that the child receives the intellectual qualities of the mother and the character and physical qualities of the father the answer to the last question will be rather favorable than otherwise. We shall have a combination of high intellect from the mothers and of great energy and working power from the fathers.

"But in the main the answer to these problems must be unfavorable. Any tendency towards inequality and uncongeniality in the sexes is unwholesome and leads to ill effects. An inordinate leaning towards the so-called practical business-side of life to the neglect of the better elements of culture and refinement is to be deprecated. The neglect of educational advantages by the young men in order to get down to business as soon as possible gives foundation for the fling that Americans worship the mighty dollar and that America is a place where the men spend all of their time and energies making money in order that the women may spend all of their time and energies shining in society."

It would be foolish to "pooh-pooh" all this, and say it amounts to nothing. Wise men will recognize the danger and seek to correct the evil. Another ill result of this neglect of the boys in their education, I mention, but cannot discuss now. If this state of affairs continues for twenty-five or thirty years, woman suffrage will be an inevitable result throughout the South. Why? For the simple reason that intelligence always rules. If our women are highly educated and our men are neglected, it will be but a short time until the superior intelligence of women will carry them into all the legislative and governmental functions of the State. I speak as unto wise men; judge ye what I say. The duty of the hour is plain. Let the boys be taken out of the shops and stores, and a hundred other places where greed of gain has put them, and placed in our high schools and colleges. Let our fathers begin in every possible way to teach their children that they are not ready for life in the Twentieth Century without a college education if it is possible to obtain it.

NORTH TEXAS CONFERENCE.

ANNA MISSION.

Joel S. Graves, Jan. 4: Bros. R. H. H. Burnett and W. Love Vaughan, of Oak Cliff, helped me in an eight days' meeting at Melissa in December, resulting in seventeen accessions to our Church and eight to other Churches. We have just closed an eight days' meeting at Anna with fine results—nineteen joining the Methodist Church

and twenty-two going to other Churches. A great number were reclaimed and many Church members converted for the first time. The people of Melissa and Anna paid these brethren $180, and Melissa raised $20 for a poor widow. We will build an arbor each at Melissa and Anna that will seat 2,000 people for our summer meetings, when these brethren will return.

RENNER.

A. W. Gibson, Dec. 31: We are in the midst of a noble and generous people. Their aspirations are in the right direction. We are in sight of $1200 to build a church at Renner and $500 to start a church at Frankford. This is given by Mrs. John McKamy, the wife of our worthy layman, John McKamy. Our people have been pounding us ever since our arrival, and still they come. I look up and say, O God, the grandest year of my life.

BLUE RIDGE.

J. B. Adair, Jan. 4: I have been met at all the appointments on this work with good congregations. We have been kindly received, and from the first day of our arrival here things have been coming to us by the members, and December 12 they gave us a pounding, bringing coffee, sugar, chickens, etc., and wife a nice dress. At the Christmas tree the Sunday-school presented Mrs. A. with a nice parlor lamp. I have received seven members and dismissed four. This charge has the ability to be one of the best circuits in the conference. The stewards have made a liberal assessment for the preacher. Blue Ridge was made a half station at the last conference; and it starts off well. I hope to be able to do a good year's work.

BELLS.

J. F. Archer, Jan. 5: The first Quarterly Conference for Bells Circuit was held Saturday. Bro. Wages, our new presiding elder, came Friday and stayed through Sunday. He made a fine impression upon our people, both in the pulpit and in the chair. This is our third year upon Bells Circuit; the two former have been very pleasant and successful, but we are entering upon this with the determination, the Lord willing, of making it the best of the three. Christmas has come and gone, and so far as we have learned our young people have deported themselves with great circumspection. The Snow House given by the good ladies of the W. P. and H. M. Society was to the little folks a thing of beauty and a joy forever. A Happy New Year to the Advocate and its efficient corps.

CHICO.

W. B. Walker, Jan. 4: The first Quarterly Conference for this circuit was held at Bridgeport, Dec. 26 and 27. Our "beloved," F. O. Miller, was on hand, preaching and presiding to the delight and satisfaction of all. He made a fine impression on all who heard him. The stewards made a liberal assessment for their pastor's support, raising the assessment from $525 of last year to $600. They are broadgauged, big-hearted men and will do all in their power to collect it. Though I had only been on the work a month, they reported $68.00 for preacher in charge and $3.50 for presiding elder. We have paid $20.50 on our League organ, which pays it out. The ladies have a carpet nearly ready to be put down on the parsonage floor. The ladies at Bridgeport gave their pastor and family a genuine reception at the home of Sister Hardcastle on the night of Dec. 28. A committee has been appointed to work up the new church which we contemplate building here soon, and in a few days we expect to begin raising the funds for building. Have been unwell nearly ever since reaching here. Hope to be well in a few days.

KINGSTON.

S. W. Miller, Dec. 29: I have just made one round on the work and have been very kindly received at all points, and I think we are in fine condition to have a grand work this year. Our first Quarterly Conference was held at Kingston the 19th and 20th, and Bro. Ashburn did some fine work. His style is pleasant and his preaching up to the highwater mark. My people are all well pleased with him. There was an excellent spirit pervading the conference—no friction—and all seemed determined to do their best. While the work is not equal to my necessities, yet it made as liberal assessment as I could have expected, and I think we will exceed that during the year. We have started out to bring up one hundred cents on the dollar on all the collections. We have adopted the self-assessment plan, which is working well. By mutual consent, Bro. J. M. Culver will

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cultivate Whiterock, Merit and Mt. Carmel, which leaves me four appointments—a most desirable little work. We are making some needed improvements at Bethel Grove and will make some at Salem (especially get an organ) and will make some on the parsonage and church at Kingston soon. Receipts up to date are in advance of last year on all lines. Rev. L. S. Barton, of Collinsville, is with us and has preached three very acceptable sermons—Christmas day and two last Sunday. He is a growing man in the conference.

WHITEROCK.

Zoro B. Pirtle, Jan. 2: "By the authorities which be" we were returned to the Whiterock Circuit. There is no place in the conference that would suit us better, speaking after the manner of men. This year we leave off Dial, put onto the Benfranklin charge and take McCraws Chapel. It was at this Chapel Camp-ground that I was baptized and received into the Church by Rev. J. A. Wyatt, licensed to preach by Dr. J. R. Allen, and preached my first sermon. The people of McCraw's Chapel have built a beautiful Methodist Church and will soon have it ready for dedication. Since conference we have re-papered a room, had a nice mantel-board made, and dug a cistern in the solid rock nine feet in diameter and twenty feet deep. We have made a round on our work and find our people cheerful and happy. Our Epworth League at Whiterock gave an entertainment on Christmas Eve, which delighted all present. Our President, Bro. Tom Lewis, knows just how to get up a thing of that kind, he being an untiring League worker. Our "Watch-night service was poorly attended, but the Lord graciously blessed us. We were all on our knees in prayer to God when the New Year dawned upon us, and with it a gracious smile from our Heavenly Father's face. We arose rejoicing, and renewed our covenants to God and to each other, sinners also covenanting to live better this year than ever before. Thanks to Sisters J. R. Lovell and M. A. Mann for a couple of turkeys for Thanksgiving, and to Sister M. C. Hamm for an invitation to dine with them Christmas.

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WEST TEXAS CONFERENCE.

WAELDER CIRCUIT.

Jas. C. Wilson, Jan. 4: We are serving our third year here. The Lord and these people are good to us. Eighty-five members were received last year, and indications for further progress and blessings are favorable. We intend with the help of God to make this the best year of our ministry to date. Have begun on our collections early. The pounding is continual—with occasional down-pours. May the Lord help us to be worthy of such confidence and esteem.

EAST TEXAS CONFERENCE.

FAIRVIEW.

G. C. Hardy: We are safely housed in the cottage home for the preacher at Fairview. We were kindly received, as all good Methodists receive their preacher whether he is the one wanted or not. We have passed through and survive the results of that misnomer, a "pounding;" consequently we have enough to eat and some to spare and of the best. The milkman gives us milk, the potato man potatoes, the vegetable man vegetables, and but for the la grippe we would all be happy. I forgot New Year's turkey.

TROUPE AND OVERTON.

S. N. Allen, Jan. 2: The Bishop saw fit to send me back to my old work. I enter upon my third year with this people. There is not a more kind-hearted, hospitable people in East Texas than the good people of Troupe and Overton Circuit. God bless them; they crowded the parsonage last night—New Year's night—men, women and children, and made the hearts of the preacher and his family glad. They called it a pounding, but it didn't stop at a pounding, for the amount brought was more than an ordinary pounding. Oh, at the good things to eat! Sugar, flour, coffee, meats, canned goods, and everything good to eat, and besides this nice dress and other goods for the preacher's wife and babes. Oh, how our hearts burned within us while we tried to talk and pray with our welcome guests. I am determined, by the help of the good Lord, to do a better year's work.

TYLER.

Viola Stallings, Jan. 5: In order to express our heartfelt thanks for our much beloved pastor's, Rev. T. B. Vinson, return, we wish to pen a few lines to the dear old Advocate. We are indeed and in truth glad that he is to labor for and with us another year. It is our earnest prayer that the richest blessing of heaven be upon him and grand success crown his labors. If the Lord is with us much good will be accomplished, and well do we know that his promises are yea and amen; and he has promised to be with us alway, even unto the end, if we but trust in him. As a young people we have resolved that if we have failed thus far, while it is yet day we will take the shield of faith and the sword of the Spirit and fight bravely for Christ until victory is inscribed on each and all of our banners. Pray for us that this may be a grand and glorious year. I am all for Christ.

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NORTHWEST TEXAS CONFERENCE

LOMETA CIRCUIT.

D. C. Stark: The first Quarterly Conference for Lometa Circuit came off at Pleasant Grove December 26-27. Our new presiding elder, Bro. Sensabaugh, was on hand promptly. Our people are well pleased with him and wish he could come this way often. We start off reasonably well. We are planning and praying for a good year's work.

WORTHAM.

F. M. Winburne, Jan. 1: We had a real, live, religious "Watch-night" service in our church here last night. A Happy New Year to our Advocate and staff and peace and good-will throughout all our borders.

LORENA.

J. H. Wiseman, Jan. 1: From Waxahachie I came back to begin that year's work which is known of all men to terminate in a goods box. We have been heartily received and the work opens with promise. A good supply of food for man and beast found its way to the parsonage by the kindness of the Oak Grove people; and from other points of the work come repeated tokens of appreciation. At our first Quarterly Conference Bro. Campbell was with us, preaching the Word and transacting the business of the house of the Lord. Lorena Circuit met all claims last year, though she was under financial pressure. This she has done for years.

REAGOR CIRCUIT.

R. A. Ellis, Dec. 1: We reached the Reagor Circuit in due time after conference and were accorded a hearty welcome. We have met each appointment on the work and are pleased with the outlook. Here, as in many places, there is room for vast improvement in all respects. The resources of the country are vast. We begin the year hopeful of a good year and shall hope to see improvement and advances along all lines. That portion of the work most convenient has given substantial expression of kindliness, which was both timely and highly appreciated. We shall try to make this the most fruitful year of our life.

HASKELL.

M. L. Moody, Dec. 29: We closed out our two years at Graham under as happy surroundings as we began here. May God help us to minister to these good people spiritual meat. Have organized a League with twenty-one members. Officers: W. B. Anthony, President; Mrs. A. G. Jones, First Vice-President; Mrs. C. D. Long, Second Vice-President; Miss Lillie Rike, Third Vice-President; Mr. H. M. Rike, Secretary and Treasurer. We have splendid material and hope to have such a League as we need in Haskell. Have received eight members to date. Finances low, but our people have the grit to dare for the Master.

ALEDO CIRCUIT.

C. E. Lindsey, Jan. 4: We have received a hearty welcome in our return to Aledo Circuit. Many good things have come to the parsonage. But on last Thursday evening we were struck by a Methodist cyclone. It came from the Anneta Church. For awhile all was confusion. We expected some of them to present the "papers," as there were six young ladies in the crowd and old bachelors; but when they began to unload their buggies we discovered it was a pounding, and a first-class one, too. We have molasses and soap, butter and turnips, sausage and coffee, eggs and apples, cakes of many varieties, sugar and potatoes, and a dressed turkey for New Year's dinner, and, to cover it all, two nice bed-quilts. After supper (which they had brought along) we spent one of the most pleasant evenings socially. May the work of their hands be upon them. Our first Quarterly Conference is past; reports better than last year. We are trusting for a good year.

LITTLE RIVER.

W. M. Adams, Dec. 31: Our meeting at this place, while very few, comparatively, of our people have attended these Christmas times, yet those who have attended have enjoyed the meeting and we have had good behavior all the time. Last night, notwithstanding the great rainfall, we had one backslider deeply interested about his soul and we received into the Church formally four grown persons—good workers. We expect a glorious time to-night at our "Watch-night" service. Our new church at Wilson Valley is going up rapidly. Next Saturday our first Quarterly Conference is to meet there, D. V.

Jan. 1: Yes, our "Watch-night" service was a success. Just as the old year was going out we had a consecration proposition for those present, and just two minutes before the old year died one of our best members professed perfect love.

RICE.

B. A. Snoddy, Dec. 31. Our first Quarterly Conference convened at Rice December 23, at 2 o'clock p. m. Our new presiding elder, the Rev. J. R. Nelson, in the chair, called the conference promptly to order. Most of the members of the Quarterly Conference were present. C. G. Mizel was elected Secretary. A good deal of business was transacted. At the reading of the report on the Epworth League, Sunday-schools and pastoral instruction of children, the presiding elder called the attention of the conference to the great importance of this department of work in the Church. He gave some very practical plans for securing the attendance of all—children and old people alike—to Sunday-school. As the conference proceeded in its business the chairman inquired carefully into every interest. The stewards evinced a great desire that their pastor should have such a salary as would give a comfortable support to him and his family. They reported $75 the present quarter for the ministry. Several brethren were elected to fill vacancies in the Board of Trustees. Other business of importance was transacted. Bro. Nelson preached two excellent sermons—one at 11 o'clock a. m., the other at 7 p. m. After the sermon at night the presiding elder and pastor were kindly entertained at Bro. J. R. Collins' until 10 o'clock, when I accompanied Bro. Nelson to the train for Corsicana, where I bade him adieu and hastened to the parsonage to prepare my grip for my departure on the early 6 o'clock train the next morning. Of this trip I will tell you more in another communication.

GROESBECK.

M. R. T. Davis, Dec. 28: We are in our new charge and at work. Have had one of the best receptions I ever received since I entered the work. Would say the best, but you know we have to be careful about what we say. We did not get into the parsonage till several days after we came to the work. But we had not straightened up before substantials for support of the physical man began to be brought in and continued till we are supplied for some time with nearly everything necessary for eating. The W. P. and H. M. Society has put some nice chairs and a table in the parlor. Our Sunday-school is lively; prayer-meetings improving; League increasing; congregations growing. So we are very hopeful. But we want a revival.

BURNET AND MARBLE FALLS.

W. J. Lemons, Jan. 1: We left Granger at 2 p. m., December 2; stayed all night in Austin; arrived in Burnet at 10:40 a. m., December 3. Bro. Windsor, one of our Stewards, met us at depot and kindly received us into his house until Friday evening, when we moved into the parsonage. This is the first time in fifteen years that we have had a furnished house, for which we are thankful. So I did not have to take a collection the first thing for furniture. Have made two rounds in preaching. Have been kindly received by the Church and people in general. This country has greatly suffered on account of the drouth. We are now having fine rains. On Christmas Eve night we received a pounding that will be felt for some time. The Lord bless the donors. We are praying for a great revival of religion. It seems to me that we can not go without it. We want to do good work for the Advocate.

SIPE SPRINGS.

C. H. Smith, Dec. 29: I reached my new field of labor and preached at Sipe Springs second Sunday night, the 13th. I find there is plenty of work to do and I am at it, and trying to enlist the people, and planning for the local preachers, that we may do a great work by the help of the Lord. We are well pleased with the work and the people so far as we have met them. The prospects are very flattering for a successful year's work. We arrived, and the good people of Sipe Springs had put the parsonage partially in order, and upon my arrival they brought it to

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completion. We have been pounded by the good people of Sipe Springs and they say there is more to follow. There are many tokens of good will and brotherly kindness coming to us every day from every quarter, for which we are truly grateful and shall try to show our appreciation for these material blessings in a return of service and ministration in spiritual things. My local preachers and people have been exceedingly kind, likewise my stewards—seeking to administer to my temporal wants.

GRAPEVINE.

W. N. Curry, Dec. 28: After a service of four years on Cresson Circuit, which was very pleasant indeed to me, and after having given an account of our labors for the last year, I waited patiently to know my next field of labor. In the judgment of the brethren I had best go to Grapevine, and so said the reading of the appointments. I rejoiced in the fact that I was found worthy still for a place to work in the vineyard of the Lord. While I left a good people at Cresson, I have found the same here. I have made my first round and was well received at every place. Our congregations have been splendid and the Lord has blessed our services. Expressions of love and kindness have been coming to us since the first day we came on the work. These expressions were not in words only, but they have come in material form, having body, substance, taste. These expressions reached their climax last Saturday evening, closing at night. Bro. Mood Fuller, that faithful, consecrated man of God, came in the evening, representing the Church at Euless. He did it well. He brought many good things. At night the people of Grapevine and surrounding country came. What a cheerful, happy throng it was. They left here with us much of that kind of sympathy that lasts. It was a very delightful occasion to us, if we were much confused in the beginning.

SILVERTON AND TULIA.

R. O. Eustace, Dec. 30: Through the providence of God and the appointing power of the conference at Waxahachie, I have been assigned to this charge. This is in a very pretty, level plains country, and is considered very healthy. The people in general are kind and hospitable and gave their preacher a hearty welcome. Some of these people are as earnest and faithful Christians as you will find anywhere. My first Quarterly Conference was held at Silverton, December 19th and 20th. It was the most spiritual Quarterly Conference I ever attended. Bro. Hall, our beloved presiding elder, was present, as usual, and full of good works. He gave us some real Holy Ghost preaching. It is needless to say that he has won the highest esteem of all the people of his district as a godly man and an earnest preacher. The Sunday morning service brought a real feast of good things to us all. The congregation was large, and almost every one present communed. At the evening service we had the demonstration and power of the Holy Ghost. Twelve or more came to the altar for prayers, while a number of the Christians were overcome with joy and were heard to praise the Lord. We protracted the meeting till Tuesday evening, but owing to the fact that the Sunday-school had arranged for a Christmas tree, with exercises, etc., we did not have the results from the meeting that we had hoped for had these influences been out of the way. There were several persons, however, who were converted. I feel that I have the co-operation of all the earnest Christians in the charge and am looking forward to the accomplishment of a good work. I have organized the good women of Tulia into a W. P. and H. M. Society and will organize at the other points soon. We are laying plans for building two or three churches in the charge the coming year. We feel that we must succeed.

CLAUDE.

C. S. McCarver, Jan. 2: We have been kindly and cordially received back to this charge. The new year has commenced well with us. First, the "Gleaners" of Polytechnic College sent this parsonage a nice quilt, for which we give hearty thanks. The people of Washburn sent us everything that goes to make up a good pounding. Then Sister Goodnight remembered us in a generous way, and the ladies of Claude have just now stormed us, bringing such things as would inspire gratitude in any heart. Of course, we are thankful, and will show our appreciation by doing the very best service possible for them. Our first Quarterly Conference has been held, and had it not been for absentees it would have been a good one. We have recently secured another good church house at Claude, which puts us on a solid basis here. We have a fine people, a high standard of morality and they are quite spiritual. They are not getting rich in a day, but fairly prosperous, and the outlook for the plains is better than ever before. The people understand the climate, seasons, etc. Thousands of cattle have been shipped here this fall and winter, and still they come. Quite a good lot of immigration here from different quarters; they are good people, with some means, and are taking hold of things at the right end. The Methodist preachers are not idle, but keeping pace with this improvement.

FORRESTON.

James D. Odom, Jan. 1: We begin our fourth year in this charge under circumstances favorable to success. Our reception has been all that we could wish. We hope to make this the best year of the four. First Quarterly Conference is over. It was truly an occasion of pleasure and profit. The Sabbath service was especially excellent. I do not remember to have enjoyed one more. Our people are much pleased to have Bro. Bolton returned to the district. He fills the bill. We have had a very quiet, happy Christmas. Received several presents—one presented by Bro. Tom J. Brawley that I wish especially to mention, a 350-pound hog, dressed. We enjoyed that most excellent Christmas number of the Advocate Dr. Pierce gave us. Last Sunday was a day of real jubilee among the Methodists of this place. It was the occasion of opening our new church. The Conference Board of Church Extension, at our late session at Waxahachie, kindly donated us $150 for the purpose of seating, which enabled us to occupy the house much earlier than we could otherwise have done. The building is yet unfinished. We have to canvas, paper and finish painting. We hope to be ready for its dedication in April or May. We have labored under some very adverse circumstances, but where there is a will there is a way. A more willing and faithful little Church than Forreston cannot be found. I would especially mention Capt. Car Forrest and Dr. W. R. Love, local preacher, to whose faithful and untiring efforts much of our success should be attributed. Bro. Joe T. Bruce, who holds membership with another class in the charge, also gave valuable assistance, which was much appreciated. All the other Churches composing the charge gave more or less assistance, which was received thankfully. We begin the new year with stronger resolutions to serve our Lord more faithfully. A happy New Year to the Advocate—her editors, crew and readers.

TEXAS CONFERENCE.

HOUSTON—McKEE STREET.

S. W. Thomas, Jan. 4: Our work for the new conference year is starting off very encouragingly. Since our return from conference we have received eight members into the Church; Sunday-school has increased slightly in numbers and interest; the Epworth League moves along with signs of life, and the general interest of our work keeps pace with the progress of the city. On the night of Jan. 31, 1896, at 11 p. m., we held a watchnight service which was well attended. Rev. O. T. Hotchkiss preached and conducted the closing exercises. Many Christians made solemn vows for a better and a more useful life, while two unconverted persons came to the altar and knelt for prayer. May the great Head of the Church bless this kind people and lead them to brighter and richer experiences in the Christian life.

WEBBERVILLE CIRCUIT.

S. H. Morgan, Jan. 1: Happy New Year to all! We have made a complete round on our work. Have been kindly received. Some catables have found their way to the parsonage. Collection for Orphanage raised. A move on foot to wall our parsonage well with brick; it is much needed. My sight has been much improved. I can now read and write with ease. Thanks to the good Lord. Our prayers and those of our friends have been heard. I feel like devouring a whole library at once. Have recently read with eager interest "The Young People's History of the Chinese," "Among the Orientals" and "Juda's Jewels." These are all excellent and ought to be read by old and young. The "History of the Chinese" is thrilling, instructive, fascinating. During my prolonged affliction my mind has been turned inward on self. I rejoice to-day in full consecration and am walking by faith. I am climbing toward the summit of the mountain, but it is a different one to what I first supposed. Amen!

To our Ministers of the North, Northwest and East Texas Conferences:

Dear Brethren:—Representing the W. P. and H. M. Society of these conferences, we wish to ask a favor of you. Our Church having taken up the Rescue Work, we have worked hard to raise the money to build a large Rescue Home as soon as possible. We will begin with what means we have and want to raise $5,000 to complete the building, which is more needed than words can express, and is now as much the work of the Church as is our University, schools or orphanage.

We ask you, our brethren of these conferences, which a joint ownership in this Home, to preach as our Savior did on this subject and take a collection. (If Bro. E. W. Anderson could take each collection we would get enough money to build a railroad, much less a Rescue Home.) Now, brethren, won't you do this at your earliest convenience? St. Paul requested the saints to assist Phoebe in whatever business she had need of them. We ask you to help us. 'Twill be a graceful act of courtesy; I will not say gratitude to your sisters. We need not remind you we always help you. Each other interest of the Church is represented by the ablest talent; will you not lend us your eloquence and influence? We are sure you will. There are in most congregations five persons who will give $10.00, ten who will give $5.00, and all the rest the widow's mite—$1.00.

Deliver us from basket collections—nickels—it takes so many of them to build a house. Help us, please, with this one collection and we will help you all the rest of the year. Your sister and co-worker,

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LINES.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
From crumbling with the clay!
Hark! what soundeth? 'Tis creation
Groaning for a better day.

"Scoffers scorning, heaven beholding,
Thou hast but an hour to fight,
See prophetic truth unfolding,
Watch! and keep thy garments white.
Oh, let all the soul within you
For the truth's sake go abroad.
Strike! let every nerve and sinew
Tell on ages—tell for God."

A PAPER

Read at Open Meeting of Auxiliary W. F. M. Society, Terrell, Texas.

(Published by request of the Auxiliary.)

When it was suggested that I write a paper for our open meeting to-night I felt depressed in spirit; not that I was unwilling to do this much for a dear Father who has done so much for me, but that I am aware that for some cause we do not reap the fruit—in seeing those who have hitherto been indifferent on this subject become the ardent workers—we should expect from our seed-sowing; and half suspecting that the trouble is that we who present this subject are not sufficiently impressed with the weight and meaning of our own words; and realizing that God holds us responsible for idle words, I naturally hesitated. But to the question put to myself, Do you believe God's command, "Go ye into all the world," as much a command as "ye must be born again"? I have answered, "with all my heart, I do"; so I am to tell you, briefly, something of "Woman's Work for Woman." In the beginning I dedicate this paper to God. And as the Holy Ghost long ago said, "Separate me, Barnabas and Saul, for the work whereunto I have called them," (Acts 13:3), they being two of the brightest and godliest young men of their day, and the work whereunto they were called being to carry "the good news of glad tidings" to the Gentiles, I pray that to-night many of my brightest Christian hearers may be separated from their unbelief to take up the work whereunto they have been called.

Eighteen years ago the Woman's Board of Missions of the M. E. Church, South, was opened with much fear that it would not be a success. To-day we have 46 missionaries in foreign fields. We have found an "open door" in every port we have entered. The first work undertaken by the board was in China, which is, therefore, invested with peculiar interest to us. We have 18 missionaries in China. Our principal work has been in the cities of Soochow, Shanghai, Nantziang and Kading. We have three boarding-schools and 30 day schools with 1266 women and children under instruction. In each of these schools there are now several native teachers—natives who have been converted under missionaries. In Shanghai they have an active native Woman's Missionary Society, which for promptness in attending the meetings and paying dues puts us in the home-land to shame. In Soochow we have a woman's hospital, in charge of that wonderful woman, Dr. Anne Walter Ferne. This hospital, in the hands of Christian women, has been the means of enlightening and educating the people to abstain from many of their superstitious and injurious habits, as well as pointing them to the Great Physician, who can heal a sin-sick soul. There are between six and seven thousand patients treated here yearly. To show you something of the Chinese manner of treating disease and the great need of their being enlightened, I quote from Dr. Ferne: "I was called to attend a baby who was having convulsions. I found the room crowded. Two men were busily engaged in running sticks up the child's nose to make it sneeze, while ten or twelve women stood ready to jump and scream when it seemed necessary to frighten off a convulsion. I stopped the screaming and advised them not to hold the seven lighted candles and the few lamps in its face during its convulsions. It is unnecessary for me to add that the little one speedily recovered under wise and judicious treatment. Think of your little one being treated this way! Then think of the thousands who are punished in just this way or worse until death relieves them. Do we realize the curse and blackness of superstition! Dr. Anne W. Ferne says in surgery, especially, she meets with the almost impassable barrier of superstition. A woman came to her with a gangrenous finger. The arm was swollen and black, but Dr. Ferne thought amputation might save her life. The woman would not consent, preferring certain death to having even her finger removed, for the loss of a single member of her body means to her mind a beggar through eternity. Dr. Ferne has six native medical students. I quote her again: "The afternoon of July 20, 1896, witnessed one of the most interesting events which has yet occurred in connection with our medical work—the graduation of our two oldest and most faithful workers, Miss Zu Lingtsu and Miss Zak Fokme, together with three students from the men's hospital. Many officials of the highest rank came to witness this the first thing of the kind ever to take place in Soochow. The Japanese Consul made a pleasing address in English. We had music by the Chinese band and piano, and after the presentation of the diplomas a feast was given the faculty and invited guests by the graduates."

I must not leave China until I tell you there are other cities open to us—Soonghong and Hongkew, both "white unto the harvest," and we have educated Christian young women ready to go, but alas! shall it be said, "We have no means to send them!"

I shall now take up our work in Brazil, and I am pleased to say God's approving smile rests on the work there. We have 11 missionaries, 3 boarding-schools and 1 day school, with 308 women anad children under instruction, in the cities of Rio de Jeneiro, Juis de Fora and Petropolis. Our property in each place is beautifully located and increasing in value. Our first missionary to Brazil, Miss Watts, is so happy that she is now seeing results from her labor of fifteen years. Many of the natives have become preachers, teachers and Bible women—doing all they can to help the faithful missionaries spread the gospel.

Now to Mexico. The remarkable development of this work makes it the largest projected by the board in any mission field. We have 5 boarding-schools, 9 day schools, with 1789 women and children under instruction. We have 16 missionaries in the field. Our schools are all in splendid places for doing the Master's work—Durango, Saltillo, Laredo and Guadalajara. The last named place is a new work, but our missionary there, Miss Wilson, writes: "Our schools move on smoothly. I have never felt more encouraged to believe we are going to see good results than now. We have 61 pupils enrolled. Our city is growing and improving in a marvelous manner. The gentleman who bought our property for me had an offer of $4,000 advance on it lately.

Our Terrell Auxiliary is especially interested in Laredo and Saltillo. In the first because we are clothing a little girl there; in the second because Miss Case is a cousin of one of our members.

And now for our last work. We feel that since God has said "every creature" we must send the message to all, and so we have an Industrial School for the Indians at Anadarko, O. T. It is called Methvin Institute, and is under the management of our noble brother, J. J. Methvin. He says: "Appreciating God's command, 'Go ye,' and appropriating the promise, 'Lo I am with you alway,' he does not become discouraged, but is willing to labor, leaving the results to him. And it is wonderful how quick and bright these children of the forest are, how fast they are becoming civilized, and how readily they grasp the idea of a Great Being who made and loves us all. This school is the object for especial work of the W. F. M. Society, North Texas Conference, this year.

There is so much more I'd love to say of our foreign work that is really interesting, but the statistical part, though not entertaining, is necessary, and realizing that to be forcible we must be brief, I'll close with a few words to our auxiliary planted here: Our Corresponding Secretary of our Conference Society has pledged as our representative to help raise our part of the $100,000, and the 100,000 members pledged by the members of the Woman's Board in its late annual session at Washington, D. C., to be raised by next May. As has been said before, "It was not a spirit of transient enthusiasm, nor was it a feeling of passing inspiration that prompted these pledges. These earnest women saw the accumulating necessities of existing work and the appalling need of Christianity in hundreds of places where the name of Christ is unknown to millions of perishing people. Can the sum be raised? Yes, our God can help us do all things if we put ourselves in his hands and do his will. But I digress for a moment to compare what we, a nation peculiarly blessed of God, in a land of Bibles, where every creature may hear of a loving father if he will—to compare what we give to missions with the nations so lately in darkness. We give 15½ cents per capita—15½ cents per capita per annum! China's 647 Christians pay $556.34, or $6 cents per capita. Brazil, with 1290 members, $3167.38, or $2.46 per capita, and the little sunrise kingdom, Japan, with 556 members, $253.46, or 45 cents per capita. And we give 15½ cents per capita! But wait, does every member of the Church give 15½ cents, you ask? I sadly answer they do not. If they did we would easily raise the $100,000, because then each of us would only pay a few cents more. And this is God's plan, and has ever been, that each one do his part, and then no one is burdened. Paul, in writing to his Corinthian Church on this line, says: "For I mean not that other men be eased and ye be burdened, but that there be equality." Are you surprised when I tell you that in a Church of over four hundred members we have only fifty women interested in this great work? You must be when you "realize that the spirit of missions is the living, actuating, nervous fluid of the great body we call the Christian Church." Every Church in the South is as this Church—a few staggering under the burden. But I am glad to say for our encouragement we have news of an awakening all along the line. And yet few in number as we are, the appropriation by our Woman's Board Foreign Missions for 1895 was $83,225; this year, $74,000, and for 1897 we are pledged for $100,000.

Dear Christian friends, come to our rescue. Consider it your pledge, too. God will not always strive with us if we do not do this work—he will raise a people up who will. Join our auxiliary We are a band of happy, willing workers. We must double our membership and we can not do it without your aid. Dear Lord, and can it be that we must plead for thee, and that, too, with thy very own, who owe thee not only life and strength and all they hold most dear of earthly good, but even more, their hopes of happiness and heaven?

Our auxiliary here not only helps support missionaries in the foreign field, but helps clothe and educate children, and this coming year we want to place a bed in the Mary Black Hall, the children's ward of the Soochow hospital and call it the "Mary Allen Bed," in honor of our much-loved President, Mrs. M. A. Allen. We were the banner society in the North Texas Conference this year, paying $189.30—the whole conference paying $1,503.

Dear ones of this society, let us pray importunately that God will move upon the hearts of those who hear to fall in love with his way. We have the promise, "We shall reap if we faint not," and if God is for us, who can be against us?

"O, the appealing need of deathless souls!
Linked into ours by countless human ties,
All momentous with a life beyond.
May we rejoice in humblest service given,
By him who draweth with redeeming love and endless joy these waning, homeless souls.
There may be ways, bordered more gorgeously,
Where ease invites and pleasure lures,
But oh, we know the nobler walks of loving sacrifice
Uplifts the soul to purer heights,
To rarer bliss, to granded recompense
And to the love of an approving God."

MRS. FANNIE MATHEWS.

Treasurer's report of the W. F. M. S., North Texas Conference, for quarter ending December 30, 1896:

GENERAL FUND.

Dues received	$112 35
Thank offering	27 75
Juvenile societies	17 60
Methvin Institute, Indian Mis.	21 00
Total	$178 70
Forwarded Mrs. McTyeire	$178 70

CONTINGENT FUND.

Amount on hand beginning of quarter	$ 27 57
Amount received this quarter	67 18
Total	$ 94 75
Expended as follows:	
Amount due Mrs. Robinson for expense to the meeting of the board	$ 46 00
Expense publishing minutes	32 50
Expense annual meeting	4 30
Officers expense	50
Amount forwarded Mrs. Howell	3 25
Cash on hand	8 20
Total expended	$ 94 75

MRS. J. H. COCKRELL,
Treasurer.
Terrell, Texas.

Treasurer report of W. P. and H. M. Society, West Texas Conference, quarter ending December 20, 1896:

AMOUNTS RECEIVED.

Special fund from Mrs. Moore	$ 9 80
Connectional membership dues	99 60
Contingent fund	2 80
Mite-box collections	20
Special donations:	
For Cuban mission work, Goliad Auxiliary	4 90
For Rescue Home, San Antonio	17 20
For Rescue Home, from Mrs. Ryan, of Memphis, Tenn.	20 00
Total received	$154 50

AMOUNTS DISBURSED.

To J. B. Flannery for Rescue Home	$ 37 20
To Mrs. Kendrick, Gen. Treas.	54 80
To Conf. Sec., office expenses.	3 50
To Treasurer Record	75
Postage	50
Exchange	25
Total disbursed	$ 97 00
Balance on hand	57 50
	$154 50

MRS. MARY COLLIER,
Conf. Treas.

Many a man has failed at two things when he would have succeeded at either one if he had stuck to it and let the other alone.—Youth's Advocate.

The Best Way to Cure
Disease is to establish health. Pure, rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones up the whole system, gives appetite and strength and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

Hood's Pills are the best after-dinner pill; assist digestion, prevent constipation. 25c.

Somebody usually steps on the boy who is trying to get out of everybody's way.

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.

FREE TO BALD HEADS
We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,
Altenheim Med. Dispensary,
Dept. D. N., Box 779,
Cincinnati, Ohio.

The man who loves and serves God gets the best of everything that comes his way.

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. *"Brown's Bronchial Troches"* will give effective relief.

The world always needs the man who can do something better than anybody else.

Dr. Simmons' Cough Syrup is sold for only fifty cents a bottle. It will cure a cough that might prove serious or perhaps fatal. Ask your druggist for a sample bottle. Manufactured by A. C. Simmons, Jr., Medicine Company, Sherman, Texas.

"GOOD THINGS TO REMEMBER."

1. The "Katy Flyer" is a fast train.
2. The "Katy Flyer" is a solid vestibule train, consisting of comfortable coaches, Free Reclining Chair Cars and Wagner Buffet Sleepers.
3. The "Katy Flyer" is the best train to Chicago, Kansas City, St. Louis, Houston and Galveston.
4. The "Katy Flyer" is the only train hauling through sleepers to Austin and San Antonio; no other roads run sleepers to these cities.
5. There are no "kickers" on the Katy trains. We operate and own the eating houses, not for profit, but to give the best the market affords at the least cost, and have mankind proclaim, "Great is the Katy."

"TEXAS."

A handsomely illustrated 200-page book in interest of immigration to Texas will be mailed by me to any address furnished, accompanied by seven cents in stamps to cover postage.

D. J. PRICE,
A. G. P. A., I. & G. N. Ry.,
Palestine, Texas.

A cough is an easy thing to cure if taken in time. It is dangerous to neglect one for any length of time. Dr. Simmons' Cough Syrup is guaranteed. Fifty cents a bottle.

Quarterly Conferences

EAST TEXAS CONFERENCE.

Tyler District—First Round.

Tyler, Cedar Street .... Jan 10, 11
Mineola sta .... Jan 16, 17
Wills Point, at Independence .... Jan 23, 24
Wills Point sta .... Jan 24, 25
Emory, at Emory .... Jan 30, 31
Walton, at Mallard Prairie .... Fri, Feb 5
Malakoff sta .... Sat, Feb 6
Athens sta .... Feb 7, 8
Tyler, at Center .... Feb 13, 14
Grand Saline, at Antioch .... Fri, Feb 19
Edom, at Ben Wheeler .... Feb 20, 21
Canton, at Canton .... Feb 27, 28
Whitehouse, at Flint .... Mar 6, 7
Tyler, Marvin .... Mar 7, 8
Lindale, at Mt. Sylvan .... Mar 13, 14
New York, at New York .... Mar 20, 21
Troupe and Overton, at Overton .... Mar 27, 28
Tyler City mis, at Sneed's Chapel .... At will
John Adams, P. E.

Beaumont District—First Round.

Beaumont, First Church .... Jan 3
Orange sta .... Jan 9, 10
Bolivar cir, at High Islands .... Jan 16, 17
Liberty cir, at Devers .... Jan 23, 24
Kountze cir, at Kountze .... Jan 30, 31
Woodville and Colmesneil, at W .... Feb 6, 7
Pinckney mis, at Midway .... Feb 7, 8
Livingston cir, at Livingston .... Feb 13, 14
Moscow cir, at Moscow .... Feb 14, 15
Will complete list in a few days.
District Stewards' meeting at Beaumont January 8, at 7 p. m. T. J. Milam, P. E.

San Augustine District—First Round.

Garrison, at Garrison .... Jan 9, 10
Carthage, at Carthage .... Jan 16, 17
Minden, at Minden .... Jan 23, 24
Tenaha, at Woods .... Jan 30, 31
Melrose, at Fairview .... Feb 6, 7
Nacogdoches sta .... Feb 13, 14
Center cir, at Shady Grove .... Feb 20, 21
Timpson sta .... Feb 22
Shelbyville, at Shelbyville .... Feb 27, 28
Appleby, at Appleby .... Mar 6, 7
Douglass, at Pine Grove .... Mar 13, 14
San Augustine and Chireno, at S. A. .... Mar 20, 21
Sharpsville, at Hebron .... Mar 27, 28
Sexton, at Sexton .... April 3, 4
Hemphill, at Pine Grove .... April 10, 11
J. T. Smith, P. E.

Palestine District—First Round.

Palestine sta .... Jan 9, 10
Crockett sta .... Jan 16, 17
Wells mis, at Wells .... Jan 22
Lufkin sta .... Jan 23, 24
Homer cir, at Center .... Jan 30, 31
Crockett cir, at Pleasant Grove .... Feb 6, 7
Holcomb cir, at Glovers .... Feb 10
Grapeland cir, at Hays Springs .... Feb 13, 14
Brushy Creek cir, at Brushy .... Feb 20, 21
Jacksonville cir, at Providence .... Feb 27, 28
Alto cir, at Mt. Zion .... Mar 6, 7
Rusk sta .... Mar 13, 14
Jacksonville sta .... Mar 18
Elkhart cir, at Holmes .... Mar 20, 21
Saron mis, at Prairieview .... Mar 25
Trinity L. and G., at Trinity .... Mar 27, 28
L. M. Fowler, P. E.

Pittsburg District—First Round.

Mt. Pleasant sta, at Mt. Pleasant .... Jan 10, 11
Queen City, at Queen City .... Jan 16, 17
Atlanta sta, at Atlanta .... Jan 17, 18
New Boston, at New Boston .... Wed, Jan 20
DeKalb mis, at DeKalb .... Thur, Jan 21
Dalby cir, at Pleasant Grove .... Jan 23, 24
Quitman cir, at Forest Home .... Jan 30, 31
Gilmer cir, at Gilmer .... Feb 6, 7
Park mis, at Redwater .... Fri, Feb 12
Fairview and Rose Hill, at Fairview .... Feb 13, 14
Texarkana, State Line, at State Line .... Feb 14, 15
Daingerfield cir, at Hughes Springs .... Feb 20, 21
Musgrove cir, at Soule's Chapel .... Feb 27, 28
Naples cir, at Omaha .... Mar 6, 7
Linden cir, at Douglassville .... Mar 13, 14
Leesburg cir, at Reeves' Chapel .... Mar 20, 21
Winfield cir, at Bridges' Chapel .... Mar 27, 28
The District Stewards will meet in the Methodist Church, at Pittsburg, on January 14, at 1 p. m. A full attendance is expected.
T. P. Smith, P. E.

Marshall District—First Round.

North Side, at North Side .... 2d Sab in Jan
Kellyville, at Avinger .... 3d Sab in Jan
Henderson sta .... 4th Sab in Jan
Henderson cir, at Oak Grove .... 5th Sab in Jan
Marshall .... 1st Sab in Feb
Hallville cir, at Hallville .... 2d Sab in Feb
Beckville cir, at Beckville .... 3d Sab in Feb
Harrison cir, at Rock Spring .... 4th Sab in Feb
Jefferson .... 1st Sab in Mar
Churchhill, at Churchhill .... 2d Sab in Mar
Arleston cir, at Mt. Zion .... 3d Sab in Mar
Kilgore, at Danville .... 4th Sab in Mar
Coffeeville, at League ....
District Stewards will please meet at Marshall, 1 p. m., Friday before second Sabbath in January. O. P. Thomas, P. E.

TEXAS CONFERENCE.

Calvert District—First Round.

Chilton and Lott, at Chilton .... Jan 9, 10
Marlin .... Jan 10, 11
Hearne .... Jan 16, 17
Calvert .... Jan 17, 18
Bremond and Reagan, at Reagan .... Jan 23, 24
Buffalo and Oakwoods, at Oakwoods .... Jan 30, 31
Fairfield, at Sunshine .... Feb 6, 7
Personville .... Feb 13, 14
Jewett, at Jewett .... Feb 20, 21
Centerville, at Red Land .... Feb 27, 28
Roger's Prairie, at Oxford .... Mar 6, 7
Mt. Vernon, at Owensville .... Mar 13, 14
Franklin .... Mar 14, 15
Petteway, at Roans Prairie .... Mar 20, 21
J. B. Cochran, P. E.

Austin District—First Round.

Webberville cir, at Haynie's Chapel .... Jan 9, 10
Elgin sta .... Jan 16, 17
McDade cir, at McDade .... Jan 23, 24
Bastrop sta .... Jan 30, 31
Cedar Creek cir, at Cedar Creek .... Feb 6, 7
Smithville sta .... Feb 13, 14
Winchester cir, at West Point .... Feb 20, 21
LaGrange sta .... Feb 27, 28
Columbus sta .... Mar 6, 7
Eagle Lake cir, at Eagle Lake .... Mar 13, 14
Weimar and Osage, at Weimar .... Mar 20, 21
Flatonia sta .... Mar 27, 28
H. M. Sears, P. E.

Houston District—First Round.

St. John's .... Jan 9, 10
St. James .... Jan 9, 10
West End .... Wed. night, Jan 13
Cedar Bayou .... Jan 16, 17
Tabernacle .... Wed night, Jan 20
Wharton .... Jan 23, 24
Alvin .... Jan 30, 31
Columbia and Brazoria .... Feb 6, 7
Dickinson, at League City .... Feb 13, 14
Pattison .... Feb 20, 21
Matagorda .... Feb 27, 28
O. T. Hotchkiss, P. E.

Brenham District—First Round.

Bellville cir, at Bellville .... Jan 9, 10
Brenham sta .... Jan 16, 17
Chappell Hill .... Jan 19
Rockdale .... Jan 23, 24
Cameron .... Jan 27
Cameron cir .... Jan 30, 31
Ben Arnold mis, at Ben Arnold .... Feb 6, 7
Lexington, at Lexington .... Feb 13, 14
Giddings cir, at Giddings .... Feb 20, 21
Deanville mis, at Shady Grove .... Feb 27, 28
Davilla cir, at Friendship .... Mar 6, 7
Pleasant Hill, at Pleasant Retreat .... Mar 13, 14
Maysfield, at Maysfield .... Mar 20, 21
Caldwell .... Mar 24
Milano .... Mar 27, 28
J. C. Mickle, P. E.

Huntsville District—First Round.

Millican, at Alexander .... Jan 9, 10
Bryan sta .... Jan 10, 11
Madisonville, at Madisonville .... Jan 16, 17
Zion, at New Hope .... Jan 20, 21
Courtney and Plant, at Lynn Grove .... Jan 23, 24
Navasota sta .... Jan 27
Hockley, at Pine Grove .... Jan 30, 31
Hempstead and Waller, at Hempstead .... Feb 3
Prairie Plains, at Mary Chapel .... Feb 6, 7
Willis sta .... Feb 13, 14
Conroe and Montgomery, at Montgo'y .... Feb 20, 21
Cold Springs, at Cold Springs .... Feb 27, 28
Dodge, at Black Jack .... Mar 6, 7
Huntsville sta .... Mar 13, 14
W. Wootton, P. E.

NORTHWEST TEXAS CONFERENCE.

Georgetown District—First Round.

Little River, at Wilson's Valley .... Jan 2, 3
Granger, at Granger .... Jan 9, 10
Florence, at Florence .... Jan 16, 17
Salado, at Salado .... Jan 23, 24
Belton .... Jan 24, 25
Round Rock, at Round Rock .... Jan 30, 31
Georgetown .... Jan 31, Feb 1
Bertram, at Bertram .... Feb 6, 7
Liberty Hill, at Leander .... Feb 7, 8
Moffat, at Cedar Creek .... Feb 13, 14
South Temple .... Feb 14, 15
Rodgers, at Rodgers .... Feb 20, 21
Bartlett, at Hackberry .... Feb 27, 28
Temple .... Mar 6, 7
Taylor .... 7:30 o'clock, Mar 8
Burnet, at Marble Falls .... Mar 13, 14
Sam'l P. Wright, P. E.

Corsicana District—First Round.

Brandon cir, at Brandon .... Jan 9, 10
Powell mis, at Powell .... Jan 13
Wortham cir, at Wortham .... Jan 16, 17
Cotton Gin cir, at Shiloh .... Jan 19
Armour cir, at Cedar Island .... Jan 20
Thornton cir, at Thornton .... Jan 21
Horn Hill mis, at Nuz .... Jan 23, 24
John R. Nelson, P. E.

Clarendon District—First Round.

Memphis, at Memphis .... Jan 9, 10
Clarendon cir, at Clarendon .... 2 p m, Fri, Jan 15
With pastor on Clarendon cir .... Jan 17
Amarillo sta .... Jan 23, 24
Channing, at Channing .... Jan 30, 31
Floyd, at Floydada .... Feb 6, 7
Wellington, at Wellington .... Feb 13, 14
Canadian and Mobeetie, at C .... Feb 20, 21
Higgins mis .... Feb 27, 28
R. A. Hall, P. E.

Abilene District—First Round.

Big Springs sta .... Jan 9, 10
Truby mis .... Jan 13
Anson cir .... Jan 16, 17
Cottonwood cir .... Jan 20
Baird and Putman .... Jan 23, 24
Buffalo Gap cir .... Jan 27
Merkel cir .... Jan 30, 31
Jas. S. Chapman, P. E.

Brownwood District—First Round.

May cir .... Jan 9, 10
Ballinger sta .... Jan 16, 17
Ballinger mis .... Jan 19
Decker mis .... Jan 21
Robert Lee mis .... Jan 23, 24
Comanche cir .... Jan 30, 31
Fleming .... Feb 2, 3
O. F. Sensabaugh, P. E.

Dublin District—First Round.

Iredell and Walnut, at Walnut .... Jan 9, 10
Hico, at Fairy .... Jan 12
Glenrose, at Glenrose .... Jan 16, 17
Granbury .... Jan 17, 18
Bluff Dale, at Wesley Chapel .... Jan 20
Morgan Mill, at Morgan Mill .... Jan 21
DeLeon .... Jan 24, 24
Gorman, at New Hope .... Jan 24, 25
Sipe Springs, at Sipe Springs .... Jan 27
Rising Star and Pisgah, at Scranton .... Jan 30, 31
Carbon, at Carbon .... Feb 1
E. A. Smith, P. E.

Gatesville District—First Round.

Brookhaven, at Sugar Loaf .... Jan 8
Killeen and Nolanville, at Nolanville .... Jan 9, 10
Coperas Cove, at Rock Church .... Jan 12
Lampasas sta .... Jan 13, 14
Lampasas mis, at Sunny Lane .... Jan 16, 17
Oglesby cir, at Oglesby .... Jan 23, 24
Crawford and McGregor, at Crawford .... Jan 26
Valley Mills, at Valley Mills .... Jan 28
Meridian sta .... Jan 30, 31
Coryell City, at Osage .... Feb 6, 7
Harmony, at Harmony .... Feb 13, 14
Jonesboro, at Sardis .... Feb 20, 21
Hamilton, at Hamilton .... Feb 27, 28
G. S. Hardy, P. E.

Waxahachie District—First Round.

Hillsboro sta .... Jan 9, 10
Itasca sta .... Jan 11
Grandview sta .... Jan 12
Alvarado sta .... Jan 13
Midlothian sta .... Jan 14
Venus cir, at Oak Branch .... Jan 16, 17
Red Oak cir, at Long Branch .... Jan 23, 24
Osceola cir .... Jan 30, 31
B. R. Bolton, P. E.

Weatherford District—First Round.

Millsap cir, at Willow Ponds .... 2d Sun in Jan
Whitt cir, at Whitt .... 13th of Jan
Santo mis, at Pleasant Valley .... 3d Sun in Jan
Lipan cir, at Lipan .... 20th of Jan
Huckabay mis, at Hannibal .... 4th Sun in Jan
Gordon and Strawn, at Gordon .... 28th of Jan
Ellasville cir .... 5th Sun in Jan
Breckenridge cir, at Breckenridge .... 2d of Feb
Ranger mis, at Ranger .... 4th of Feb
E. A. Bailey, P. E.

Waco District—First Round.

Whitney, at Whitney .... Jan 8
Morgan, at Morgan .... Jan 9, 10
Feoria, at Bethel .... Jan 12
Abbott, at Abbott .... Jan 15
West, at West .... Jan 16, 17
Bosqueville cir, at Evergreen .... Jan 23, 24
Mt. Calm, at Mt. Calm .... Jan 30, 31
Jas. Campbell, P. E.

Vernon District—First Round.

Harrold, at Harrold .... Jan 9, 10
Chillicothe, at Big Valley .... Jan 16, 17
Crowell, at Crowell .... Jan 23, 24
Seymour, at Seymour .... Jan 30, 31
Benjamin, at Benjamin .... Feb 2
Eldorado, at Eldorado .... Feb 13, 14
Altus at Altus .... Feb 17
Mangum, at Mangum .... Feb 20, 21
Quanah and Childress, at Quanah .... Feb 27, 28
C. W. Daniel, P. E.

Fort Worth District—First Round.

Covington at Covington .... Jan 9, 10
Cresson, at Cresson .... Jan 16, 17
Grapevine, at Grapevine .... Jan 23, 24
Smithfield, at Smithfield .... Jan 30, 31
G. S. Wyatt, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round.

Mckinney .... 2d Sun in Jan
Allen .... 3d Sun in Jan
Anna .... 4th Sun in Jan
Nevada .... 5th Sun in Jan
Neola .... 1st Sun in Feb
Floyd .... 2d Sun in Feb
Lone Oak .... 3d Sun in Feb
Weston .... 4th Sun in Feb
Blue Ridge .... 1st Sun in Mar
Bethel .... 2d Sun in Mar
Will the pastors please send me the address of all official members as soon as possible.
I. S. Ashburn, P. E.

Sulphur Springs District—First Round.

Cumby, at Gafford's Chapel .... Jan 9, 10
Campbell, at Shady Grove .... Jan 16, 17
Fairlie, at Wesley Chapel .... Jan 23, 24
Como, at Harmony .... Jan 30, 31
Cooper, at Cooper .... Feb 6, 7
Winnsboro sta .... Feb 13, 14
Celeste, at Celeste .... Feb 20, 21
Leonard, at Leonard .... Feb 27, 28
Bailey, at Pleasant View .... Mar 6, 7
Mt. Vernon, at Saltillo .... Mar 13, 14
W. M. P. Rippey, P. E.

Gainesville District—First Round.

Era and Vallew View .... Jan 8
Denton cir .... Jan 9, 10
Aubrey, at Aubrey .... Jan 16, 17
Mountain Springs cir .... Jan 18
Bonita and Illinois, at Corinth .... Jan 23, 24
Spanish Fort, at Prairie Mound .... Jan 25
Marysville cir, at Marysville .... Jan 30, 31
The pastors please notify me where first Quarterly Conference is to be held not mentioned in plan and nearest railroad station.
J. M. Binkley, P. E.

Bonham District—First Round.

Bonham sta .... Jan 9, 10
Bonham cir .... Jan 16, 17
South Bonham .... Jan 23, 24
Gober .... Jan 30, 31
White Rock .... Feb 7, 8
Ladonia sta .... Feb 14, 15
Randolph .... Feb 21, 22
Trenton and Marvin .... Feb 28, Mar 1
Lannius .... Mar 7, 8
Fannin .... Mar 14, 15
Isaac W. Clark, P. E.

Dallas District—First Round.

Denton .... 2d Sun in Jan
Floyd Street .... 7 p m, Jan 12
Plano .... 3d Sun in Jan
Lewisville .... 4th Sun in Jan
Lancaster .... 5th Sun in Jan
R. M. Powers, P. E.

Bowie District—First Round

Iowa Park, at Clara .... Jan 9, 10
Holliday cir, at Holliday .... Jan 10, 11
Boonsville .... Jan 16, 17
Crafton cir, at Crafton .... Jan 23, 24
Sunset cir, at Sunset .... Jan 30, 31
Jacksboro and Gibtown .... Feb 6, 7
Bryson and Salt Hill .... Feb 7, 8
Blue Grove .... Feb 13, 14
Bellevue, at Bellevue .... Feb 14, 15
Archer City .... Feb 20, 21
F. O. Miller, P. E.

Sherman District—First Round.

Whitesboro cir .... Jan 9, 10
Sherman cir .... Jan 16, 17
Collinsville cir .... Jan 23, 24
Denison mis .... Jan 30, 31
Pottsboro sta .... Feb 6, 7
Gordonsville cir .... Feb 13, 14
Howe cir .... Feb 20, 21
Pilot Grove cir .... Feb 27, 28
J. R. Wages, P. E.

Paris District—First Round.

Rosalie .... Jan 9, 10
Deport .... Jan 16, 17
Woodland .... Jan 23, 24
Detroit .... Jan 30, 31
Annona .... Feb 6, 7
Emberson cir .... Feb 13, 14
Maxey mis .... Feb 20, 21
Powderly mis .... Feb 27, 28
Lake Creek .... March 6, 7
W. D. Mountcastle, P. E.

Terrell District—First Round.

Fate cir, at Royse .... 2d Sun in Jan
Forney, at Forney .... 3d Sun in Jan
Garland sta .... 4th Sun in Jan
Pleasant Mound, at M. Chapel .... 5th Sun in Jan
Kemp, at Wilson's Chapel .... 1st Sun in Feb
Wylie .... 2d Sun in Feb
Mesquite, at Mesquite .... 3d Sun in Feb
Crandall, at Crandall .... 4th Sun in Feb
Kaufman sta .... 1st Sun in Mar
Cochran and Caruth, at Cochr's .... 2d Sun in Mar
C. B. Fladger, P. E.

WEST TEXAS CONFERENCE.

San Antonio District—First Round.

Pearsall .... 2d Sun in Jan
Batesville .... 3d Sun in Jan
Uvalde .... 4th Sun in Jan
Utopia .... 1st Sun in Feb
Pleasanton .... 2d Sun in Feb
Amphion .... 3d Sun in Feb
J. D. Scott, P. E.

San Marcos District—First Round.

San Marcos cir .... Jan 9, 10
Buda .... Jan 16, 17
Lockhart cir .... Jan 23, 24
Dripping Springs .... Jan 30, 31
Harwood .... Feb 6, 7
I. T. Morris, P. E.

Beeville District—First Round.

Oakville cir, at Oakville .... 2d Sab in Jan
Stockdale cir, at Stockdale .... 3d Sab in Jan
Floresville cir, at Floresville .... 4th Sab in Jan
Lavernia cir, at Wesley Chapel .... 5th Sab in Jan
Karnes City cir, at Kenedy .... 1st Sab in Feb
Helena cir, at H..Sat & Sun at 11, 2d Sab in Feb
Runge cir, at R .... Sun at night, 2d Sab in Feb and Mon 10 a m
Skidmore cir, at Berclair .... 3d Sab in Feb
John S. Gillett, P. E.

Llano District—First Round.

Blanco cir, at Blanco .... 2d Sun in Jan
Willow City cir, at Comanche .... 3d Sun in Jan
San Saba sta .... 4th Sun in Jan
Cherokee cir, at Wallace Creek .... 5th Sun in Jan
Kingsland cir, at Six Mile .... 1st Sun in Feb
Llano sta .... 2d Sun in Feb
M. A. Black, P. E.

San Angelo District—First Round.

Paint Rock and Menard, at P. R. .... Jan 16, 17
Milburn, at Richland Springs .... Jan 23, 24
Brady, at Brady .... Jan 30, 31
Pontotoc, at Fredonia .... Feb 6, 7
Mason, at Mason .... Feb 13, 14
J. A. Baker, P. E.

Cuero District—First Round.

Morales cir .... Jan 9
Victoria sta .... Jan 16
Port Lavaca cir .... Jan 23
Clear Creek cir .... Jan 30
A. C. Biggs, P. E.

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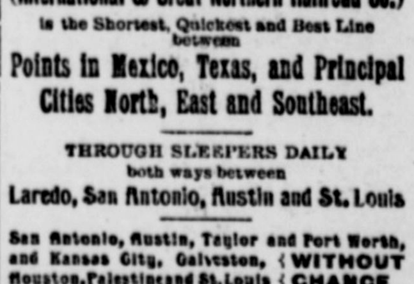

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MARRIAGE NOTICES.

Connor—Grizzard.—At the parsonage at Whitereck, on the night of December 19, 1896, by Rev. Zoro B. Pirtle, Mr. J. E. Connor and Miss Nannie B. Grizzard.

Roberson—Beaumier.—December 22, 1896, at the residence of the bride's father, in Brenham, Texas, by Rev. E. W. Tarrant, Mr. Hugh Roberson and Miss Blanche Beaumier; all of Brenham, Texas.

French—Old.—At the home of the bride's father, Mr. Jordan Old, December 23, 1896, Mr C. A. French and Miss Lillie Old, Rev. J. C. Carr officiating.

Caperton—Hull.—On the bridge over Beaver's Creek, one mile east of Daingerfield, Texas, on the evening of December 27, 1896, Mr. R. J. Caperton and Miss Lassie Hull, Rev. J. C. Carr officiating.

Wharton—Hicks.—December 27, 1896, at the residence of the bride's parents, in Brownwood, Texas, Prof. S. M. Wharton, of White Oaks, New Mexico, and Miss Addie Belle Hicks, of Brownwood, Texas, Rev. H. C. Jolly officiating.

Mayhall—Hunt.—December 20, 1896, at the residence of the bride's father, Mr. Joseph A. Mayhall and Miss Nettie Hunt, both of Williamson County, Texas, by Rev. W. V. Jones.

Pevoto—Munro.—December 29, 1896, at the home of the bride's father, Mr. J. A. Pevoto and Miss Fannie Munro; both of Liberty Hill, Texas; by Rev. W. V. Jones.

Lee—Poteet.—At the home of the bride's parents, near Salado, Texas, on the 30th day of December, 1896, Mr. S. Y. Lee, of Cameron, Texas, and Miss Ettie Poteet, Rev. W. B. Andrews officiating.

Boswell—Wilson.—Geo. Boswell and Ellen Wilson, at the residence of Capt. Wm. Wilson, near Mansfield, December 24, 1896, by Rev. E. V. Cox.

Rand—Dunn.—Dr. B. H. Rand and Miss Rosa Dunn at Polytechnic College, December 30, 1896, by Rev. E. V. Cox.

Awalt—Bryson.—At the home of the bride's parents, in Camp San Saba, on December 23, 1896, at 7 o'clock, Mr. G. B. Awalt and Miss H. T. Bryson, Rev. John M. Linn officiating.

McClure—Giles.—At the residence of the bride's parents, near Farmington, Texas, December 13, 1896, Mr. Geo. W. McClure and Miss Hattie Giles, Rev. Laurence Reynolds officiating.

Neill—Lewis.—At the residence of the bride's mother, near Howe, Texas, December 16, 1896, Mr. Virgil Neill and Miss Cora Lewis, Rev. Laurence Reynolds officiating.

Veazey—Thornton.—At the parsonage, Howe, Texas, December 24, 1896, Mr. Tom Veazey and Miss Jumma Thornton, Rev. Laurence Reynolds officiating.

Bruce—Hudson.—At the parsonage, Howe, Texas, December 24, 1896, Mr. J. S. Bruce and Miss Octavia Hudson, Rev. Laurence Reynolds officiating.

Ginn—Neill.—At the residence of the bride's father, at 10 o'clock a. m., December 27, 1896, Mr. John W. Ginn and Miss Louisa B. Neill, Rev. T. B. Vinson officiating.

Bowden—West.—On the night of December 24, 1896, at the residence of the bride's father, Rev. Z. A. West, L. P., near Shrum School-house, Comanche, Texas, Mr. S. A. Bowden and Miss May West, Rev. C. H. Smith officiating.

McCarty—Phillips.—In the Tabernacle Methodist Church, Houston, Texas, December 22, 1896, Mr. Herbert L. McCarty and Miss Annie Phillips, Rev. C. T. Hotchkiss officiating.

Barr—McGinnis.—At the residence of the bride's brother, in Houston, Texas, December 9, 1896, by Rev. C. T. Hotchkiss, Mr. Fredrick Barr, of San Antonio, and Miss Jannie McGinnis, of Houston.

Arnold—McGuyer.—At the home of the bride's father, Bro. A. J. McGuyer, in Lometa, Texas, on the morning of December 27, 1896, Mr. G. S. Arnold and Miss Mamie McGuyer, Rev. D. C. Stark officiating.

Dubose—Hinnant.—At the Methodist Church in San Diego, Texas, Sunday, December 20, 1896, Mr. Charles P. Dubose and Miss May Hinnant, both of Alice, Texas, Rev. M. A. Turner officiating.

Hobbs—Newberry.—At the residence of Mr. John Wright, Alice, Texas, on the evening of December 23, 1896, Mr. Felix Hobbs and Miss Ila Newberry; both of Alice; Rev. M. A. Turner officiating.

Summerrow—Rabey.—At the residence of the bride's parents, Hide Park, Austin, Texas, December 23, 1896, Mr. Sidney Summerrow and Miss Maud Rabey, Rev. E. G. Hocutt officiating.

Henvey—Cottrell.—At the residence of the bride's parents, 1102 E. Avenue, Austin, Texas, December 27, 1896, Mr. James Henvey and Miss Julia Cottrell, Rev. E. G. Hocutt officiating.

Barwise—Mayfield.—December 8, 1896, at the residence of the bride's father, Dr. W. N. Mayfield, in Brenham, Texas, by Rev. E. W. Tarrant, Mr. Joseph H. Barwise, Jr., of Wichita Falls, Texas, and Miss Lucy Mayfield.

Lamar—Cheney.—At the residence of Mr. H. S. Alexander, Pittsburg, Texas, December 26, 1896, Mr. T. C. Lamar and Miss Emma K. Cheney, Rev. T. P. Smith officiating.

Heimann—Von Dohlen.—J. B. Heimann and Miss Henrietta Von Dohlen, December 23, 1896, in the Methodist Church, Goliad, Texas, by Rev. Edward K. Denton.

Wood—Bass.—At the home of Mr. G. W. Kirschbaum, Pittsburg, Texas, on December 27, 1896, Mr. W. P. Wood and Miss Eula Bass, Rev. T. P. Smith officiating.

Easterling—Rawlings.—At the residence of the bride's mother, at Burnet, Texas, Mr. Eugene E. Easterling, of Waco, and Miss Elizabeth Rawlings, by Rev. J. Haralson, on the 30th of December, 1896.

Elkins—Doshier.—At the home of the bride, near Bonita, Texas, 3 p. m., December 20, 1896, by Rev. D. A. Williams, Mr. James C. Elkins, of Cerillos, New Mexico, and Miss Della N. Doshier.

Baggett—Abrey.—December 31, 1896, at the residence of the bride's father, Mr. L. A. Baggett and Miss Earl J. Abrey, Rev. J. R. B. Hall officiating.

Geddie—Peters.—At the residence of the bride's father, December 24, 1896, Mr. Geo. Geddie and Miss Annie Peters; both of Hood County, Texas; Rev. Mac M. Smith officiating.

Caudill—Sargent.—At the residence of the bride's father, near Honey Grove, Texas, December 24, 1896, by Rev. Zoro B. Pirtle, Mr. J. M. Caudill and Miss Marcello Sargent.

Clark—Price.—At the residence of the bride's father, December 20, 1896, at 6:30 p. m., by Rev. Zoro B. Pirtle, Mr. Alvin Clark and Miss Ella Price.

Goad—McDonald.—December 27, 1896, Mr. Thomas Goad and Miss Bessie McDonald; all of Chico, Texas; Rev. F. C. Pearson officiating.

Andrews—Smithcal.—December 30, 1896, by Rev. W. Wootton, at the residence of the bride's parents, in Navasota, Texas, Mr. M. L. Andrews, editor of the Daily Examiner, and Miss Adell Smithcal; all of Navasota.

Latimer—Bowie.—Mr. J. K. Latimer and Miss Eula Lee Bowie, near Asbury, Texas, by Rev. B. T. Hayes, on December 23, 1896.

Hudson—Campbell.—Mr. Jesse L. Hudson and Miss Ida Campbell, at Coffeeville, Texas, by Rev. B. T. Hayes, on December 31, 1896.

Cunningham—Bishop.—In the Methodist Church at Deport, Texas, at 8 p. m., Tuesday, Dec. 29, 1896, Mr. Joseph W. Cunningham and Miss Edna Bishop, Rev. R. N. Brown officiating.

Hunt—Maury.—At the residence of the bride's father, in the "Maury House," in Trinity, Texas, on December 31, 1896, at 5 p. m., Mr. Nat B. Hunt and Miss Mamie Maury, daughter of W. H. and Mrs. Mary Maury, Rev. V. A. Godbey officiating.

Bryant—Smith.—At the residence of Mr. G. A. Smith, one mile west of Blue Ridge, Dec. 20, 1896, Mr. Bryant, of Delta County, Texas, and Miss Maggie Smith, Rev. J. B. Adair officiating.

Garner—Jeffcoat.—At the residence of J. T. Garner, Mr. J. T. Garner and Miss Eliza Jeffcoat, December 2, 1896; all of Blue Ridge, Texas; Rev. J. B. Adair officiating.

Brundrett—Hawes.—In Lamar, Texas, at the Presbyterian Church, December 28, 1896, at 7 p. m. by Rev. Wm. A. Bowen, Mr. Thomas H. Brundrett and Miss Ada Hawes.

Edmonson—Faulk.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, December 24, 1896, at 8:30 a. m., Mr. John E. Edmonson, of Smith County, Texas, and Miss Rosa Faulk, Rev. Frank Everitt officiating.

Murphrey—Dickson.—At the home of the bride, near Big Rock, Van Zandt County, Texas, December 24, 1896, at 7 o'clock p. m., Mr. Thomas A. Murphrey and Miss Aggie Dickson, Rev. Frank Everitt officiating.

OBITUARIES.

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.

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REV. JAMES THOMAS ARMSTRONG.

Rev. James Thomas Armstrong laid down the battle-ax in the sixty-sixth year of his age to receive at the hands of our Lord a crown of fadeless glory. He bore his last illness, which was protracted through several months, with the fortitude of a true soldier of Christ; with him patience had its perfect work. Without a murmur or the shadow of rebellion he meekly acquiesced in the Divine will. This to him was the rule of life. The will of God was supreme. His business was to submit with complete resignation. A true philosophy this, which makes men invincible amid the contests of sin and death. He was the third child of a family of nine children—four sons and five daughters—born to J. E. and Mary Armstrong. He began his earthly pilgrimage in Wilcox County, Ala., on the 25th day of February, 1831. In 1843 our father, en route to Arkansas, stopped in Mississippi and spent the year near Jackson, and in March, 1884, he settled in Ouachita County, Ark., near Camden. This then was a wilderness country and abounded in wild animals. Although James was but a thirteen-year-old boy he braved the dangers of the forest and became an expert hunter. He supplied the family with wild meat—venison, turkeys, and small game. At Two-bayou Church, about seven miles from Camden, in 1847, under the ministry of J. C. Kolbey, he was happily converted. He came to Texas in 1849 with our father and settled in Jasper County. For a time he was in a backslidden state, but in 1856 he was reclaimed, and from then to the day of his death he maintained his devotion to God. He assumed the functions of the ministry in 1868 and served the Church as a true and loyal local preacher. He was ordained deacon in January, 1874, at the residence of B. F. Davis, in the city of Galveston, by Bishop H. H. Kavanaugh, who was assisted by Dr. J. B. Walker, R. T. Neighbors and E. L. Armstrong. He was ordained deacon by Bishop Key, at Abilene, in 1890. His first marriage occurred in June, 1852, in Jasper County, Texas. The compaion chosen was Miss Sarah A., daughter of the Hon. G. W. Smyth. Eleven children were the fruit of this marriage. Nine of the number survive; the other two died in infancy. His wife died in 1879, and he was married the second time to Miss Mary Thomas, in 1881. To this union one child was born, who, with her mother, the other children, relatives and many friends lament their loss. In the subject of this tribute there were blended in beautiful symmetry many of the elements of true manhood. His high sense of honor, courteous demeanor and integrity of purpose and life made him a gentleman. Scrupulously honest, he rendered to Caesar the things that are Caesar's and to God the things that are God's. A kind and generous nature graced his life. He was dignified without affectation. With more than ordinary mental ability, he was as timid as a child—in honor preferring another. He loved the true and the good, abhorred the false and spurned the evil. His modest and retiring disposition impressed those who did not know him intimately that he was not inclined to be social. This was not the result of a cold heart, but a natural disposition that recedes too far from affectation. His was a warm heart, though undemonstrative. He never hesitated to do his part in anything. His faith in God was strong, so that behind the darkest cloud he saw the image of the omnipotent whom he said ordered all things for good and in whom he trusted. Yes, with him was complete submission to the Divine will. He was free from the debasing passions of envy, hatred, covetousness and malice. He was a good preacher, a faithful expounder of the Word. His sermons were carefully prepared and earnestly delivered. Others less gifted than he have arisen to distinction. Had circumstances forced him to positions of great responsibility, no doubt he would have met the demands of the positions with marked efficiency. He was one of those men with whom you must be closely related to fully appreciate. His friends who knew him well held him in high esteem. More than a week before the end came he gave directions about his body, how and where it should be interred. He requested that all expenses not especially necessary be avoided and the money saved and contributed to the cause of missions rather than needlessly spent upon his body. In the last hours of life he adorned the faith that had been his stay through life. "I would like to live another year to preach the gospel, but if it is God's will that I should die I am resigned," said he. The race of life ended with him at 10 a. m. on the 9th instant, and the spirit of my dear brother went to join the company of our precious dead (many dear to our hearts) and to swell the number of the blood-washed multitude on the shores of blissful immortality. Thank God he sleeps well, now that life's fitful fever has ended. On the morning of the 10th instant, after an appropriate discourse preached by his pastor, Bro. Hotchkiss, we carried his body from the church house in Corsicana to the cemetery, where we laid it to rest to await the resurrection morn when the trump of God shall call it forth to appear at the judgment bar. Ere then I shall join his company.

R. C. ARMSTRONG.

Weatherford, Texas.

BOSTWICK.—Mrs. Bettie Bostwick, (whose maiden name was Guthrie), was born in Tippah County, Miss., October 30, 1859, and died in the triumphs of the Christian faith in the city of Dallas, Texas, November 23, 1896. She professed religion and joined the Methodist Church when quite young, and from a child she was faithful and consistent as a Christian. The secret of her early conversion and faithful living is found in the fact that her mother was deeply pious and prayed three times daily for her children, hence they were all converted early. Her parents moved to Texas in December, 1869. She was married to R. R. Bostwick, February 20, 1876, in Lamar County. Five children were born unto them; one of whom, the only son, died when but a few months old. Sister Bostwick was in feble health for quite a while before her death. For five months she was confined to her bed most of the time. She was very patient and had the comforts of our holy religion in her sickness. She talked of her acceptance with God with confidence. She lived right, suffered like a heroine, and died well.

Dallas, Texas. L. P. SMITH.

HANKS.—Mabel Rigby, the infant daughter of E. R. and M. E. Hanks, was born January 17, 1895; died October 29, 1896. The death angel for the first time has visited the Christian home of our dear Brother and Sister Hanks. Little Mabel was a bright, promising child. Like a sweet flower planted in the hearts of her parents to bloom for a while, she has been transplanted to the garden of the Lord. All that loving parents, friends and medical skill could do was done for her. She seemed at one time to be recovering, but a relapse set in and sweet little Mabel was borne by the angels to the bosom of Him who said, "Suffer little children to come unto me." May the dear Lord comfort the sorrowing parents by taking up his abode in their hearts in place of the dear one gone. Then let us all bow to the divine will of him who doeth all things well.

CHAS. DAVIS.

HENDRICKS.—Robert Moultree, the infant son of Bro. and Sister M. K. Hendricks, was born August 21, 1896, and departed this life November 14, 1896, being two months and twenty-four days old. His days were few, but God saw fit to call him hence. He knoweth what is best and doeth all things well. His parents now have one more tie in the beyond, making the prospects for heaven brighter and the cares of earth less. Some day, if faithful, they will be united to part no more. Sighs and sorrows will be unknown, and joy and everlasting praise will be their reward.

W. T. McDONALD.

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 tenfold 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, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Hall's Family Pills are the best.

THORNTON.—Dr. Albert P. Thornton was born in Chattahoochee County, Ga., in 1853, and died at his home, at Thornton, Texas, December 18, 1896. Never before in the history of this town has death caused such universal sorrow. His loss is not only keenly felt by his sorrowing wife and relatives, but by the whole community. In all the relations of life he was tender and indulgent, and made all who came in contact with him feel the touch of genuine friendship—seeming to live more for the good of others than for himself. He was converted at an early age and joined the Baptist Church, of which he was a consistent member to the end. When about five years old his parents moved to Gadsden, Ala. In 1871 he graduated from the business college at Poughkeepsie, N. Y.; came to Texas in 1879; began reading medicine and graduated from the Medical College at Atlanta, Ga., in 1885. He was happily married to Miss Mamie F. Price in 1889. There were born to them four children, two of whom preceded him to the glory land. He suffered much, but gave clear evidence that his peace was made with God.

CHAS. DAVIS.

BURLISON.—Miss Mary Minnie Burlison was born in the town of Kosse, Texas, August 15, 1882; died, after a long spell of suffering for nine weeks, December 14, 1896. She was converted and joined the M. E. Church, South, under the administration of Rev. J. C. Mickle as pastor of this charge, at the age of 12 years; however, she never knew anything but a Christian influence from the time she could talk and from the time she could walk alone. She was ever found in the house of God in her place in the Sabbath-school, the prayer-meeting and regular services. She loved the house of God above all other places. Her devoted manner and spirit promised a very useful life as a member of the Church of her choice. She was the only daughter of very tender and devoted parents. She leaves only one brother, with mother and father, to mourn over this great loss. None knew her but to love; but, thanks to our Heavenly Father, we do not mourn as those who have no hope, for she died in great peace.

PASTOR.

WATSON.—Thomas Barden Watson was born November 29, 1825, in Jefferson County, Ga.; died at the age of seventy-one in Sabine County, Texas, December 1, 1896. He came to Texas with his father, Michael Watson, in 1829. He was married to the daughter of Samuel D. McMahan (one of the charter members of the first Methodist Church in Texas), who died in the year 1858 without children. Again, in 1862, he was married to Eliza, daughter of Martin J. Brown. Joined the Masonic Lodge at Milam, Texas, 1853; joined the M. E. Church, South, in 1862. He leaves a wife and seven children. He has been afflicted with a cancer for fifteen years. For the last year he has been confined to his room, and for the last few months has suffered very much. He expressed himself as being fully satisfied to go. Some time before he died his last talk on the subject was, "I am not going to camp here much longer." Pointing toward heaven he said, "This is the way I am going. Rest—there is rest for the weary," which he repeated several times. Then he called for his children, his wife and grandchildren, who were all present, except Martin A., (who was sick at Orange, Texas) and gave them his blessing and asked them all to meet him in heaven. He talked long to his family and gave them much valuable advice about the way. Weep not, dear loved ones, father is gone home and bids us follow. His nephew,

J. A. WATSON.

HOWARD.—James W., infant son of Mr. and Mrs. W. D. Howard, was born September 2, 1894; died December 22, 1896. While this is extremely sorrowful, yet the parents are sweetly reconciled to God's will in this dispensation. The child had been dedicated to God in infancy. The tender bud has been plucked to bloom in and adorn the paradise of God. O. P. KIKER.

CHITWOOD.—Mrs. Kittie Chitwood, daughter of L. F. and M. P. Dillard, was born in Beech Grove, Coffee County, Tenn., in 1854, and died in the town of Silverton, on the Plains of Northwest Texas, October 14, 1896. She dedicated her life to God in 1878 and joined the Presbyterian Church. She was married to S. T. Chitwood in January, 1892, at the home of her parents, near Howe, Texas, and there became a member of the M. E. Church, South. A truly good woman left this world when Sister Chitwood went to heaven. The writer visited her a few days before her death, and after reading and prayer left her happy in a Savior's love and praising the God of her being. Her sickness was long and painful, but she "endured as seeing Him who is invisible," and was a conqueror in death. We know where to find her.

R. A. HALL.

SHARP.—Mrs. Mary Sharp (nee Griffith), was born March 24, 1811, in Pennsylvania; married James Sharp March 14, 1833; lived in Ohio several years; moved to Texas February, 1850; settled in Sabine County, near McMahan Chapel, where she continued to reside until her death, May 30, 1896. Her husband had died October 17, 1853, leaving her with a family of eight children. Five of them have gone before her. She lived a devoted Christian life until death and passed peacefully away to the better land, where she is free from all the troubles and trials of this sin-cursed world. She leaves three children, thirteen grandchildren, twenty-four great-grandchildren, and a host of friends to mourn her departure. She was a kind, devoted mother. She was not given to many words, but there was no use in her telling her Christian experience, as her daily walk proved to all that she was a Christian. Grandma is gone! O how she is missed! Her kind face, loving voice and soft step will no more be seen or heard, but we know our loss is her eternal gain. May her children live faithful followers of Christ, that we may make an unbroken family in heaven. Her daughter, EMERETT N.

There are a great many wrong ways of treating disease. It is easy to make mistakes. Doctors make mistakes just the same as anybody else. The doctors who make the fewest mistakes are specialists. They do one thing over and over and over, so that they know all that there is to know about it. In the 30 years that Dr. Pierce's Pleasant Pellets have been sold, hundreds of thousands of people have taken them, and have been cured by them. There is no longer any possible question of their efficacy. They are the product of experience, tried by time. They are intended to cure constipation. They are good for men, women and children. They are tiny, sugar-coated granules, very easy to take, very quick in their action. One "Pellet" is a gentle laxative, two "Pellets" a mild cathartic. A great many people make the mistake of "sandbagging" their digestive organs. They take some strong and violent medicine, which creates worse troubles than it cures. Strong purgatives shock the system unnecessarily, and they do not cure constipation. Constipation is a thing that makes people listless and languid; makes their breath bad; wakes them up with foul taste in their mouths; puts black spots before their eyes; makes them dizzy; causes headache; makes them bilious; produces pimples and blotches—runs into all sorts of serious consequences. All this is cured by Dr. Pierce's Pleasant Pellets—cured absolutely, perfectly, permanently.

Send 21 one-cent stamps to cover cost of mailing *only*, and receive absolutely *gratis*, Dr. Pierce's Common Sense Medical Adviser, and find out how to keep yourself and family healthy; contains 1008 pages, over 300 illustrations and over 680,000 copies have been sold at $1.50 each. The new edition of 500,000 copies is to be given away *absolutely free*. World's Dispensary Medical Association, Buffalo, N. Y.

FORD.—Carrie W. Ford (nee Bunkley), wife of J. D. Ford, was born in Pike County, Ga., October 15, 1851; married to J. D. Ford October 18, 1869; died December 4, 1896. Sister Ford was converted at the age of fourteen and immediately joined the M. E. Church, South, and remained a consistent, faithful and useful member till death. She was taken sick in August and was confined to her bed from then until death. She suffered a great deal, but she never murmured at the decrees of Providence that had placed her upon a bed of affliction; and when the doctors told her that she was bound to die, she calmly replied, "I am ready." Her faith in God was full and complete. Services were held at the grave by the writer. She had requested sometime prior to her death that the Twenty-third Psalm be read at her burial and hymn No. 876 be sung. Sister Ford was the mother of four children—one had preceded the mother to the glory world; the other three are all grown. Two of them are members of the M. E. Church, South, and may God's grace soon draw the other one into the peaceful folds of the Church his mother loved so well. In conclusion, we pray God's blessings to rest upon the bereaved husband and children. May he give them that aid and consolation that no human being can give.

GEO. W. FEATHERSTON.

Catfish, Texas.

TERRY.—R. E. Terry was born January 16, 1816, in the State of Georgia. His parents moved to Alabama, where he grew up and lived until the fall of 1878, when he came to Texas with his family. He professed religion and joined the Methodist Church when but a boy. He knew and loved the doctrine and polity of the Church. He studied the Bible and brought doctrines, polity, Christian experience, and conduct to the straight-edge of God's word. He was a physician by profession and practice.

Nancy Terry, whose maiden name was Boyles, was born in Perry County, Ala., in 1825. Her father was a local preacher in the Methodist Church. She was converted when a little girl and was a consistent Christian until the close of her life. She loved her Bible and very frequently was she seen with her well-worn Book upon her lap, apparently unwilling to lay it aside for company or anything else.

In 1843 these two persons (R. E. Terry and Nancy Boyles) were made one in the holy bonds of matrimony. Their union was indeed like that of Christ and the Church—their aims and interests were one. To them were born fourteen children. Four of these died in infancy, and the other ten lived to maturity. The eldest son died during the war. The third son, John W., was called of God to preach the gospel. He was educated at the Southern University. He joined the Alabama Conference, but transferred immediately to the Northwest Texas Conference, where he preached for a short time and died at his post. The other children remain with us and have Christian homes of their own. Father and Mother Terry leave twenty-one grandchildren and five great-grandchildren. Of these every one, who has reached the age of twelve, is in the Church, and nearly all the others have been dedicated to God in holy baptism.

Father Tery died May the 24, 1896, in Clay County, Texas. He said to his devoted wife just a short time before he went: "Nancy, don't stay long." And she did not. Suddenly and unexpectedly she was stricken down, and after lingering a few days, on the 9th of December, 1896, she went to join her husband in the world of pure spirits. L. P. SMITH.

CLARK.—Little Hattie, daughter of L. B. and S. J. Clark, was born at Newton, Texas, February 8, 1893, and died at Lufkin, Texas, November 24, 1896. Fond parents and loving friends tried hard to save the precious life. During her brief illness four skilled physicians taxed their resources to effect a cure; groups of children stopped their play to inquire about little Hattie; business men—cold, hard men of the world—became anxious about her, and when she passed away shed tears of grief. When the light of her little life went out the public school adjourned, and pupils large and small went in silent crowds to look on that white little face. There was something wonderfully charming and sacred about this little one. It seems that an angel had been sent to sojourn in that home and brighten the life of all who knew her. Heaven is full of such spirits.

A FRIEND.

RENFRO.—Mrs. Prudence Renfro, wife of Rev. John Renfro, a local elder in Washington Street Church, Houston, Texas, was born in Tennessee in 1812. She professed religion, joined the Church, and was married to Rev. John Renfro in 1831, with whom she lived a faithful Christian and devoted wife until yesterday, when death claimed her as his victim. She was eighty-four years old, and had been a member of the Church for sixty-five years. Just before she died she said, "I am only waiting and trusting the Lord. I am ready to go. I am not afraid to die." And a few minutes later she closed her eyes and passed away like a lamp going out when the oil is burned out.

J. W. HORN.

Houston, Texas

Blythe.—John Wesley Blythe was born in Alabama, August 7, 1832; died in Titus county, Texas, December 25, 1896, aged 64 years, four months and eighteen days. His remains were laid to rest at old Liberty Graveyard, surrounded by a host of his old Mississippi friends and relations. He came with his parents to Mississippi in early life. His father died soon afterwards, leaving him to manage the affairs for a large family. He went through the late war; was wounded in 1864 at the battle of Chickamauga; was married in the spring of 1865 to Miss Texas Phillips, who, in a few years, lost her mind. He was converted in 1848; joined the M. E. Church, South, of which he was a member at his death. He came with the writer to Texas in 1884. Farewell, brother, your sorrows are all over. We will miss him in our home, in the Sunday-school, in the prayer and class-meetings. He was loyal to his Church. Cheer up, brothers and sisters; trust in the promises of God. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Peace to his ashes.

WILLIE L. HARRISON.

Raney, Texas.

PULLEN.—James G. Pullen was born in Tyler County, Texas, September 7, 1847, and died October 18, 1896. He lived a consistent member of the M. E. Church, South. Bro. Pullen no longer exists. He has passed the quivering bars of the sunset. His humble spirit has passed from death unto life, from great tribulation unto its perfect rest; has joined his beloved departed in the sweet refrain of triumph, wearing the glorious crown of life. Weep not, sorrowing relatives, death had no sting for him. Immortal he lives forever with his Redeemer Christ. E. F. CANON.

Chester, Texas.

MUNN.—The death angel has visited the home of Brother and Sister R. A. Munn and plucked their little daughter, Ruth Allene, from their arms and carried her to her home, "not built with hands, but fashioned after the similitude of God." She was born in Pea Ridge, Ark., November 15, 1893, and died in Arcadia, Oklahoma Territory, December 8, 1896, aged three years and twenty-three days. She was bright and loved by all who knew her, the pride of the entire family, who now mourn their loss, with a host of friends and loved ones. She is not here, but gone to a better world. Like a ray of sunshine she came to brighten the home for a few days, then to shine on still beyond the dark cloud just across the mystic river on the other side with the angels forever to be. She calls to them over the rifted cloud, "Come up higher." While she lingered here suffering patiently, bearing the pain without a murmur, we watched her sweetly fall asleep in the arms of Jesus, praying and waiting the Lord's will be done. J. E. DISCH, P. C.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*.

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,

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costs **cotton planters** more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

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will prevent that dreaded plant disease.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS,
93 Nassau St., New York.

INGRAM.—Mrs. Martha L. Ingram (nee Wall), aged seventy years, died at her home near Woods, Panola County, Texas, December 3, 1896. She was born and raised in Anson County, N. C., and in early life was married to B. F. Ingram, with whom she lived happily until the day of his death, which occurred thirteen years ago, since which time she has lived a widow. She joined the Methodist Church in early life, in which she remained as a member until the day of her death. The writer knew her intimately for twenty years. I have often visited her as neighbor, friend and as her steward, and I always found her ready, not only to talk on religious matters, but to otherwise do what she could for the good of her Church and comfort of her pastor. She was a true friend to the M. E. Church. The writer can say truthfully as one who knows her that a good and noble spirited Christian woman has gone from us. She raised nine children to be grown, seven boys and two girls, two of the boys having preceded her to the other world after arriving at manhood. All of the children with one exception are members of some Church. May God help them to follow the example and keep the precepts of their mother that when the work and conflicts of life are past they may meet her in heaven, where all is peace, is the prayer of the writer, G. A. JOHNSON.

HINES.—Melvina Hines (nee Ferguson) was born in St. Clair County, Ill., December 7, 1833. She professed religion and joined the Methodist Church and remained a faithful member till her death, which occurred November 30, 1896, in Dallas, Texas. She was married to J. S. Hines November 23, 1854, in Clinton County, Ill., to whom she was a devoted wife. They immigrated to Texas several years ago, and, after living in various places, where she made many strong friends, they finally settled in Dallas and identified themselves with Trinity Church. She was the mother of five children, three of whom preceded her to the "better land;" the others are members of the Church. She was a great sufferer for several years preceding her death; yet in the fortitude with which she bore afflictions she preached sermons that will last though she is gone. The writer preached her funeral to a large concourse of friends at Cemetery Hill, about twenty miles north of Dallas, near where she had lived and where her body was laid away to await the resurrection trump.

J. A. WYATT.

WILSON.—John Calvin Wilson, son of Robert and E. F. Wilson, was born June 20, 1860, in Pontotoc County, Miss.; came to Texas with his parents in 1867; professed religion July, 1879, and joined the M. E. Church, South, in which he was a faithful member until his death; was married to Miss Bell Abrahams June 10, 1889, and they lived happily together until death separated them. He fell on sleep November 30, 1896. Bro. John Wilson was a great sufferer. He was confined to his bed about fifteen weeks with blood poison. The writer visited him ofttimes in his affliction and found him perfectly resigned to the will of the Lord. He ofttimes spoke of his departure, and said that he would cross over the river soon. His home was the home of the preacher. Bro. John Wilson was a good man. The writer preached his funeral before he was buried to a large audience (text: Rev. 21:4: "There shall be no more death,") after which he was buried with Masonic honors. We extend our condolence to the bereaved wife, mother, father and friends. W. H. CARR.

No. 1881 **Each, $1.50**

Our Razors have been in use for over twenty-five years and are superior. It is a pleasure to shave with them. Illustrated Priced Catalogue of Razors and Shaving Outfit sent to any address. We warrant our Razors.

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The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unrifled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

X-RAY AND PHONOGRAPH.

Monday night, at the College Building, Prof. C. N. Adkisson, of the Polytechnic College, will exhibit an X-ray apparatus, and give a lecture and phonographic concert in connection. This unique entertainment will be novel, interesting and instructive.

Prof. Adkisson stands high in the line of scientific investigators in the country, and as a lecturer, both in public and in the class-room, has no superior.

The Fort Worth Register, speaking of Prof. Adkisson's apparatus, says:

"The wonderful discovery or invention which has made the name of Prof. Roentgen famous over two continents has set scientists at work in every well-equipped laboratory in the effort to duplicate or improve upon the work of the noted German. Prof. C. N. Adkisson, of the Polytechnic College, has perfected what is doubtless as thoroughly successful an X-ray apparatus as any that has been produced. A Register reporter was afforded the pleasure of testing the apparatus. The bones of the hand were distinctly visible through three-inch planks, as if divested of their fleshy covering. The bones of the arm were clearly outlined, though the arm was covered by a heavy coat sleeve and undergarments. As a scientific curiosity the X-ray is well worth the inspection of anyone."—Arlington Democrat.

* * *

The X-ray entertainment advertised in last issue took place Monday night. From what we hear about it on the streets (we were unable to be present) the entertainment was both highly entertaining and instructive. Prof. Adkisson enjoys the distinction of being one of the most advanced scientific educators in the Southwest.—Arlington Democrat.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. 50 cents and 50 doses.

SOLID SILVER

FORKS, SPOONS, BUTTER KNIVES, CREAM, LADLES, ETC.,

will never be cheaper. If you want any for your table send to C. P. BARNES & BRO., Silversmiths, Louisville, Ky., and get their Catalogue of these articles. They warrant everything they sell you.

God has arranged things so that a man assists himself every time he helps somebody else.

If the Baby is Cutting Teeth.

Be sure and use that old and well tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

The man who keeps his troubles to himself is a genuine philanthropist.

Dr. Simmons' Sarsaparilla has a specific action upon the secretions and excretions and assists nature to expel from the system all humors, impure particles and effete matter through the lungs, the liver, the kidneys and the pores of the skin. 50 cents and 50 doses.

Those who sow mischief shall reap misery.

THOSE OTHER AYERS.

THE J. C. AYER CO., OF LOWELL, MASS., has no monopoly of the name of Ayer, and does not wish to have. But it is sometimes unfortunate, that the world-wide familiarity with the name of the J. C. Ayer Co., makes people jump at the conclusion that there are no *other Ayers*. This is especially unfortunate when *these other Ayers* are in the medicine business and their goods get mixed up in the popular mind with the record and reputation that has been built up by the J. C. Ayer Co. in the course of half a century. Of course it is not the fault of *these other Ayers*, that people make such mistakes. But they do make them and they write to the J. C. Ayer Co., letters asking all sorts of questions about *these other Ayers* which the J. C. Ayer Co. cannot answer because it does not know who *these other Ayers* are. As a case in point, some industrious people are establishing agencies for the sale of Dr. Ayer's Pastilles. People taking agencies have to buy goods and pay money, and somehow the golden profits (so the agents say) do not materialize. This Dr. Ayer is one of *the other Ayers*. The J. C. Ayer Co. does not manufacture pastilles, does not establish agencies nor collect money in this way. The only thing, therefore, that the J. C. Ayer Co. can do, is to publish the fact that it is *some other Ayer* engaged in the pastille business. The J. C. Ayer Co. manufactures the world-famous Sarsaparilla, Cherry Pectoral, Ayer's Pills, Hair Vigor and Ague Cure. Nothing else. Perhaps in case of doubt as to the identity of the firm, it might be well to write to the J. C. Ayer Co. *before* taking an agency or paying out money to *some other Ayer*.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles in male or female; removes gravel. If not sold by your druggist, will be sent by mail on receipt of $1, by addressing E. W. Hall, Box 218, Waco, Texas. Read this:

Crockett, Texas, July 28, 1895.
E. W. Hall, Waco, Texas:

Dear Sir—About last September I received a bottle of your kidney medicine, Hall's Great Discovery, from Mr. J. R. Herd, of Sealey, for my wife, who had suffered for six years. She used that bottle with fine effect. I sent for one more bottle from Houston, from your agent, and ordered several bottles for other parties. My wife is about well, and has not finished the second bottle. R. C. SPINKS.

THE NEW YEAR.

T. H. Y.

Welcome! thrice welcome! O new-born year!
May thy dawning be to me a harbinger sweet
Of a brighter, a better, and holier life—
Still better prepared I life's duties to meet.

We hail thy coming with grateful heart:
May thy new-born freshness be but the token
Of better things beyond the grave—
Of loves and friendships never to be broken.

A new page in life would I this day turn,
And new courage take, now by thy birth,
To bravely battle in the conflict of life—
Ever striving for the things of highest worth.

O Father of mercies! I implore Thy aid—
And as gifts unto men this day are given—
The gift from Thee we would gladly receive
Of those qualities and graces that fit us for heaven.

Ennis, Texas, January 1, 1897.

LETTER FROM ANADARKO.

Yesterday evening, December 13, Mr. Andres, our industrial teacher and interpreter, his wife, little Hattie McKenzie, a little Indian girl living with them, and I went out about three miles to the Indian "Ghost Dance." I had often head the worship spoken of, but had never had the opportunity to go. A few minutes after starting Mr. Andres said: "Now you must not laugh when we get there." I told him I thought I would feel too bad to laugh. He said he knew; but when you see their great long feather sticking out from their heads with their faces painted in so many colors, as well as their actions, he knew I would be tempted. Mr Andres was captured by the Indians when quite a little boy. He lived with them for more than twenty years and was an Indian with them in their wild state until about the time Rev. J. J. Methvin came out to work among the Indians he gave his heart and life to God, threw off his blanket, buckskin suit, paints and feathers, put on the white man's dress and is now one of the most consecrated, strong Christian men I ever knew.

We found the camp near the river in a beautiful location. As we drove up we could hear them singing, Indian style. Quite a number of children were playing out around the tepee in which were the old Indians. An Indian tepee is pretty much the same as an Indian wigwam. We stood and listened to them sing a few minutes, then we heard them praying. After they had finished praying we went in. The tepee was about twenty feet in diameter and all around on the inside were stick and leaves with comforts thrown over them. These are the beds and chairs. They were sitting down all around, and out in a little more conspicuous place, nearer the middle of the tepee, was seated the "Big Medicine Man," the main leader, with his long feather in his hair, with four other leaders, all painted, dressed in Indian style, with their long hair flowing. There were thirty-eight Kiowa Indians inside the tepee, and it all closed except a little opening at the top. After having stayed inside such a close place for about two hours we knew how to appreciate the fresh air again. The Indians were making such a noise, little Hattie, who has lived with Mr. Andres now for quite awhile, was afraid to go inside, so we left her out with the children.

The leaders sat smoking for a few minutes after we went in. They had one pipe in common, with a stem about eighteen inches long. Each of the leaders took about three draws, then passing the pipe to the one on his right. They continued this until all the tobacco was gone. No one smoking except the leaders. Then they asked Mr. Andres to lead the prayer. Mr. Andres turned to us said, "Let's pray with all our might." Then he lead, after which they sang, prayed and talked. The leaders had deer hoofs and little tiny bells fastened to a beaver skin with buckskin strings. These make quite a good deal of "music." All keep perfect time, measuring it with their bodies. The singing is quite different to ours. They rarely ever use words. They go at it quite enthusiastically, and even when they have no words all make the same sound and carry all parts unconsciously, though there is not a single discord.

One of the leaders had a stick about three feet long, split at the end, which he used for taking coals from a hole in the middle of the tepee, which was the fire-place. He kept a bag of cedar in front of him and he kept putting on the cedar and adding fresh coals, so as to keep the smoke continually going up. Then everyone who wished went up, held their hands over the smoke, then put their hands up to their faces, stroked back their hair. They did this three times, praying all the while.

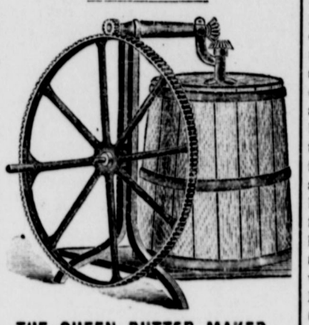
It is a kind of sacrifice. While they were resting a bit from their praying, singing, etc., the five leaders would smoke, beginning again as soon as they were through. Most of them were just as sincere as they could be. I think they were doing the very best they knew how.

I was specially struck with one old woman right close to us. She would be singing away when suddenly she would stop and say, "Aho Doikee!" (thank God!) Then begin again, and she looked like she felt it.

A few minutes before we left one Indian man came in, all painted and dressed as only Indians do, lit a cigarette, held it up, and while the smoke ascended prayed, the others saying, "Aho Doikee" every few words. Mr. Andres says the present "Ghost Dance" is quite a new worship, and is very different to the old "Ghost Dance." Nearly all of them have heard something about Jesus, and believe him to be the Savior of men. They can't read for themselves. They have always been used to superstitious ideas, and so, since the Holy Spirit is at work in their hearts and they can't read to know the real truth, they get it all mixed. They understand that Jesus will come to them in person instead of sending his Spirit.

Mr. Andres says part of their prayers and talks are good and sensible, but they have it all mixed with their old idols. Yesterday while they were singing something about Jesus coming down to the earth, one old man got down and began pattling the ground, saying, "Come, Jesus!" The others said, "Aho Doikee!" every few minutes. I think most of them are sincere and do the best they can; but oh! how it makes one feel to be where there is such darkness. If I had a thousand lives I would give all to him. Bless his name forever that I can work among them. LOU HALL.

Anadarko, O. T., Dec. 14.



THE QUEEN BUTTER MAKER.

The Scientific Wonder.

As will be seen by the illustration above which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large bucket shown is a screw propeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes friction of the particles against each other and against the sides of the bucket, causing the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming solid lumps at the surface.

The Queen Butter Maker Co., 55 E. Third street, Cincinnati, O., owns the patents, and it is evident that the "Queen" is a thoroughly practical machine for making butter in a few minutes, that more butter is made from this process than by any other. Experts in butter making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder; that it is thoroughly practical, does just what is claimed for it and that the grain of the butter is actually as fine, if not finer, brought by this process, as that produced by any ordinary churn, and it is very easily cleaned.

Wherever the machine has been seen it has created the greatest excitement, and it is easily estimated that over one million of these Butter Makers will be required to fill the demand. It is low priced, simple in construction, and can not get out of order.

How many millions of tired, worn-out women, whose backs and limbs have ached after the usual hour's or two hours' churning, would not sacrifice a new bonnet, or a new dress, or some other luxury, to secure a Queen Butter Maker that would make butter in a few minutes before breakfast.

Experienced canvassers state, "they never saw anything sell like the 'Queen,' they make easily from $45 to $100 a week, without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states, "she made $7.50 a day in addition to taking care of her family."

The "Queen" is a wonder, not only in butter making but in money making as well. It will certainly make butter in from a minute and a quarter to five minutes, according to the quality of the cream.

Merrill Cline, of New York, finds "that hard times or no hard times, when he makes butter in two minutes before a farmer's wife, the handle of the old dasher lifts heavier than ever and they hustle around and get the price of the 'Queen' somehow." Mr. Burt, of Ohio, said: "He always draws a crowd when he makes butter with the 'Queen,' and people never tire of seeing the wonder over and over."

Agents find the Queen Butter Maker the easiest article to sell imaginable. No talk is required nor hard peddling. The agent who makes butter in two minutes before eight or ten people is sure to sell six or eight at once. Agents easily make from $12 to $20 per day, and some as high as $200 per month, when the weather is good. Write to the firm named above and secure an agency for the wonderful Queen Butter Maker, and see if you cannot sell from five to ten machines a day, and thus realize a profit of $12 to $30 a day. The Queen Butter Maker Company is composed of well known business men of Cincinnati, whose standing is high, and our readers will be fortunate to obtain a position with them. Address as above.

ECCLESIASTICAL CONSISTENCY.

It is about time that the questions asked our preachers on being received into full connection should be changed. It is irreconcilable with our present belief. We all know what we believe on this subject and we know, too, what is meant by these question. No man who knows the history of Methodist doctrine can doubt their purport, and it amounts to the grossest kind of deceit to allow them to teach what we do not believe and construe them to suit ourselves. "Do you expect to be made perfect in this life?" and "Are you groaning after it?" may be susceptible of a double interpretation, but it don't look like it, and there is no use in perpetually explaining away what we do not believe. It would be humiliating indeed to have to confess that, like the Delphian Oracle or like political platforms, so worded as to give the individual the right of private interpretation, the doctrines of Methodism were so stated as to teach the second blessing and at the same time not to teach it. The questions are there, and as long as they are there it will not be an easy matter to explain what they do not mean.

We have all answered these same questions in the affirmative, and no matter what the mental reservation or "private interpretation" at the time, their obvious meaning nevertheless remained.

The doctrines of Methodism are contained in the twenty-five articles. American Methodism did not pin its faith to infallibility of the "standards," and it is absurd to have an addenda of doctrine, either in rubrics of the initiation or ordination vow.

It avails nothing to have a Bishop spend an hour explaining why we should not believe the second blessing with these questions still to be asked. It certainly is very mortifying to them. Expunge them, and let us look the world full in the face and say we do not teach it. J. H. COLLARD.

HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

The man who walks with God must often visit the poor.

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THE CARR-McCLELAND DEBATE.

The debate between Rev. J. C. Carr, Methodist, of Daingerfield, and Rev. W. H. McCleland, Baptist, of Gilmer, began at Cason, Texas, November 9th, and closed in peace and harmony the 14th. The propositions discussed were:

1. Infant baptism is authorized by the Word of God. 2. A child of God can so fall away as to be eternally lost, Carr affirming.

3. The immersion of a believer in water only is scriptural baptism.

4. The Missionary Baptist Church is the Church organized by Jesus Christ; McCleland affirming.

Rev. Carr is a young man about twenty-eight years, inexperienced as a debater. Rev. McCleland is an old debater of some three-score years. Notwithstanding the great advantage McCleland had, Carr was more than a match for him. In my humble opinion it was the grandest victory for Christ and Methodism we have ever seen. Carr was master of the situation. As he poured his scriptural reason and logic, like an irresistible thunderbolt on the fog-house of his opponent and evaporated the mist and exposed to the gaze of an intelligent audience the crumbling carcass of Calvanism, we were convinced more than ever that Methodism is the only agency on earth to-day offering a full, free salvation to every child of Adam.

The debate will result in good. The little Methodist flock at Cason is greatly strengthened and Methodism will be fortified for years to come. Carr's exposition of the fabulous dogma of Church succession was simply grand; and from what we heard from the other side there are some shaky Baptists about Cason on that as well as on some other points. The debate throughout was conducted in a Christian spirit, and was in every respect highly satisfactory to the Methodists of Cason and surrounding community—in fact, Carr's victory was as complete as Perry's on Lake Erie. May he live long to wave the banner of Christ and Methodism over the fading fallacies of the dark ages.

C. A. TOWER,

Gilmer, Texas.

ORDERS FOR PAMPHLETS.

The mails are constantly bringing orders for my pamphlets on "The Design and Mode of Water Baptism." If any fail to get them promptly please write me. We have received many private letters, highly commending our pamphlet. Orders filled promptly. 15 cents each; two for 25 cents. A liberal commission when ordering by the dozen.

J. DAVID CROCKETT.

Cleburne, Texas.

THE NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

Those members of our Brotherhood who have not paid their mortuary fee on account of the death of Rev. C. D. Jorden will please do so not later than the 16th of January, after which time those who have not paid will have forfeited their membership in the Brotherhood.

Anyone knowing the P. O. address of J. D. Whitcomb will confer a favor on the Secretary by informing him what that address is. R. F. DUNN,

Secretary and Treasurer.

Breckenridge, Texas.

NORTH TEXAS CONFERENCE MINUTES.

The Minutes have been printed and sent to the preachers, except the packages of those whose address is Dallas, Texas, which are in the Advocate office and for which they can call. It is expected that the Minutes be distributed to the officers of the Church, who may apply to their pastors for a copy in case they should fail to do what is expected of them. Whatever errors may be discovered, report to me with corrections which, in due time, will occur in Texas Christian Advocate.

C. I. McWHIRTER.

CORRECTION.

In my article this week you make me say we have a very "fine" church house, when it should be a very "good" church house. J. A. BIGGS.

Edna, Texas.

NOTICE.

Will all persons who made subscription to the Missionary collection at the Missionary Anniversary at Llano, and who have not settled same, please send me the amount of their subscription at once. JOHN E. PRITCHETT.

Treas. Mission Board, W. T. C.

San Marcos, Texas.

MINUTES WANTED.

Anyone who can furnish me with the Minutes of the Texas Conference for any of the following years will please write me at Houston: 1875, 1878, 1879, 1880, 1881, 1885. I have some extra copies running back to 1886 that I will exchange for any of the above, or will sell at 10c per copy.

O. T. HOTCHKISS.

MAKING MONEY IN HARD TIMES.

Mr. Editor—S. K. Jones asks if money can be made in the Plating Business in hard times. My answer is with a good outfit it's the best business I know of as people get old goods replated instead of buying new. I'm making $35 a week plating Jewelry, Tableware, Bicycles, &c., with Gold, Silver, Nickel and White Metal. Got a good outfit of D. Gray & Co. Plating Works, Columbus, O. They furnish everything complete, receipts, secrets and taught me free. No experience needed. Work is elegant, customers pleased and bring us all we can do. Sister has already made $60 with her outfit. Anyone can do as we have. A READER.

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