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Editorial.

THE FLIGHT OF TIME.

The general indifference to the passing of the days and hours is one of the most serious of the infirmities and faults of the human race. But whether we heed it or not the sun rises and sets, the seasons roll on and the years come and go. Time, like a broad, deep current, moves noiselessly and ceaselessly on. It is only on noteworthy occasions, like a solemn funeral or a New Year's day, that we are startled into a conciousness of the flight of time and the brevity of life. Then a realization of the true status rushes over us like a flood. We are overwhelmned with awe. We tremble while we view the swift procession of the years. For a little while at least the devout and philosophic mood comes upon us and we survey retrospectively the irrevocable past and question the imminent future. But too often this thoughtful and pensive brooding vanishes quickly away, and we relapse into our accustomed stagnation. The valuation and use of time constitute an unerring test of wisdom.

But time moves on inexorably. No power, as Prentice tells us, can bind his swiftly rushing pinion or melt his iron heart to pity. The condor flies against the storm and sweeps beyond the thunder's home, but at nightfall sinks down to rest upon the mountain crag. But time knows not the weight of sleep or weariness. And yet it takes some red-letter day in the calendar to wake us from our sleeping and our dreaming. Christmas comes and we think of our childhood's happy hours, and then contrasting these with the grave cares of mature life, we realize overpoweringly, for a brief spell at any rate, that our boat is on the stream of time and that the deep current bears us on. We count the milestones that stretch backward over the path of life and number, as best we can, the remaining years of our earthly pilgrimage. The New Year's day dawns upon us, and with it the thought of the old one, and all the decades that lie back of that and also the vision of that great future which holds so much of good or evil for us. Thus the calendar serves us a good turn. It strips away illusions. It forces us to face the facts. It emphasizes the importance of action. It teaches us to rate time at its true value. It utters a warning that no sane mind can ignore.

Nothing accentuates the value and the preciousness of life more than the fact that notwithstanding all its ills, we cling to it with iron-like tenacity. Neither the port which allures, nor the storm which rocks us, can speed us upon the voyage. We prefer to linger yet awhile and toss upon the heaving bosom of the deep. We are loath to quit the thorny pathway even though bribed by "the happy fields where joy forever dwells." It is this sense of the loss of something inestimably precious, as well as the compunctious thought of neglected opportunities, which makes the bosom rankle with melancholy. Our life has been ebbing away and at the same time our golden privileges are beyond recall. Such meditations when unrelieved well-neigh paralyze the soul. In vain we call to the lost years. They are deaf to our cry. In vain we beckon to the vanished possibilities of life. They troop unheeding away. The abyss has swallowed up our opportunities and our years, and we stand grieving like a traveler impoverished and belated.

Such perhaps will be the tenor of our New Year's meditation. But we have one recourse. We can address ourselves with unwonted vigilance and industry to the redemption of the time which remains. If we can not retrieve our lost fortune we can throw a treble or a quadruple energy into the enterprises and duties of the future. If the thoughts which come to us as we cross the line that separates the old from the new year shall breed within us a philosophic seriousness and a devout resolution they will not be in vain. The custom of making good resolutions on the first day of the new year, though the object of much pleasant raillery and sarcastic criticism, is nevertheless a good one. Many a man has been borne by the impetus of such a view to a higher plane and into a brighter and balmier atmosphere. That one look into reality lifted him above the vanities of the world forever. One such hour makes an epoch, and one such stirring of the soul throws off the incubus which weighs down the life of man. There is hope as long as we can think, resolve and struggle.

Let us then take a new lease of life. Let us try to break the record of the past. Let us pull ourselves together for a better battle, a better pilgrimage and a better guardianship of the faith. Tennyson has told us that the distance does not beacon in vain. He gives us a good watchword:

> "Forward, forward let us range,
> While the great world spins forever, down the ringing grooves of change."

And a greater than Tennyson, a greater than all the myriad-minded poets and oracular sages, even Paul, the divinely-inspired apostle to the Gentiles, has given us a better one; better because the standard is higher, and the endeavor, backed up by the promise of God's everlasting help: "Forgetting the things which are behind and reaching forth unto the things which are before, let us press toward the mark, for the prize of the high calling of God in Christ Jesus."

ENGLAND AND THE UNITED STATES.

President Monroe's celebrated deliverance to the effect that the United States would not tolerate the extension of the European system of government to any part of the Western Hemisphere has been reaffirmed quite recently with startling emphasis by President Cleveland. There has been a dispute pending between England and Venezuela concerning the boundary between British Guiana and Venezuela. President Cleveland tried to persuade the British Government to submit the matter to arbitration, but this proposition was positively refused. Whereupon President Cleveland requested Congress to appoint a commission to determine the true frontier, and at the same time declared in the most unmistakable terms that when this was done that the United States would inforce the decision, if needs be, by the application of the whole military and naval power of this country. Congress, with unexampled unanimity and expedition, passed the commission bill and appropriated $100,000 to defray the expenses of the inquisition. The American people received the announcement that the Monroe Doctrine would be maintained at all hazards with almost universal approbation and enthusiasm, while Europe was startled from center to circumference by the undisguised boldness of the proclamation. It is the sensation of the century. Whereunto it may eventually grow, no prophet can possibly divine. The situation is profoundly serious, and nothing but the utmost magnanimity and the very finest diplomacy can avert the most terrible consequences. Nothing remains but an appeal to statesmanship and the Christian religion. Demagogism and jingoism must be relegated to the rear.

We are strongly inclined to believe that England ought to have submitted the dispute to the arbitrament of an impartial international tribunal. If she was right she had nothing to lose. Her refusal to arbitrate and her gradual pushing of the divisional line forward, are decidely suspicious. We are afraid that it is not simply a controversy about the delimitation of a frontier, but rather a fresh illustration of her traditional policy of territorial aggrandizement. The lion is the symbol of the British Empire, and the lion's share, judging from many instances in the past, represents the British idea of justice and right.

We have been astonished to see the profound and enthusiastic attachment of the American people to the Monroe Doctrine. That Europe shall not interfere in American affairs, either in the way of aggressive colonization or the acquisition of undue political influence, is the permanently crystallized policy of the United States. When we reflect that the Monroe Doctrine is simply a mere policy which has never received even the sanction of international recognition, we wonder all the more at the attitude of our Government and people. The American people, no matter whether right or wrong, in their assertion of this doctrine are prepared to spend their last dollar and to fight their last man in defense of it. It is a species of idolatrous veneration. It is the touchstone of patriotism. It is the word to conjure with.

While it is proper that the United States should assume a superintendency and guardianship over the weaker Central and South American Republics, and should defend them from encroachment and spoilation, still our Government should not assume a domineering and blustering attitude toward the nations of Europe. Americans are patriotic and will fight, but the English love their own flag and know how to protect it. The United States are a great country, but England is a mighty Empire too, and never has been a despicable foe, and with allied Europe at her back is substantially master of the field. We loathe this jingoistic rhodomontade on both sides of the Atlantic. He who does not perceive that an armed conflict between the two great English-speaking nations of the world would ultimately involve the whole of Europe and breed the most collossal war on record, is too puerile and weak to criticize the situation. Away with all braggadocio and bantering. Wisdom and equity should rule the hour.

The relations between England and the United States are very painfully strained. We see but two ways out of the difficulty. The commission may find for England, or England may reopen negotiations with Venezuela, as Lord Salisbury intimates may be done, and thus secure a satisfactory and honorable settlement. Two things are evident: the United States are going to stand by the Monroe Doctrine and England is not going to retire pusillanimously. Many distinguished authorities think the President made a mistake in submitting an ultimatum before the commission investigated and reported. The President has made it almost impossible for England to retire honorably from the controversy. His message after the commission had found for Venezuela might have been appropriate. England may be whipped on the battle-field, but she can not be coerced, and the President ought to have known it. It is absolutely amazing the amount of war feeling in this country and abroad. There are thousands of people who would welcome a collision between these two great Governments. This state of affairs is not complimentary to either country, but a sad commentary upon our boasted civilization. That England and the United States can't get together and settle a boundary dispute amicably and equitably is an unspeakable humiliation. That there are people on both sides of the Atlantic who are eager for war is proof of the lingering diabolism in the human heart. We are heartily glad that the Church press with the most cordial unanimity pleads for a dispassionate and just settlement of this trouble and protests in thunder tones against the damnable crime of war.

CONNECTIONAL NEWS.

Bishop Granbery, in a letter from Brazil, published in the St. Louis Christian Advocate, says: "In cold figures, what progress have we made? On my first visit to Brazil, in 1886, our membership, including local preachers, was 217; now it is 1261. Then I appointed to work three missionaries and five local preachers; at the late session I appointed twelve missionaries and sixteen others. Of the sixteen, nine are in full connection, one is in the second year on trial, three are local preachers who give all their time to the work, and there are ministerial students who devote three days a week—Saturday, Sunday and Monday—to circuits in the Juiz de Flora district. I ordained three traveling and two local preachers deacons, and six traveling preachers elders. There were no applicants on trial, because the young men who look to the itineracy are preparing themselves at the college, except one, who was a good student, but decided at the session of the Conference to ask for work, and was accepted as a supply. There are 930 Sunday-school scholars, and 278 pupils in the four schools of the Woman's Board and the one school of the General Board."

Rev. Crawford Jackson, commenting in a letter to the St. Louis Advocate upon the recent session of the North Georgia Conference, says:

Another event of the session, that the reporter would call sensational, was the putting of several pointed questions to one of our best and ablest presiding elders, when his name was called, as to whether he believed in the eternal and conscious punishment of the wicked—the doctrine of Methodism on this subject. His reply was calm and wise, that he believed in the sensible views of the Methodist Church. This means that there are some Methodists, and some others, who hold senseless and semi-barbarous views on this subject. Some men seem to think that the height of heresy is reached when a man refuses to believe that God does not make hell as hot as Nebuchadnezzar did the furnace for the three Herbrew children—"seven times more than it was wont to be heated." This hyperbole fits some fiery folk. Our preachers accept the Bible doctrine of hell; and preach it, no one more faithfully than the scholarly preacher alluded to. This fact was brought out in open conference, and his character unanimously passed.

GENERAL CHURCH NEWS.

Central Advocate:

An urgent hint to young men who expect to make the ministry their calling is contained in the action recently taken by the presiding elders of the Michigan Conference. It indicates the growing demand for trained men for our pulpits. The Michigan Christian Advocate thus reports the case:

"A resolution was passed by which each presiding elder pledged himself to introduce but one candidate for admission to the ministry at the next conference, and that one candidate is to be a college graduate, or is to possess an education that shall be a satisfactory equivalent. This resolution was called out by the fact that the ministry is becoming crowded with men whose goodness and moral standing no one doubts, but who are lacking in education. The resolution limits the number of new ministers to nine for the coming conference. This is the first time that the Michigan Conference has ever placed an absolute educational qualification on applicants for the ministry."

Northwestern Advocate:

Dispatches are to the effect that the commission, appointed by the American Board of Commissioners for foreign missions to inquire into the work in Japan, has completed its investigation and is now on the return voyage. The report confirms the view of Dr. Weir in a recent issue of the Northwestern that the further Christian development of Japan is to be largely the work of a native ministry and policy. The commission, we understand, will recommend to the board that the work be continued in the Japanese Empire under certain conditions. These conditions are likely to involve the transfer of some of the missionaries from one station to another and the recall of others. It is not probable that many more missionaries will be sent to that country. The native Churches feel able to go forward without farther assistance. There are now laboring in Japan 29 Protestant missionary societies, having 226 male and [illegible] unmarried female missionaries. They occupy 134 stations and 750 out stations. The organized Churches number 364, with a membership of nearly 40,000. The native Japanese ministers, ordained and unordained, number 791. The American Board has in Japan 27 men and 57 women missionaries, and the Kumi-ai Churches, with which they are all connected, number 99, with 60 native preachers and 172 teachers and other helpers.

Correspondent in Michigan Advocate:

The world is full of contradictions. This is especially true just now of our religious world. There are many things which show that the ancient conflict between the State Church and the Free Churches is entering on an acute stage, and is about to be fought with increased vigor and even bitterness. The proposal to disestablish the Welsh and Scotch Churches, on the part of the Non-Conformists, and the counter proposal, on the part of the State Church adherents, to secure additional public money for their sectarian schools, have brought the rival forces into the field with an apparent determination to fight each other to the bitter death. Yet in the midst of this conflict we have recently had two of the highest dignitaries of the Anglican Church going out of their way to show special respect and affection for their brethren of the Non-Conformist ministry. A few weeks ago the Archbishop of York, who has a salary of $50,000 a year and two palaces, sent a most kindly invitation to all the Non-Conformist ministers in his diocese to spend a day with him at his country palace. A large number accepted the invitation, and spent a most enjoyable day with "His Grace." Hospitalities were generously dispensed. And, better still, the host and his guests had a good time together in prayer, praise, Bible reading and brotherly fellowship. I am not aware that such a thing has ever before taken place in the history of our country. And, more recently still, the Bishop of Durham entertained two Primitive Methodist ministers in his palace at Bishop-Auckland during the week of the district meeting held in the neighborhood—another pleasing circumstance without a parallel in our history.

THE PRESS.

The Bishop and Senators.

On the City of Berlin, returning from the Ecumenical Conference in 1881, were many well-known Methodists, among them Bishop Peck. Judge Thurman was on board, and these men struck up an intimate acquaintance. The Judge had seen Methodism grow and flourish in Ohio, and the Bishop was well versed in the political history of the country. They talked more or less every day, and sometimes nearly all day. When they parted, these two men with hoary heads stood together on the deck, among the last to leave the ship. Having just been conversing with Bishop Peck, the writer stood near. As the Bishop bade him farewell, he addressed Judge Thurman somewhat as follows:

You have been connected all your life with the Government of the United States. You have a commanding position. Men of all parties respect you. You and I are both old men. We have had a pleasant meeting. We are about to separate. Bear with me if I say that, great as this country is, and I have tried to celebrate its greatness (the Bishop was the author of a book called The Great Republic), there is a greater country, not a democracy, whose sovereign, God, will judge us all. I hope you have not ignored that government, and that we shall meet in heaven, the capital of the universe.

The Senator listened, apparently with intense interest. The Bishop was slightly taller. He looked up to him, and as he looked there were tears in his eyes, and from the Bishop's eyes the tears ran down his cheeks. They shook hands warmly and separated.

We know nothing of Senator Thurman's religious character or views, but there is one thing certain, that that day he listened to a pathetic personal appeal.—*Christian Advocate, New York.*

The Red Cross Ready.

This humane organization, the result of an international convention held at Geneva in 1864, has for its primary object the care of wounded, sick and dying soldiers in time of war. When the American society was formed, its President, Miss Clara Barton, had the wisdom to foresee that the organization might be needed in times of national calamity, such as pestilence, famine, cyclones, and the like, and she was permitted to incorporate this provision as an "American amendment"—a fortunate stipulation, as the record of fifteen "fields of disaster," such as Johnstown, Pa., Russia during the famine, and the devastation of the Caroline Islands by a tidal wave, abundantly shows. The signatory powers which signed the treaty which established the Red Cross and defined its functions now number forty. Turkey is one of these, but she requires the badge of the cross which she declines to acknowledge to be displaced by a red crescent when the society operates within her borders. The Red Cross never offers to undertake relief work—it always waits to be asked, and expects the asking to be general or universal. It never solicits subscriptions—it expects that adequate means will be placed in its hands. Miss Clara Barton has accepted, in the name of her society, the work of relieving the starving Armenians. She waits only for $100,000 in cash to begin the work, and a guarantee of at least $400,000 more. In a case so urgent she ought not to wait a single day.—*Zion's Herald.*

Jingoism.

The word is of British origin and comes from a London music hall song, which had the refrain:

> "We don't want to fight,
> But, by jingo, if we do,
> We've got the ships, we've got the men,
> We've got the money, too."

The word indicates a spirit and policy quite prevalent in Great Britain, very characteristic of France, too much observed in Germany, and far from unusual in the United States. It is confined to no nationality, but it is to be expected wherever there is a nation strong, jealous of her rights and quick to express a popular passion.

The meaning of jingoism is patriotism writ large, writ too large. It indicates a desire to maintain the honor and glory of one's country, not simply by fair means, but by foul means as well. It is the sentiment which we call selfishness in an individual, the sentiment which makes one desirous to get wealth or honor without regard to others, even by trampling upon their rights. A jingo in politics is one who has a great deal to say about the glory of the nation, and thinks very little about the duties of the nation, who is willing to carry a point for what seems to be the glory of the nation, or its strength or success, by browbeating and crowding other nations with threat of war, especially if they are weaker. It never stops to ask what is the justice of a cause, but only what is the interest of one's country. Jingoism loves the country no more than patriotism does, probably not so much, but it is noisier, more blatant; not more ready to die, but more ready to talk; quick to get into a quarrel, quick to assume that our side of a quarrel is right, and unwilling to wait for explanation or apology. The jingo is ready to take every means to extend the territory of his country, no matter at what expense of blood or treasure or right. He is an Orlando Furioso when he is not a Don Quixote or a Falstaff.—*Independent.*

The War Cloud.

There will be no war between England and the United States. Such a conflict would be a scandal, even though some classes of American citizens are willing that it should begin speedily. England will do a every honorable thing to avoid such a war. That nation is practically isolated in European politics. The first cannon-shot between us and England would be the signal for Russia to move upon Constantinople, and to attack English dominion in India. Russia would probably support us as against England, and France would be at least neutral in that case. Such a war would be the irresistible occasion for a general European outbreak of hostilities, and no human being knows where it all would end. The English navy is vastly superior to ours, and our seaports would suffer dreadfully during the first year of the struggle. Both English and American commerce would disappear from under those flags, and other nations would greatly enjoy the mutual injury which two peoples of the same blood would suicidally inflict upon each other. England probably would never recover her place among the nations, while we would be lame and limp for a century. Two such nations will never fly at each other's throats. Diplomacy has not become bankrupt, and sensible men have not abandoned their sober reason. All this is true, and is consistent with American ability and willingness to protect American honor, dignity and rights.—*Northwestern Advocate.*

TEXAS PERSONALS.

We acknowledge the receipt of an invitation to the nuptials of Miss Hattie Graham and Mr. Clarence Hocker in Clarksville, Texas, January 1, 1896. We tender sincere congratulations.

Wesleyan Advocate: Rev. N. B. Thompson, from Georgia, a recent graduate from Emory College, a man of deep piety, and indefatigable worker and gilt-edge all round, has been appointed by Bishop Key to the Lockhart Circuit, West Texas Conference. We fear Texas will never consent to give him up after trying him.

Baltimore Advocate: Rev. H. M. Whaling, the newly-appointed pastor of St. Paul's Church, preached his first sermon to a full house on Sunday, December 8. We have heard nothing but favorable reports of his service. On Tuesday evening, December 10, a reception was held in the Sunday-school room.

We regret to learn that Rev. S. M. Thompson, of Chireno, Texas, has been bereaved recently by the death of his little daughter, Jewell. She passed peacefully away December 27. This is a heavy affliction and the hearts of Bro. Thompson's friends go out to him in sympathy and prayer. The ADVOCATE tenders condolence.

We learn from the Dallas Morning News that Rev. W. A. Stuckey, of Bowie, Texas, while bird-hunting during Christmas week, was accidently shot in the shoulder. As a fellow-sportsman we send our sincere regrets for the mishap, and our earnest wishes for a speedy convalescense.

Central Methodist: The people of Owensboro gave Rev. G. W. Briggs, D. D., and family, a royal welcome—such as few preachers receive. The Daily Messenger devotes more than a column to the reception tendered them, December 13, when nearly all the ministers of the city were present to join the welcome.

A private note from Bro. Sam'l P. Wright, presiding elder of the Georgetown District, informs us that his district headquarters are at Taylor. He lives in the "Root Cottage" in "West Side," a beautiful suburban addition, through which the street car line runs. He is anxious to assist the pastor in entertaining "wayfaring Methodist preachers and other tramps." He has a "long distance" telephone, if one prefers taking him that way.

Rev. T. L. Miller writes as follows December 31, touching Rev. W. A. Stuckey's misfortune: "There are so many letters of inquiry as to Rev. W. A. Stuckey's condition that it would be difficult to answer every one. We think it will be better to answer through the ADVOCATE. By the accidental discharge of a 12 gauge shotgun, Bro. Stuckey was struck on the back, mainly at the point of right shoulder, some of the shot striking the spine, some reaching the left shoulder-blade. The wound is not necessarily fatal. He is doing well, and is cheerful, and hopes to be up in reasonable time. He has good medical attention."

SOUTHERN METHODIST PERSONALS.

We acknowledge with pleasure calls from the following friends during the week: Revs. I. Z. T. Morris, W. L. Nelms, I. C. Ellis, W. H. Moss, J. M. Strickland and wife and Bro. A. H. Coppedge.

Miss Mary Hoss, daughter of Dr. E. E. Hoss, has been very ill for four or five weeks—dangerously so. Her parents have watched over her with loving solicitude and care, and are now rewarded with the hope of her recovery. We will be truly glad to report her safely restored to the bosom of her family.

Dr. James O. Andrew, editor of the Alabama Advocate, is seriously sick in Covington, Ga. He had been to Georgia to bury a daughter, who had died suddenly while visiting relatives and friends. We sympathize very sincerely with him in his deep distress, and devoutly trust that he will be speedily restored to his wonted health.

Correspondent in Christian Advocate, Nashville: "Centenary College, ably presided over by that scholarly gentleman and eloquent preacher, Dr. C. W. Carter, is located at Jackson, and great good will come from this session of conference, held almost in sight of its fine buildings and magnificent campus. President Carter made a grand speech at the anniversary of the Board of Education. Centenary has a bright future as she has had a glorious past.

Dr. John J. Tigert visited thirteen Annual Conferences during the last season and secured more than six hundred new subscribers for that admirable periodical, the Methodist Review. It is now transparently clear that whatever wheel Dr. Tigert puts his shoulder to will move. The success of the Review reflects credit, not only upon the editor, but upon the patrons. May it prosper more and more.

Rev. W. H. H. Ditzler writes to the Central Methodist: "Some of us have not forgotten Bishop Wilson's talk at Harrodsburg, when, before reading the appointments, he referred to those preachers who had always fat places—one church to look after—a terrapin-in-a-tub affair—a mutual admiration society, and said: 'I fear that of some of you it will be said in that day as of another: 'Thou in thy lifetime receivedst thy good things.' "

Rev. J. T. Sawyer, in the Christian Advocate, Nashville: Rev. Dr. Joseph B. Walker, from his sick-bed in New Orleans, wrote a very touching letter to the conference, asking that he be superannuated. He was several months into his sixtieth year in the service of the Church, and well had he wrought, and thousands have been saved as seals to his ministry of eloquence and power. From his letter we quote: "I am in love and charity with all men. I am more impressed with scriptural truth of Methodist doctrine and the wisdom and excellence of Methodist polity than ever before. I have received appointments from all our beloved and venerable Bishops from Joshua Soule down to the present time. I have served under many presiding elders, and have never received an intentional wrong or oppression. The young men of the conference will permit me, as Joseph the aged, to say to them, Be men of prayer, men of study, and faithful preachers of the word, and diligent and sympathizing pastors, and then you will have your people's hearts, and having them you will have all that's worth having."

GENERAL PERSONALS.

Central Advocate: The prayer offered by the Chaplain of the United States Senate, Rev. Dr. W. H. Milburn, last Friday, at the opening of the session, just before the exciting discussion of the Venezuela-Great Britian boundary question took place, was a memorable and significant utterance, and made a deep impression. At its close the Senate showed its appreciation of the spirit and style of prayer by ordering it to be entered in full in the Record. It stands in contrast with the prayer offered by the Chaplain of the House two weeks ago, in which he asked that the Almighty would make us as a nation quick to resent affronts and injuries! Dr. Milburn's prayer was, in part, as follows:

"Forbid that the two foremost nations of the world which bear the name Christians, with one language, one faith, one baptism, one Lord, shall be embroiled in war with all its horrors and barbarism. Grant, we beseech Thee, that we may be saved from imbruing our hands in each other's blood. Let the spirit of justice and magnanimity prevail among the rulers of both nations and among the people, the kindred people of the two lands, so that all differences and difficulties may be amicably and satisfactorily settled and the Lord's name may be glorified by the establishment of concord, amity, and brotherly kindness. May this become an august and memorable Christmas in the history of the English-speaking world and of the whole earth. Let health, prosperity, brotherly kindness, and charity pervade all our land and our mother land. And may God be glorified and the reign of Jesus Christ our Savior be established, we humbly pray Thee in his sacred name Amen."

Northwestern Advocate: Mr. Hall Caine, whose books have achieved wide popularity here, attributes his literary success in part to the fact that he has always been a great reader of the Bible. Mr. Ruskin declares that Hall Caine knows the Scriptures better than any living writer of fiction, which is saying a great deal, seeing that some writers of fiction, notably Baring Gould, Ian Maclaren, and S. R. Crockett, are distinguished divines who have presumably made the book not only a devotional, but a professional study. Hall Caine's own tribute to the Bible is that "there is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells."

Northwestern Advocate: Her hosts of friends will be grieved to learn of the serious accident to Mrs. Clinton B. Fisk, who was thrown from a carriage recently in Los Angeles, Cal. While driving with some friends the pole of the carriage dropped to the ground and the horses ran away. In her attempt to jump from the carriage Mrs. Fisk fell heavily on her head, causing concussion of the brain. Besides being rendered unconscious, Mrs. Fisk received various bruises on the head and face, and it is possible that her skull is fractured above the left eye. One of her hands, also, is badly bruised and swollen, and it is probable that some of the small bones are broken. The physician does not despair of her recovery, though he regards it problematical.

Devotional.

Poor, but Rich.

A poor, blind woman in Paris put twenty-seven francs into the plate at a missionary meeting. "You can not afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind, and I said to my fellow straw-workers: 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied: 'Twenty-seven francs.' "So," said the woman, "I found that I saved so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark and heathen lands."

What a happy, thankful, heart was that! What a rich poor woman! She might have added the misery of a complaining, selfish spirit to the misfortune of her blindness, but instead she made the darkness itself light by cherishing a loving and thankful spirit; she lessened her own woes by seeking to relieve others. Such grace to me is given!—*Christian Advocate, New York.*

Dickens and the Children.

Dickens comes last in time, but we direct attention to him first, for he observed and described the physical wretchedness of the homeless children of England. Some one said the apple Newton saw fall which suggested to him the laws of gravity, was two thousand years in falling. All observation before Newton tended to train to the insight of the human faculties, and he lived in the age when the mind was ripe for a new deduction from an old fact. So the sympathy for the children which inspired the heart and thought of Dickens had been rising gradually till the great novelist found himself so filled with it that he was forced to give it expression. The soul of the Lord Jesus had been in travail through all the centuries of speculative theology that a better time for the children might see the light. Through Dickens, he had the satisfaction of seeing some of the sympathy he felt for the little ones find utterance. Daniel Webster said that Dickens had done more to ameliorate the conditions of the children in England than all the statesmen Great Britain had sent to Parliament. In the preface of Oliver Twist, Dickens says: "I wish to show in little Oliver good surviving through every adverse circumstance and triumphing at last, and when I considered among what companions I could try him best, I bethought myself of those who figured in these volumes. I had read of thieves by scores, amiable for the most part and faultless in dress, plump in pocket and bold in bearing, but I had never met except in Hogarth with the miserable reality. It appeared to me to draw a knot of such associates in crime as really do exist, to show them as they are, and to paint them in all their wretchedness, would be to attempt something which was greatly needed and which would be a service to society."—*Rev. J. W. Lee, D.D., in St Louis Advocate.*

Everyone a Place.

There is a place for every leaf in the forest, for every flower in the field, for every stone on the hillside, for every drop of water in the ocean, for ever bird in the air and for every mote that floats in the sunbeams. So also there is a place for every one of us. God has created nothing without thought, nor without seeing the end from the beginning. Before he made each star he had a place for it to be hung and an orbit in which it was to move. In the same way, before he created each soul, he had for it an ideal, a work, and a destiny. To deny this would be the same as to say that God can act without reason. Moreover, it would be to deny to history a goal and to humanity an outcome. God can only realize his purpose for the race as he realizes it in the individual; just as the builder can only erect a temple by putting in its proper place each and every stone Our needs also demand such a thought. We are too short-sighted, and the vicissitudes of life are too manifold for us to be able to find just the best path to take. As we want a pattern by which to weave, a copy after which to paint, a model after which to chisel, a plan after which to build, so we want a thought of God after which to shape our character and determine our destiny.

That God has a place for every man does not mean that all of us are to be men of distinction and have eminence in the world. It may not even mean that we are to accumulate wealth and live in luxury. God wants men to hammer iron as well as to plead in the courts. He wants farmers and day laborers as well as preachers. He wants artisans as well as teachers, clerks as well as doctors, men to stand guard over the stuff as well as lead the army to battle. It is all God's work, and who shall call any part of it common or unclean? The nails hidden behind the plaster occupy obscure places, but they hold the lath to the wall. The cornice is more showy and conspicuous but not so useful as the concealed beams and rafters. Success consists, first and only, in being what God has made us to be. To fulfill his plan for us is better than to fulfill any possible plan of our own. Our business is to inquire, first of all, what God's thought is, and be content in seeking to realize it.

But someone may ask, how are we to find out God's plan? There are many ways. It is indicated in the general laws of his government. We may be sure that anything out of harmony with his physical, ethical, and spiritual principles is not included in his thought for us. We can see his purpose in our special endowments and aptitudes. The man with the soul of a poet, or the ear of a musician, or the instincts of an orator, or the gifts of an inventor, or the eye of the painter can see his calling in his special capacity. Nearly all of us some way come to feel we have a gift for certain things, and this is an indication of our proper work. But beyond this is the council of his word, laying down many principles for the direction of our lives. Then there is prayer, in which we may ask for guidance, with the explicit promise that we shall have it. And finally, there is the providence of God moving in our history, and determining, by ruling and overruling, what our duty is. Thus it becomes possible for all of us to have such a view of our mission that at life's close we may say: "I have finished the work thou gavest me to do."

We certainly have here a very inspiring thought. Every life is divinely planned. God has a place in the world for us to fill. None of us are insignificant or unnoticed by him. We are words in the great epic of humanity which he is writing. We are notes in the divine symphony he is composing. Through us, in part, mankind is to reach its goal. Nothing can be more uplifting than ideas like these, and well is it for us to keep them ever in mind, and constantly say, "Lord, what wilt thou have me to do?"—*Rev. Samuel Plantz, D.D., in Epworth Herald.*

Let Us Be Thankful.

The error of ungrateful men is to think only of what they desire and have not obtained, and to judge God's providence solely by the difference between desire and attainment. We should have a large reason for gratitude, if we would adopt a really rational method. Let us think of what we actually have through God's goodness, and the whole scene will at once change. All men are victims of disappointment. We have unreasonably desired and expected; the result depresses us. Or we have unreasonably desired, and still have failed; the result yet is depressing. Human life is so full of both kinds of misfortune that, if it were right to judge Providence by our disappointments, few of us would ever be full of gratitude. The base must be broadened, and a more rational spirit prevail in us, if any Thanksgiving day is to justify its title. How shall we proceed in thinking about the claims of God on our gratitude?

Let us begin by asking what we have deserved. Have we deserved anything? Is it not of the Lord's mercies that we are not consumed? We have, by our human standard, done well perhaps; but how does the case stand when we face the mirror of the perfect and searching law of the Lord?

Let us look down. Below us, in privilege and fortune, are millions worse off than ourselves. They are poor, wretched, blind, homeless, hopeless. Each of us can find sorrow deeper than his own; keener disappointment, more wretched conditions, less tolerable fortunes. One common error is to reverse this rule, and then study our more fortunate neighbors. Each of us can do that, too. There is some one whose outside life is happier than ours; and we know so little of the inside life of our neighbors that we may well complain that we have less than others, if that method be pursued by us. It is a perfect recipe for unhappiness and for ingratitude. Just fancy some one more fortunate than you are, and the thing is done. No man lives who can not get this medicine. He is rich but he is denied the joys of youth; he is young, but he is poor; and so through the catalogue of contrasts. On the other hand, while looking down will not make us happy, it ought to make us grateful. So many are deprived of our blessings.

Let us count our blessings. It is true they are countless, but let us find that out by trying to count. We shall soon see that there is more gratitude due than we can pay. Life, love, home, food, raiment, shelter and hope. Just take a trip round this circle of common, daily, unnoticed, forgotten kindnesses of our Father. We need not stray beyond the little province of home. Our children, our health, our sufficiency for nature's needs—these shall teach us the goodness of God to us. If they do not, then are we indeed far gone in ungratefulness. Count your treasures of affection, your household joys, your healthy-heart beats, your good appetite. The beggar who lost his only loaf, cried out: "Thank God, I have my appetite left!" A grateful spirit will find life full of occasions for thanksgiving. Count not what you have lost, but what you have left; not what you wanted, but what infinite goodness has bountifully given. If there be any rebellion in you, when called to thanksgiving, cure it wholly, melt your soul into submission, by trying to reckon up in order the kindnesses of the Father.

Let us think upon what is left us, if we have suffered losses during the year. Are you sick? Think of the patient love which attends your sick-bed. Are you poorer? Think of the things which remain; and so through all your losses, trace the golden thread of gratitude for undeserved blessings, daily, hourly flowing in from the ocean of divine bounty.

Let us give thanks because it is eminently Christian to do so. How the psalms ring on and on, age after age, this bell of gratitude in our human ears: "Bless the Lord, O my soul, and forget not all his benefits!" It is the soul's highest strain, the rapture of holy gratitude. Let us be thankful, and so show ourselves that we have some grace in us, some ground for hope in God. If we can kindle the Psalmist's old fire in our souls, we may yet be of some use in the world. But if we are frozen into selfish, complaining, envious, covetous creatures, may God have mercy on us, and send us awakening sorrows! Some of these unremembered blessings, brightening as they take their flight, may serve in leaving us the end they could not serve by staying with us. There are souls so chilled by ingratitude that nothing less than the loss of much will awaken them to thankfulness. To take much from God's good hand, and be duly grateful, is a high reach of humanity at its best estate. And how terribly the greatly blessed do fail! Thank God for the less, for the least, for what men call "nothing." The spirit of praise is better than abundance. The warm heart of gratitude can give a sweet taste to the smallest morsel that God has given. The smallest thing is great, when we take it out of the extended hand of the all-bountiful Father.—*Western Advocate.*

Old and Young.

BREAKING HOME TIES.

"The train leaves at 9:02. Better hurry breakfast, Meg."

"Somehow I can't do a thing this morning. I go to the pantry, and when I get there forget what it is I want. Where is mother?"

"Upstairs, packing the satchel."

"Poke the fire a little, will you, father? I want to mix up some Johnny-cake for Dick. It is the last he'll have for goodness knows how long." And Megg brushed away a tear with the corner of her apron.

"Where is he, father?"

"Out in the barn."

Yes, Dick was out in the barn, with his arm around the neck of a little gray colt, Nan.

"I wish I wasn't going," he muttered, looking through the barn window at his dovecote. "I didn't think it would be so hard. But I can't stay out here, for my time is almost gone. "Good-bye, Nan," and for a moment his head rested against the silky mane. "Good-bye, Nan. I'll come back some day;" and with a last look around the old familiar barn he went out. Just outside, in spite of the protests of the bristling mother-hen, he stopped and looked at the brood of downy chicks. Then the pretty Jersey calf, Dick's favorite, claimed his attention. The big eyes had a mournful look, Dick thought, as he stroked the soft neck. "Pretty Boss," he murmured.

But he must hurry on, for Dick loved every living thing on the farm and his time was short in which to say good-bye. Nothing seemed forgotten, and he had just completed the rounds when Meg called him to breakfast.

"How much time have I, father?" asked Dick as he entered.

"An hour and a half. Sit down. Call mother, Meg."

Just then Mrs. Warren entered with the satchel. There was a look of suffering on her face as she crossed the room and stood behind Dick's chair. She did not cry, but only leaned her head down against his, and her arms went around his neck.

"Mother," whispered Dick in a choked voice, while Meg gently pushed a chair close beside Dick's. For a moment no one spoke. But these last moments were too dear to the mother's heart for her to give way to grief now, so she took Meg's chair with a smile.

After all breakfast is quite a cheery meal, and Meg brought blushes often to Dick's cheeks as she gave him hints about designing girls.

Then the neighbors dropped in, each with a word of advice or of good will and wished him godspeed. Old Aunt Martha was the last to come and Dick was loath to let her go again, for he felt in the happy days of his return Aunt Martha would not be with them. Her ship was almost in the haven, and Dick's heart was heavy as he watched her picking her way across the fields toward her home.

At last they were all gone, and nothing was left but to say good-bye. The trunk had already been carried to the wagon. Meg sits by the window with her hand on Guess' head. Poor Guess, what will he do without his master? All the morning he had been Dick's shadow, and his eyes fastened on Dick's face with a look which plainly said, "Take me with you."

"Well, time to go, Dick," said Mr. Warren, as he picked up the satchel.

Mrs. Warren looked quickly at the clock. "Why, no, father, not for ten minutes yet."

"I leave at 9:02 you know, mother," Dick explained.

"And you must go now?" She was at his side in an instant, and putting her hands on his shoulders, gazed up into his face as though she would never look away. Just so she looked when she bent over Jamie's little coffin and kissed him for the last time. A look which sought to fix his face in her mind forever, and at the same time pierce the future and see what it held for her boy. Dick longed to comfort her. His heart was almost breaking, yet he could only stand there awkwardly holding his hat. He was not looking at his mother, but off into the distance, and was struggling hard to keep back the tears. In his boyish heart he believed that to show any emotion was unmanly, yet how he longed to tell that dear, hard-working little mother how much he loved her, and how hard it was to leave her.

But Mr. Warren was calling from the wagon, and after one last good-bye, Dick was gone.

In the farmhouse that night a silent figure stole into the south room under the eaves and knelt by the bed. The moonlight, streaming in through the open window, lighted up the disordered room and tumbled bed. Evidently nothing had been touched there that day.

Far away the same moon was looking down upon a young boy standing on the forward platform of the train speeding eastward. The world was before him, and he was looking manfully through his tears into the future.

Breaking home ties?

No, thank God; they are not broken. It may be some chance word or look which will bring back to the poor wanderer the dear old farm, that father leaning over his Bible, or the mother's loving face, and, with the rush of memory, will come to the old-time thoughts and desires.

'No! he tie is never broken, the chain is only lengthened,
For death alone can break the tie
That binds the heart to home.'"

—*Alice S. Freeman, in Northwestern.*

LEARN HOW TO PUNCTUATE.

It may be that some folks don't consider it very important to learn the rules of placing commas and other punctuation marks in their proper places. Here is a story which shows how great a difference the placing of a comma can make in the meaning of the words:

"A Prussian school inspector appeared at the office of the burgomaster in a little town to ask him to accompany him on a tour of inspection through the schools. The burgomaster was out of sorts, and he was heard to mutter to himself: "What is the donkey here again for?' The inspector said nothing, but waited his time, and with the unwilling burgomaster set out on his tour. At the first school he announced his wish to see how punctuation was taught.

"'Oh, never mind that,' said the burgomaster. 'We don't care for commas and such trifles.'

"But the inspector sent a boy to the blackboard, and ordered him to write: 'The burgomaster of R—— says, the inspector is a donkey.'

"Then he ordered him to transpose the comma, placing it after R——, and to insert another one after inspector, and the boy wrote: 'The burgomaster of R——, says the inspector, is a donkey.'

"It is probable that the refractory official gained a new idea of the value of 'commas and such trifles.'"

Here are some queer sentences given by the Printer's Register, of Brooklyn. See if you can tell what is the matter with them: "A man was killed by a railroad car running into Boston, supposed to be deaf." A man writes: "We have decided to erect a schoolhouse large enough to accommodate five hundred scholars, five stories high." On a certain steamboat this notice was printed: "Hereafter the tickets shall be 25 cents. Children half-price to be had at the office." A newspaper describing the doings of the convention at Cleveland, said: "The procession was very fine, and nearly two miles long, as was the prayer of Dr. Perry, the chaplain."—Exchange.

THE MONROE DOCTRINE.

For seventy-two years the Monroe Doctrine has been regarded by the American public as a wall against foreign invaders in the Western Hemisphere. And yet as often as complications arise between American sovereignties and European powers there is more or less question as to how much this Doctrine means, or was intended to mean by the administration which promulgated it. Upon this question the history of its origin throws much light.

It was in 1823 that the famous Doctrine was penned as part of President Monroe's annual message to Congress. At that time Bourbonism was rampant in Europe. The Bonapartes had been swept from the thrones which they had mounted during the mighty upheaval. The great Napoleon had been laid in his grave under the willow at St. Helena, and the reign of the revolutionists was over. The Holy Alliance, which was little more or less than a combination to keep monarchy up and liberty down, was having matters its own way. Under its sway Austria had suppressed the Governments at Naples and Venice, and France had restored absolutism in Spain. With Europe subjugated, the next move would naturally be in the direction of a restoration to Spain of its lost dependencies on the Western Continents. Russia, a member of the Holy Alliance, was also bearing down upon the Northwest.

The prospect alarmed Great Britain. Her colonies, commerce and influence in the Western Hemisphere were in danger. The weighty shadow of the Alliance was falling over the world in a way to eclipse Britain's prestige and quench her influence. Disturbed and anxious, the British Secretary for Foreign Affairs, Mr. Canning, penned a note to our ambassador at the Court of St. James, Mr. Rush, in which he called attention to the aggressions of the Alliance and its menance to free government. After some correspondence Mr. Canning drafted a note which, among other things, contained the following points: (1) We do not ourselves aim at the possession of any portion of the American States which have secured and maintained their independence. (2) We could not see any portion of them transferred to any other power with indifference. (3) "If these feelings are common to your Government with ours, why should we hesitate to declare them in the face of the world?"

Thus, strange as it may seem, the Monroe Doctrine had its origin and its first formal statement in Great Britain's Office of Foreign Affairs. Britain's statesmen are adepts in foreign matters, and the proposed agreement was intended to be a shrewd move to head off England's European competitors in the Americas. But it was not long until this same far-sighted statesmanship saw that the proposed agreement meant too much, that in the hands of American statesmen it was just as likely to be used against England's aggressions as those of the Alliance. Hence, although penned in August, before the snows began to fly it was withdrawn. It also soon became apparent to our Minister in England and authorities at Washington that Great Britain's concern was not for free government but for British commerce.

But at that time John Quincy Adams was Secretary of State, and a better trained diplomat the country has never had. Deeply impressed with the power and aggressive spirit of the Alliance, and with the danger which such a combination ment to free government, he urged President Monroe to make a formal declaration of the doctrine suggested in England's overtures. President Monroe was conservative and cautious, and thought the recommendation of the Secretary of State too strong. He laid the matter before Jefferson and Madison, who were spending their last days in their Virginia homes, and both of these founders of the Republic bolstered up the President's halting courage. Therefore, when the annual message was laid before Congress in December, it contained the Monroe Doctrine. The significant feature of the declaration follows: "We should consider any attempt on the part of the allied powers to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing dependencies we have not interfered, and shall not interfere. But with governments which have declared their independence and maintained it, we could not view any interposition by any European power for the purpose of controlling in any manner their destiny in any other light than as the manifestation of an unfriendly disposition toward us."

In giving his opinion on the matter Mr. Jefferson said: "Our first position should be never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with Cis-Alpine affairs. We will oppose with all our means the forcible interposition of any other power under any form or pretext, and most especially their transfer to any power by conquest, session or otherwise." Mr. Madison said: "In the great struggle of the epoch between libty and despotism we owe it to ourselves to sustain the former, in this hemisphere at least."

It is thus seen from these facts, which have been taken from Mr. Kasson's fine article in the North American Review for 1881, that the Monroe Doctrine was promulgated in the interest of free government in the Western Hemisphere, that it declared against any and all interposition of European Governments with the Governments of the Western Continents which may have for its purpose their overthrow or the acquisition of their territory or interference with their liberty.

Hence, if Great Britain is attempting to take possession of Venezuelan territory the Monroe Doctrine applies.—Advance.

STONEWALL JACKSON'S MOST DREADED FOE.

About daylight of the day before the second battle of Manassas, I was ordered to report to General T. J. Jackson, with a detail of one hundred men, for special duty. Upon arrival at the headquarters and making myself known by presenting the order of Gen. J. E. B. Stuart, Gen. Jackson told me to come with him, and rode some fifty or one hundred yards from his staff, turned towards me and halted. Then he said:

"Captain, do you ever use liquors?"

I replied, "No, sir."

He then said: "I sent to Gen. Stuart to send me a special detail of one hundred men under command of an officer who never used spirituous liquors. Are you that man?"

I said, "Yes, sir; I was detailed on that account."

"Well, sir, I have an order to give, upon the full and exact execution of which depends the success of the present movement, and the result of the battle soon to be fought. Can I trust you to execute that order?

I replied that if to keep sober was all that was needful he could rely upon my obedience.

He said: "No, that is not all, but unless you can resist temptation to drink you can not carry out my orders; but I will explain." He then pointed to a large frame depot or warehouse and said: "Take your command up to that warehouse, have a large number of barrels of bread rolled out and sent down to a point about five hundred yards from the warehouse so that my men can get all the bread they want as they pass, and then take some picked men into the building and spill all the liquors there; don't spare a drop, nor let any man taste it under an circumstances. I expect you to execute this order at any cost."

He pulled down his cap and was about to ride back to his staff, when I said to him: "General, suppose an officer of superior rank should order me under arrest, and then gain possession of the warehouse?"

He said, with an air of solemnity I shall never forget, coming close to me, and looking as if he would look me through: "Until I relieve you in person you are exempt from arrest, except upon my order in writing." He then said: "I fear that liquor more than Gen. Pope's army," and rode off.

I took my men to the warehouse, now so important in my eyes, and threw a guard around it, placing five men at each entrance with orders to neither allow anyone to enter, nor to enter themselves. I then put some prisoners under guard to roll out the bread nearest the doors. In a little while this was done, and to guard was apparently all that was required. But in a little while I was called to one entrance to find a general officer with his staff demanding that the guards should either allow him to enter or bring him out some liquor. Upon my refusal to comply with his request he ordered his adjutant to place me under arrest. I told him that I was put there by Gen. Jackson in person and exempted from liability of arrest. He gave his staff an order to dismount and enter the warehouse; and I gave my men the order to level their guns and "make ready." This made the thirsty General halt, and hold a consultation with his officers, who concluded to try persuasion. But they soon found that no liquor could be had. They then asked my name, and to what command I belonged, and threatened to report me for disobedience of orders of a superior officer.

Just then Gen. A. P. Hill came galloping up with his staff. I explained the position to him, and soon saw that he took in the situation, as he ordered the thirsty squad off. Then he said: "Have you orders to burn this building?" On replying that I had not, he went off. Within an hour Gen. Jackson sent me and order to burn the building, and after it was well destroyed to report to him. This I did. No man got a drink that day. And the foe that Stonewall Jackson most dreaded was powerless for evil.—Exchange.

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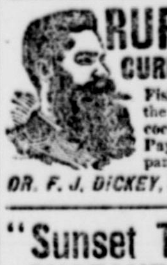

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UNANSWERED LETTERS.

DECEMBER 26.

W M Leatherwood, sub. W T Mc-Donald, subs. W O Shugart, sub and ange. G S Sandel, sub. S C Riddle, ib. Joel S Graves, trial subs. J W hnson, change. C S McCarver, sub. C Bracewell, sub. G W Templin, charge sub back; 2 cards. C M ller, subs. J A Kerr, sub. Wm ms, sub. A W Gibson, sub. T Hilburn, subs. J M Alexander, o k. A Bowen, subs.

DECEMBER 27.

J C Calhoun, sub. W M Leather-ood, sub. M R T Davis, sub. J A aker, sub.

DECEMBER 28.

J R Atchley, sub and change. am'l J Rucker, sub. C H Smith, ibs. E K Denton, subs. A B oberts, subs. J D Hendrixson, sub. T Culbertson, sub. J A Baker, sub. W H Brooks, sub. J B Elder, sub. S Onderdonk, subs. J B Sims, sub.

DECEMBER 30.

Charles E Brown, sub and change. Eugene T Bates, sub. Samuel J Rucker, sub. B H Webster, subs. James A Walkup, sub. T L Miller, sub. J H Wiseman, subs. A F ndrix, sub. J E Walker, sub. M Haynie, sub. R R Raymond, o. John D Worrell, sub.

DECEMBER 31.

J M Bond, sub. W A Stephens, b. I J Coppedge, subs. W K impson, sub. H E Smith, sub. M Daniel, sub. O T Hotchkiss, sub; ne stopped. J H White, sub and hange. S W Warner, sub. E A y, sub. G S Sandel, sub. J W kinson, sub. C E Gallagher, sub.

JANUARY 1.

G S Sandel, sub. J Marvin Nichols, b. L Reynolds, sub.

Farmer Shaw, Dallas, can sell you as good a Berkshire Pig as can be found anywhere. Write him for particulars.

FOR ONLY $15.

The Texas and Pacific Railway Company will this year sell to regularly or-ained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand Mile Tickets, good on all portions of that system.

Applications for these Mileage Tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address

GASTON MESLIER,
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If you want a first-class JERSEY COW, write Farmer Shaw, Dallas, Texas, stating full particulars. He will send you a long list of pedigrees to select from.

The M., K. & T. is now running through Wagner Vestibuled Buffet Sleepers from Dallas to St. Louis and Chicago on the KATY FLYER, leaving Dallas at 7:20 a. m., "Daily and Sundays too" Twenty-four hours to St. Louis and 31 hours to Chicago—the fastest time and the best service.

Sunday School.

Address all communications for Sunday-school Dept. to Rev. I. W. Clark, Paris, Texas.

FIRST QUARTER—LESSON 2, JAN. 12

THE BOY JESUS.—Luke 2:40-52.

GOLDEN TEXT: *Jesus increased in wisdom and statue, and in favor with God and man.*—Luke 2:52.

There is but little said of the childhood of Jesus, and, unlike any mere biography, the gospels speak of nothing in his life except that which refers to the Savior of the world. It is true that the word became flesh, but this word is "without beginning of days or ending of years;" the manifestations of power had been exhibited on many occasions before the birth of Jesus. The word could operate through other media than human flesh; it spoke to Moses from the burning bush, and charged the Shepherd's staff with divine power, it divided the Red Sea, brought water from the dry rock, sent forth the healing power from the brazen serpent, and shone with effulgent brightness from the face of Moses. It walked in the pillar of cloud and of fire before the host of Israel, spread the life-giving manna around the camp of God's people, and glowed with unusual splendor from between the wings of the cherubim on the altar of the tabernacle. But the ultimate end of all revelations being the salvation of human beings, it was proper that the most wonderful manifestations should be made in conection with a human being. A man of like passions with us, and in all things like us except sin, is made to exhibit the presence and power of the word in his body and life.

Adam had violated the law, and lost the divine image, the second Adam kept the law and made it honorable. The life, death and resurrection of Jesus was an exemplification of salvation, for whatever is true of one man can be made true of another, under the same circumstances.

God had made Adam in his own image, and had placed him in the midst of the most favorable circumstances for maintaining his pure and holy estate; he fell and thereby forfeited his claims on the mercy of God; how could man believe on any other man as a Savior? How could man believe in any power to save a being thus fallen and debased.

There could be no argument to prove the power to save men on the same conditions of Adam's probation; but if one man just like us could be saved, and the fact plainly and truthfully exhibited to the human family, then others could be saved in the same way, and human faith is made possible.

The power of electricity to move machinery was completely demonstrated when one piece of machinery was successfully operated by it.

The art of budding fruit trees, strange as it is, was fully believed when one tree bore fruit, like that of the bud, from a branch growing out of the bud.

Men accepted the heterodoxical statement that people could talk over the space of many miles by the living voice when one telephone was operated.

The germinating power of a bushel of seeds is sufficiently demonstrated when the one seed, fully identified as like the others, has been placed in the soil and has produced a living plant. God, the word, came down and saved one man, presenting him alive on the resurrection side of the grave, after fully identifying him as a man like all other men, and his genealogy is so carefully kept that every nation and tribe on earth can recognize the kinship and know that Jesus was like them in all things except sin. Here and there the blood of strange Gentiles is engrafted into the lineage, preserving the perfect representation of man in the Son of Mary.

His father is God, for he was begotten of the Holy Ghost, the seed of man would have carried along with it the virus of sin, but the Son of God was sinless. Man was made in the image of God, and Jesus, on the father's side, took on the original image, being like the first Adam in that he came directly from God. Thus Jesus was like us in all things except sin. He was born of a woman, partaking of our weaknesses physically, and thus fully identifying himself as a man under the law.

We are not expected to study the life of Jesus to learn his biography, but to learn that he was a man like us in all our frailties, possessing nothing which we can not possess under the same conditions and circumstances, that he died in favor with God, and conquered death and the grave.

The mother of Jesus suffered the same vicissitudes of time and fortune with other mortal beings. If other people had their blood mixed with other nationalities, so did she; if others were deprived of wealth, education and social advantages, so was she. In obscurity and poverty, Mary became the mother of Jesus, and his birth was so marked by prophesy, the angels of God and the visions of grace that the hand of God was manifest.

The childhood of Jesus is scarcely mentioned, but all that he did to attest the mission and achievements of his life are substantially and positively proven.

His youth was certainly in keeping with the teachings of the gospels, and whatever was proper for him to do under any of the circumstances of his childhood days, he surely did it. He was a model youth from a Bible standpoint.

A full statement of his boyhood would have evidently been not only superfluous, but might have been misleading, for he "grew," "waxed strong," increased in wisdom. He was getting ready for the wonderful history which we find in the gospels.

There were two periods that were prominent in the life of a Jewish child. They were circumcised at the eighth day; at twelve years they assumed the duties and obligations of the sanctuary. "At this age Samuel was called, Moses left the house of Pharaoh's daughter and Solomon gave his judgment, and Josiah carried out his reform."—*Dr. Hoss.*

The custom was to go up to Jerusalem once a year to the feast of the passover, for this memorable feast had been kept up since Israel observed it on the night of their departure from Egypt. This feast was significant, and pointed to Jesus as the Lamb of God who should suffer as our passover.

Thousands crowded the roads and thronged the highways on these occasions.

Jesus was twelve years old when he went with his parents to this feast, but, doubtless, he had gone up with them before, and had mingled with the great crowd unobserved. Now his wisdom attracts attention, and he begins to discern the mission of life, but in the midst of these wonderful possibilities that dawn upon him, he is obedient to parental authority.

There is a difference between the life of Jesus and that of other children. His life could not have been an example to childhood, and no other child's life could be made a pattern for all others. There can be no stereotyped formulus for family government, and every child needs not the same kind of treatment. Some boys become men quite soon, and should not be kept under the restraints of other children. Parents differ in their demands, and the associations of some communities make quite different the code of family proprieties.

Right and wrong are often merely relative terms and can not be judged outside the circumstances that give them birth.

The great crowd that moved out of Jerusalem on their departure from the feast must have been confusing and bewildering. Joseph and Mary could not stop under a day's journey, for the great mass swept everything before it. They could not travel in the opposite direction until the crowd began to turn on to other roads, and after one day's travel they turn back in quest of Jesus. Such a throng could not leave the city in one day, and there were many waiting all day for a chance on the crowded roads.

Jesus probably knew nothing of the curious anxiety on the part of his mother, and when she found him he was surprised that she should be anxious, for he was twelve years old, and had been to this city every year of his life; was capable of taking care of himself; had never been guilty of improprieties, and his first impulse was to resent any insinuation as to his wrong.

He was absent from them, but he reminds his mother of his duties to God. Mary certainly had foreshadowings of his greatness, and Jesus knew she would understand his explanation.

The next thing is obedience, and he takes up the line of march to Nazareth. This home of Jesus was well suited to the development of an active, vigorous youth. Its mountain scenery was inspiring, its pure air was invigorating, and its lofty crags and deep gulches were fit scenes for the growing intellect and pure soul of Jesus, and may have had an influence on his after-life when he preferred the mountain for prayer, devotion and transfiguration.

Epworth League.

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

WHEN this issue of the ADVOCATE reaches its readers, the thousands of Epworth Leaguers in Texas will have left behind them the days of 1895, and fairly entered the portals of the New Year. For many of them the old year witnessed the beginning of the Christian life; for many others, it was a period of advancement in usefulness, and of the development of Christian character. How precious is the time when we first know the love of God, and glory in our new-found joy. Not less precious is every season which has marked our growth and development. For some there may have been no forward movement, but rather a loosening of the hold on divine things.

For nearly all the year was one of unusual opportunity. The interests of the young were at the front of religious thought and enterprise. So many avenues for their activities were never known before. If we are not all wiser and better, it is probably not the want of opportunities; they have besieged our gates. But the year is gone. Our successes have added to our characters and resources, and our failures have passed to the unchangeable record. We begin a new year; let us avoid two fatal mistakes. Let us not be satisfied with what we have achieved. The greatest successes have but prepared us for larger usefulness, and increased our equipment for service. And let us not be disheartened by our failures. This is no day for cowardice. If our vows and promises were unkept, we, at least, have the advantage of knowing our weak points. Let us vow again and, helped by God and the angels, never give up.

Hail! 1896!

Rev. W. J. Sims, of Hallettsville, in the West Texas Conference, appreciates the value of the League. He is the first to report the organization of a League since the sessions of the Annual Conferences. He writes: "We organized an Epworth League at County Line on December 15 with twenty-one members. Officers: President, John A. Wodsworth; First Vice-President, J. R. Wilson; Second Vice-President, Mrs. Kate Wodsworth; Third Vice-President, Miss Nellie Allen; Secretary and Treasurer, Miss Susie Little. Our League at Halletsville is in better condition now than at any time since its organization. It promises more than any department of our Church work."

ATTENTION, LEAGUERS!

On Christmas Eve, as Chairman of your Committee on League Missions, I mailed to the Treasurer at Nashville, New York exchange for $1500. This was the first installment on the $4500 promised at your conference in Houston, to be paid the first year. This will support, and transport to his field of labor, one of the three men for whom we promised to to provide. This will be sounded abroad throughout our Church as an appeal to Leagues and Leaguers. On us the eye of the Southern Church has been fixed since we made that great covenant at Houston. Now, more than ever, will we have the focalized expectancy of our beloved Zion. "What Texans can do we can do." The effect of our effort has been immeasurable.

A failure to promptly carry out our ageement would be appalling. We have nothing to fear but a delay that grows out of indifference. The pastors who have given this matter their attention have experienced but little difficulty in raising their assessments. The Leaguers need only the encouraging leadership of their pastors.

By the 1st of February we must have another $1500 ready for remittance to Nashville. We can do so if we will act at once.

The new pastor starting in with freshness and a zeal born of the inspiration of a new year can raise the assessment at once if he will.

The pastor returned to his charge knows where to look for those who will redily co-operate with him, and can raise the amount if he will.

There are reported in the State 496 Leagues.

These have paid, as follows:

Conference.	Leagues.	Paid.
North Texas	139	$ 512 66
East Texas	49	187 50
West Texas	63	73 75
Texas	61	412 70
Northwest Texas	184	627 25
Total	496	$1,763 86

Of these Leagues only 165 have paid anything. Only 60 have paid in full. By Conferences they have paid as follows: North Texas, 39 Leagues have paid something; East Texas, 16; West Texas, 10; Texas, 37; Northwest Texas, 63.

Brother Pastor and Mr. President, to which of these classes does your League belong? Let the first Sabbath in the new year witness the payment of this claim in full. February 1st must record our second installment as paid to the Board of Missions. Let the pastor, President and Leaguers make "the assessment paid in full" their watchword and war cry for the month of January. Speak of it in the devotional meeting; make it part of your new vow of consecration. Give it a place in your public prayers as well as private devotion. Talk it in the reading circle. It will give variety and freshness. Make it the most prominent feature of the business meeting. To the front, Leagues and Leaguers!

W. L. NELMS.
Chm of League Com. on Missions.

Make all remittances on the League Mission fund to the secretary and treasurer of Mission Committee, A. K. Ragsdale, Dallas, Texas. He will receipt for same, and also publish a list of amounts in the ADVOCATE.

TOPIC FOR JANUARY 12.

SUBJECT: *The Alphabet of Prayer.*—Matt. 6:5-13; Luke 11:1-4.

These passages are virtually the same, so far as they relate to the Lord's prayer, except that Luke omits the doxology, which occurs in Matthew in the 13th verse, and which in nowise affects the prayer.

In addition to this prayer, given by both Matthew and Luke, Matthew records the Lord's instruction with reference to the preparation for and conditions of successful prayer.

When we approach God in prayer, it is as important that we come in the right spirit as that we ask for the right things.

WHAT WE ARE TO AVOID.

1. Hypocrisy. This consists in seeming to approach God and make request of him when the purpose is to gain the praise of men.

Mr. Clarke, in his commentary, says: "The Jewish phylacterical prayers were long, and the canonical hours obliged them to repeat these prayers wherever they happened to be; and the Pharisees, who were full of vain glory, contrived to be overtaken in the streets by the canonical hour, that they might be seen by the people and applauded for their great and conscientious piety."

We are not to suppose that the Lord meant to prohibit praying in the public congregation, but that he warns us against a wrong motive, wherever the prayer is offered.

2. Heathenism. Unmeaning repetition of words. We are not to use forms of prayer, as the African his fetish, to drive away evil, nor should we employ high sounding words or phrases which mean nothing, but merely sound well. There may be no element of true prayer in the eloquent address, supposed to be directed to the Almighty, nor in the stereotyped form of prayer which some brother has used for twenty years. We shall not be heard for much speaking.

ACCEPTABLE PRAYER.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret," vs. 6. Prayer is the intercourse of the soul with God, and that intercourse is never perfect except when all the world is shut out. Retirement is necessary, at least retirement of the heart. The heart may have its closet, to which it retires in solitude, even when in the midst of the pressing cares of daily life, but an actual place for retirement is better; a place in which to spend a certain time each day alone with God—a closet set apart for these private interviews with the Father.

THE MODEL PRAYER.

"Lord, teach us to pray," said the disciples; we repeat the request, "Lord, teach us to pray," and the Lord gives us this prayer of prayers, a model for all acceptable prayers: "Our Father, which art in heaven." These first words reveal the tenderness of the relation between us and him to whom we address this language of dependence.

Though He is in heaven, the place of purity, yet He is our Father, to whom we may approach in relation of closet intimacy; and not my Father alone, but ours, the universal Father, and we are brothers.

"Hallowed be thy name."

Though we are in this intimate relation with Him, yet is he not to be regarded with human familiarity. "He is to be had in reverence of all them that are about him." His name even is set apart from common use, and is to be spoken with awe and reverence.

"Thy kingdom come."

The universal reign of Christ over the hearts of men as predicted in Daniel 7:13, 14. If we truly pray for his kingdom to come, we will try to extend his reign over ourselves and our families and our friends. We will be active in every missionary enterprise; we will by our labors and our personal example and influence, and by our hearty support of and liberal contributions to the cause of Christ, seek to extend his kingdom.

"Thy will be done in earth as it is in heaven."

This is a petition for the righteousness of all men, such as shall be when his kingdom shall embrace all, and men shall do his will, as saints and angels in heaven do. It is also a prayer for personal obedience, for holiness, for sanctification.

If we truly offer this prayer, we will not set up our personal opinion or preference against God's statement of a Christian's duty. We will not be found in any company or engaged in anything for pleasure or profit which our Father would disapprove. We will not complain at our lots, but will be sure that if we are doing his will, we will be in the places where he wants us. Our attitude toward God will be that of unquestioning subjection and obedience.

"Give us this day our daily bread."

This is the confession of our dependence on the Father for daily sustenance for body and soul.

For our bodies he may not send the manna as he did to the Israelites in the desert, nor make the birds his ministers as he did for Elijah at Cherith, but he makes our labors productive and opens avenues for our employment, and if it becomes necessary for God to work a miracle today to provide for his child, we may be sure he will do it. This is not a petition for riches or prosperity even, but for food sufficient for us.

For our souls also we must receive daily provision of grace. And if we seek and obtain daily food for body and soul, we should be content with the present, and have no fear for the future.

"And forgive us our debts as we forgive our debtors."

If we offer this prayer it must be with a forgiving spirit.

He who uses this petition with anger or hatred in his heart, asks God to deal with him in the same spirit.

So important is a right understanding of this question of forgiveness that the Savior emphasizes and inforces it in two succeeding verses.

If we ask and expect God to forgive us for our sins against him, we must forgive those who have sinned against us. There is no other way.

"And lead us not into temptation."

Mr. Clarke says of this petition: "This is a Hebraism. God is said to do a thing which he only permits or suffers to be done."

If we ask him to lead us not into temptation, we must be careful to avoid it ourselves, and not put ourselves in circumstances where hard pressure will bear against our right doing.

Temptations which are overcome, add to our strength, but they are always attended with danger, and should not be sought, but shunned.

"But deliver us from evil."

In the revised version, this reads, "from the evil one."

God has power over our enemy, the devil, and will not allow him to overcome us if we seek for Divine aid.

"For thine is the kingdom, and the power, and the gory, forever."

This is omitted by Luke, and in the revised version by Matthew also.

It is an expression of praise. A declaration that the kingdom, and the power to maintain it, and the glory which shall proceed from it, belong to the Lord, and that they and he shall endure forever.

Two hands we clasp, the wrinkled and the fair;
The one we slowly loose, with sad adieu,
The other hold we closely with a prayer,—
God speed the passing year, God bless the new.
—*Frank W. Hall, in Ram's Horn.*

When a preacher spends more time in preaching than he does in praying, he is not doing God's work as he wants it done.

FITS—All Fits stopped free by Dr Kline's Great Nerve Restorer. No Fits after the first day's use. Marvelous cures. Treatise and $2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila, Pa.

It is better to have only a little honest meal in the barrel, than to sit down to smoked meat that should be returned to somebody's smoke-house,

A NOBLE COWARDICE.

"There is no want to them that fear Him."
—Psalm 34:9.

This is often thought to mean that the man who fears God will have no struggle in life. That would not be true; and it would not be good, if it were true; the road for the children of the father has always been through the fire. Why, then, is it said: "There is no want to them that fear him?" It means that the fear of God does not indicate a defect of the nature. Blindness is a defect; deafness is a defect; lameness is a defect; these all involve privation. But the fear of God does not involve privation; it implies possession. When I go into a picture gallery, and gaze on a work of some master and say: "I fear I shall never come up to that," does that indicate want on my part? Nay, it is participation. It is the testimony that I am already an artist. My fear is the shadow of my love; the cloud into which I enter is born of my transfigured glory. I would not part with my cloud—not for sunbeams, not for worlds. It tells me that I have seen regions beyond. It is by the artist's soul that I know my own inartisticness; it is by the light of my rainbow that I see the flood. My night has come from day; it is not want that makes me fear.

Oh, thou divinely beautiful, create within me the artist's fear! Give me the sense that I can not come near thee, that I am following afar off. Let me feel that thou art in heaven and I on the earth. Let me tremble before thy beauty—tremble with the impossibility of ever being worthy of thee; let me begin to sink when I behold thee on the waters. I am well content to sink if the weight that drags me down is the weight of thy spirit. If I walk through the valley of the shadow, it is because thou art with me. I could not feel the meanness of my apparel if I had not seen thy bright raiment. I could not know the dimness of my candle if I had not gazed on thy star. I could not learn the poverty of my dwelling if I had not lived in thy palace. I could not hear the discord of my song if I had not listened to thy music. My humility is my comfort. I am not proud of my rags, but I am glad of my power to see them. I could not have seen them had I not first seen thee. It is by the light of thy seamless robe that my tatters have been revealed to me. It is by the breath of thy Spirit that I have learned with trembling what it is to be dead. My trembling is my triumph; my crouching is my crown; my day of judgment is my year of jubilee, for my cry has come from the taste of thy glory. There is no want in them that fear thee.—*Geo. Matheson, D.D., in Christian World, London.*

THE CRIME OF LIQUOR SELLING.

John Wesley says: "Those who will sell this poison, murder men by wholesale. Neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them, the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their Gardens, their walls, their groves. Blood, blood, is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O thou man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day'—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore, thy name shall be rooted out. Like as those whom thou has destroyed, body and soul, thy 'memorial shall perish with thee.'"

False Statements and Misrepresentations.

Corruption does not exist in politics alone. The time was when people were shocked to hear that such conditions prevailed in politics, but worse than all else is the fact that this evil should be carried into the drug business and the sick be made to suffer in consequence thereof. For various reasons dealers allow themselves to be persuaded to stock up medicines of all sorts, to be sold to the sick on the representation that they are just the same as Simmons Liver Regulator—a greater outrage has not been perpetrated upon the people. This has been the experience of many who have been duped by these false statements. Take only The Old Friend, Simmons Liver Regulator, with the Red Z on every package, and you'll get the medicine that did the old folks so much good in bygone days. It has been kept up as their inheritance to the present generation.

What is Thought . . of IT!

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TESTIMONIAL.

GATESVILLE, TEX., Feb. 2, 1895.
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TEXAS CHRISTIAN ADVOCATE,
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FOR YOUNG PEOPLE.

Perhaps the greatest need of a young man or woman in entering on life is a good education. More and more it is coming to pass that people without an education are at a fearful discount in the struggles of life. Except in rare instances the educated push the uneducated aside. The untrained can not stand before the trained. This is but natural. Then it becomes the bounden duty of all young people to secure as speedily as possible a first-class education.

Where is the place to get it? Obviously, the school that gives the largest returns for the least money—other things being equal—is the proper place to go for an education.

THE POLYTECHNIC COLLEGE offers advantages in this regard that few can equal and none surpass. The course of instruction there is very high, and it is taught with remarkable thoroughness. Those who are expecting to teach can find no better place to obtain the careful training and accurate knowledge that they must have to do successful work. But one of the striking advantages of the Polytechnic is the reasonable prices that are charged. The price of board is only $10.50 per month for young men, and $13.50 for young ladies. But young men can make it still cheaper than that. By joining the Mess Hall club they can get their board for about $6.00 per month. Quite a number of the best young men at the College now are members of the club.

The prices of tuition are correspondingly cheap.

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Texas Christian Advocate

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

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REV. F. B. SINEX is a duly authorized Traveling Agent for the TEXAS CHRISTIAN ADVOCATE, and will receive and receipt for moneys due the paper.

The Bible you sent to Bro. C. B. Barnard is a good book for the money. He is well pleased with it.

W. B. WALKER.

Benvanue, Texas.

God bless the ADVOCATE. I will try to do better by you this year than I have in the past. H. M. HAYNIE.

Kosse, Texas.

WILL DOUBLE THE LIST.

Good luck to the ADVOCATE for 1896! Will do my level best to double the subscribers on Allen charge this year.

JAS. A. KERR.

Allen, Texas.

HOUSE TO HOUSE.

We are going from house to house and doing the best we can to circulate our paper. We think twenty copies a week for the next three weeks will help us get subscribers.

E. B. THOMPSON.

Commerce, Texas.

POSTOFFICE ADDRESSES.

Rev. J. W. Howell, Hillsboro.
Rev. C. M. Livingston, Farmersville.
Rev. W. T. Ayers, Leesburg.
Rev. G. J. Irvin, Bardwell.

THE LOCATION OF REV. J. W. LIVELY.

The following statement from Rev. John Adams is an exact account of the facts and circumstances attending the location of Rev. J. W. Lively by the East Texas Conference:

When the name of J. W. Lively was called his presiding elder stated that Bro. Lively had conducted himself so as to render him unacceptable to a part of the membership of the charges he has served as pastor for the last three years. For example: the Northside Mission, which he has served this year, is divided into two parties, one of which is for him and the other is against him. The same is true of the charge he served last year—the Shelbyville Circuit. It is also true of the Church Hill Circuit, which he served year before last. Bro. Lively addressed the conference in his own defense, after which the conference located him with but one dissenting vote.

A WORD FOR THE ORPHANS.

I noticed and read with deep interest in the ADVOCATE of December 12 a notice from John T. Graham in behalf of the Texas Methodist Orphanage. Think it is a good and much-needed institution or home, where the little orphan waifs and homeless ones can find a home and be cared for, and to be brought up to reverence the name of God and taught the teachings of his blessed Word; to keep his commandments and observe his statutes, and to have consideration and respect for the laws of their State and country. And while reading the above-mentioned article or notice the idea occurred to me, as perhaps it did also to the writer, that it would be a good plan, if all our preachers would adopt it and make it a rule, at the beginning of each conference year to take up a special collection for the Orphan Home, the same as they do the foreign and domestic missionary collection, so that the Manager will better know how to meet its needs and ends a year ahead or in advance. If this plan is adopted and carried out I, for one, will subscribe a yearly payment of $5 and with the help of God meet the obligation.

JNO. M. B. YARBROUGH.

ANOTHER YEAR.

When we are young the years do not go away fast enough. When older, we do not uncomfortably note the passage of time. When men grow into the seventies and eighties the duodecimal units of the years seem to hasten unduly. We once heard a fellow-traveler say that he was astonished that he knows "so many young men who are only sixty." The whole world of men and things is relative. The entire roster of men and women goes through the world as if their lives need never end. Individuals of the race disappear and survivors are not sure where the others have gone to. God knows, and we must trust him. As men "get along in years," and find that they are in their eighth decade, they hoard their time, and do not wish even their wives to allude to their age.

"God, yesterday, to-day and forever." God is the beginning. He was at the beginning. With him a day is as a thousand years, and ten thousand years are but as yesterday. Time does not intimidate Our Father. He made time. He is time. Without him all clocks stop, and in his absence all chronometers are too fast or too slow. Our years ought to flow along in such away that they shall suggest simply that we have been absent overlong from some desired haven towards which God is guiding us. If favoring breezes move us, we should be grateful for the quiet seas. If a gale stirs the heavens to their dome and the billows remind us of rolling sierras, the stormy waters may be regarded as helpful messengers to hasten the journey, just as our old hymn says.

A man may cultivate the reasonable belief that every one of his life incidents is supervised and ordered by the best Father a human being can have. The devout servant has not happened to come into the world. His life is not a chance. His exit, also, is in the plan. He is never adrift. God presides over every item in his experience. He who thinks to the contrary is the fanatic. The Bibleless egotist who reads the great uninspired poet is told that "a divinity doth shape our ends, rough hew them how we will." Abandoned vessels loaded with timber, and thus unsinkable, are found at sea after they have drifted for years, with do human guide on board to endow the derelict with a will through the idly swinging tiller and rudder. Life's oceans abound in drifting human hulks. The latter instance is the more mournful, for God must permit a man to drift if the latter prefers it. The Governor of the Universe illustrates the perfection of human liberty by declining to compel a man to obey and serve. God is too good and just to coerce a soul. He who begins to obey and serve instantly finds that blessed truth. God crowns a man by giving him the privilege of voluntary surrender to the King of the Universe. Such a surrender soon teaches the privileged soul to see clearly that it is far more blessed to give than to receive. He who gives his all to God has done the crowning possible service, and that fact makes the beggar's gift of self fully equal to the supremest thing a King can do.

One should be as willing to live as to die, and as willing to die as to live. That soul-attitude is utterly consistent with our human instinct to live. "My times are in thine hand," expresses the last analysis in Christian philosophy. He who can say that, is conqueror of life and death, for his death, even, is swallowed up in victory. He who lives according to that reasonable and consistent and only correct rule of life, is superior to the advance of age, and is more and more like the weary, ragged and bedraggled but loyal traveler who confidently approaches an emporium wherein white garments await him which, like the shoes of the Israelites in the desert, never wear out.

We are living in a troubled world and in stormy times. Evil powers have gained experience and strength, and are, therefore, more formidable than ever. Satan has more tongues, and dollars, and converts, and courage and momentum than ever before. However, God has educated his own worldly resources and agents on a still larger scale. Therefore, these two reinforced armies of good and evil are more tremendous than ever before, and the shock of their collision shakes the world more than ever before. Never mind that; for when panic seizes God's enemies, Pharaoh and his host will cease to be a synonym for disaster and defeat.

The date of the birth of Jesus Christ is at about the middle point between the Red Sea incident and the age in which America was found. It has been said that in some modern naval battles one huge single, solid, well-planted shot or shell may determine the struggle, and that determination may shape a campaign decisively. God seems to have ordained longer campaigns in past times. He may order that immenser issues shall depend upon single events in the comprehensive swing and sway of his providences. As we have sometimes said before, a revival may begin presently which will never cease until God's power and authority are acknowledged throughout the world. God only knows when that hour shall strike. It may be in eighteen hundred and ninety-six. No argument can show to the contrary. It has not occurred in the past, and that is certain. Therefore, we hail the new year heartily, since its womb may contain most marvelous developments and manifestations of his love, mercy, and resistless authority. Choose God's side on which to serve. That is a magnificent message for our Churches to proclaim to men. Even the angels will be interested in the result.—Northwestern Advocate.

THE LIMITATIONS OF LIFE.

Human life is hedged about with limitations upon every side. It is limited in duration. Sydney Smith, in characteristic style, declared that life had been distressingly abridged since the flood. In that sublime production of inspired genius, the ninetieth psalm, it is said that "the days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." From the days of Moses and Homer, poets have lamented the brevity and vanity of the life of man. Human life has been compared to a vapor, an eagle hastening to the prey, the swift ships and the rapid motion of a weaver's shuttle.

Short as is the term of human life, even at the best, its working period is abbreviated at both ends, being bounded by infancy upon one hand and by old age upon the other. Nearly one-third of life is taken up in preparation for its real work, while the declining years are usually feeble and non-productive. Life has well been compared to a book with blank pages at the beginning and the close. Even during life's most active period, the time allotted for actual accomplishment is very limited. Sleep, and what may be called the routine duties of life, eating, dressing, etc., occupy fully, one-third of our time. Sickness often makes further inroads, while especially in these times vacations and rest periods encroach still more upon life's labor.

How limited is our knowledge, despite the common boastings concerning the power and the achievements of the human intellect. There are two sorts of knowledge, race knowledge and individual knowledge. By race knowledge we mean the sum total of all that is known to the mind of man. This is vast and ever on the increase. It includes all art, science, invention, discovery, philosophy and literature. Yet vast as it is, it is limited upon every side. Problems that elude the keenest intellect spring up on every hand. The greatest thinkers feel most keenly the limitations of thought.

If the race knowledge is thus restricted on all sides, how limited is the knowledge of the individual, even that of the most learned and gifted! The universal scholar is a myth. A general exchange of departments would destroy the usefulness of the most learned faculty. The longest life and the greatest ability can only master the smallest segment of the world's knowledge and thought.

There are limitations inherent in each individual. "Poets are born, not made," but the same can be said of artists, orators, generals, in fact, of genius in all its manifestations. The germ of all great achievements is in the soul of the individual.

There are limitations of environment. There is some truth in the saying that circumstances make men. Had there been no great war in his time, Grant would have lived and died the obscure tanner of Galena. Luther was to some extent like nearly all great men, the product of his age. The same may be said of Cromwell and Washington, of Cæsar and Napoleon.

Past errors and sins often impose unpleasant limitations. An unfortunate marriage, an uncongenial business, some violation of the laws of nature, will often darken and cripple the whole life.

There are limitations imposed by heredity, physical, mental and even moral defects that have come down from past generations. The senses have clerely defined limitations. The senses of sight, smell and hearing are keener in many of the lower animals than they are in man. These limitations placed about human life should teach us humility and the wisdom of not undertaking too much. No man can excel along more than one or two lines. The more human knowledge broadens, the more does the specialist come to the front. Time was when a studious man could traverse the whole field of knowledge, but that day has passed.

Upon the other hand, we should guard against discouragement. Let not thoughts of life's brevity and limitations weaken or depress. Many have fought a brave battle against limitations imposed by heredity or incurred by misfortune. The lame often take the prey. Robert Hall was a life-long invalid. Blind Huber making a profound study of the habits and natural history of bees, and deaf Beethoven composing his immortal symphonies, are illustrations of the power of a master will over difficulties that would paralyze a weaker nature.

The limitation of life should teach us charity for others. Over a poor little piano, in a saloon in a frontier town, hung the following exhortation: "Don't shoot the pianist; he is doing the best he can." This principle can be applied in more ways than one. Don't shoot the preacher with unkind criticisms. He is doing the best he can. Rather be an Aaron or a Hur to hold up his hands.

The limitations of life are a strong assurance of immortality. It can not be that death ends all. The undeveloped wings of the bird are a proof that it is not meant to perish in the shell.

The lily-bulb has in it potencies of fragrance and beauty, showing that its true life is not in the cold, damp ground. The soul of man has capabilities that find no fulfillment in this life. It must be in some higher state that man's nature expands its glorious possibilities and attains its true destiny.

"'Tis immortality deciphers man,
And opens all the mysteries of his make."

In that immortal and glorious life the limitations that now hedge us about will be forever lifted. There will be no limitation to the duration of that life. "There shall be no more death." We shall have eternity in which to unfold our powers and enjoy the life of God. The field of knowledge will broaden out toward infinity. The limitations of our present environment and of heredity will vex and hamper us no longer. The senses will be marvelously exalted. Sin, that now fetters man's soul and restricts all his powers, will mar the heritage of God no longer.

Child of God, lift up your head. Heaven is just before you. Child of a King, you are coming to the throne.

"Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide"

but even now are we citizens of that better country, and we know that if "our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—Rev. Jesse M. Gilbert, in Michigan Advocate.

THE VOICE OF GOD.

It is nearly impossible to keep distinct in religion reality and metaphor, truth and its illustration. So it happens that we often refuse to receive the reality by calling it metaphor, or we accept the metaphor as a reality, and so also reject the truth. For example: "The Word was made flesh and dwelt among us." Here we fall upon much learned disquisition concerning the Greek Logos, here translated Word; and at the end of the disquisition we have left to us a theory about a truth, rather than the truth itself. For dismissing fine notions of philosophy, we have a very precious truth in St. John's wonderful expression.

Jesus did indeed speak for God, and as God. But the figure of the Word makes him the voice, the speech, the language, the utterance of God, not by and through his sayings, but by and through his nature and life. He lived God; those who knew him knew God. Taking the place of the recorded speaking of God, he speaks forth by his incarnate life the doctrine and the will of God the Father. In him the truth is alive; he is the very voice of God. If such be the thought of St. John, then the figure of spreech is figure only to the extent of making the person of Christ a vocal representation of God. The thought is not hard to think. God speaks unto us by his Son—not merely by the mouth of his Son, but by the person and life of that Son. He is an ambassador, whose dignity and worth convey a message which words could not convey. The mere sending of him is a declaration of affection, of good-will, of a desire for reconciliation. "God was in Christ reconciling the world unto him."

Another example of blurred figure—figure explained away, and truth dispersed into metaphoric vapor—is furnished by much of our treatment of biblical language about communion with God. Something like this is the common opinion: "God talked with Abraham, but he does not talk with us. The patriarchs had a close contact with God, who made them familiar friends, but all that is denied to us; we have no such real, personal communion with God." If this be true, it is a very strange reversal of the Divine order that the most precious of religious privileges should be impaired by the fuller glory of the Christian dispensation. Did Abraham hear the voice of God, and does God no longer speak to men? Must we find him at the end of a syllogism, whom the patriach found close to his attentive ear? Has our doctrine of the Divine presence and communion with souls lost out of it all assurance and all reality. Is it an experience still as of old, or is it only a faith in God's word?

Our difficulty here is made by the experience of the Church with the vagaries, extravagances, and delusions of individual experience in special cases. The religious crank deters us, by our fear of his illogical claims to inspiration, from asserting boldly and definitely the truth of the Divine communion with men. But there is at least one clear line between the false and the true herein. The voice of God to Abraham was for him alone: "Walk before me, and be thou perfect." Like that is all personal communion with our God—it is strictly personal, and it commands purity and perfection in the soul addressed. A crankery, on the other hand, may be recognized by its demands upon other persons, or its commanding something quite different from personal purity and perfection.

The voice of God—surely good men hear it in every summons to arduous duty, to sacrifice, to self-surrender to Jesus Christ, to the pure life, and to more perfect devotion. To put God off so far that these inspirations to duty are merely and only our consciences, our impulses, our affections, this is to deprive us of the comfort and the authority of the Divine voice. The Divine assurance of pardon, of reconciliation, is too precious to be put off at the end of a course of reasoning, as an inference. It may be clothed upon with our own feeling, and take for us the form of what we call a conviction; but it is none the less truly the Divine voice in our hearts. If it could be doubted, no proper experience of religion would be believed in. To call it something else is to repeat Adam's mistake in hiding from God. To believe that God hears us, and we hear him, is a first condition of Christian assurance.—Western Advocate.

VIRGINIA LETTER.

The letter of your Alabama correspondent, referring to the late session of the Virginia Conference at Richmond, has been noticed in one or more of the Advocate family.

It was probably the most remarkable session of this conference ever held, and remarkable for one thing which it is to be hoped will never occur again. I refer to the trial of five members for improper conduct, under three committees. Some of those indicted were very prominent members, and all men of culture.

I will not rehearse the results of these trials, nor refer to them further than to say that they brought out, as I look at the matter, the faultiness of our system of trial.

First, the Investigating Committee in some cases has need to take much time to decide whether a trial should be had. Then at a late stage, after its decision is reported, the time does not allow for the procuring of witnesses scattered frequently over a large territory, and other evidence not readily accessible. On this account either the party accused may have injustice done him, or the Church may suffer from a grievous offense going unpunished because time is not allowed, or because the conference cannot compel the attendance of witnesses from abroad—a difficult thing for even the civil courts to do, which have the power to compel and pay the expenses of witnesses.

It were better not to go through the form of a trial unless all the light can be turned on, and injustice must be done to the accused or to the Church.

Besides, in the hurry and press of a large conference of over two hundred and fifty members, "under whip and spur" to get through the business, so that the Bishop may get to another the next week, this extra and most serious business necessarily is imperfectly done, or the regular business is neglected.

Again, when the verdict of acquittal is brought in by the committee the conference is compelled to pass the character of the accused without any explanation asked or given, and it appears as unanimous on the part of the conference, when if the true sentiment were known the case would be very far from being unanimous. When these circumstances, surrounded the late conference in addition to its regular work, which the best judges say can not be attended to properly in less than six working days, and it is made known that the Bishop and his cabinet, one or both, saw fit to make over one hundred changes, it will not appear strange that the Bishop presiding had more than a week's work in Richmond.

I think that a Bishop who has had the experience of pushing through a Virginia Conference in a week, and then without a breathing spell, take up another as large, or but little smaller, will hardly try that experiment again. It nearly killed one Bishop last year and tested the sturdy manhood of another—the youngest and strongest—this year. Happily, the Bishops do not have more than about five conferences to hold a year apiece, and therefore could give two weeks to each, if the work were so arranged. So far as I can gather the sentiment of the Church, this should be done.

With the large number of removals and changes above alluded to, it would be a most remarkable thing if dissatisfaction on the part of preacher and people did not occur. That no more, nor more serious, dissatisfaction occurred shows great loyalty to our system of government—a system confessedly the best, taken altogether, in existence—but at the same time one which ought not to be administered in a way that smacks of arbitrary action, causing hard feeling with preacher or people. This neither can nor ought to be borne in silence. It may be called "kicking," or any other name, but that is not going to stop it. If a minister is moved when the limit of his stay has not been reached, it has a tendency to discount him; or if one be taken up from a people who desire his remaining till the limit is completed, except for the best and strongest grounds for such removal, they have a right to know the cause and judge of it.

As to the cases of dissatisfaction at the last conference, this deponent has nothing to say in regard to the merits of each or any. The voice of such loyal men as some of the complainants can not be silenced by "pooh-poohing." Such men don't cry out unless they sincerely and truly believe they are hurt. It is best for all parties not to give offense, if possible, anywhere nor to any party, nor even to appear to be careless of giving offense. It is impossible but that offenses will come, so it seems; so we must all bear and forbear.

Several transfers were received, and several transferred were retransferred for want of work for them. Seven members of the conference had died during the past year—a larger number than for years past in any one year.

RICHARD IRBY.

Ashland, Va.

NORTH TEXAS CONFERENCE.

Allen.

James A. Kerr, Dec. 30: Our heritage is a goodly one, and we are in safe hands. Introduction to our new work simply immense; elegant supper, pounding preceded and continues since our arrival; big Xmas turkey, presented by Sister Emerson, came with many other things. We are trusting the Lord and looking for great results. Have four appointments well organized. Am following a fine man, Bro. Minnis.

Leonard.

W. H. C. Elliott, Dec. 27: On Christmas Eve night Santa Claus' army marched upon our residence, led by his vicegerent, Rev. John T. Bludworth. They came in singing: "There is a Fountain Filled with Blood," to the chorus, "Blessed be the Name," and after the singing was concluded, the Rev. J. T. made a few appropriate remarks, and they fell upon the Bible custom of laying their gifts at the apostle's feet, and at our feet they laid flour, coffee, sugar, soda, starch, green apples, dried apples, grapes, canned goods, etc. We take occasion to say, many thanks, and pray heaven's blessings upon the doers.

Pilot Grove.

W. H. Brown, Dec. 28: We have been afflicted with sore boils ever since conference, but the Lord has been our stay and comforter, and we are happy to-day in his love. We have received many tokens of love since we returned. The brethren of Blackman's Chapel gave us money to pay our way home Christmas, but we were not able to go. Many thanks; we will make the trip later. We will begin work on our church at this place in a few days if nothing goes wrong, and when we get us a house here then we will be in fine shape on the Pilot Grove Circuit. We are hoping and praying for a great time this year, and prospects are flattering.

Bells Circuit.

J. F. Archer, Dec. 26: We are farely into our second year's work on Bells Circuit, and confidently expect a pleasant and prosperous year. Saturday and Sunday was our first Quarterly Conference. Bro. Binkley was at his best in the pulpit. We shall expect his sermons to bear fruit, especially the one Sunday night. It was clear, strong, practical, scriptural. The Quarterly Conference business was very satisfactory. We preached to a fair congregation Christmas day. That night the Epworth League took charge of the parsonage, with a number of friends. It is needless to say that we found an abundant supply of good things in the larder next morning. God bless the Epworth League and the good people of Bells. Matt. 10, 40:41. We will vote on prohibition January 11. Expect to carry it by a good majority. Pray for us that it may be so.

Lewisville.

J. A. Wyatt, Dec. 30: Our first quarterly meeting for this year embraced yesterday and day before at this place. Our new beloved was on hand in full force, and showed himself master of the whole situation, as we fully expected before he came. His preaching was clear, pointed and spiritual, and lifted us up closer to God. The love-feast yesterday afternoon was a precious occasion, and closed out with a shout in the camp, having been abundantly baptized throughout with the Holy Ghost. There was a good attendance of the official board, and a lively interest manifested in the work of the church. The stewards placed the salary at $700 and paid $134 on same and presiding elder's salary. The general outlook for the circuit is quite favorable and we expect great things of the Lord during the year. We begin a meeting at Lewisville on the first Sunday in February.

Mountain Springs Circuit.

W. H. Wright, Dec. 30: We are making our second round on this, our new work, and moving along very well. There are some hard problems to be solved in this work, but by the grace of God we will do our best and leave the result with Jesus. We find many true and tried Methodists here, who are Methodists in deed as well as truth. They received us well, and have treated us very kindly. May God's richest blessings rest on them. We left many kind and good friends on Powderly Mission, but have found the same here. We are praying for another prosperous year in the work. The ADVOCATE has preceded me into most of the homes I have visited. I find a Methodist, in the true sense of the word, wherever I find the ADVOCATE. I promise it this year, as last, a due portion of my time, though it results in only two new subscribers. I could not do without it.

Kelly Springs.

S. M. Ownby, Dec. 23: We came direct to our new work, and met with a warm reception; found the new parsonage ready for us; found our people very much encouraged over the general outlook. We have received an old-fashioned Methodist pounding. I have made one round on the work, and have met a very kind people. We have five appointments on the work. We have four church houses and one school-house on the work. We have three Sunday-schools and two Epworth Leagues. Our Sunday-school and League at this place (Cold Hill) is coming to the front. I found only two weekly prayer-meetings on the work. We have organized a prayer-meeting here with congregation more than doubling itself every Wednesday night. As to our work, we are studying a great deal and going about doing all the good we can, going from house to house singing, praying and talking with the people. First of all, we want to be a lover of the Lord; second, a lover of the Church and its doctrines; third, a lover of my people; fourth, of the ADVOCATE and press its cause with all my power.

Renner.

C. C. Davis, Dec. 30: We have a net membership of only about 150. Nearly one-sixth of salaries paid at first Quarterly Conference. I am favorably impressed with the work so far. The parsonage has been furnished with another heating stove, a nice bedstead, and with dishes, besides some repairs; and I understand that the people of Frankford, assisted by others, have raised $26 60 to buy a cooking stove and other things that are needed. An effort will be made at other places to supplement it, and I think in a short while the Renner Circuit parsonage will be well furnished. The pounding began before we got moved, and has been kept up steadily almost ever since. Every work we ever served seemed to do everything possible in the way of communicating "in all good things," but these people have excelled them all. This scribe got a nice "reg'lar preacher hat" on the Christmas tree here. Many thanks to Bro. and Sister Jackson. May the Lord help us to show our appreciation of all these kindnesses. Now that I am able to begin to move about some, the Lord willing, I shall do all in my power to build up this charge by trying to put the ADVOCATE, our Discipline and Bible in every Methodist home where they are not.

Sulphur Springs.

Isaac W. and Mrs. Clark, Dec. 31: We take this method of expressing our appreciation of the many kindnesses extended to us by the people of Sulphur Springs. The parsonage was made comfortable by substantial additions to the furniture, and a hearty welcome awaited our arrival; the regulation pounding in unsparing profusion was duplicated as a Christmas reminder, and all this after ample provision for the comfort and cheer of the pastor. We most gratefully acknowledge our obligations to

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love and serve those who thus manifest their appreciation of the Church and ministry.

WEST TEXAS CONFERENCE.

Willow City.

M. J. Allen, Dec. 24: I preached last Sunday at Post Oak and Rockey. We had a fine day: left for home Monday morning. Before leaving our buggy was loaded with such things as we needed by Bros. Aton, Awalt, Gibson and Nelson. Thanks to Sister Chaney for a fine Christmas turkey.

Oakville.

M. T. Allen, Dec. 26: We reached our work December 5; wife arrived a week later. Found a good dinner awaiting us at the parsonage, prepared by the good ladies of Oakville. Pounding at night. Have preached at all of the appointments. We have a good and kind people. Held service at the church here last night and raised $7 45 for our orphanage. These are noble hearted people. Prospects good for a great work; am praying for and expect it.

A Presiding Elder Pounded.

M. A. Black, Llano, Dec. 25: The Llano Church gave the presiding elder a big pounding since conference. We have enough of some staple articles to last all winter. This, too, after pounding Bro. Gillett handsomely. We feel so grateful to these good people. We feel much at home in Llano. Bro. Gillett moves off well. My wife and Sister Gillett have both been quite sick since conference. I start to-morrow on the "first round." We shall hope for a good year. Blessings on the Advocate.

Gonzales.

I. T. Morris, Dec. 25: I have entered upon my second year's work at Gonzales. I received a most hearty welcome on my return to this charge. Not simply words of appreciation, but also many substantial tokens have found their way to the parsonage. In fact a veritable pounding was given, all of which is most heartily appreciated, and on bended knees before God we have pledged ourselves to this people for the best service of which we are capable. Yesterday eve, at the Methodist Church, there was an entertainment given under the auspices of the Methodist Sunday-school, for the benefit of the children of the school. It was a Jacob's ladder loaded with nice things for the children. Beautiful songs, a prayer by Rev. J. B. Boen, of the Christian Church, an address by the pastor of the Methodist Church, the reading of several telegrams from Santa Claus, and a tableau representing Jacob sleeping with his head pillowed on a rock, constituted the programme for the evening, together with the arrival of Old Santa and the distribution of presents. Yes, sir, we had a veritable Jacob. As he lay there with his weary head resting on a stone and his oriental staff lying by his side, I could but think of an infuriated brother, a blind and aged father, who had just been deceived, an over-anxious mother, who stooped to questionable methods to secure for her son what God had promised to give him, and then, as he awoke as of one out of a deep sleep, and resting on one elbow, looked, half dazed, on the sights above, I thought of the angels ascending and descending. I strained my eyes, but the invisible creatures, if there, could not be seen with mortal eyes. Among the many presents was one given by the school to W. J. Bright, the Superintendent. It was a beautiful time-piece, a fitting expression of the school's appreciation of a puctual, faithful superintendent. Altogether the evening was a delightful one, and everybody went away happy. Christmas greetings to all.

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TEXAS CONFERENCE.

Anderson.

W. T. McDonald, Dec. 27: According to the powers that be, we were permitted to serve the same charge for another year, which we hope and trust by the help of the Lord and the co-operation of the people, will be one of prosperity, especially spiritually. Upon our return we received a hearty welcome, which stimulates us to go to work with renewed energy. Wife, though an invalid, was not neglected by the kind ladies of Anderson during Christmas, they sending in many nice things that would tempt the appetite and refresh the inner man. May the Lord bless our good people. Our beloved presiding elder, W. Wootton, is now missed upon our streets with his pleasant smile and greeting, and especially do we miss his good sermons that he gave us every now and then. He has moved to Navasota.

Caldwell.

T. S. Williford: We came to this place on Friday after the conference adjourned at Brenham on Monday. We left on our old charge—Wharton and Hungerford—many loved friends who showed us much kindness during our stay among them. May the Lord reward them. Our reception here has been exceedingly kind. It was here that I joined the Texas Conference in 1890, and here I hope the Lord will more than ever graciously set his seal upon my work. The new conference year opens up pleasantly and hopefully along all lines—Church attendance, prayer-meeting, Sunday-school, charitable work, etc. Our Sunday-school made a voluntary Christmas contribution to our Orphan's Home in Waco of $12.50 in cash and other things, amounting in all to about $20. The school also showed their appreciation of their Superintendent, Mr. W. M. Stone, by presenting to him a nice gold-headed cane.

Bremond and Reagan.

Geo. H. Phair, Dec. 27: We were returned to Bremond and Reagan by the Texas Conference, and while we were pleased with the appointment, we were gratified to find that the people were rejoicing at our being returned to them for another year. The people of Bremond made many presents to us, and we rejoiced in their expressions of good will to the preacher and family. And on December 24, Bro. Martin Anderson drove up in his wagon "groaning" (the wagon groaning) with its heavy load of good things for the pastor's family. This load was from Reagan: One barrel of flour, two sacks sugar, coffee, meat, eggs and butter, two turkeys, chickens, and many other good things. How these expressions of love cheer the heart of the preacher. My earnest prayer is that I may do more and better work for the Lord among such appreciative people. I can not express all the gratitude I feel for God's blessings to me. The past year has been the happiest of my twenty-one years' ministry, and I pray that the coming year may be the most useful. Glory to God in the highest, on earth peace, good will to men.

Ad Hall.

J. W. Cullen, Dec. 27: At the last session of the Annual Conference I was, by the powers that be, appointed to Cameron Circuit. Went home, packed up and started for my new field of labor. Bro. Knight came over and moved us on December 13. When wife, baby and self arrived at the parsonage quite a crowd had gathered and were unloading their wagons. I must confess I never had such indescribable feelings before, as this was my first. It would be impossible for me to enumerate all that came to this parsonage that Friday night—enough of everything to last us bountifully six months or more. The brethren had supplied the barn with corn and hay abundantly; two large turkeys for Christmas and New Year; and this did not seem to satisfy them—they bought carpets for two rooms; yea more, the good ladies of this charge got their heads together and their hands went to work, and the result was one of the most elegant suppers was spread for us. The table fairly groaned under its burden. After supper your humble servant was called several times into the dining room to place such as was brought in; but, alas! one too many times was he called. Bro. Knight, one of our best men, had me called to that part of the house again; and, to my great surprise, severely pounded me with half a sack of lint cotton, all of which was enjoyed. I did not feel like letting that stop there, so I got my Discipline and thoroughly pounded him, of course to discipline him. After all had unanimously enjoyed themselves I called the crowd to order, read the twenty-third division of Psalms and sung a song. Bro. A. J. Anderson, their old pastor, led us in a very feeling and appropriate prayer, sung another song and I led the prayer. We then received the benediction. My people say they are thrice happy—they got the preacher and presiding elder they all wanted. A better people don't live. The pastor's wants are all looked after. Pray for us. We expect great things this year.

The Genuine "Brown's Bronchial Troches" are sold only in boxes. They are wonderfully effective for Coughs, Hoarseness or Irritation of the Throat caused by cold.

EAST TEXAS CONFERENCE.

Hallville.

D. P. Cullen, Dec. 27: Please put Hallville on record. We doubt if any preacher and family will receive heartier welcome. Larder furnished for quite awhile and they tell us it is not over yet. Remember this is our third year and not the gush of first love. We hope to do much better for our dear Advocate.

Pittsburg.

J. C. Calhoun, Dec. 30: We begin the new conference year under quite favorable circumstances. Our Christmas offering for our Orphan Home, at Waco, was $25. With renewed purpose and rededication to the Master's service, I trust to make this the best year of my life.

Crockett.

J. S. Mathis: Having been returned to this charge, we left Texarkana Monday night, and reaching here Tuesday morning, 10 a. m., we had not been in our parsonage home exceeding three hours until these noble, good people began their usual custom of pounding their pastor. We submitted with all the fortitude possible, and to date we do not feel any inconvenience from the early attact upon us. Yesterday we met the first appointment for the first new conference year. We had a splendid audience, fine attention and at the close of the services, in response to a proposition by the pastor, every Methodist man and woman with the exception of three or four came forward and gave their hands, pledging themselves to co-operate with the pastor this year, and now with these assurances and God's promises, we feel quite hopeful, and we have entered with fresh vigor and full determination to make the year 1896 one of the most, if not the most successful year of our ministerial life. Our outlook is, so far, quite flattering. Our return to this station has met with as hearty a welcome as any in the forty-five years of our itinerant life. God's love is great and it strengthens us, and the dear people's kindness is very refreshing. May our God abundantly bless these people this year, and we do most devoutly pray our Christ to assist us in the great work of salvation.

NORTHWEST TEXAS CONFERENCE.

Bruceville.

C. N. N. Ferguson, Dec. 28: Our collections on Christmas day at Bruceville and Mooreville for Texas Methodist Orphanage amounted to $27.88.

Walnut.

E. Hightower, Dec. 23: I was in my new charge the first Sunday after conference, and have been at work since. Since our arrival there has been a continuous shower of pounding, and one storm. Our first Quarterly Conference, which met December 21, was a time of refreshing. Walnut and Glen Rose Charge starts off well.

Barry.

J. J. Canafax, Dec. 27: We have been here three weeks. We met a kind reception. A nice pounding added to our comfort and made us feel that we were among a good people. One round has been made on the charge. We have met well behaved and attentive congregations. We expect abundant success.

Rodgers Circuit.

G. W. Harris, Dec. 21: We are moving on fine. Just started on our second year on this charge. Prospects are fine for a grand year. People all seem to be in fine spirits. Last night we received a fine pounding. Oh, the many good things we will have for Christmas. May the Lord bless this kind people and give us the grandest year of our lives.

Memphis.

Ed R. Wallace, Dec. 23: I have made one round, and am encouraged with the prospect before us. There is plenty of work to do. The people have received us with sufficient kindness. They gave us a liberal pounding, and many other kindnesses have been shown us. The stewards made the assessment for preacher in charge $500, $54.50 of which was paid at our conference held Saturday, R. A. Hall in the chair; a good time.

Mobeetie.

J. W. R. Bachman, Dec. 26: It was the pleasure of the conference to send me back to this place for another year. After a tedious trip of some 350 or 400 miles in a two-horse buggy we arrived safely. We met with a very hearty reception. We also received our first pounding, which was quite heavy, but did not hurt us a particle. On the contrary, made us feel good. God bless the good people of Mobeetie. We hope under the leadership of the spirit of the Lord to do a year of good work for him in promoting his cause and bringing souls to him.

Sims and Glenwood.

James D. Odom, Dec. 23: We have had no pounding, but a very warm reception back to our old charge: have had two pleasant and profitable years with this people. We begin the new year hopefully. Our first Quarterly Conference convened at Glenwood, the 14th. It was an occasion of pleasure and profit to us all. The conference session was interesting, reports were very good. Bro. Bolton, our new presiding elder, made a fine impression. He did us good work and merits the compliments usually paid our "beloveds."

Proctor.

M. H. Hudson, Dec. 24: A sweet little pounding has just subsided in this parsonage. It is from Providence, a small Church, having only four male members. Besides sweet potatoes, fruit and meats, was a Christmas turkey and a nice Christmas cake. We received also a Christmas turkey and some chickens from Father and Mother Whittenburg, of Mt. Airy Church. No one but those who have experienced it knows how much a pastor appreciates these tokens of love. We are planning for our revival campaign and are in strong faith for a victorious fight. We organized a Junior League last Sunday at Proctor, with seventeen members. "O for a faith that will not shrink," is our song and prayer.

Bertram.

J. R. B. Hall, Dec. 28: The Bertram and Mt. Horeb charge is moving along all right. Christmas is over and the people are setting down to business again. We have met many people here whom we have known and loved in other days, and we are very glad to see their faces again, and those whom we had never seen have met us kindly, and have given us a pleasant welcome. It would be an injustice to the people to say they gave us a pounding—it was not that at all. But I will say that on Sunday before Christmas the people of Horeb brought us so many nice things that we could not haul them home, and then to make the matter worse(?) Monday following, about 2 o'clock, the people of Bertram came to our home and brought us many more things of equal value. It is unnecessary for me to say that we appreciated them—of course we did, but beyond all this we appreciate the people whose kind hearts prompted them to these kind deeds. It is with much sadness that we note the death of Bro. Madison Ottinger, one of our oldest members of Mt. Horeb Church. Right in the midst of the pleasures of Christmas, and surrounded by a happy family, came this awful shock.

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Valley Mills.

N. M. McLaughlin, Dec. 29: We have been kindly received on this charge the second year, and the prospects for the accomplishment of much good are favorable. We are making a good start at each of our six appointments. I have married six couple since conference. We have not been pounded after the manner of some. Sisters Pool and Tibbs sent us a couple of nice turkeys for Christmas. The ladies of China Springs sent wife a nice quilt, and the ladies of this place gave her a beautiful quilt and some napkins. My Clifton congregation presented to me a nice suit of clothes, with a note from Bro. R. E. Boyles to this effect: "Please accept the gift as a partial token of our love and esteem for you." Thanks to the donors.

Troy.

Jos. P. Callaway, Dec. 25: Soon after conference my wife was taken sick, and is now just able to be around a little. The people of the Troy Circuit gave me a cordial welcome on my return. I am resolved to do them a better year's work this year than last, if it is in my power. I can boast of a pounding and lots of good things, together with three fine Christmas turkeys. Our pounding has lasted since last summer, beginning with a fine watch for the preacher; was continued with quilts to the wife until the number is four already for use, and two more ready for quilting. Then the preacher was dressed for conference. I serve a noble, generous-hearted people. We will do our best to build a church in Troy this year. We are glad to have our presiding elder, Dr. James Campbell, returned to us. As soon as we can do so we will make a thorough canvass for the Advocate. May our Lord do great things for us this year.

Lampasas.

Chas. D. Jordan, Dec. 26: Since the decision, by the presiding elder, that I should be retained here, the people have been very kind to us. In the first place, as an expression of their gratitude, they gave us a fine, large pounding of flour, lard, meat, butter, rice, oatmeal, coffee, sugar, preserves, pickles, pepper and cans containing a variety of good things; enough to last us several months. In the second place, we gave a nice Christmas tree for the Sunday-school, which contained many elegant things for each child. The pastor was not forgotten by Santa Claus, in behalf of the Ladies' Aid Society, in presenting him and his family with a fine fat turkey for Christmas dinner. We had preaching morning and night on Christmas day. An 11 o'clock we administered the sacrament of the Lord's Supper, which enabled us to spend the most religious Christmas of our lives. We pray God's blessings upon our flock, with the purpose of doing the best year's work that our ability will allow.

Weatherford Circuit.

W. K. Simpson, Dec. 29: The powers that be returned us to Weatherford Circuit. We've been kindly received. Sister Garner, of Millsap, furnished us the Christmas turkey. We held services Christmas day at Bethel. Congregation appreciative. Pounded the preacher at night, at the church, with money, ($4.15) hams, lard, flour, sugar, coffee, besides many other things, among which was a quilt. We appreciate these kind people. May the Lord bless them. Married three couples on the fourth Sunday. (If marrying is any sign of prosperity, we are on rising ground). We've resumed work on our Church at Millsap. Will commence work on the parsonage soon; will weatherboard and build a new room. We expect to own some land soon at Lambert Switch, to build a church on; so the outlook is good for a good year's work. Happy New Year's greeting to the Advocate.

Decker Mission.

J. N. Broyles, Dec. 24: I have reached my work. I am well pleased with my appointment. The good people at Decker Mission have received us so kindly. We feel like we are at home everywhere we go. We came through by land from El Dorado. We had a very pleasant trip all along the road. The brethren have met and made our assessment $230 for preacher in charge. I have not received the District Stewards' report yet. The good people of this work are going to build a parsonage for our Church. They have $138 subscribed for that purpose. I am in for the Lord and the Church paper. I think I will be able to send in a list of names soon. I want to add one word for the dear, good people I left. I shall never forget the El Dorado Mission—the first work I served. God bless those people who have been so kind to me, and grant that they may stand by their new preacher this year, and many thanks to the good sister and friends of El Dorado for two nice quilts I received of them.

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Groesbeck Station.

M. H. Major, Dec. 31: Our first Quarterly Conference has been held. Bro. Davis, our presiding elder, was present. The business was attended to efficiently, and the work was found to be in good condition. Bro. Davis did some first-class preaching, and the people were greatly delighted. Four new members had been added to the roll by certificate. We took a Christmas offering collection for the Methodist Orphanage at Waco, and received $25.80. Our flock have uniformily treated us kindly. This they did last year, and they have done so up to date this. I have never known a better people than these of Groesbeck.

Scrofula lurks in the blood of nearly everyone, but Hood's Sarsaparilla drives it from the system and makes pure blood.

THE POWER OF A GREAT LIFE.

In the economy of divine Providence great lives serve the most various and important purposes. Great men are the seers and guides of humanity. In a peculiar sense they are inspired men. They have been lifted above their generation; they have open vision; they survey the world as from a lofty eminence and are thus able to understand many matters which remain obscure to their fellows. They usually understand not only what to do, but how to do it, practical sense being joined to deep insight and extended foresight. In some instances a single man seems to embody the wisdom of a generation or a nation. Confucius means China, and Mahomet stamped his own image on a hundred generations. Imperial Rome first became incarnate in the man Julius Cæsar, who knew his time and forecast all time. The English race lived in Alfred the Great, as did modern republicanism in George Washington.

But great men are limited by both time and space; their fame and power decrease with the square of the distance. It is with the utmost difficulty that men are able to do anything after their burial. The commonalty disappear under the next advancing wave. Fortunate is the man able to build a monument high enough and strong enough to outlast the flood. Whatever most men do, they must do while living and within a limited circle. Cæsar's genius made Rome, but was unknown in the Orient. Confucius was the man of a race: he compacted China, though a mere name and shadow beyond. Mahomet fell down like a thunderbolt on the earth, but his power has been narrowing and diminishing with every advancing century, and the day is not distant when the civilization he created will have no place among the nations. The elements of weakness and decay were in the works of all these men.

But, unlike them, one great life has appeared in human history, subject to none of these limitations. It is that of a World Man, whose power is confined to no latitude or race. The light of His truth shines into the far East as into the far West, and His message has been borne from the Arctic to the Antartic regions over all the intervening lines. And, what is most singular of all, the exertion of His power among men has been exclusively posthumous. He organized no institution to take His name down to posterity; He provided for the erection of no monument of brass or stone, no pillar or pyramid, to commemorate His deeds and virtues. His monument was a Cross, His resting-place a borrowed tomb. His disciples were few and despised, unaided by position, wealth or learning. How unlikely that such men could aid their crucified Master!

But the most stupendous miracle of history is found in this great life. Though dead, Jesus Christ still lives and works miracles in every part of the earth, feeding the hungry, clothing the naked, and bringing healing to the sick. Men may well celebrate his advent; for since the world was created has there been found no other such center of influence and beneficence as that great life. His fame fills the world. He has transcended the lives of his own race, religion, age and latitude; he has become the universal Benefactor. No part of the world is untouched by his gracious influence. He breathes on tribes, nations, races, and they live again.

If you would see what Christ is to the world, take down the map and observe that the green spots are those touched by the influence of the cross. His word is quick and powerful, teaching both individuals and nations to higher issues and nobler endeavors. At his coming superstitions vanish, old fables are discredited, idols are cast away, and "the knowledge of God covers the earth as the waters cover the great deep." Christ has brought to the nations the most important matters—a correct knowledge of the character, attributes and work of God; a true view of man in his origin, history and destination; and a revelation of the great intervention of God for the rescue of man from his fallen condition. The gospel has the promise of the life that now is as well as of that to come. The highest civilizations to-day are those created by the teachings of Christ. Enterprise, invention, mastery of material resources, commerce and substantial political power, follow the cross. The Christian nations at this very moment, as never before, control the destinies of the world. Christendom speaks, and the world obeys. Mohammedanism once dictated terms and threatened to capture both East and West; to-day its one ruler sits trembling upon his throne on the Bosphorous, waiting the word of the Christian powers to give him a little longer lease of life. Christ holds the key to the situation; he sets up and pulls down. His word must be the ultimate law. The nation that will not obey him shall be dashed in pieces like a potter's vessel—broken into fragments never to be rejoined and fit only for the dust-heap.

It is enough. There is but one Name; it is the Name above every name, at which every knee shall bow and every tongue, however reluctantly, shall in the end confess him Lord of all.—Zion's Herald.

Nobody can tell what a man will do in a horse trade by the noise he makes in church.

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......Waxhachie, Texas.

"THE MORE YOU SAY THE LESS PEOPLE REMEMBER." ONE WORD WITH YOU,

SAPOLIO

Woman's Departm't.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street.

WORK AND PRAY.

BY ABBIE WHITING.

The field of life is sown in strife,
And watered with our tears;
Like seeds of weeds the soil is rife
With crosses, doubts and fears.

We plant our seed while our sad hearts bleed,
And trust to heaven above;
And pray that may the growing speed,
And guard it with our love.

Sometimes the showers sweep down the flowers;
Sometimes the storms may smite,
Or the ray of day, with fervid powers,
The growing green may blight.

But steady toil through the day's turmoil,
Will answer to our prayer;
And time of prime will shade the soil
With teeming fruitage fair.

So let us pray and work alway;
And trust, where'er we roam,
To all may fall, when comes our day,
The Father's harvest home.

Terrell, Texas.

BABY'S FIRST STEPS.

Baby stood by a chair, upon which were heaped her small treasures—an attenuated rag doll, a rattle, some bright blocks and a train of cars that would not "go."

Mamma, who thought it time the little feet should begin to bear the restless body about, was pleading with her to come across the narrow space between them.

The little brain seemed to calculate carefully the distance and the probable danger; at last she shook her head in a decided manner, turned back upon her mother, and resumed her play with the toys, deaf to all further pleading. Holding fast to her support with one hand, she moved cautiously about the chair, intent upon the disposal of each one.

By and by mamma leaned forward, lifted up the most cherished of these and placed it near her chair across the bit of space. Baby frowned, shook her head disapprovingly and hugged those remaining more closely. Another was lifted across, then another, until the little one stood, with tearful, wondering eyes, beside an empty chair.

Presently, with eyes fixed on her treasurers, she stretched out her hands, took two uncertain, wavering steps and was in her mother's arms.

How like the heavenly father's leadings! Intent upon our own affairs, we refuse to listen to him, until he gathers up and sets down upon the other side our treasures of love. Bereft, desolate, we hasten with outstretched hands to the everlasting arms.—Exchange.

ANNUAL MEETING W. P. AND H. M. SOCIETY, EAST TEXAS CONF.

The Woman's Parsonage and Home Mission Society of the East Texas Conference convened in its fourth annual session in the city of Texarkana, in the Cumberland Presbyterian Church, at 2 p. m., Wednesday, December 18, 1895; the President, Mrs. M. B. Adams, in the chair.

The official members present were: Mrs. M. B. Adams, President; Mrs. C. F. Smith, Vice-President; Mrs. J. S. Mathis, Treasurer, Mrs. Geo. Call, Secretary of Beaumont District; Mrs. M. E. Wilson, Secretary of Pittsburg District.

Mrs. W. A. Sampey was elected Secretary. There were eight delegates present, representing various auxiliaries.

The Corresponding Secretary's report showed that there are thirty-one adult auxiliaries and five juvenile in the conference.

The District Secretaries' reports show that much has been done by them during the year in organizing, distributing literature, getting subscribers to Our Homes, etc.

The following is a synopsis of the reports of delegates from the various auxiliaries:

Members	220
Connectional dues	$109 85
Money expended on local work	495 32
Money sent to Waco Orphanage	217 50
Money expended for other objects	131 20
Total	$953 87

The following committees were appointed:

On Finance—Mesdames J. S. Mathis, George Call and W. A. Sampey.

On Resolutions—Mesdames M. E. Slaughter, W. W. Watts and M. E. Wilson.

On Literature—Mesdames H. C. Huntington, C. F. Smith, G. V. Ridley, C. E. Sanford and W. A. Sampey.

The conference dues collected this year, amounting to $153.65, were expended as follows:

Lindale parsonage, Tyler Dist.	$ 50 00
Hemphill mission parsonage, San Augustine District	40 00
Garrison parsonage, San Augustine District	4 00
Minden parsonage, San Augustine District	35 00
Balance on hand in treasury	24 65
Total	$153 65

Resolutions of thanks were offered to the pastor and members of the Cumberland Presbyterian Church for the use of their house, to the people of Texarkana for their hospitality, and to the railroads for reduction of fare.

The officers elected for the ensuing year were: Mrs. G. V. Ridley, President; Mrs. H. C. Huntington, Vice-President; Mrs. Geo. Call, Corresponding Secretary; Mrs. W. A. Sampey, Recording Secretary; Mrs. J. S. Mathis, Treasurer; Mrs. M. B. Adams, Secretary of Tyler District; Mrs. Kirk Mingus, Secretary of Marshall District; Miss Fannie Fowler, Secretary of Palestine District; Mrs. C. E. Sanford, Secretary of San Augustine District; Mrs. Phronie Calhoun, Secretary of Pittsburg District, Mrs. E. R. Ford, Secretary of Beaumont District.

MRS. WM. A. SAMPEY,
Recording Secretary.

FROM SPRINGTOWN, TEXAS.

Last Monday afternoon we organized a band of workers, auxiliary to the W. P. and H. M. Society. Many of our women are earnest, consecrated Christians, and no doubt they will accomplish much good in this field of usefulness. I was glad to find so many of the ladies of the town, irrespective of denominational lines, taking a deep interest in the Friday afternoon cottage prayer-meetings. Now may our Parsonage and Home Mission work be pushed forward this year by us all! I feel an interest in every auxiliary, however weak it may be. Especially do I remember in loving sympathy my dear sisters at Hamilton, and pray they may be greatly blessed in their work for God and humanity.

MRS. MCKEOWN.

You will never be sorry for doing these praiseworthy things set forth by the Epworth Herald: "For living a white life; doing your level best; your faith in humanity; being kind to the poor; looking before leaping; hearing before judging; being candid and frank; thinking before speaking; harboring clean thoughts; discounting the talebearer; being loyal to the preacher; standing by your principles; stopping your ears to gossip; asking pardon when in error; being as courteous as a duke; the influence of high motives; bridling a slanderous tongue; being generous with an enemy; being square in business deals; sympathizing with the oppressed; giving an unfortunate fellow a lift; having patience with cranky neighbors; for the dollars you have given to missions; for promptness in keeping your promises; for putting the best possible construction upon the doings of others." How many of our young friends will begin the new year by trying to observe these good rules of thought and action? All of them, we hope.

TRAVEL IN MEXICO.

We arrived in the City of Mexico the 6th, and have been on the constant go ever since—have not had time for writing, as we want to see all that is to be seen. The next day after we got here we spent in visiting the cathedrals, art gallery and museum. Sunday morning we started out to find our church; found the M. E. Church first, where we remained for service. The pastor, Bro. Evans, then went with us to our mission. The pastor, who is a native, was holding service in Spanish. From there he took us to the Evangelical Union Hall, where the Presbyterians were holding a service. At night we went to Bro. Evans' church (Trinity Church), where he held a song and praise service. There are over one hundred in our party; the most, I think, are Catholics, some Methodists, Baptists, Presbyterians, and one Unitarian. I am sorry to say very few of the party observed the Sabbath day. They are here sight-seeing—will attend church when they return. I have met two of our ministers' wives—Sister King and Sister Watkins. Brother and Sister Watkins called to see us, but we had gone to Vera Cruz. Our trip to Vera Cruz was grand; the scenery beyond description. The place where we stopped for dinner was seven thousand feet above the sea level. The mist and clouds came down upon us, and we were disappointed, for some of the most beautiful scenery was lost to us, as we could not see one hundred yards away. I do not like Vera Cruz at all. We made one trip out on one railroad, where at one point we were 9,000 feet above the level of the sea. I suffered very much with my lungs. The hotels here are so different from those in "the States." Quite a number are stopping here at the Hotel De La Opera, the only hotel with American furniture. They charge from $2 to $5 per day. We have visited Guadalupe and the Holy Well, also Chapultepec. The Mexican White House—it is useless for me to attempt to describe it. The furniture is grand, lovely. We have been very anxious to see President Diaz, but have been out of the city on his reception days. I have not been through the palace here; he has moved in from the castle. Oh, the missionary work that is needed here! Friday was a great feast day. I have been in a number of the cathedrals. How my heart aches every time I go in one for the poor people kneeling all over the hard floor. How I wish I was able to speak their language and tell them of our dear Savior who died for all. Oh, the poverty, the misery one sees here! The weather here is just like May in Texas—so many lovely flowers, and strawberries are plentiful. Yesterday, our second Sunday in Mexico, we spent attending church; went to the Union Evangelical; heard the Rev. Mr. Hamilton, the Presbyterian pastor, in the morning and the Rev. Mr. Sloan, the Baptist pastor, in the evening. We leave to-day, the 16th, for San Luis, Potosi, Tampico, and other points of interest on our way back to the States. Yesterday afternoon I had a pleasant call from Sister Watkins. Brother Watkins is out on his district. I have always loved our missionary work, but I think I shall go back from here with more missionary spirit than ever. There is so much to do. Let us ask ourselves, are we doing all we can in this great work? Wishing a merry Christmas for all, I will close for this time.

MRS. W. H. PURCELL.

Gladys—Mamma, my teacher was talking about synonym to-day. What is a synonym? Mrs. Catherwood—A synonym, darling, is a word you can use in place of another one when you do not know how to spell the other one.

Make Yourself Strong

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

Art Dealer—This picture represents the lake of the Alps? Customer—Lake of the Alps? Never heard of it. Must be some obscure little lake. Art Dealer—But for ninety marks you can't expect one to paint the Atlantic Ocean.

An Old Nurse for Children.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while 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 devil is not throwing many stones at the preacher who has to pound the Bible to keep his congregation awake.

A farmer asked a well-known father, Tom Maguire, what a miracle was. He gave him a very full explanation, which, however, did not seem to satisfy the farmer, who said: "Now, do you think, your reverence, you could give me an example of a miracle?" "Well," said Father Tom, "walk on before me, and I'll see what I can do." As he did so he gave him a tremendous kick behind. "Did you feel that?" he asked. "Why wouldn't I feel it?" asked the farmer, rubbing the damaged place. "Begorra, I did feel it, sure enough." "Well," said Father Tom, "it would be a miracle if you didn't."

A Novel Idea.

Paris is responsible for bringing out the very latest fad of the advertising fiend, says an English newspaper. We have heard of the American who advertised his wares on the passing clouds at night-time, by means of reflecting written sentences extolling literally to the skies his particular brand of merchandise with a powerful magic-lantern. We have heard, too, of the enterprising firm of patent-medicine venders who painted an advertisement of their wares on the rocks round Niagara, and of those who painted them upon the roadway. It is a development of this last method which has just come out. It is worked as follows: A tricycle is built with very broad tires, but these tires, instead of being smooth, are furnished with rubber type of large pattern, arranged so as to form sentences. On the top of the wheel is an ink-reservoir, supplied with a roller which inks the type, and at the bottom is a blower worked by the pedals, which is constantly blowing away the dust from the roadway in front of the wheel, so that it has a nice clean surface on which to impress its advertisement. Of course this novel tricycle can only print on wood or asphalt; but as most streets of Paris are so paved, there is plenty of scope for it, and the ink, being of a brilliant color and very permanent, leaves its mark quite readable for days.—*Harper's Round Table.*

WE SEND GREETING

To all your readers and wish them a happy and prosperous New Year. To those who have patronized us we extend our heartiest thanks. We hope to number many more of your readers amongst our customers.

C. P. BARNES & BRO., Jewelers,
Louisville, Ky.

MR. SLIGH TAKES CHARGE.

The Hotel Royal Being Thoroughly Renovated by the New Proprietor.

(Waco Morning News, December 25.)

Mr. N. B. Sligh has secured a long lease of the Hotel Royal and will take charge to-morrow, Thursday. Mr. Sligh will serve dinner Thursday, and after that time his numerous friends will find him engaged in his favorite business, and one he is master of, directing the affairs of a first-class hotel. Valuable improvements will be made and the hotel will be thoroughly renovated from cellar to garret.

A GREAT many men throughout the country, including plenty of really swell fellows, have got it into their heads, rightly or wrongly—and we are by no means sure that it isn't rightly—that there is no reason why any man should pay more than $3 00 to $5 00 for a pair of shoes, and, to say the least, the idea has this foundation in reason, that excellent shoes are now made for $3. To pay $8 to $12 for a pair of shoes is simply throwing away money, and in many cases this is done to gratify a mistaken notion that none but your favorite shoemaker is worthy to adorn your feet. The recent improvements in shoe machinery make it possible, as shown by the well-known W. L. Douglas $3 Shoe, to produce a shoe today that will compare favorably in style, wearing qualities and comfort with those offered at $6, $8 and $10 per pair.

1896	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1896	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	...	1	2	3	4	July	...	...	...	1	2	3	4
	5	6	7	8	9	10	11		5	6	7	8	9	10	11
	12	13	14	15	16	17	18		12	13	14	15	16	17	18
	19	20	21	22	23	24	25		19	20	21	22	23	24	25
	26	27	28	29	30	31	...		26	27	28	29	30	31	...
Feb.	...	...	...	...	...	...	1	Aug.	...	...	...	...	...	...	1
	2	3	4	5	6	7	8		2	3	4	5	6	7	8
	9	10	11	12	13	14	15		9	10	11	12	13	14	15
	16	17	18	19	20	21	22		16	17	18	19	20	21	22
	23	24	25	26	27	28	29		23	24	25	26	27	28	29
									30	31	...	...	...	...	...
Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2								
	3	4	5	6	7	8	9	Nov.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

Church Notices.

EAST TEXAS.

Marshall District—First Round.

Longview sta	Jan 4, 5
Hallville cir	Jan 11, 12
Church Hill, at Church Hill	Jan 18, 19
Marshall, First Church	Jan 25, 26
North Side, at North Side	Feb 1, 2
Harrison, at Rock Spring	Feb 8, 9
Beckville, at Beckville	Feb 15, 16
Coffeeville, at the League	Feb 22, 23
Kellyville, at Kellyville	Feb 29
Jefferson sta	March 1, 2
Arleston, at Mt. Zion	March 7, 8
Henderson cir, at Stovall	March 14, 15
Henderson sta	March 21, 22
Kilgore, at Kilgore	March 28, 29

The District Stewards will please meet in Marshall, January 24, at 1 p. m.
O P Thomas, P. E.

Palestine District—First Round.

Palestine sta	Jan 12, 13
Homer cir, at Burke	Jan 18
Lufkin	Jan 19, 20
Crockett and Lovelady, at Crockett	Jan 25, 26
Crockett cir, at Wesley Chapel	Feb 1, 2
Holcomb cir, at Ratcliff	Feb 8, 9
Grapeland cir, at Grapeland	Feb 14
Elkhart cir, at Corinth	Feb 15, 16
Brushy Creek, at Brushy	Feb 22, 23
County Line	Feb 29, March 1
Jacksonville cir, at Cove Springs	March 7
Jacksonville sta	March 9
Rusk sta	March 14, 15
Wells mis, at Wells	March 20
Alto cir, at Mt Zion	March 21, 22
Trinity and Groveton, at Trinity	March 28, 29
Saron mis, at Carmonia	April 4, 5

The District Stewards for Palestine District will please meet me at the Methodist Church in Palestine, January 8, 1896 at 10 a. m.
L. M. Fowler, P. E.

Tyler District—First Round.

Tyler, Cedar Street	Jan 5, 6
Emory mis, at Ford's Chapel	Jan 10
Mineola, at Mineola	Jan 12, 13
Wills Point, at Palmer Grove	Jan 18, 19
Wills Point sta	Jan 19, 20
Canton, at Canton	Jan 25, 26
New York, at New York	Jan 31
Athens sta	Feb 1, 2
Walton, at Mallard Prairie	Feb 7
Malakoff sta	Feb 8, 9
Whitehouse, at Flint	Feb 15, 16
Troupe and Overton, at Overton	Feb 22, 23
Grand Saline, at Antioch	Feb 29, March 1
Lindale, at Lindale	March 7, 8
Tyler, at Center	March 14, 15
Edom, at Edom	March 21, 22
Tyler, Marvin	March 29, 30
Tyler, City mis	at will

John Adams, P. E.

Pittsburg District—First Round.

Pittsburg sta, at Pittsburg	Jan 5, 6
Mt Pleasant sta, at Mt P.	Jan 12, 13
Gilmer, at Gilmer	Jan 18, 19
Park, at Park	Fri, Jan 24
Texarkana, Fairview, at F.	Sat, Jan 25
Texarkana, State Line, at S. L.	Jan 26, 27
Queen City, at Queen City	Fri, Jan 31
Atlanta sta, at Atlanta	Feb 1, 2
Dalby, at Dalby	Thur, Feb 6
DeKalb, at DeKalb	Fri, Feb 7
New Boston, at New Boston	Feb 8, 9
Daingerfield, at Daingerfield	Feb 15, 16
Naples, at Lively Chapel	Feb 22, 23
Quitman, at Liberty	Feb 29, March 1
Leesburg, at Leesburg	March 7, 8
Winfield, at Bridge's Chapel	March 14, 15
Musgrove Sp'gs, at Mabies Sp'gs	March 21, 22
Linden, at Douglassville	March 28, 29

The District Stewards will meet in the Methodist Church, at Pittsburg, on January 11, at 10 a. m. A full attendance is very much desired.
T. P. Smith, P. E.

Beaumont District—First Round.

Orange	Jan 4, 5
Beaumont, First Church	Jan 12, 13
Woodville, at Woodville	Jan 18, 19
Colmesneil, at Colmesneil	Jan 25, 26
Kountze, at Valley Mills	Feb 1, 2
Liberty, at Devers	Feb 8, 9
Beaumont and Sabine Pass, at Griggsby's Bluff	Feb 15, 16
Leggett, at Hollywood	Feb 22, 23
Livingston, at Moscow	Feb 29, March 1
Newton, at Kirbyville	March 7, 8
Burkeville, at Burkeville	March 14, 15
Jasper cir, at Magnolia	March 21, 22
Jasper sta	March 28, 29

District Stewards' meeting January 17, 7 p. m., at Beaumont.
Wm. A. Sampey, P. E.

San Augustine District—First Round.

Timpson sta	Jan 5
San Augustine mis, at Sharpsville	Jan 11
San Augustine and Sexton, at San A.	Jan 12
Chireno, at Melrose	Jan 18, 19
Center cir, at Short	Jan 25, 26

Chas. F. Smith, P. E.

TEXAS.

Houston District—First Round.

St Johns	Dec 28, 29
West End	Dec 29, 30
Richmond	Jan 4, 5
St James	Jan 8
Shearn	Jan 11, 12
Houston City mis	Jan 12, 13
Washington Street	Jan 15
Angleton	Jan 18, 19
Velasco	Jan 25, 26
Alvin and Hitchcock	Feb 1, 2
Cedar Bayou	Feb 8, 9
Dickinson	Feb 15, 16
Patterson	Feb 22, 23
Wharton	March 1
Rosenberg	March 7, 8
Matagorda	March 14, 15
Columbia and Brazoria	March 21, 22

Seth Ward, P. E.

Brenham District—First Round.

Lexington, at Early Chapel	Jan 4, 5
Cameron cir, at Ad Hall	Jan 8
Ben Arnold mis, at Ben Arnold	Jan 11, 12
Milano cir, at Milano	Jan 15
Caldwell	Jan 19, 20
Lyons cir, at Lyons	Jan 25, 26
Giddings cir, at Giddings	Jan 29
Chappell Hill	Feb 2, 3
Brenham	Feb 9, 10
Bellville	Feb 12
Sealy	Feb 16, 17
Cameron sta	Feb 23, 24
Davilla, at Friendship	Feb 26
Maysfield, at Maysfield	Feb 29, March 1
Pleasant Hill, at Pleasant Retreat	March 4
Deanville	March 7, 8

The District Stewards for the Brenham District will please meet me at Caldwell, Wednesday, January 22, 1896, at 4 p. m.
J. C. Mickle, P. E.

Huntsville District—First Round.

Madisonville, at Madisonville	Jan 11, 12
Zion cir, at New Hope	Jan 15, 16
Navasota sta	Jan 17
Stoneham and Plantersville, at S.	Jan 18, 19
Bryan sta	Jan 22
Hockley cir, at Macedonia	Jan 25, 26
Hempstead and Courtney, at H.	Jan 30, 31
Prairie Plains, at Poole's	Feb 1, 2
Willis sta	Feb 6, 7
Conroe and Montgomery, at Conroe	Feb 8, 9
Cleveland mis, at Merriam	Feb 13
Cold Springs, at Cold Springs	Feb 15, 16
Dodge mis, at Black Jack	Feb 22, 23
Huntsville sta	Feb 20

The District Stewards will meet at Navasota, January 8, at the Methodist Church, at 1 p. m. I would be glad to have the pastors attend, if they can.
W. Wootton, P. E.

Calvert District—First Round.

Chilton and Lott, at Lott	Jan 7
Durango, at Durango	Jan 9
Rosebud, at Cedar Spring	Jan 11, 12
Jewett, at Jewett	Jan 18, 19
Centerville, at Centerville	Jan 21
Buffalo and Oakwoods, at O.	Jan 25, 26
Rogers Prairie, at R P	Feb 1, 2
Mt. Vernon, at Elliott	Feb 8, 9
Franklin	Feb 15, 16
Wheelock, at Wheelock	Feb 22, 23
Hearne	Feb 29, March 1
Calvert	March 7, 8
Bremond and Reagan, at R	March 14, 15
Fairfield, at Sunshine	March 21, 22
Personville, at Union	March 24
Bald Prairie, at Boon Prairie	March 28, 29

J. B. Cochran, P. E.

Austin District—First Round.

Manor sta	Jan 11, 12
Webberville cir, at Colorado Chapel	Jan 18, 19
Elgin sta	Jan 25, 26
McDade cir, at Pleasant Grove	Feb 1, 2
Bastrop sta	Feb 8, 9
Cedar Creek cir, at Cedar Creek	Feb 12, 13
Smithville sta	Feb 15, 16
Winchester cir, at Milton's Ch'l	Feb 22, 23
LaGrange sta	Feb 29, March 1
Columbus sta	March 7, 8
Eagle Lake cir, at Eagle Lake	March 14, 15
Weimar and Osage, at Weimar	March 21, 22
Flatonia sta	March 28, 29

Jos. B. Sears, P. E.

NORTH TEXAS.

Paris District—First Round.

White Rock and McKenzie, at W R.	Jan 11, 12
Annona, at Coleman Springs	Jan 13
Clarksville	Jan 18, 19
Rosalie, at Bethel	Jan 20
Emberson, at Mt. Tabor	Jan 24, 25
Lake Creek, at Unita	Feb 1, 2
Maxey, at Garrett's Chapel	Feb 8, 9
Powderly, at Bethel	Feb 11

F. A. Rosser, P. E.

Sherman District—First Round.

Collinsville cir, at Collinsville	Jan 11, 12
Denison cir, at Messenger's Ch'l	Jan 18, 19
Pottsboro sta	Jan 25, 26
Sherman cir, at Friendship	Feb 1, 2
Gordonville cir, at Gordonville	Feb 8, 9
Pilot Grove cir, at Sedalia	Feb 15, 16
Howe cir, at Howe	Feb 22, 23

J. M. Binkley, P. E.

Bowie District—First Round.

Sunset cir, at Sunset	Jan 5, 6
Bowie sta	Dec 11, 12
Crafton cir, at Cundiff	Jan 18, 19
Bellevue cir, at Bellevue	Jan 12, 13
Chico cir, at Chico	Jan 25, 26
Post Oak cir, at Post Oak	Feb 1, 2
Benvanue cir, at Riverland	Feb 8, 9
Bryson and Salt Hill	Feb 13
Jacksboro and Gibtown	Feb 15, 16

W. D. Mountcastle, P. E.

Bonham District—First Round.

Whiterock	Jan 11, 12
Honey Grove	Jan 12, 13
Ben Franklin	Jan 18, 19
Ladonia	Jan 19, 20
Lanius	Jan 25, 26
Fannin	Feb 1, 2
Trenton	Feb 8, 9
Bonham	Feb 15, 16
South Bonham	Feb 16, 17

J. R. Wages, P. E.

Sulphur Springs District—First Round.

Reily Springs, at Shook's Chapel	Jan 11, 12
Mt. Vernon cir, at Saltillo	Jan 18, 19
Mt. Vernon mis, at Evan's Point	Jan 20
Fairlie, at Olive Branch	Feb 1, 2
Wolfe City sta	Feb 8, 9
Bailey cir, at Bailey	Feb 15, 16
Celeste and Lane, at Celeste	Feb 22, 23
Leonard, at Leonard	March 1, 2
Sulphur Bluff, at Pleasant Hill	March 7, 8
Cooper, at Cooper	March 14, 15

Isaac W. Clark, P. E.

Dallas District—First Round.

First Church	Jan 5, 6
Cedar Hill and Duncanville, at C.H.	Jan 11, 12
Grand Prarie cir, at G. P.	Jan 18, 19
Aubrey, at Aubrey	Jan 25, 26

F. O. Miller, P. E.

Gainesville District—First Round.

Marysville	2d Sun in Jan
Broadway	7:30 p m, Fri, Jan 10
Era and Valley View	3d Sun in Jan
Denton sta	7:30 p m, Fri, Jan 17
Resston cir	4th Sun in Jan
Dye Mound	11 a m, Fri, Jan 24
Mountain Springs cir	1st Sun in Feb
Woodbine cir	11 a m, Tues, Feb 4
Denton cir	2d Sun in Feb
Argyle	3d Sun in Feb
Sanger cir	4th Sun in Feb

R. M. Powers, P. E.

Greenville District—First Round.

Nevada, at Milam	2d Sab in Jan
Neola, at Harris Chapel	3d Sab in Jan
Weston, at Weston	4th Sab in Jan
Blue Ridge, at Blue Ridge	1st Sab in Feb
Wylie, at Wylie	2d Sab in Feb
Quinlan, at Hunt	3d Sab in Feb
Anna mis, at Anna	4th Sab in Feb

W. M. P. Rippey, P. E.

Terrell District—First Round.

Garland sta	2d Sun in Jan
Kaufman sta	3d Sun in Jan
Fate cir, at Royse	4th Sun in Jan
Allen, at Allen	1st Sun in Feb
Mesquite, at Rowlett	2d Sun in Feb
Kemp, at Wilson's Chapel	3d Sun in Feb
Mt. Pleasant, at Kyle	4th Sun in Feb
Crandall, at Lone Elm	1st Sun in March

C. B. Fladger, P. E.

WEST TEXAS.

San Antonio District—First Round.

Uvalde	Jan 7, 8
Del Rio	Jan 9, 10
Eagle Pass	Jan 11, 12
Amphion	Jan 18, 19
Pleasanton	Jan 25, 26
San McGuil, at Bigfoot	

J. D. Scott, P. E.

Llano District—First Round.

Boerne cir, at Salado	1st Sun in Jan
Bandera cir, at Bandera	2d Sun in Jan
Kerrville sta	3d Sun in Jan
Round Mountain cir, at Round M.	4th Sun in Jan
Blanco cir, at Blanco	1st Sun in Feb
Willow City cir, at Rocky	2d Sun in Feb
Kingsland cir, at Kingsland	3d Sun in Feb
San Saba sta	4th Sun in Feb
Cherokee cir, at Wallace Creek	1st Sun in March
Llano sta	2d Sun in March

M. A. Black, P. E.

San Angelo District—First Round.

Sherwood, at Sherwood	1st Sun in Jan
San Angelo	2d Sun in Jan
Brady, at Brady	3d Sun in Jan
Milburn cir, at China	4th Sun in Jan
Pontotoc cir, at Pontotoc	1st Sun in Feb
Mason cir, at Mason	2d Sun in Feb
Junction City	3d Sun in Feb
Sonora and Ozona, at Sonora	4th Sun in Feb

Jno. W. Stovall, P. E.

Beeville District—First Round.

Rockport	1st Sab in Jan
Alice cir, at San Diego	2d Sab in Jan
Wade City cir, at Mathis	3d Sab in Jan
Oakville cir, at Oakville	4th Sab in Jan
Stockdale cir, at Stockdale	1st Sab in Feb
Leveria cir, at Lavernia	2d Sab in Feb
Floresville sta	3d Sab in Feb
Karnes City cir, at Karnes C.	4th Sab in Feb
Runge cir, at Runge	1st Sab in March
Skidmore cir, at Blanconia	2d Sab in March

John S. Gillett, P. E.

San Marcos District—First Round.

San Marcos	1st Sun in Jan
Gonzales	2d Sun in Jan
San Marcos cir	3d Sun in Jan
Lockhart cir	4th Sun in Jan
Buda cir	1st Sun in Feb
Dripping Springs	2d Sun in Feb
Belmont cir	3d Sun in Feb
Harwood cir	4th Sun in Feb

B. Harris, P. E.

Cuero District—First Round.

Leesville cir, at Leesville	Jan 11
Rancho cir, at Rancho	Jan 18
Weesatche cir, at Fannin	Jan 25

A. C. Biggs, P. E.

NORTHWEST TEXAS.

Weatherford District—Second Round.

Weatherford, First Church	2d Sun in Jan
Weatherford, Couts Memorial	3d Sun in Jan
Weatherf'd cir, at Shady G've	4th Sun in Jan
Aledo cir, at Mary's Creek	1st Sun in Feb
Peaster cir, at Peaster	2d Sun in Feb
Mineral Wells mis, at Millsap V.	3d Sun in Feb
Springtown cir, at S	4th Sun in Feb
Santo mis, at Santo	1st Sun in March
Whitt cir, at Black Springs	2d Sun in March
Mineral Wells sta, at M. W.	3d Sun in March
Gordon and Thurber	4th Sun in March
Lipan cir, at Pisgah	5th Sun in March
Huckabay mis	1st Sun in April
Strawn and Ranger	2d Sun in April
Eliasville cir	3d Sun in April
Breckenridge cir	4th Sun in April

Delegates to District Conference will be to elect this round. A full attendance is much desired.
E. A. Bailey, P. E.

Dublin District—First Round.

Stephenville mis, at Union	Jan 5, 6
Carbon, at Gorman	Jan 11, 12
DeLeon	Jan 15, 16
Granbury cir, at Post Oak Grove	Jan 18, 19
Bluffdale cir, at Marvin Ch	Jan 19, 20
Carlton cir, at Flat Rock	Jan 25, 26
Rising Star and Pisgah, at R S	Feb 1, 2
Sipe Springs, at Macedonia	Feb 2, 3
Stephenville cir, at Stephenville	Feb 8, 9
Green Creek cir, at Lingleville	Feb 22, 23
Desdimonia mis, at Graham Ch	Feb 23, 24

E. A. Smith, P. E.

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES.

SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50 cts. Prepared by DR. SWAYNE & SON, Philadelphia.

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

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And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE

removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS and ABSOLUTE. We guarantee a cure. Price, $1.00 per Box.

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Pabst... Malt Extract

There is substance to it.
It is vivifying,
Life producing; gives
Vim and bounce—
It braces.
The "BEST" Tonic

Fort Worth District—Second Round.

Polytechnic College	Jan 12, 13
Trinity and Rivers'e, at Little Fossil	Jan 18, 19
Epworth and City Missions	Jan 19, 20
Azle, at Azle	Jan 25, 26
Arlington sta	Feb 1, 2
Marystown, at Marystown	Feb 8, 9
Arlington cir, at Kennedale	Feb 15, 16
Mansfield, at St. Paul	Feb 22, 23
Cleburne cir	Feb 29, March 1
Cleburne sta	March 7, 8
Osceola	March 14, 15
Covington	March 21, 22
Cresson	March 28, 29
Grapevine	April 4, 5
Smithfield	April 11, 12

Where I have placed two Quarterly Conferences on the same date I will have a private understanding with the preachers how to arrange.
Geo. S. Wyatt, P. E.

Georgetown District—First Round.

Bartlett, at Holland	Jan 5, 6
Little River, at Three Forks	Jan 11, 12
Belton	Jan 12, 13
Temple, Southside	Jan 18, 19
Temple, First Church	Jan 19, 20
Georgetown	Jan 25, 26
Berry's Creek, in Georgetown	2 p m, Jan 25
Round Rock, at Hutto	Feb 2, 3
Rodgers, at Rodgers	Feb 9, 10
Moffat, at Cedar	11 a m, Feb 12
Salado, at Salado	Feb 16, 17
Florence, at Florence	2 p m, Feb 18
Taylor	Feb 22, 23

Sam'l P Wright, P. E.

Waco District—First Round.

Moody and Eddy, at Moody	Jan 10
Troy, at Pleasant View	Jan 11, 12
Lorena, at Lorena	Jan 13
Bruceville and Mooreville, at B	Jan 18, 19
Mart, at Axtell	Jan 25, 26
West, at West	Feb 1, 2
Abbott, at Abbott	Feb 8, 9
Peoria, at Kearby	Feb 10

Jas. Campbell, P. E.

Abilene District—First Round.

Sweetwater cir, at Sweetwater	Jan 7
Roby cir, at Roby	Jan 8
Midland sta	Jan 10
Big Springs sta	Jan 11, 12
Snyder mis, at Snyder	Jan 14
Colorado sta	Jan 18, 19
Buffalo Gap cir, at Buffalo Gap	Jan 25, 26

M. K. Little, P. E.

Vernon District—First Round.

Chillicothe	Jan 11, 12
Eldorado	Jan 15
Harrold	Jan 18, 19
Mangum	Jan 25, 26
Altus	Jan 29
Quanah and Childress	Feb 1, 2
Crowell	Feb 5

C. W. Daniel, P. E.

Waxahachie District—First Round.

Hillsboro sta	Jan 11, 12
Bristol cir, at Reynolds	Jan 18, 19
Itasca sta	Jan 25, 26
Ferris cir, at Ferris	Feb 1, 2
Red Oak cir, at Bell Chapel	Feb 8, 9
Midlothian cir, at Midlothian	Feb 15, 16
Reagor cir, at Reagor	Feb 22, 23

B. R. Bolton, P. E.

Corsicana District—First Round.

Mexia sta, at Mexia	Jan 8
Barry cir, at Barry	Jan 11, 12
Hubbard City cir, at Hubbard City	Jan 18, 19
Blooming Grove cir, at Mt. Zion	Jan 25, 26
Wortham cir, at Wortham	Feb 1, 2
Corsicana cir, at Zion's Rest	Feb 5

John S. Davis, P. E.

Clarendon District—First Round.

Mobeetie, at Mobeetie	11 a m, Jan 7
Channing	Jan 15
Canyon City, at Canyon City	Jan 18, 19
Amarillo sta	7:30 p m, Jan 20
Clarendon sta	Jan 22

R. A. Hall, P. E.

Brownwood District—First Round.

Comanche cir, at Mesquite	Dec 28, 29
Comanche sta	Dec 29, 30
Mullen cir, at Mullen	Jan 4, 5
Goldthwaite sta	Jan 5, 6
Goldthwaite cir, at Goldthwaite	Jan 6
Bangs cir, at Bangs	Jan 11, 12
Santa Anna cir, at Santa Anna	Jan 12, 13
Lometa cir, at Lometa	Jan 18, 19
Glen Cove cir, at Rough Creek	Jan 25, 26
Fallinger mis, at Bowman's	Feb 1, 2
Decker mis, at Mt Carmel	Feb 5
Robert Lee mis, at Robert Lee	Feb 8, 9

M. M. Shelton, P. E.

Gatesville District—First Round.

Coperas Cove cir, at Coperas Cove	Jan 7
Lampasas sta	Jan 8, 9
Lampasas cir, at Sunny Lane	Jan 11, 12
Coryell City cir, at Coryell City	Jan 18, 19
Oglesby cir, at Tonk Creek	Jan 21
Crawford and McGregor, at Crawford	Jan 23
Valley Mills cir, at C. Springs	Jan 25, 26
Meridian sta	Feb 1, 2
Harmony cir, at Harmony	Feb 8, 9
Jonesboro cir, at Jonesboro	Feb 15, 16
Hamilton, at Hamilton	Feb 22, 23

E. F. Boone, P. E.

JOSEPH GILLOTT'S STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889,
AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.

Texas Christian Advocate, Dallas, Texas:

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J. N. SAMPLE.
Caps, Texas, Nov. 20.

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ONLY TWO DAYS between
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Who will give you full information regarding rates, time and connections.

On December 20, 21 and 22, 1895
EXCURSION TICKETS
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....At Half Rates....
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In addition to the above LOCAL EXCURSION TICKETS between any two points in TEXAS and INDIAN TERRITORY on the SANTA FE LINE can be purchased on December 23, 24, 25, 30, 31 and January 1, limited to January 3 for return, at REDUCED RATES.

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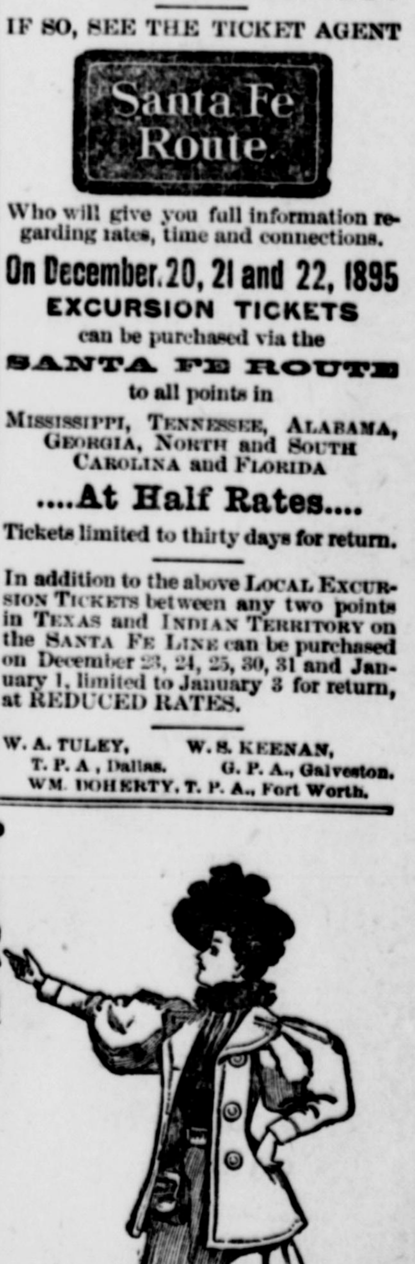
WM. DOHERTY, T. P. A., Fort Worth.



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WITHOUT CHANGE.

TRAINS LEAVE DALLAS.
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THOS. G. HAMMOND, City Passenger Agent,
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For Country's Sake.

AN INDIAN FIGHTER SUFFERS AGONIES FROM DISEASE.

He Was in the Battle with the Apaches When Geronimo Was Captured.

From the Press, New York City.

Worn with the exposure of army life on the frontier, and poisoned by the continual drinking of alkali water, Joseph Flegauf returned to Philadelphia eight years ago, broken down in health and unable to do any work.

He had served five years with the Ninth United States Infantry in many a desperate fight with the Indians in Arizona and other frontier States, and had won an enviable record. In the fierce conflict when Geronimo, the famous chief of the Apaches, was captured, Mr. Flegauf was among the brave soldiers who, forgetful of everything but duty, charged upon the hostile Indians.

Life on the plains sent to an untimely death many soldiers who were never touched by a redskin's bullet or arrow, and Mr. Flegauf came near such a fate as that. A long time before his time was out he was taken seriously ill, but he stuck to his post until an honorable discharge was finally given to him.

When he reached Philadelphia, the Indian fighter was scarcely more than skin and bones, and for three weeks he lay desperately ill in a hospital. He felt dizzy, and his stomach felt as if it had dried up. These symptoms were accompanied by bloody dysentery, which no medicine seemed to relieve.

After two years of suffering, Mr. Flegauf came to New York and was treated by several physicians. These did not agree, some calling his disease catarrh of the stomach, and others chronic diarrhœa.

In speaking to a reporter about his illness Mr. Flegauf said the doctors helped him, but, with all the money he spent for advice and medicine, he was able to work only a small part of the time. Since moving to his present home, No. 517 West Forty-second Street, in New York, about a year ago, Mr. Flegauf has been so ill that his voice and hearing almost left him.

Then all medicines failed, and the sick man had little hope of recovery. At this critical time Dr. Williams' Pink Pills for Pale People were recommended to Mr. Flegauf, and, almost as a last hope, he began taking them.

"The beneficial effect of the medicine was felt at once," Mr. Flegauf told the reporter, "and before I had taken a box I began to eat with relish. Three boxes made me so much better that I began work and have been able to keep at it since, for five months."

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company.

Marriages.

Sale—Hill.—At the M. E. Church, in Ballinger, Texas, December 19; 1895, Mr. Rufus Sale and Miss Fannie Hill, Rev. W. C. Hilburn officiating.

Scott—Russell.—At the residence of the bride's mother, Mrs. Calley Dale, in Waco, Texas, Mr. F. M. Scott and Miss Susie Russell, December 24, 1895; all of Waco, Texas; Rev. S. J. Rucker officiating.

Lowry—Meadors—At the residence of Mr. John Epperson, Smith County, Texas, December 25, 1895, 6 p. m., Mr. D. C. Lowry and Miss Lizzie Meadors, Rev. P. O. Tunnell officiating.

Hart—Price.—On December 22, 1895, by Rev. W. B. Bayless, Mr. S. R. Hart, of Greenville, Texas, and Mrs Estelle Price, of Jordan, Texas.

Toler—Burkhead.—At the parsonage in Lannius, Texas, December 22, 1895, Mr. Wm. B. Toler and Miss Laura Burkhead, Rev. L. L. Naugle officiating.

King—Bryan—W. H. King and Miss Mary Bryan were married at the residence of Mr. Alf Bryan, father of the bride, on December 24, 1895, Rev. Stuart Nelson officiating.

Zimmerman—Robinson—D. D. Zimmerman and Miss Zoar Robinson were married at the residence of J. P. Bryan, December 25, 1895, Rev. Stuart Nelson officiating.

McCarty—Fretwell.—At the home of Mr. Jenkins, December 26, 1895, Mr. Wiley F. McCarty and Miss Annie D. Fretwell, both of Erath County, Rev. Mac M. Smith officiating.

Rumph—Elliott.—At Jimned Church on the night of December 15, 1895, Dr. Eugene P. Rumph and Miss Rosa Elliott, Rev. T. H. Davis officiating.

Calhoun—Hopkins.—At the M. E. Church, South, in Pittsburg, Texas, at 7:30 o'clock, December 23, 1895, Mr. J. A. Calhoun, of Gainesville, Texas, and Mrs. Phronie Hopkins, of Pittsburg, Texas, Rev. J. C. Calhoun officiating.

Baird—Hightower.—Mr. R. C. Baird, of Ennis, Ellis County, Texas, and Miss Emma Hightower, of Bremond, Robertson County, at the residence of the bride's mother, Bremond, Texas, December 24, 1895, Rev. G. H. Phair officiating.

Cody—Day.—At the residence of the bride's father, Rev. P. Day, on December 22, 1895, Mr R. L. Cody and Miss May Day; all of County Line, Texas, Rev. J. W. Blackburn officiating.

Thomas—Parker.—At the residence of the bride's mother, Mrs. Emmens, December 22, 1895, Mr. E. P. Thomas and Mrs. May Parker, all of Merit, Hunt County, Texas, Rev. J. W. Blackburn officiating.

Green — McDonell. — December 25, 1895, Mr. Kelly Green and Miss Sallie McDonell, all of Richland, Texas, Rev. F. M. Winburne officiating.

Edwards—Lindsey.—At the residence of the bride's father, December 29, 1895, by the Rev. J. P. Mussett, Mr. W. A. Edwards and Miss Cora L. Lindsey; all of Navarro County, Texas.

Lee—Wheeler.—At the residence of the bride's father, near Annona, Red River County, Rev. William S Lee and Miss Cynthia C. Wheeler, on December 25, 1895, Rev. John L. Sullivan officiating.

Turner—Anderson.—At the residence of the bride's parents, at Glenwood, Texas, December 25, 1895, Mr. W. R. Turner and Miss Annie Anderson, Rev. C. A. Tower officiating.

Moore—Kidwell.—Kirksey — Dillard. —McLemore—Gibson. — On December 22, 1895, Rev. W. K. Simpson officiating, Mr. Harvey Moore and Miss Claudy Kidwell, and Mr. H. R. Kirksey and Miss Etta Dillard, and Mr John W. McLemore and Miss Mattie Gibson, all of Parker County, Texas.

Smyth — Campbell. — On December 26, 1895, at the residence of the bride's father, W. H. Campbell, Miss Dora Campbell, of Chappell Hill, and Mr. Aaron Smyth, of Grimes County, Texas, Rev. F. E. Hammond officiating.

Board—Garvin.—At the residence of the bride's parents, in Jacksboro, Texas. December 22, 1895, Mr. J. N. Board and Miss Ida Garvin, Rev. H. L. Jamieson officiating.

Griffith—Woods.—At the residence of the bride's father in Salado, Texas, December 30, 1895, by Rev. W. B. Andrews, Mr. Fuller Griffith, of Quanah, Texas, to Miss Mamie Woods.

White—Proctor.—At the residence of the bride, in Corn Hill, Texas, December 29, 1895, Mr. W. M. White and Mrs. Maggie Proctor, Rev. W. B. Andrews officiating.

Obituaries.

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

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

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

REV. JAMES W. BROWNE.

Rev. J. W. Browne, a superannuated member of the West Texas Conference, died at his residence in Luling, Texas, November 25, 1895. He was born near McMinnville, Tenn., March 19, 1815. He was married to Miss Mary Slayton in 1840. Bro. Browne entered the ministry in the Alabama Conference in 1834. He transferred to the West Texas Conference in 1867.

To all who knew our departed brother he ever appeared as a Christian gentleman, of what may be termed the old school, a type than which no finer and nobler ever made its appearance in the annals of our fair Southland. The influences that moulded his early life, and the type of Methodism of which he was an example, were of the best, as they are known in the traditions of those days. He was never known to indulge a feeling, or to speak a word, or do anything that did not comport with the character and refined tastes of the perfect gentleman. In the days preceding the war his lot was cast among a people the most refined and cultured of which the South could boast; and the impress of such society was upon him until the day of his death. Courteous, refined, generous to a fault, his society was refined and elevating to all who had the privilege of being associated with him.

The Methodism of which he was an example was of that splendid type known in Alabama in the years immediately preceding the war. Such men as Jefferson Hamilton, O. R. Bliss, P. P. Neely, the Andrews, and others, were the leaders of our Church in those days With these men Bro Browne was on terms of most intimate friendship, and Bishop Andrew was among his warm personal friends. Although he kept all the traditions of his early manhood in sacred memory, yet he was no pessimist, nor did he believe that the former days were better than these. He was in warmest touch and keenest sympathy with the Church in his last days; and he believed that the Church was now stronger and better than ever. During his active ministry in the West Texas Conference he was faithful to every trust reposed in him, and though in this frontier field some of his works were hard and difficult, he did his work faithfully and well. His closing years were full of hope and enthusiasm. No longer able to bear his part in the great struggle of the Church, he rejoiced in her triumphs and looked to the future with confidence and hope.

We were with him much at different times during his last years, and we never left his society without a blessing. His presence in the Church in his accustomed place was an inspiration to preacher and people. How beautiful his character in these last years! No word of complaint or of discouragement fell from his lips. His last days were full of sunshine. The people among whom he lived, of all classes and all shades of opinion, revered and loved him, and his life among them was regarded as a benediction. His last days were a fitting close to his long and useful life. He attended the conference until our last, when he was nearing his end, and was too feeble to leave his bed. His name was called by Bishop Key at our late conference, and the announcement was made that there was nothing against him, and that he would soon answer to the roll-call in heaven.

His death may be considered a translation. Surrounded by his children and with his faithful and devoted wife at his side, and who yet lives to mourn his loss, he departed in glorious triumph. His son writes me: "His was the happiest death I ever witnessed. He frequently said that not a cloud intervened; that he was perfectly satisfied with his condition. He said the gospel he had preached for about sixty-two years was all right, and would do to die by. He was very happy all the time he was awake, shouting and praising the Lord. When asked what was the matter, he would say, 'Oh, son, I am so happy; blessed, precious Savior, he is so near me; I long to be with him.' He quoted frequently the old hymn, 'Rock of Ages, Cleft for Me.' Among his last words were, 'I love all humanity and I want them all saved.' Beautiful visions seemed to bring near to him the better world. He would stretch forth his hands, as if to touch the beautiful trees he saw, as in the paradise of the faithful. "Servant of God well done. Enter thy Master's joy." B. HARRIS.

December 21, 1895.

REV. A. P. HUDGINS.

Rev. A. P Hudgins was born April 6, 1832; died December 10, 1895. In early life he professed religion and joined the Methodist Church he loved, and for which he so faithfully labored. He was a good, scriptural preacher. His pure life and devotion to the Church caused him to be felt where he lived. All the people say, "A good man has gone." A wife and seven children survive him. Solemn and appropriate services were held at the church by O. F. Sensabaugh and the pastor. His dust now sleeps in Grapevine Cemetery just north of town, where it may rest until the last day. A. T. CULBERTSON.

COTHER.—Matthew H. Cother, was born in Peckins County, Alabama, August 3, 1847. In his infancy his parents removed to Mississippi. In his sixteenth year he enlisted in the war between the States (to be with his brother). He returned home after the war; was converted and joined the Methodist Episcopal Church, South, in his twenty-first year; came to Texas in 1869, and was happily married to Miss Lucy Pickard in 1875. Brother Cother was stricken down with slow fever and all that skillful physicians, willing and loving hands could do to keep him with his family and friends was done, and after an illness of nearly five weeks he quietly and peacefully passed away on November 18, 1895, at his home, in Pecan Gap, Delta County, Texas. Our deceased brother left a devoted wife and one little girl child to mourn his departure, and a multitude of friends sorely bereaved. Brother Cother was a member of the Church about twenty-seven years. Ten or fifteen years of this time he was an efficient and faithful steward. J. M. McKEE.

Sherman, Texas.

RICE.—Daniel David Rice, son of John H. and Mary L Rice, was born in Montague County, Texas, September 21, 1892, and died in Tarrant County, Texas, August 10, 1895. Davie, as we called him, suffered nearly all of his life with consumptive disease. His mind was uncommonly clear and bright, and as his body slowly declined, his mind grew stronger, until death claimed his prey, and Davie went to live in a brighter clime, where disease is not known and death will never come. Many are the words and acts of childish sweetness remembered, which endeared him to us while he was here, and now that he is released from suffering, and gone to be with the angels, the remembrance of him is more sacred, and heaven seems nearer and brighter, for we know Davie is there. Davie's mother (Mrs. Rice) is my wife's daughter, and Davie was very fond of grandma and grandpa, but we gave him up to the loving Christ, to become one of the kingdom of God above. W. S. MAY.

Rhome, Texas.

KILLIAN.—Died, at Pilot Grove, Texas, December 17, 1895, Dr. D. W. Killian. Dr. Killian was born in Henderson County, N. C., December 29, 1834. He spent the greater part of his life in North Carolina, South Carolina, and Georgia. Dr. Killian ranked high as a physician for thirty-five years, and served as surgeon in the Confederate Army. He was married to Miss Martha A. McClure in the State of Georgia, August 27, 1861, with whom he lived until October 12, 1877. To them were born five children, one of which (a little boy) died at the age of two years. Dr. Killian and his wife were converted at the same meeting in Georgia, about twenty-five years ago, and joined the Methodist Church. Dr. Killian was a man of a broad intellect. He served as a member of the Legislature from Towns County, Ga., for five consecutive terms. He was a man of broad and liberal views, was a member of the Masonic fraternity, and was held in high esteem among the people at large. Dr. Killian was married the second time on August 17, 1880, to Miss Sarah J. Rolen, of North Carolina, with whom he lived till his death. To them were born five children, two of which preceded him to the glory world. His pastor, W. H. BROWN.

CROSBY.—Lora Alice Phipps Crosby was born in Robertson County, Texas, September 18, 1872. When fourteen years of age she gave her heart to God and united with the Christian Church. On September 18, 1889, she was married to Joseph M. Crosby and moved to Ellis County, Texas, where she lived until God took her from her earthly to her heavenly home on November 21, 1895. She leaves a devoted husband, three little children, a loving mother and a host of friends to mourn her departure. Sister Crosby was a Christian in the truest sense. As wife and mother she was a model; always patient and kind, she won the hearts of all who knew her. One of the Lord's noble women has gone. Earth is poorer but heaven is richer, because of this exchange of dwelling. That the God of all grace may sanctify this deep affliction to the present and eternal good of the bereaved, is my earnest prayer.

GEORGE S. CLARK.

Beware of Ointments for Catarrh tha 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

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Hall's Family Pills are the best.

PIOTT.—F. S. Piott was born in East Tennessee, April 5, 1818; lived in Tennessee until November, 1884, when he came to Texas, where he remained until death; died September 13, 1895. He was married December 4, 1841, to Susan Kidwell. They raised nine children; eight remain to mourn the loss of a father. He had thirty-three grandchildren; twenty-eight remain to mourn his loss. He made a profession of religion in 1841; joined the M. E. Church, South, and was a consistent member until death. I was with him during his sickness. He often said he did not fear death. The last time I saw him he said that in a few days toil would be over. Be faithful, mother, brother and sisters, a little while and you will be with him.

A. D. DENISON.

Leonard, Texas.

ALEXANDER.—P. G. Alexander was born September 25, 1845, in Choctaw County, Ala ; was married to Miss Marinda Bradshaw, December 23, 1869; was converted in 1875, joined the M. E. Church. As a citizen he was always on the right side of every moral question; as a business man, he was industrious and frugal, foreseeing the evil and hiding from it, thereby leaving his family a good home. As a father, he educated his children in morals and ethics, which made him a true father; as a husband, kind and loving. He was tender-hearted, yet tenacious in his convictions of right. A noble Christian man has left us. Like a Christian philosopher he called his family around him, told them what to do and to meet him in heaven. He passed away at his home near Petty, Texas, December 21, 1895. God bless the bereaved ones.

A. W. GIBSON.

WILLIAMSON.—Mrs. M. E. Williamson, nee Abernathy, was born in Bollinger County, Mo.; came with her parents to Texas while quite young and settled in Eastland County. She was converted when young and joined the Baptist Church; was united in marriage to Mr. C. D. Williamson September 7, 1893, and sometime during the year of 1893 she united with the M. E. Church, South. Sister Williamson was a devoted wife and a consecrated Christian. She possessed a happy Christian spirit at all times, and was rejoicing happy at the family altar a few nights before her death, which occurred at her home in Stephens County on Christmas day, 1895. We would commend the husband and sorrowing ones to the God of all grace, and pray that his comforting spirit may comfort their hearts. R. S. HEIZER.

Eastland, Texas.

BARRETT.—W. I. Barrett was born September 15, 1836, in Dawson County, Ga ; moved to Texas in 1875, and died at Waco, Texas, December 11, 1895, leaving a wife and seven daughters to mourn his death. Converted when nineteen years old, he spent forty years in the Methodist Church. Bro. Barrett was a true Christian. Religion with him was not a theroy or a hope, but a confident assurance. He lived his religion. His unselfishness was seen in his leaving a prominent, prosperous Church to assist a week, struggling mission. He loved his Church. He was abundant in labors in every sphere of Church work, and was liberal with his means. His home life was very beautiful. He was a kind and affectionate husband and father. As a citizen he enjoyed the confidence of all. Men who had but little regard for Christianity had, nevertheless, the greatest confidence in the religion of W. I. Barrett. He was the business man's friend. The death of but few men in Waco could have made the impression produced by the death of Bro. Barrett. Rich and poor, high and low, men of all classes and denominations, came to his burial. Almost every prominent minister in Waco was present. His memory will long abide among us as precious ointment poured out.

SAMUEL J. RUCKER,
Pastor.

RHEDY.—James L. Rhedy was born in Warren County, Tenn., on February 4, 1875; came to Texas September, 1894, and lived with his cousins, near Pilot Grove, until his death, which was December 4, 1895. Jimmie (as he was called) was a good boy in many respects. He was kind-hearted and manly, and had made many friends. He and two of his cousins were keeping batch at the time of his death, but he did not want for attention; the women gathered in and waited on him as if he had been their own brother. Many prayers went up to God for him, but he gave no evidence of a change, only that he sang, while nearing his last day, "There is a fountain filled with blood." We laid him to rest in the Pilot Grove Graveyard amid the sobs and cries of many men and women. The women gathered around his coffin and stroked his brow and wept as if he were their own son, the young women cried as if he were their brother, the men wept as men scarcely ever weep over a coffin. Kind hands ministered to his last wants on earth. W. H. BROWN.

BETHEL.—Leroy, infant son of J. M. and Emily Bethel, was born January 13, 1895, and died December 17, 1895. His stay on earth was short. The last few hours of his life were full of suffering, but his sufferings are over and he has gone to live with Christ, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But while earth has lost one of its sweetest flowers, heaven has gained a shining jewel. Dear parents, weep not for your darling, for we know he is at rest with Jesus, and will be "waiting and watching" for you at the beautiful gate, for all who knew him knew him to love him. So many friends are in sympathy with you; be patient until the end. S. M. OWNBY, P. C.

Who wins in the race? Is it a sick man? Is it a man who is weak? Is it a man whose blood is impure? An athlete trains for every race. The best athletes train all the time. They are always in perfect condition. It is pretty safe to say that the best man will always win. The man who is strong and in the best condition will surely distance his competitors.

In the race for success, the best man will win if he takes care of himself. He cannot win if he neglects his physical condition. It doesn't make any difference how smart he is. If his body isn't strong, he will never finish the race. He must look first for a clear, healthy, strong body, because the body makes and supports the brain. If the heart pumps impure blood into the brain, you cannot expect the man to be clear-headed, you cannot expect him to accomplish much. If a man's blood is pure and rich, there can not be much the matter with him. If it isn't pure and rich, he may have almost any disease under the sun, and Dr. Pierce's Golden Medical Discovery will cure it. It doesn't make any difference what form the disease takes, or by what name it is called. Nearly all diseases spring from impure blood. If you make the blood pure, you remove the cause and cure the disease. That's common sense—and medical sense—and scientific sense.

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MCCONNELL.—The infant son of Henry G. and Nola McConnell died of diphtheria at their home in Haskell, Texas, on the 20th day of October, 1895. He was their only boy, and his life was measured by eighteen short months. The brightness of the hopes that centered in him, the fondness of their love, and the depths of their joy in his short life are the measure of their grief. But God is as truly present at the grave as at the bridal altar, and we must not always expect to read his message in the sunshine. "Of such is the kingdom of heaven." The will of the King be done with that which is his own. We remember the joy of the bridal, and think on the sorrow of bereavement, and know that then and now alike "God is love," and that his tender mercies are over all his works. W. W. P.

SMITH.—Wynn Smith, son of Mrs. Sepronia Smith, died at his home on McKinney Avenue, Dallas, Texas, December 16, 1895. His illness was long and painful, being sick about eleven months; yet when the end came he seemed to be more at ease. Our young brother was perfectly willing to die, and sweeter words scarcely ever fall from the lips of the dying than those which fell from his. He leaves a mother, sister, brother and a number of relatives and friends to mourn his loss; but we may feel assured that while his body rests beneath the cold earth, the redeemed spirit has been borne on angel wings to its Maker and is now watching at the "Beautiful Golden Gate" for those left behind. W. F. BRYAN.

BALLARD.—Mrs Frances Ballard, daughter of Fletcher Carlisle, was born April 5, 1835, in Alabama; was reared in Jackson County, Tenn. She professed religion and joined the M. E. Church, South, when but a child. She came to Fannin County, Texas, in 1851, and was married to Matthew Ballard. They moved to Cherokee County, Texas, where they lived until the war began, which took the husband and father from home never to return, leaving the wife and mother with four small children, three girls and one boy. By the help of God and his good people she reared her children. In 1870 she returned to Fannin County, near Windom, where she lived until her death, April 5, 1895. She suffered out her threescore years and has gone to her reward and to meet the Savior and loved ones gone before, husband, son and oldest daughter having preceded her to the better land. She leaves two daughters, eight grandchildren and many friends to mourn their loss. Her daughter,

MARTHA DENTON.

WATLINGTON.—Capt. W. P. Watlington was born in Guilford County, North Carolina, April 17, 1828. At an early age he volunteered in the Union Army during the war with Mexico. He became distinguished for his courage and loyalty to his country's cause. After the war was over he retired to private life, until the year 1861, when he again obeyed his country's call, and for four long years endured the hardships and faced the dangers encumbent upon a soldier's life. But, best of all, many years ago he volunteered with the soldiers of the cross and fought bravely under Emmanuel's flag until he fell a victim to the last enemy. He suffered much in his last days. For two years it was evident that his end was near, but he was always patient and resigned. His will was lost in God's will. He never murmured or complained. On December 16, at the home of his son in Texarkana, surrounded by all the comforts that earthly friends could give, his spirit sweetly passed away.

S. E. WILSON.

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AN APPEAL FROM THE LAYMEN.

The following able paper was presented by the lay delegates to the late session of the conference and received the hearty commendation of Bishop Key and the endorsement of the conference. We recommend a careful reading and earnest consideration of it by all the members of our Church, and especially by the stewards and officials of the Church:

To the Bishop and Members of the West Texas Annual Conference:

DEAR FATHERS AND BRETHREN—The lay delegates to said conference, believing we may be instrumental in accomplishing some good by issuing a call to the laymen of our conference to renewed efforts in advancing the cause of Christ throughout our borders, and believing such a call will be more potent for good if endorsed by you as a conference, beg leave of the conference to introduce and have adopted the following to go forth with your indorsement as an appeal to the laity of the conference:

To the Lay Brethren in the Bounds of the West Texas Conference—Greeting:

We, the lay members of the thirty-seventh session of the West Texas Conference, out of gratitude to our Heavenly Father for his abundant blessings in the past, and in view of a richer harvest which awaits us in the future, feel constrained to address you upon points which we deem vital to the best interests of our beloved Zion.

No Church, in her laws, methods of work, policy and machinery, has been more ready to recognize the rights of the laity, or more liberal in granting lay representation throughout her ecclesiastical system than our own beloved M. E. Church, South.

The opportunities for good opened to us are many and great. These opportunities it is our duty to improve to the glory of God. We, as your representatives, in obedience to this call to duty, beg leave to submit to you the following recommendations for your consideration, with the fervent prayer that by giving heed thereto you and we may receive the richest blessings of heaven:

1. We recommend that throughout the conference our disciplinary plan of assessment with consent be followed, and that each member, including young and old, rich and poor, be urged to pay something to the support of the gospel.

2. That the stewards inform each one promptly in person or by mail of the amount of his assessment and obtain assent thereto.

3. That collections may be sure we urge the stewards to begin their work at the very opening of the conference year.

4. That those among us who do pay to the support of the gospel shall by all proper efforts in public and private urge every one to help. And that we bring some pressure to bear upon that class of members who habitually neglect to pay, so that their number may diminish until each shall be led to bear his burden in this respect, that each may enjoy the blessing of giving.

5. That the envelop system of weekly payments be adopted and used as far as practicable, and that earnest, persistent effort be made to pay the pastor's salary monthly, if not weekly, that he may pay cash for his goods, without the temptation of going in debt, to which he is subjected when payments are made quarterly and by some only at the end of the year.

6. As no office amounts to anything without a live man in it, and no plan will succeed without the persistent effort of the stewards, we recommend that the stewards have regular monthly meetings to consider results and plan for the future. That the stewards on consultation with the pastor select some layman (he need not always be a steward) to address the Church as early and often as necessary upon the financial condition and assessments of the Church, and have this circular read once, and oftener if advisable, to each Church, and if practicable at the first service.

7. That as laymen we approve and co-operate with our pastors in holding Church Conferences as often as is prescribed by the Discipline. That we attend and take such part in them as will make them of interest and profit to the Church.

8. That we stand by our pastors in the use of all proper methods and efforts to secure in full all the assessments ordered by the Church, making the assessment the minimum amount collected.

9. That we strive to keep ourselves unspotted from the world, and by precept and example discountenance worldliness and inconsistency on the part of our members. That we support our pastors in the ministration of wise and wholesome discipline according to the laws of our Church.

10. Believing that if the same preparation be made and effort put forth in harmony and co-operation with our pastors in revival meetings, as good if not better and more permanent results to our Church would result, we recommend that our Church workers and members rally to the leadership of our pastors, and with full faith that God will revive the Church and save souls by such united efforts, without depending on the presence of evangelistic brethren; and that we encourage our pastors to assist each other in such meetings, trusting to God for blessings upon such united efforts of the Church.

Praying God's blessings upon the Church, we are fraternally,

[Signed]: C. H. Beaver, W. Cardwell, J. S. McKinnon, J. T. Brown, John Williams, N. C. Galloway, G. W. Newberry, R. D. Britis, J. F. Riggs, J. D. Young, J. B. Flannery, T. Y. Elton, J. H. Combs, Alonzo Reese, D. B. Blake, G. W. L. Fly, John E. Bishop, M. N. Shive, V. M. West.

A MOVE ACROSS THE COUNTRY.

I am alone, and will fulfill a promise made some friends—new and old—to tell them of our move. We left Paint Rock just before noon on December 4. The wind was high and the sun too pale to give forth much heat. "Winter's chilling breeze" had robbed the prospect of all beauty. Bare hills and bald prairies greeted us, no matter where we turned. Only the clear, sparkling waters of the Kickapoo remained unchanged. Some men were busily engaged in gathering pecans from the almost leafless trees growing on its banks. Many birds have sought a summer home, and those that remain have changed color, as have the leaves, and fluttered about in little groups, as though seeking company on so dull a day.

We reached San Angelo near sundown still shivering from the cold, where, after being warmed and suppered, I rewarded our kind hosts by nodding in my chair. I am not one of those who apologize for everything they do, except breathe; but an apology was due here, and I made it, being very much astonished to find I had been sleeping. The next morning was clear, and after giving the sun time to warm things up a bit, we started, stopping at the parsonage gate to tell Bro. and Sister Gregory good-bye. As we left the town I noticed that the mesquites grew smaller and the cactus larger. We ate our lunch in a sheltered nook near the "twin mountains." The town we had left was plainly to be seen, yet it was eight miles distant. We crossed the Concho for the last time, and afterwards got a bird's eye view of Knickerbocker to our left. A long-necked, long-legged crane was standing in Spring Creek patiently fishing for his dinner. And then the hills began to grow green. I made an exploring expedition, and found that they were almost covered with small live oak and cedar. Everything spreads here. Nothing grows to its full height, but 'tis only for the want of rain. The soil where irrigated is very productive. Sherwood is enchantingly hid among the cedar-crowned hills, and we were there ere we knew it. Bro. Gibbens sent us to the home of Bro. Thorp to spend the night, where, though we were strangers, we were made to feel "at home." Bro. Gibbens and his wife go from Sherwood to fill our places at Paint Rock. There is no doubt but that they are able to do so, for he is about twice the weight of Mr. Peele, and she at least my size. Our last was by far our longest day's journey. Our way, which had been "Westward ho!" took a southwestern course. We saw few wafarers and only three houses. I see no beauty without life, and for miles and miles we saw not even a prairie dog village to enliven the scene. One rabbit showed himself "afar off," and a few herds stood round the pools. No running water and no trees. When we began to think we must be drawing near Ozona we met one who told us we were ten miles away, and when at least five miles father on another told us it was nine miles still. We felt discouraged. Distances are not measured here, and most of us hate to admit that we "don't know."

But "time ends all things," and at last a windmill hove in sight. On and on we drove when at last, a bend round the hill, and there was the town. We stopped to inquire the way to Bro. Friend's, and were greeted by Bro. and Sister Hancock as their new preacher and his family, though so cloaked and shawled and red of face were we that we must have looked more like Comanches on the warpath.

We were glad to rest awhile at Bro. Friend's, and then our goods came and we moved and were pounded heavily, heartily and lengthily as well. Mr. Peele, being the first preacher of any kind to come to live in the town, all welcomed us gladly. They don't know what a drain a preacher is to a town in the way of eatables. We think, however, that Ozona will be equal to the occasion; besides, there is Sonora, which we have not seen. Adios,

SALLIE LOVE PEELE.

Ozona, Texas.

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THE COLPORTAGE WORK.

To the Brethren of the Northwest Texas Conference:

I have made an effort to get a depository at Dallas but failed, then we have tried at Fort Worth with similar results. We wanted to form a joint stock company so as to carry a full line of books, such as we need in Texas, but have not been able to do so. So the only thing left us to do is to buy what books we can sell direct to the people until we can get our joint stock company.

My plan is to spend two weeks in each presiding elder's district during the year, preach and sell books. I aim also to help in meetings where the brethren want me, and thus get our literature before our people.

I can sell to the people and preachers on thirty, sixty and ninety days' time, but not longer, as the House demands settlement from me at not longer than ninety days, as the following quotation from a letter to me from the House will show: "We can not afford to furnish the Colporter goods at the extraordinary discount and give time on the bills." So you see, brethren, unless I had money to stock up and wait until conference, I am compelled to demand of the purchaser a settlement in at least ninety days, that I may meet my accounts with the House. So send me your orders, and if I haven't the books I will order them at once from the House for you, and thus we will keep the business in Colperter's hands until we can establish the depository. I do not mean to stop working at this matter until it is accomplished.

My plan is to get shares taken, pay in 1 per cent per month until we get the amount of stock necessary, and thus raise a monthly cash payment for goods. By so doing we can stock our house for cash at at greatly reduced rates.

The stockholders are to elect their own officers, make their own by-laws, etc. Brethren, it will pay any man who wishes to lay away $5 or $10 in this good work; it will be money to you to do it. Now, all who wish to help in this good work, please write me, and the amount of stock you will take. I will file your amount and name, and so soon as we get enough subscribed to begin with we will call a meeting of the stockholders and organize. Without this I can not accommodate the trade as it should be. We need this branch of our great Methodism in Texas. Think of it, one-seventh of all the Southern Methodists of the world are in Texas, with our literature seven hundred miles away. This ought not to be. Brethren, if you will come to my help I will put your books at your door, and on as good terms as you can get at any publishing house in the United States. Five shares will cost only $5 per month or $60 per year. Fifty shares of $500 each would yield a monthly cash income of $250, or $3000 per year, which would be all the cash needed to run the depository with the cash trade we would command.

Now, brethren, if we are going to have the depository, let's go at it; if not, let's turn our colporters loose and do away with that part of our Discipline. Some of the brethren could take two, three, or four shares, and it would be a safe as well as a paying investment to them. Let me hear from you. Yours for the work.

C. L. BALLARD, C. P.

Fort Worth, Texas, December 25, 1895

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Cured of Disfiguring ECZEMA By the CUTICURA REMEDIES

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A NOTE FROM NEW MEXICO.

Will you kindly publish the following notice, explanation and correction. At the request of the official board of the Church at Deming and my presiding elder, I make the following statement:

H. M. Vinson was, at the last session of the New Mexico Annual Conference, expelled from the membership and ministry of the M. E. Church, South. I notified him of said fact and his presiding elder demanded his credentials, which demand, so far, has been ignored.

In explanation of the omission of the Sunday-school report of Deming, in the published minutes, will say that I published the statistical report as handed to me by the statistical Secretary, and for some reason unknown to me it was omitted. They have a good Sunday-school, though, at Deming. The name of T. L. Adams appears by mistake on the committee of examination for admission on trial. He was added to the committee on the first year.

ROBERT HODGSON,
Secretary

Cerillos, N M.

DER MISSIONSFREUND.

The organ of the German Mission Conference is being sent to all the members of the Texas and West Texas Conference, without charge, this year. The object is, that the brethren may use this paper in missionary work among Germans, who may be in their reach, and also to gather some subscribers.

The paper is purely religious and, although it breathes a fraternal spirit, it is strictly Methodistic, and, as its name indicates, a friend of missions.

Will those brethren who can not make use of the paper as above indicated, please notify me of this fact by postal card, so that I may discontinue sending it. Or, if any preacher desires more copies for distribution for a certain length of time, please write me about it.

Should there in the bounds of the other Texas Conferences be a field where the paper may be put to good use, I would be thankful if the brethren would notify me of this.

P. H. HENSCH.

Giddings, Texas.

MRS. D. H. McGAVOCK.

Whereas, Mrs. David H. McGavock, Foreign Secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, has in the infinite wisdom and mercy of God been called to her reward; and,

Whereas, Our honored sister, has, during the period of seventeen years, with surpassing skill, undying devotion, and invincible faith, inaugurated and carried to successful completion large plans for woman's work for women and children in China, Mexico, Brazil and the Indian Territory:

Resolved, 1. That we, the undersigned members of the Board of Missions assembled to-day in Nashville, bow in humble submission to the will of God in this dispensation of his providence.

2. That in recognition of her splendid achievements and invaluable service rendered the Church and the cause of missions, we hereby express our profound sense of the irreparable loss which has been sustained.

3. That as friends of this elect lady, whose fellowship we have enjoyed, we suffer personal bereavement, and in Christian love tender to her husband and son our heartfelt sympathy and prayers.

4. That a copy of these resolutions be spread upon our minutes; that a second be sent to the family, a third to the Woman's Board of Foreign Missions, and copies be furnished the press for publication.

Signed in behalf of the board,

R. K. HARGROVE,
President pro tem.
WALTER R. LAMBUTH,
Secretary.

Mission Rooms, Nashville, Tenn., Dec. 23

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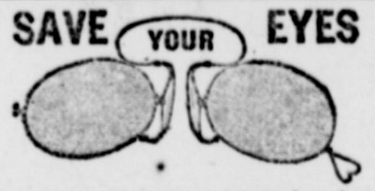

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NOW I LAY ME DOWN TO SLEEP.

The fire upon the hearth is low,
  And there is stillness everywhere;
  Like troubled spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
  A childish treble breaks the gloom,
  And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
  And that sweet treble in my ears,
  My thought goes back to distant years,
And lingers with a dear one there;
And as I hear the child's Amen,
  My mother's face comes back to me;
  Couched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
  Oh, for the peace of that dear time!
  Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
  I do not seem to be alone—
  Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—*Eugene Field, in Chicago News.*

TYLER DISTRICT.

The District Stewards of Tyler District will meet in the lecture room of Marvin Church, Tyler, Texas, on January 16 at 1:15 p m. Their names are P. G. Hawkins, L. R. Parks, G. M. Spruce, B. E. Moore, A. J. McMahon, J. S Spinks, E. J. Lake, J. E Morgan, J. D. Phillips, J. R Patterson, E Meredith, P. O. Tunnell, L. L. Ansley, J. J. Dickard, D. M George, G. M. Fletcher.

JOHN ADAMS, P. E.

NOTICE.

Please announce Rev. J. K. Lane as supply on Personville Mission; Rev. J. O. Jordan supply on Bald Pararie Mission and Sam'l Morriss supply on Alto Circuit.

J. B. COCHRAN.

INQUIRY.

Anyone knowing the whereabouts of my son, J. F. Allen, will confer a great favor on his afflicted father by writing to me. Address

JAMES F. ALLEN,
Clairette, Erath County, Texas

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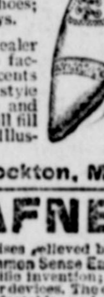

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