

Texas Christian Advocate.

THE METHODIST ITINERACY.

Our itineracy is clearly in harmony with the practice of Christ and his apostles, as well as with the genius of Christianity.

Jesus Christ himself was a great itinerant preacher. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

So, also, the twelve apostles and the seventy were sent out to preach throughout the land of Israel.

Next to the great Teacher, the Apostle Paul was the greatest itinerant preacher that ever lived in the world.

To bear the glad tidings of salvation to the Gentiles. Accordingly he traveled extensively, both by sea and land, and preached the gospel with great success throughout Asia Minor, Greece, the Isles of the Sea, and Italy, and at Imperial Rome, under the patronage of Nero.

When John Wesley adopted the itinerant plan of sending men out to preach, he but adopted the divine pattern. Every church that carries on evangelistic and missionary work is under the necessity of adopting the itineracy to a greater or less extent.

Under the great commission, "Go ye, therefore, and disciple all nations," all foreign missions are authorized and inspired. The Christian Church is not merely a fortified camp, but a grand invading army, with Jesus Christ as the great Captain of her salvation, marching forward, with sword in hand and banners flying, to the subjugation of the world, to the King of kings and Lord of lords.

And thank God prophecy assures us that the time will come, however distant, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Jesus shall reign where'er the sun Does his successive journey run; He shines upon the ocean's shore, Till moon and stars are wan to more.

Let me now say some things in particular with reference to the Methodist system. And first, as might be expected, there is more or less friction resulting from the appointing power, lodged in the hands of the bishop or his cabinet.

When the writer has shown that many interests are involved it cannot be otherwise. Though the very best is done to subserve the cause of God, owing to human frailty, mistakes are made, and the wonder is that they are so few.

Years of experience and observation have convinced the writer that the mistakes are attributable, for the most part, either to a want of sound judgment or to prejudice on the part of the presiding elders. A misconception of the preacher's ability and usefulness, or a prejudice, formed from listening to certain complaining brethren, who are to be despised.

When the presiding elder is misled, or the presiding elder into error, so that even-handed justice is not dealt out to the preacher by his representative in the cabinet. Here there is just ground for complaint. Again, there are members of the church who are fond of new things, and they resist a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

These are the people, as a general rule, who are foremost to advise the presiding elder. The best people are the easiest pleased, and wish the preacher returned, unless he has shown mistakes of close of every year. In their judgment the interests of the church require a change.

be definitely settled. I understand that the Northwest Texas Conference, with characteristic nobility and generosity, passed a resolution recommending that the General Conference put Archer and Wichita counties in the North Texas Conference and let the county lines be the conference lines. This should by all means be carried out.

The Northwest Texas Conference, lives twenty miles south of Archer, and passes through Archer to get eighteen miles northwest of here to one of his appointments, and is so crowded that he only gets there once in two months, while I am located only eighteen miles from that appointment and could get there every Sunday in each month.

Most of the settlements in Archer county are in the bounds of the Northwest Conference. I would like to say to our delegates to the General Conference: Give this matter your attention and let the county lines be the conference lines.

To our brothers of the Northwest Texas Conference I would say: "Give us this territory and we will try to occupy it to the glory of God and the upbuilding of his kingdom."

ARCHEL CITY, TEXAS.

ARE WE NOT GETTING MODISH? REV. J. T. H. MILLER.

On the floor of one of the Texas conferences a man in authority, for years chairman of the committee for examination of the fourth year, said: "The class are all well up except in 'Neander's Planting and Training of the Christian Church.' I am glad they are not up. I do not wish to take issue with the Bishops, but I think this book should be left out of the course of study, for it teaches immersion from beginning to end."

What is said on the conference floor is public property. To the thinking mind these words mean something. I propose to handle this question with gloves off.

There is a tendency on the part of Methodist preachers to become "modish" in their church and ministry know no more. Christ taught as no other man ever taught on all great moral subjects.

Three years ago I was on sea and land, in ships and houses, on the water—around the world. I read of the baptism of immersion, and that was poor Peter sinking for lack of faith, crying, "Lord, save." If Jesus Christ ever discussed baptism two minutes his followers and histories failed to give him credit for so doing.

There is this respect in which Christ came to the world, as the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When questioned by the chief priests at the Jordan to be initiated into the priesthood: "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said, suffer it to be so now, for thus it becometh us to fulfill all righteousness."

is not a man living to-day who knows the mode of Christ's baptism or of any of his apostles. We may offer conjectures, and what we believe, but this all guess, I am proud of the fact that, as a minister of Christ, I am not forced to choose the mode of baptism for the applicants. God being my helper, from this day I will not, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be. The Methodist Church knows no mode.

Untold damage has been done to our church in Texas because our ministers have refused to immerse. Some of the best families in my charge are in the Baptist or Campbellite Churches because former pastors refused positively to immerse. One young lady was an applicant for more than a year, during that time our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

The unification of Methodism is desirable, in order to Christian fraternity; but it is important, if not positively essential, on account of the foreign missionary operations of the church. The prayer of Jesus Christ for his disciples, and for them which should believe on him through their word, teaches us, "That they all may be one."

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

THE UNIFICATION OF METHODISM. REV. J. T. H. MILLER.

The unification of Methodism is desirable, in order to Christian fraternity; but it is important, if not positively essential, on account of the foreign missionary operations of the church. The prayer of Jesus Christ for his disciples, and for them which should believe on him through their word, teaches us, "That they all may be one."

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

He then gave the reason for the unification of believers, "That they also may be one in us; that the world may believe that thou hast sent me." See John xvii: 18-21. When the family of the faithful shall be gathered into the household above, they will be one, whether from the M. E. Church, North or South; or from our best pastors refused to immerse her, and she went to the Campbellite Church. She is no more a Campbellite than I am; was driven from our communion because our pastors refused to do "dirty work." I hear some one say why trouble the past? I tell you, brethren, unless I get light that, so far as I know, has never dawned, lay a straw in the way to force any one to change the mode of baptism, because I am in God's service to do "dirty work," if need be.

that house? It was not God, for there is no envy in him. It looks very much like the work of the devil, for he is full of envy and such evil qualities; but if you could call up the "Arch Fiend" and ask him face to face he would be honest enough, I dare say, to tell you that he built the house, but did not expect to make a preacher out of the man by doing it. Much good may follow the destruction of the house, but the action of evil in this case was not in any sense necessary for the production of the good that followed, which is evidenced by the devil's disappointment and the fact that many men would have blasphemed the holy name of God. God does not make preachers by burning houses. I read in a memorial sermon the other day a statement about as follows: "It was God's will that the negro should be brought to this country in chains, civilized and partially educated, then freed." Importing that all the horrible crimes and bloodshed of the civil war were only in accordance with the will of God. I cannot believe such a statement. The late war between the North and South was the work of the devil, and the fact that it was a heartless individual who will affirm that the cries of widows and orphans were pleasing to God and the diffusion of blood a better way to settle the difficulty than by arbitration. The civil war was not necessary that we might secure the present good which we enjoy, though it seemed inevitable. I believe that good does in some cases follow an absolute evil, but not in the order of cause and effect. When we are shielded by the love of God we are safe. We are, so far as the things of the world are concerned, invulnerable. The missiles that may fly at our heads, but cannot penetrate the shield of love. Death may stare us in the face at the most inopportune time, but even that cannot work evil to us if we love God. If evil is essential for the success of good, why so much ado about pessimism? How can a minister of God have the face to pronounce evil if he believes it is necessary to good? No, evil is a fatal misfortune, and the world would be better off without it. We regard this in our fight against him. God does not need the devil to assist him in running his business. Read James, i: 12-18.

Two witnesses are plainly expressed in the text; both testifying to the same thing. "The Spirit itself beareth witness with our spirit that we are children of God." These two witnesses are necessary. Our own spirit may be greatly depressed when troubles come, and then we need the direct witness of the Spirit of God to tell us that we are his children even in such trying circumstances, and to cheer our spirit, that both may testify to our acceptance with God.

There may be many objections to this doctrine, but why should we stop to answer all objections when the Bible is so plain on this point? Besides, the experience of all Christians confirms the Bible doctrine, and the infidel world could as easily prove to a suffering man that he has no pain as to prove to a Christian that he does not have "the Spirit to bear witness with his spirit that he is a child of God."

We by His Spirit prove, And know the things of God, The things which freely of his love He hath on us bestowed.

His Spirit us he gave, Who dwells in us, we know; The witness in ourselves we have, And all its fruits we show.

Our natures turned, our mind Transformed in all its power; And both the witnesses are joined, The Spirit of God with ours.

OF LATE. With what rapidity the past year brought us up to conference! Since saying farewell to the kind people of Haskell, my experience of a year's work there has been hung away in memory's halls as the period of a day. While true in the ideal sense, in reality this assumes greater proportions. A visit to one's parents at the close of a year's pastorate, gradually dawns on the young preacher's mind as his heart years for the approaching event. Such an occasion is a pleasure. Spending the greater part of November at Waco, I reverted to many events of ecclesiastical nature. First allow me to make mention of the spiritual atmosphere in and about the Street Church. The services alone attended there repaid me for the stay. Bro. Bourland's religious sermons, the growing Sunday-school, the refreshing class-meeting, gave a Sabbath feast not everywhere enjoyed.

With due deference to whatever the pastor may have been, it is safe to say that during my acquaintance of more than a decade with this congregation, I have not known it so spiritual as now. This is evinced partly from the fact that past blessings and experiences have been placed to good account, and otherwise because of a spiritual pastor and preacher. A member of the congregation said to me, "Bro. Bourland preaches every Sunday as if in a camp-meeting."

The kindness and grandeur with which the doctor explained to the choir how he appreciated and cherished the "old-fashioned" hymns because they rhymed with his experience, inspired his soul, and thrilled his being, intensified religious fervor fully one degree in every hearer's heart.

This church has a remarkable history. Within a brief period three of its ministers, denying the faith, crossed to the other side of the water, and their efforts with those who are found to war against God. Notwithstanding the dark hours of invidious departure, God can and does raise up spiritual ministers. Amidst scenes of such victory, how significant that expression, "The refiner's fire will purify the dross and purifies the gold." The doctrine of the witness of the Spirit is plainly taught in the scriptures of divine truth. By laying aside all objections that may be brought against it, and by adhering strictly to the teaching of the Bible, we will be taught right on the subject. Avoid all glib interpretations of scripture and be led by "The Spirit," and "He will guide you into all truth."—John xvi: 13. The witness of the Spirit is the doctrine of adoption. By it we are received into the family of God, and become "heirs of God, and joint heirs with Christ."—Rom. viii: 17.

We should not run to an extreme and claim too much for this consoling doctrine, and thus be led into wild enthusiasm. We should also avoid the opposite extreme, and let it be of the Spirit Church, to be distinguished by location: in China, as the China Methodist Church, etc.

Let it be composed of seven clerical, one of whom shall be a bishop, and seven lay members of each General Conference, all of whom shall be elected for a term of four years.

About the Lesson.

LESSON I., SUNDAY, JANUARY 5.

THE FORERUNNER ANNOUNCED.

Luke 1:5-17.

GOLDEN TEXT.

"Behold, I will send my messenger, and he shall prepare the way before me."—(Mal. iii. 1.)

MEMORY VERSES, 13-16.

QUESTIONS ON THE LESSON.

- 1. What book are we now studying? The book of Luke.
2. Who was Luke? He was a physician?
3. With which of the apostles did he travel? Paul.
4. What was the time of our lesson? I was in the days of Herod the king.
5. Of what two people does the lesson speak? Zacharias and Elisabeth.
6. Who was Zacharias? A priest.
7. What was said of him and his wife? They were good people.
8. Did they have any children? No, though quite old.
9. What was Zacharias now doing? Burning incense.
10. What were the people doing? Praying outside the temple.
11. What appeared unto Zacharias? An angel of the Lord, standing on the right side of the altar.
12. How did Zacharias feel when he saw him? He was troubled, and great fear fell upon him.
13. What did the angel say? "Fear not, Zacharias; for thy prayer is heard, and thou shalt have a son."
14. What did he say should happen? His wife should be the mother of a son.
15. What should the son be called? He should be called John.
16. What kind of a child should he be? He should be good from his birth.
17. What should he do? He should turn unto the Lord their God.
18. Before whom should he go? The Messiah.
19. In whose spirit and power? In the spirit and power of Elias.
20. Whom should he make ready? A people prepared for the Lord.—Illustrated Lesson Paper.

LESSON SURROUNDINGS.

Interesting Events.—For four centuries God had not spoken to men. The Jews were scattered abroad; the Greek language had become the organ of civilization and international intercourse; the Roman Empire had covered the civilized world. The fulness of the time had come. Luke prefaces his narrative with a brief address to "Theophilus," telling him how he was prepared for his work, and why he writes. The lesson itself gives the earliest incident recorded in the four Gospels.

Contemporary Events.—Augustus Caesar, first Roman emperor, ruling; Cyrenius, the Quirinus of Tacitus, probably governor of Syria under Roman appointment; Egypt, a Roman province; Arabia Petraea, ruled by King Aretas. Strabo the Greek geographer, Ovid, Livy, and Seneca, were living at this time. General peace prevailed, and the Roman Empire had nearly over the larger part of the known world. It was an age of remarkable intellectual activity.

Place.—Jerusalem, in the temple. Verses 5-7, however, refer to the home of Zacharias and Elisabeth, the position of which will be discussed later.

Time.—As in previous years, the chronology followed accepts the year of Rome 749 as the year of our Lord's birth; that is, B. C. 5. For convenience, December 25 may be regarded as the time of year, but it may have been earlier. The events in the lesson occurred about fifteen months before the birth of our Lord; according to Andrews and others, in October, 748 (B. C. 6). The margin of our English Bible attempts to give the year correctly in the earlier chapters of Matthew and Luke, but to the accounts of the ministry joins the number corresponding to the actual age of our Lord, and not that of the year according to the Dionysian era (A. D.).

Persons.—Zacharias and Elisabeth his wife, the angel Gabriel, the assembled Israelites worshipping in the temple. Incidents.—Description of the aged priest and his wife in assembly at the hour of incense; Zacharias enters the holy place; an angel appears to him; the fear of Zacharias; the message of the angel, full of comfort to the priest, as a man, a Jew, and a priest.

LESSON SUMMARY.

Even in the darkest day God is making preparation for a brighter future. The best things to God's people are always before them, never behind. The hope of what is to be ought to cheer and inspire those who walk by faith, when sight gives no ground of encouragement. These are the teachings of this opening lesson of the new year.

It was a dark day to God's people. The Jewish nation was under the Roman yoke. The Jewish Church was in a low state spiritually. Formalism prevailed in its religious ceremonies. For four centuries the voice of prophecy had been hushed in silence. Only here and there was there a loving, longing heart looking with confident hope for the speedy fulfillment of God's promises of good to Israel. A shadow rested over the childless home of the godly Zacharias. He and his wife Elisabeth were nearing the close of life without the prospect of any son to bear their name and continue their work, as they had hoped, in the long ago, would be the case.

Then it was that God's angel came to the heavy-hearted priest, and said, "Fear not." Then it was that God's angel gave assurance that there were brighter days for that lonely home than had ever been dreamed of there, and that the brightness should extend to the home into the whole realm of the people of God. Then it was that there was a new beginning of good news to all the world—good news that is fresh to us all to-day, and that shall be fresh to a thousand generations.

No home of a child of God is ever forgotten or neglected by the loving Father of all. Whatever shadow is in it to-day, there is brightness for it yet to be revealed. However gloomy may be the present state of the church of God, its best days are in the future. And even the best things that God now gives, in the home or in the church, to those who are true to him, are but an earnest of still better things to come to others hereafter. There is comfort in this thought—comfort in dark days and comfort in bright days. It is good to have hope for ourselves. It is good to have hope for those who come after us. It is good to be the receiver of blessings. It is good to be the messenger and forerunner of blessings.

The words of cheer to Zacharias are words to us, each and all, "Fear not;" "Thy prayer is heard;" "Thou shalt have joy and gladness, and many shall rejoice." There is good news to us. It is for us to carry good news to others.

ADDED POINTS.

The past and the present are closely linked. Aaron and John the Baptist are in the same line of God's loving purposes for the world. Every one of us has cause for gratitude to those who prepared the way for our best work in Christ's service.

Every one of us ought so to live as to give cause of gratitude to those who follow us, generations hence, in the service of Christ.

God may seem to delay his best blessings to his loved ones; but those blessings will come at just the best time—as God sees the true need of those who are dear to him.

A home without a child cannot be a home at its happiest. Those who have children in their home have reason to be very grateful to God for this possession. Those who have no children ought to feel that they are called of God to make other homes the happier for their childlessness.

The best loved child of God has his regular daily duties to attend to; and no child of God is more likely to receive a special message from God than while he is attending to his regular daily duties.—Sunday School Times.

Old and Young.

WINTER APPLES.

What cheer is there that is half so good, In the snowy waste of a winter night, As a dancing fire of hickory wood, And an easy chair in its mellow light, And a pearmain apple, ruddy and sleek, Or a jenneting with a freckled cheek?

A russet apple is fair to view, With a tawny tint like an autumn leaf, The warmth of a ripened corn-field's hue, Or golden hint of a harvest sheaf; And the wholesome breath of the finished year Is held in a winery's blooming sphere.

They bring you a thought of the orchard trees, In blossomy April and leafy June, And the sleepy droning of bumble-bees In the lazy light of the afternoon. And tangled clover, and bobolink, Tiger lilies and garden pinks.

If you've somewhere left, with its gables old, A farm-house set in an orchard old, You'll see it all in the winter-tide, At the sight of a pipin's green-and-gold, Or pearmain apple, ruddy and sleek, Or a jenneting with a freckled cheek.

—Hattie Whitney, in St. Nicholas.

IMPRISONED IN A CLOCK-FACE.

One of the glories of the ancient church of St. Martin's was in its fine clock. It was the boast of old Hans Scheller that during the whole forty years in which he had been custodian of the church, the clock had never stopped or gone wrong, and nothing could convince him that it was not the finest clock in the world.

The only thing which troubled Hans was the fear lest his inquisitive little son Kaspar, who was always in some mischief or other, should, in one of his boyish rascals, injure the mechanism of this wonderful timepiece. No wonder, therefore, that when one morning he was about to start for town to do some macketing, Hans took care first of all to lock the door of the church tower, and put the key in his pocket.

"No harm can happen now," he muttered; "and, in any case, I shall be back before he gets out of school." But, as luck would have it, the teacher was called away by some business that afternoon, and the boys got out of school more than an hour earlier than usual. Kaspar, finding his father gone, went straight to the door of the clock tower, and looked rather blank on discovering that it was locked. But he was not one to be easily stopped when he had once made up his mind. Getting out upon the roof, and crawling along a cornice, where only a cat or a school-boy could have found footing, he crept through an air-hole right into the clock-room.

For some time he was as happy as a child in a toy-shop, running from one marvel to another, till at length he discovered a hole, and, thrusting his head through it, found himself looking down upon the market-place, through the face of the clock itself. But, when he tried to withdraw his head again it would not come.

It was a queer scrape to be in, and Kaspar was more inclined to laugh than he frightened; but suddenly a thought struck him, which scared him in earnest; his neck was in the track of the minute-hand, which, when it reached him, must inevitably tear his head off!

Poor Kaspar! It was too late now to wish that he had left the clock alone. He tried to scream for help; but, with his neck in that cramped position, the cry that he gave was scarcely louder than the chirp of a sparrow. He struggled desperately to wriggle himself back through the hole, but a piece of the woodwork had slipped down the lack of his neck and held him like a vice.

On came the destroyer, nearer and nearer still, marking off with its measured tick his few remaining moments of life. And all the while the sun was shining gayly, the tiny flags were fluttering on the banners of the market place, and the merry voices of his school-fellows were playing in the market-place came faintly to his ears, while he hung there helpless, with death stealing upon him inch by inch.

His head grew dizzy, the measured beat of his ticking seconds like the roll of a muffled drum, while the coming hour of the clock looked like a monstrous arm outstretched to seize him, and the carved faces on the spouts seemed to grin and gibber at him in mockery. And still the terrible hand crept onward, nearer, nearer, nearer.

"What can that thing in the clock-face be?" said a tourist below, pointing his spyglass upward. "Why, I declare it looks like a boy's head!" "A boy's head?" cried a gray-headed watchmaker beside him, one of Hans Scheller's special friends snatching hastily at the glass as he spoke. "Why, gracious! it's little Kaspar. He'll be killed—he'll be killed!" And he rushed toward the church shouting like a madman. The alarm spread like wildfire; and before Klugmann, the watchmaker, had got half way up the stairs leading to the tower more than a score of excited men were scamping at his heels. But at the top stairs they were suddenly brought to a standstill by the locked door.

"It is locked!" cried Klugmann, in tones of horror; "and Hans must have taken the key with him, for it isn't here." "Nearer mind the key!" roared a grumpy smith behind him. "Pick up that bean, comrades, and run it against the lock. All together, now!" "Crash went the door; in rushed the crowd; and Kaspar, now senseless from sheer fright, was dragged out of his strange prison just as the huge bar of the minute hand actually touched his neck.

And so it fell out that poor old Scheller, coming home for a quiet afternoon nap, found the door of the tower smashed in, his son lying in a swoon, and his little room filled with strange men, all talking at once. But from that day forth Kaspar Scheller never meddled with the church clock again.—Selected.

THE SUN.

"Let's go and see the sun!" "That's what I said to a lot of boys and girls the other day. I had a telescope, and when I showed it—all polished brass—to the juveniles, you should have seen the way they forgot that Ralph was 'old man' in one game, and Bessie

was 'it' in another; and we all walked out to see the sun. You may be sure that my eye was resting upon my own sweet friend, Elizabeth, who is so timid. She walked alone out in the field, gathered odd little flowers, and was always looking about in a 'I-see-something-that-you-don't-see' kind of a way.

"Well, boys, you know God says 'I am a sun,' and I wish to-day we might find out what it means. Let's stop and think, and see what we know about the sun. All of you try and tell me something about the sun while we are walking over to that cool, shady hill."

"The sun gives light," said Tom. "What else gives light?" I asked. "The moon!" cried Alice. "Oh, but that's the sun's light!" cried Tom. "The moon's only a looking-glass reflecting the sunlight—the way I did in school the other day."

"The sun gives light," said Tom. "Gas and lamps," said Tom. "But gas is made from coal," I said; and coal was once wood that grew by the light of the sun, and so gas-light is sunlight of bygone years preserved in the earth. But does the sun do anything besides give light?"

"Heat!" cried several. "Well, I should say so!" said Bess. "Why did I bring this sack?" "I'll carry it, Bess," said John.

John comes from Philadelphia. He's visiting here; and the boys didn't know what to make of his politeness. But we all liked him. He is so manly. "Yes," I said, "the sun gives us heat. Now, boys and girls, I want you to think. Stop laughing and talking and fooling, and think. If you can't think in a few minutes, don't want you to go along. We're a thinking society to-day. Tell me what the sun does."

"The sun makes the flowers grow," said Bess, timidly. "Den de sun made dis daisy," said darling Elizabeth. "The sun makes the clouds rise out of the ocean down South, and sends them to give us water," said Nell.

"The sun makes the snow by holding back his heat," said Ralph. "I wish it would snow," said innocent Elizabeth.

"When the sun dries Alice," if the sun does all this, he does almost everything! Think of the light, and how much we need it to see, and of the heat, that makes the flowers and plants and trees blossom, and of the water and the beautiful clouds, the brooks and waterfalls and springs and evaporation, and everything else."

"Yes," I said; "we must take everything and put it at the feet of the sun. It belongs to him."

"De sun has no set," said Elizabeth. And we all laughed. But then I heard John say:

"When we stop and think, the sun does almost everything; doesn't he?" "That's just it," I said. "When we stop and think, but we never do. And do you know that's just the way with God? When we stop and think, we are surprised that we can forget him who made us and the sun and the world. Now, let us remember that God wants us all to stop and think. We know a great deal about him, and we must not treat him the way we do the sun—forget all that he is doing."

Here we reached the hill, and I began to adjust the telescope. Tom tried to find the nest of a robin that flew from a maple tree. Ralph had gotten into mud, and was cleaning his shoes. Elizabeth was singing:

"God make my life a little light, And gathering a bunch of dandelions and daisies. John was holding Bess's sack, and, with others, was watching me intently.

Birds and flowers made the air fragrant and melodious, and it was a bright and happy day. Then, our great Newfoundland dog, was following Elizabeth—he was her trained nurse—but now he sprawled on the grass, and rolled and growled. He was as happy as the rest.

"Now, what are we going to study?" I asked. And all answered: "The sun."

"Not exactly," I said. "After a few minutes, while I was adjusting the telescope, Tom said, as if he were half ashamed: "God."

"That's it!" I said. "God." "Which would you rather know—God or the sun?" I asked. "The sun," he answered; and I went on: "Now, I want you all to turn your eyes right at the sun, and tell me how it looks."

"None of them could do it. 'It hurts!' they cried. 'My eyes are too weak. How can we see the sun?' I asked. "Through the telescope!" "Can you see God?" I asked. "No."

"Who is the telescope that shows us our Father in heaven?" Ralph said, "Jesus."

"We cannot see God; but Jesus has revealed him to us, his great love for us, and his will that we should be saved. And Jesus is more attractive and more useful and necessary than this telescope."

Answering on fixing the eye-piece. "Look out, sweetheart!" I said to Elizabeth. "Don't let the light shining through the telescope strike you. It will burn you."

Elizabeth opened her great brown eyes, and stood back in the grass; and "Hello, can we look through the telescope, then?"

"We cannot," I answered. "The light is too strong. We look in the side of the telescope, and see the light fall upon a little glass running slanting across the telescope."

"Tom said, 'I'll look through the end!' And he blustered up to the instrument. 'It will put out your eyes!' I said. 'And that's the way we see God. No man can see God and live. You notice, a whole flood of light goes through the telescope; and we can only look at a faint little reflection of the sun off here on the side. And so Jesus could have told us great truths about God that we were not able to bear; but he only told us one simple and sweet gospel—the love of God for us and his own loving death for us. Come here, Elizabeth!"

"And I picked up the curly darling, and let her look at the sun first. We all stood still, and, after a few minutes she asked: "Is that God?"

"No, sweetheart. That's the sun; but God is as bright and lovely and good."

"Now, Tom!" I said, as I fixed the telescope. Tom looked. "The telescope is moving!" said Tom. "Oh, no!" I said. "You are mistaken." Tom looked again.

"Indeed sir, the telescope is moving." And I told them that the whole earth is moving, and we cannot see it until we look at the sun, and then we see how rapidly we move. And it is just the same when we look at God in Jesus Christ. We see that we are moving on into eternity. We forget it, and do not know how valuable it is until we look right at God; and then we see we have no moment to lose in God's service. And if the children know God, they should serve him at once.

The boys and girls all looked at the sun, and I had them watch it closely. They

saw the black spots upon its surface. They saw in these spots a black space in the middle, called the umbra, and a lighter edge around it, called the penumbra; and they enjoyed watching the flakes of flame, the fringes and sprays, playing about the edge of the spot. They saw the surface of the sun looked as if it were moving a little tiny spots of rice, rising and falling, coming and going. The edge of the sun had a flame bordering it.

"It is edged like the lace on Bess's collar—isn't it?" said Alice. "What a pretty little thing it is!" said Nell.

"I see cute little banners and streams, puffs and sprays and arms," said Alice. "See any hands?" asked Elizabeth. "Now, boys and girls, can you see and Amille?" I asked. "It is five miles away."

"I think I can," said Ralph. "Do you see the blue mountains over there?" "Where?" several asked. "Over there! They are thirty miles away."

"At last some of us thought we could see the mountains," said Tom. "Now do you think you can see the sun, which is ninety-one million miles away?"

"They all looked thoughtful. 'Well, I think we can,' said Tom. 'But you cannot,' I said. 'Then they all rolled over in the grass and laughed.

"Excuse me, sir," said John very politely; "but I think I can see the sun." "Oh! well," I said. "Of course, you see what you call the sun; but that is not much like the real sun."

"Well, you remember those spots? How large do you suppose they are?" "As big as you are," said Bess. "See there!" I said; "how little we know about the sun by simply looking at it. That spot is a hole in the outer surface of the sun, and is large enough to let our earth pass into it without touching the sides. Professor Young, of Princeton College, tells of one that was large enough to let eighteen earths like ours enter it side by side. You know the moon is a long distance from the earth, but you can imagine how large the sun is when I tell you that, if the earth were at the center of the sun, and the moon revolving around it, it would only be a little over halfway between the earth and the outside surface of the sun. You look back at the sky, and see the highest mountains in the earth. Now, try and think of forty-five Himalayas piled upon one another, rising and falling through thousands of miles. That is the kind of a surface the sun has."

"We do not see all that—do we?" asked Nell. "No!" they all answered.

"So we cannot see the sun, even with a telescope," I said. "We can see a little picture of it; but the real, great, powerful sun we cannot see. And that's the way it is with God. Oh, how great he is! How glorious he is! We can never know him very reverently, for he is so mighty, so infinitely exalted! He made the sun and the heavens full of suns. And oh! my boys and girls, we should fear and love our great, great God. Now, tell me, is the sun all glory?" I asked.

"It has more glory than most late of us," he was not satisfied with this. He wanted to go to college. His father was resolutely opposed to this, and refused to let him attend the college. So he set land to work, and managed by working on various articles and teaching school, to save enough money to enter college. He went to Yale when he was twenty-three years old, and graduated four years later. While in college young Whitney gave many proofs of his mechanical ingenuity. On one occasion he repaired the apparatus of one of the professors, who was about to send it to Europe for the purpose, as he supposed that no one in this country could do the work. But young Whitney, after he had intended to adopt teaching as his profession. His heart was wrapped up in mechanics, but he was poor, and his natural bent was toward the study of the natural law. Not long after graduating, therefore, he accepted an engagement as a tutor in the family of a gentleman who lived in Georgia. It was a fortunate accident that while on his way to the South, young Whitney made the acquaintance of the widow of the famous revolutionary hero, General Nathaniel Greene. This lady lived near Savannah at one time, and looking to him, and on their arrival in Georgia invited him to stay for a while at her home. It was all the more agreeable as Whitney found, to his surprise, that the gentleman who had engaged him had selected another tutor. Mrs. Greene kindly cheered him, and told him to make her house his home.

This left without the employment which had been promised him, Whitney again turned his attention to his first love—mechanics. He was not able to show his generous hostess and friend how skillful he was in mechanical devices. The good lady was fond of embroidery, and Whitney, who was a good hand, upon which she did her delicate work, was not well fitted for that purpose. Whitney frankly assured her that he could make her a better work than she could do. He had a great cheerfulness to work, and had soon completed a frame far superior to the old one.

It was not long after that Mrs. Greene obtained a number of her husband's old army trunks, and sent them to Whitney. One day the conversation happened to turn upon the cotton production of the Southern date. One of the officers remarked that the cotton could be easily raised all throughout the South, but that so long as it required so much labor to separate the cotton from its seed the production of cotton would not be a profitable one. If any device could be found, he added, by which the cotton could be easily cleaned, the production of cotton would become an enormously paying industry. "Gentlemen," said Mrs. Greene, who was listening intently to the talk, "tell this to my young friend, Mr. Whitney. I verily believe he can make good on it."

Whitney had never seen a piece of cotton in his life; none the less he promptly made up his mind that he would devote his every energy to solving the problem thus put before him. He first examined some cotton, and saw at once what the task was he had to perform. He had no tools with which to begin his work, but he sturdily set about making some. It was not long that he had completed his first model of a cotton-cleaning machine. He was delighted with its success, and went on improving it by every device he could think of. In two or three months he had perfected a perfectly practicable working cotton-gin. It was speedily proved that this machine, which could be worked by a single man or woman, in the old manual method, in several months. The immense utility of the cotton-gin was once recognized throughout the South; and now Whitney suffered, as so many inventors had suffered before him, from the dishonesty of greedy money-makers. One of the men in which his cotton-gin was kept was broken into, and the cotton-gin taken away. It was at once copied, and put into use in various places before he could get his patent.

The fruits of his great invention were thus stolen from him. Although he got several patents, he never grew rich, as so many Southern planters did by the use of his machine. In vain he petitioned Congress for redress and compensation. The inventor of the cotton-gin, by which he undoubtedly created the wealth and power of nearly every Southern State, lived and died almost in a state of poverty. But his was a patient and heroic spirit. He bore the injustice of men and the ingratitude of his country with cheerful serenity, and died assured at least of a deathless fame, with his name enrolled high upon the list of America's greatest inventors.—Harper's Young People.

Soon we left it, and went down, down right through the clouds. Almost before I knew it the sleigh passed, and I was

on the roof of my own house. "Merry Christmas to all, and to all a good night!" sounded in my ears, and to my surprise I was once more in my chair by the fire, holding the book of Mother Goose Melodies. I looked up, and walked to the window. There shone the moon, clear and bright, while the "Man in the moon" seemed to wink at me. Looking again I fancied I saw Santa and his reindeer flying over the house tops. A fancy, did I say? No, I was sure of it; for had I not been in that same sleigh five minutes ago?

"My patient needn't say that it was a dream either, for everything was too real for that. However, be that as it may, I will always be a firm believer in Santa Claus, and so would you if you had been to the moon and come home in his sleigh. Perhaps if you keep awake next Christmas Eve the old woman and her broomstick may appear to you and take you to the moon, and convince you of old Santa's reality.—Florence Evelyn Russell.

ELI WHITNEY AND THE COTTON-GIN.

Eli Whitney was one of those bright, precocious Yankee boys who in early years reveal the greatest promise for making things, and who show ingenuity in doing whatever they turn their hands to. His father was a plain Massachusetts farmer, who tilled his acres near Westborough in that State. Eli, the first, disliked farming. He avoided farm work whenever he could, and instead spent his time in his father's workshop. The good farmer was in the habit of repairing his own wheels and chairs and mending his fences, so that he had a small collection of tools, which Eli proved to be a very handy man. He never discovered his ingenuity until he was fifteen years old, when he had the chance he would slip away into the workshop and try to fashion some article which his already ingenious mind had designed.

On one occasion, when Eli was twelve years old, his father, on his return from a journey, asked what his boys had been doing during the winter. The reply was that the other boys had been steadily at work in the fields, but that Eli had spent his time in the workshop.

"What had he been doing there?" "He has been making a fiddle," said Eli. "Ah," sighed the worthy father. "I fear Eli will have to take his portion in fiddles!" To be sure, the fiddle proved to be a very good one, and served its purpose quite well at the country dances in the neighborhood.

Another time the farmer, on going to town, carried a number of old iron articles, which he had intended to leave at his water—a big, old-fashioned silver "trunk" at home. As soon as his father was out of his house Eli seized the watch, and hid it in a hole in the wall. When he saw what he had done he was horrified, for his father was a very strict man, and would be sure to punish him severely for such a piece of mischief. So Eli set to work, and by dint of his skill succeeded in putting the watch together again just as the farmer got back from the church. So neatly did he do this that his father never discovered his watch had been treated, until, years after, Eli told him what he had done.

There are many other stories of Eli's youthful ingenuity, which there is not space to repeat here. He was always trying his hand at something, and he usually succeeded in whatever he attempted. His step-mother, who was a very kind woman, and who turned his hands to making the long pins which the women of that day used for fastening their bonnets; and he also for a while made a trade in walking-sticks, which he invented many striking and graceful devices.

As Eli approached manhood he began to feel sorely the need of a better education than the country schools afforded. He had studied much by himself in the intervals between work, and knew more about mathematics and natural history than most late of his age. But he was not satisfied with this. He wanted to go to college. His father was resolutely opposed to this, and refused to let him attend the college. So he set land to work, and managed by working on various articles and teaching school, to save enough money to enter college. He went to Yale when he was twenty-three years old, and graduated four years later. While in college young Whitney gave many proofs of his mechanical ingenuity. On one occasion he repaired the apparatus of one of the professors, who was about to send it to Europe for the purpose, as he supposed that no one in this country could do the work. But young Whitney, after he had intended to adopt teaching as his profession. His heart was wrapped up in mechanics, but he was poor, and his natural bent was toward the study of the natural law. Not long after graduating, therefore, he accepted an engagement as a tutor in the family of a gentleman who lived in Georgia. It was a fortunate accident that while on his way to the South, young Whitney made the acquaintance of the widow of the famous revolutionary hero, General Nathaniel Greene. This lady lived near Savannah at one time, and looking to him, and on their arrival in Georgia invited him to stay for a while at her home. It was all the more agreeable as Whitney found, to his surprise, that the gentleman who had engaged him had selected another tutor. Mrs. Greene kindly cheered him, and told him to make her house his home.

This left without the employment which had been promised him, Whitney again turned his attention to his first love—mechanics. He was not able to show his generous hostess and friend how skillful he was in mechanical devices. The good lady was fond of embroidery, and Whitney, who was a good hand, upon which she did her delicate work, was not well fitted for that purpose. Whitney frankly assured her that he could make her a better work than she could do. He had a great cheerfulness to work, and had soon completed a frame far superior to the old one.

It was not long after that Mrs. Greene obtained a number of her husband's old army trunks, and sent them to Whitney. One day the conversation happened to turn upon the cotton production of the Southern date. One of the officers remarked that the cotton could be easily raised all throughout the South, but that so long as it required so much labor to separate the cotton from its seed the production of cotton would not be a profitable one. If any device could be found, he added, by which the cotton could be easily cleaned, the production of cotton would become an enormously paying industry. "Gentlemen," said Mrs. Greene, who was listening intently to the talk, "tell this to my young friend, Mr. Whitney. I verily believe he can make good on it."

Whitney had never seen a piece of cotton in his life; none the less he promptly made up his mind that he would devote his every energy to solving the problem thus put before him. He first examined some cotton, and saw at once what the task was he had to perform. He had no tools with which to begin his work, but he sturdily set about making some. It was not long that he had completed his first model of a cotton-cleaning machine. He was delighted with its success, and went on improving it by every device he could think of. In two or three months he had perfected a perfectly practicable working cotton-gin. It was speedily proved that this machine, which could be worked by a single man or woman, in the old manual method, in several months. The immense utility of the cotton-gin was once recognized throughout the South; and now Whitney suffered, as so many inventors had suffered before him, from the dishonesty of greedy money-makers. One of the men in which his cotton-gin was kept was broken into, and the cotton-gin taken away. It was at once copied, and put into use in various places before he could get his patent.

The fruits of his great invention were thus stolen from him. Although he got several patents, he never grew rich, as so many Southern planters did by the use of his machine. In vain he petitioned Congress for redress and compensation. The inventor of the cotton-gin, by which he undoubtedly created the wealth and power of nearly every Southern State, lived and died almost in a state of poverty. But his was a patient and heroic spirit. He bore the injustice of men and the ingratitude of his country with cheerful serenity, and died assured at least of a deathless fame, with his name enrolled high upon the list of America's greatest inventors.—Harper's Young People.

Soon we left it, and went down, down right through the clouds. Almost before I knew it the sleigh passed, and I was

on the roof of my own house. "Merry Christmas to all, and to all a good night!" sounded in my ears, and to my surprise I was once more in my chair by the fire, holding the book of Mother Goose Melodies. I looked up, and walked to the window. There shone the moon, clear and bright, while the "Man in the moon" seemed to wink at me. Looking again I fancied I saw Santa and his reindeer flying over the house tops. A fancy, did I say? No, I was sure of it; for had I not been in that same sleigh five minutes ago?

"My patient needn't say that it was a dream either, for everything was too real for that. However, be that as it may, I will always be a firm believer in Santa Claus, and so would you if you had been to the moon and come home in his sleigh. Perhaps if you keep awake next Christmas Eve the old woman and her broomstick may appear to you and take you to the moon, and convince you of old Santa's reality.—Florence Evelyn Russell.

People Wonder

WHEN they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered almost agony. I was reduced almost to a skeleton, and hardly had strength to treat me without giving relief. Nothing that I took seemed to do any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an

Texas Christian Advocate.

JAS. CAMPBELL, Editor

ASSOCIATE EDITORS.

R. S. FISLEY, D. D., East Texas Conference; H. S. THOMAS, D. D., West Texas Conference; E. S. SMITH, D. D., Texas Conference; HORACE BISHOP, Northwest Texas Conference; JOHN R. ALLEN, North Texas Conference.

SHAW & BLAYLOCK, Publishers

OFFICE OF PUBLICATION—COR. MAIN AND SYCAMORE STREETS, DALLAS, TEXAS.

ENTERED AT THE POSTOFFICE AT DALLAS, TEXAS, AS SECOND-CLASS MAIL MATTER.

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE—H. V. Philpott, D. D., N. F. Law, J. F. Follin; WEST TEXAS CONFERENCE—J. G. Walker, B. Harris, W. J. Joyce; NORTHWEST TEXAS CONFERENCE—J. Fred Cox, Horace Bishop, Sam'l P. Wright; NORTH TEXAS CONFERENCE—W. F. Esterline, J. H. McLaughlin, D. D., R. M. Powers; EAST TEXAS CONFERENCE—R. S. Fisley, Jno. Adams, D. D., R. W. Thompson.

OFFICERS OF THE BOARD. J. H. McLaughlin, D. D., President; J. Fred Cox, Secretary; Sam'l P. Wright, Treasurer.

To Correspondents.

Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas. No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer; not necessarily for publication, but as a guaranty of good faith.

Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for their return. Authors should preserve a copy.

NEW YEAR AND NEW DRESS.

The ADVOCATE greets each of its readers with a Happy New Year. We trust that none of them have cause to regret the birth of 1890. Let us gather up the joys and strength of the past as so much capital for the future, and if there be errors behind, let them be buried in the sorrows of that repentance which is sure to bring forth a better future. As time rolls on let it be to each one a move onward and upward. To this end the ADVOCATE offers its services in the future, as in the past, only, God helping, we hope to do better service and be a greater help. We come to you, as you will see, in a brand new dress. Some, perhaps, will regret the absence of the long primer, but the compensation lies in the absence of minion, and more reading matter. We have struck the medium between the large and small type and will give all reading matter in the same type, which we trust will be large enough to satisfy all, and upon the whole will give in matter a larger paper. The change has been made at considerable expense, but we expect compensation in a broader circulation and the ability to do more good. As we stand now upon the threshold of the New Year and glance backward over the past we are reminded that we have great cause to be grateful, and wish now to extend our heartfelt thanks to our noble band of contributors, without whose hard toil and generous gifts we could have done but little. We owe a debt of gratitude also to our agents, through whose kindness and untiring efforts our circulation has been largely increased. The greatest reward of human labor is the joy of having made others better and happier, and we trust that in return for the many kind favors received the ADVOCATE has been the means of bringing to its friends such reward. And for this cause also we tender our thanks to our large circle of subscribers.

In memory of the past, therefore, we thank God, take courage, and look to the future with brighter prospects and stronger hope. We feel confident of the continued good will and generous aid of our friends. With these we cannot fail. Our cause is one. Our reward is the same.

With a strong pull, a long pull and a pull all together, let us make the TEXAS CHRISTIAN ADVOCATE the best and most extensively read paper in the South. A circulation equal to the number of Methodist families in Texas will do it. Will not the readers as well as the agents help in this good work?

JESUS CHRIST WITH NICODEMUS.

That most remarkable conversation of our Savior with Nicodemus is important, not only for the doctrinal statements it contains, but for the method of dealing with unbelievers. There is no labored attempt at argument, but a plain statement of facts and simple illustration. Mysteries are stated, but not explained. The man Christ Jesus was too great a philosopher and teacher to undertake to explain what the human mind cannot understand. No greater waste of time and mental energy was ever made than when the pupil undertakes to convert the skeptic with argument. No amount of mere reasoning on any debatable question can ever remove the possibility of doubt, and so long as doubt is possible there will be doubters. The objections of the skeptic may be answered, but the skeptic may be as far from seeing the answer as from seeing the truth without argument. The intellect and the truth are made for each other, as much so as the eye and the light. No amount of explaining or argument will enable the blind to see the light. The fault in the eye must first be removed and then the only thing necessary is to let the light shine upon it. All the argument

and reasoning possible would never have enabled Nicodemus to understand or to see the "kingdom of God." That kingdom could only become known to him through the door of a new birth. He had no faculty for such knowledge. That was a fact to be stated rather than explained. The statement involved a great mystery and called forth the very natural question: "How can this be?" The question seems to be simple enough, but unanswerable. It was a demand for the impossible. The same question asked of any subject is a demand for the impossible, and yet it is the question which skepticism is always asking and fools are always trying to answer. The Godman made the only possible answer by showing that this is like other facts we know in experience, but cannot understand how they exist. The great difficulty with unbelief is not altogether with the intellect, it lies deeper down in the moral nature. The trouble is not with the head so much as with the heart. When the truth is presented to the intellect undimmed with error it is irresistible as sunlight to the eye. Nicodemus understood and confessed that Jesus Christ was a teacher come from God, but the teaching of the Divine Teacher he was not ready to accept. This the Christ, who knew what was in man, saw and he directed his attention immediately to the heart. He declared the wondrous love of God, and the simple gospel facts of the crucifixion and salvation by faith. If the heart is not touched with these gospel facts, the difficulty still remains that men love darkness rather than light, because their deeds are evil. The glory of the gospel is not in its power to convince the intellect, but in its power to create in the heart a desire for holiness. An opposing head before a heart hungering for righteousness is like chaff before the wind. The great work of the church is not so much to convince the world of the truth of Christianity, but to present the gospel so as to make holiness desired. The office of the Holy Spirit is not so much to demonstrate the truth of Christianity as to convince the world of sin and of righteousness and of judgment. Whenever any one, therefore, feels that he has an argument that will convert the whole infidel world, let him go study John iii: 1-21, and let the pulpit spend the time wasted in answering skeptics preaching the gospel, and sinners will be converted.

POACHING.

THE TEXAS ADVOCATE has previously called attention to the unfair, not to say dishonorable, methods pursued by Mr. Dameron in attempting to poach upon the territory of others. We now give in the following the sentiments of the Southern Advocate, to all of which we say amen, and we do not think any of our preachers can in fairness accept Mr. D.'s proposition: So far as the Southern is concerned, we are quite willing for any of our church papers to seek patronage in our territory, provided they will stand on their own merits, and not attempt to take any undue advantage of the home paper. But when a paper a thousand miles from us sends out circulars and prints advertisements making extraordinary claims and offering extraordinary inducements, in order to build up its own circulation at the expense of that of the home paper, its course can hardly be commended as fair or honorable. And this is just what the St. Louis Advocate has done in the past and is doing to-day. That journal sends circulars to Methodist preachers throughout the South, offering to take new subscriptions at fifty cents a year, or, we believe, and offering large commissions. The result was that thousands of names were added to the subscription list, but with what result? At the end of the time paid for the paper was not discontinued, but continued to circulate in the hands of the subscribers. Many of the subscribers overlooked the matter; others allowed the paper to come on, thinking that they would only have to pay the rate of the first year. But at the end of the second year bills were sent to these delinquent subscribers charging them two dollars and a half a year! The St. Louis Advocate now makes another proposition, and it has the cheek to ask the Southern Methodist paper to advertise it in their columns. We have nothing to say in regard to the latter claim; it sets up for itself as the "general conference reporter," except that the same may be said of the Southern Advocate. They will all contain full and interesting reports of the general conference proceedings, and in this particular the St. Louis Advocate is one whit ahead of its contemporaries. But is it fair to the other religious journals of the South to enter their territory and seek subscribers on a specious plea and to do so in a manner which is so palpably unfair? We do not believe there is another paper of the Southern Methodist that would attempt it. We do not believe there is another paper of honorable competition. The St. Louis Advocate offers no special rates in its own territory and does not attempt to secure patronage that belongs legitimately to other church papers. And when our people are induced by these flattering offers to send on their subscriptions, the paper will be continued even after the expiration of their subscription, and they will be called upon to pay for the next year at the rate of \$2.50 per annum! This may be "business" in catching subscribers by guile, as it were, but it does not impress us as a very honorable method of conducting the business of a religious journal.

THE SUPERNUMERARY RELATION.

The Committees on Conference Relations at annual conference have on their hands a very difficult duty. They examine carefully the claims of disabled preachers. After ascertaining the physical, and perhaps the mental condition of parties referred to them, they decide whether the preacher is able to do any remunerative work. If not, an appropriation is made for his support. Sometimes there are men in middle life, who are unwilling to become pensioners upon the charities of the church. They may be sick. They may suffer much pain. But they prefer to support themselves. In the ministry they long ago invested their lives. They wish to remain in the work. It may be that in a year or two they can report for duty. For such preachers the church has provided a place. It is called the supernumerary relation. No preacher can be placed in that relation without previous investigation of his case and recommendation by the Committee on Conference Relations. As a rule, that committee will act carefully, wisely, justly towards the applicant and the church. If an error is committed, it can be borne with until next conference, when the case will be called again and reinvestigated. It goes without saying that a Methodist preacher whose moral character passes every year will represent his physical condition to that committee correctly. If he fails to do so, his case should be looked after at the bar of the conference; not by the exparte tribunal of popular opinion, whose main witness is current rumor. Now after the preacher has been placed on the supernumerary roll, how should he be treated by the church? Mark the facts in his case: First—He is a disabled man. Second—He earns his own support in spite of bodily affliction, rather than call on the church for charity. Third—Prior to his disability he was an active itinerant, and most likely he broke down by over-exertion or exposure for the cause of Christ. Fourth—Years of pastoral work have, in a great measure, unfitted him for secular life. He enters business circles at great disadvantage—in middle aged, or declining life—without reputation as a business man, and without capital. Nay, worse than that, with much dead capital; for the preacher's capital is the endowment for ministerial and pastoral work which can never be inherited, but is accumulated by years of study, toil and trial. On account of his peculiar attitude to society, the financial world shows special favors to the itinerant preacher. Those favors cease the moment he enters their circles as a competitor for the floating cash. This is not wrong; but unless the preacher be an unusual man, it is hard for him to adjust himself to the new surroundings. In view of all these facts, should not the church deal kindly with these servants of the Lord for Christ's sake? It seems to us that such men are entitled to all the immunities that the Methodist Church can offer to her most devoted and self-sacrificing itinerants on hard circuits. For our part, we will cheerfully lead the King's mile through streets whenever the supernumerary preacher mounts him, and our voice shall be heard proclaiming: "Thus shall be done to the man whom the King delighteth to honor."

THE COLLECTION.

OWISE to the accumulation of matter we have been compelled to use some small type this week. It will be remembered that we issued only a half sheet last week.

We learn from a private letter that the Rev. G. W. Briggs is well pleased with his appointment at Florence, Alabama, and we do not hesitate to say that Florence has in Bro. Briggs one of the most brilliant pulpit orators in the South, and if they do not crowd his church every Sunday it will not be for the lack of eloquent preaching.

The editor in route to the late session of the East Texas Conference had the pleasure of stopping two days in Tyler and of worshiping on Sabbath with the congregation of the Rev. D. F. C. Timmons. It was quarterly meeting, and Dr. John Adams preached Sunday morning and held the quarterly conference Monday evening. They have a princely way of doing things at Tyler, and we found both preacher and presiding elder popular there.

The Dallas News enters a defense of Col. R. G. Ingersoll, the infidel. *Verbum sap.*

The Quarterly Review of the M. E. Church, South, comes to hand with the usual amount of good reading matter. Now is the time to subscribe. Begin with the year. The Review is not for preachers only. All of our laymen who wish to keep up with the times should take it. \$2.50 per annum.

HOLIDAYS IN THE COUNTRY, is the striking title of a charming little book just issued by our Publishing House, at Nashville. Tossie, Beth, Rob and Will are the four characters chosen, and the unknown author handles each one with great skill. The book was written by Irene, and if guessing were in order, we would say that she was an Alabama woman. This is a delightful little story for children.—*Thomas L. Atwood.*

No. Bro. McCoy, Irene is a Texan, and a frequent contributor to the TEXAS CHRISTIAN ADVOCATE. In proof of the merits of the book, this editor's two little girls are charmed with it. We hope it will have a good sale.

REV. C. S. MCCARVER knows whereof he speaks. He says: "A man is in his own light when he fails to work for the ADVOCATE."

At one of the late conference sessions the ADVOCATE representative asked a young preacher in charge of an important station: "How is it with your people do not take the ADVOCATE?" "Well, Bro., I really do not know. I am sure I never miss a chance to say a good word for the paper—indorse it fully, and do all I can for it." When the appointments were read another was assigned to that charge, and already some fifteen new subscribers to the ADVOCATE have been received.

There have been none received, however, from the work to which the first named brother was changed.

We have received a treatise on the "Absolute Particle" in Anglo-Saxon by Morgan Callaway, Jr., Ph. D., Professor of English in Southwestern University. We are certainly safe in saying that the dissertation is learned and conclusive. Dr. Callaway returns to the chair of English with the highest testimonials of scholarship and fitness for the place.

JUDGE STERLING FISHER, a layman of TEXAS, lays himself out along two columns of the TEXAS ADVOCATE on the impropriety, bad taste and unchristianity of introducing into the new hymn-book the tune (889) "John Brown's soul goes marching along." We don't blame the Judge. It may get mellow enough to be sung in church some centuries ahead, but it is now too green and bitter. Let everybody buy a hymn and tune book (if he ever gets a chance to buy one), run a pencil mark across the tune—the tune, not the hymn, to which it is set.—*Wesleyan Advocate.*

POACHING.

HENRY W. GRADY, the distinguished Southern writer, who died at his home in Atlanta, Ga., the past week, has attracted more national attention in a brief period than any man of the times. But a study of his life warrants the assertion that no praise or admiration of him has been misplaced. Though not attracting so much notice, the earlier years of his life were spent as the later—following what was apparently his only ambition—to do humanity good. A brilliant writer, eloquent orator, a true friend, a noble philanthropist, a real golden-rule Christian, passed from earth when the soul of Henry Grady winged its flight to heaven.

REV. J. W. VEST, always alive to the interest of his church paper, says: "I send you twelve subscribers—a Christmas present—making thirty-five since conference." Only two months have elapsed since conference. Let others, who have heretofore neglected this important work, "catch the disease," and the list will swell to 20,000 this year.

Gov. GODDELL, of New Hampshire, has issued the following proclamation: "In view of the various heinous crimes which have been committed in our State within the past few weeks, directly traceable to the use of intoxicating liquors, in the sale of which criminal laws have been flagrantly violated, now, therefore, I warn all persons engaged in this illegal and deadly traffic to desist therefrom immediately, and I call upon the Attorney-General of the State, solicitors and sheriffs of counties, mayors of cities and selectmen and all other officials throughout the State and upon all good citizens of every party to unite in one supreme effort to close up and suppress every liquor saloon of every description within our borders. Let no guilty man escape. Numerous decisions of our Supreme Court attest the constitutionality of the prohibitory liquor laws. Let them be vigorously enforced that our people may enjoy the great benefits which are sure to follow, and I cannot refrain from urging all churches, temperance organizations and all persons who desire the best good of our commonwealth to redouble their efforts to promote personal sobriety and temperance amongst our people."

The reporter of the East Texas Conference seems to have been mistaken in the statement that Rusk had entertained the conference only twice. In the late session the conference met at that place the fourth time, but he still contends that the last entertainment was the royalist of all, for certainly no people ever manifested more interest in nor entertained more heartily a conference than did the good people of Rusk. The reporter confesses to a strong inclination to use superlatives in this connection, but having exhausted his descriptive powers of hearty hospitality in the first report, he must be content to rest here lest he become guilty of reiteration.

The editor of the Rusk Herald seems to be one of those erudite and profoundly cultured gentlemen who has rambled among the intellects of the great blue deep so long that he has forgotten the significance of the common but expressive speech of such terrestrial mortals as we. It is not altogether surprising, then, that this companion of the oyster should be unable to discriminate between good humor and ridicule. This accounts for the fact that the humorous and figurative description of a heart running over with appreciation of the hearty and elegant entertainment of the East Texas Conference by the good people of Rusk was taken by the deeply cultured editor for a piece of ridicule, and moreover for his want of power to discriminate between a real Campbell and an overgrown monkey. But we heartily forgive him all, for we know his fault is in the head and not of the heart. Were it not for the reflection of his mistake upon the good people of Rusk, we should not have noticed it at all. His mistake represents that people to be over sensitive at a point where refined and highly cultured people, like those of Rusk, are never sensitive. But as already stated we forgive him all, and intercede with our good friends at Rusk to do likewise.

AT Faneuil Hall, Boston, on Christmas day, there was a unique Christmas dinner. An unconditional invitation to the unemployed and homeless and wayfarers of Boston; the tramps, the crooks, the beggars from the cheap lodging houses and the streets to come and eat a square meal had been sent out by George Parker, the reformed burglar and gambler, who had got together money enough to pay the bills. For thirty-four years Parker has been "on the turf" and his varying fortunes gave him personal knowledge of how hungry Christmas day ordinarily is to the pariahs of the city. The hardest looking lot of men in Boston responded and were fed at the table. Every man had a plate of roast turkey nicely cooked, with a dish of potatoes, another of corn, a cup of coffee, a piece of mince pie and an orange and an apple. No Christmas dinner in Boston was more thoroughly enjoyed. After the dinner there was an affecting scene. The Rev. A. P. Gifford read the parable of the prodigal son, with such effect as to draw tears from many eyes. Then he made a speech on the ways of the transgressor, and eighty-three confessed sinners arose and asked the clergyman to pray for them. Then a singer sang "Where is My Boy To-night," so feelingly that half of the 600

auditors wept. An address on temperance followed and 300 of the men walked up and signed a pledge not to drink for a year.

If such dinners were given oftener, and such scenes were more common, the Christmas festival would have much better effect upon the world at large.

FEW MINUTES WITH THE PRESS.

What the Papers Think and Say.

The Central Methodist has been provoked to make the following utterance: The first question raised in the above letter is that of supporting the church periodicals by papers on special lines of work, and would seem to indicate a tendency to throw off church responsibility and obligation and enter upon an independent line of work. It is the literature in the homes of the people that shapes more than all other influences, their moral lives, and determines their fidelity. For Methodist preachers, therefore, to supplant with a foreign sheet, however valuable it may be on a certain line of work, their own church papers, which they have solemnly pledged themselves to circulate among their people, is a grave matter, and one which attacks the very foundation of the church itself. Just how many preachers are engaged in this work we are unable to say, but every one who does it is striking a blow at the organization with which he stands identified, and which he has solemnly promised to support.

The St. Louis Republic rebukes a common reportorial exaggeration, and states a fact which makes good argument for prohibition: The Christmas day "race wars" originated no doubt in an over-supplicity of whiskey—a cause to which most occurrences of the kind can be traced. There is no reason for any one to be gross excited over them. They must be taken for granted. As long as the tendency to lawlessness is exaggerated by whiskey, they will occur, and they should be treated as ordinary perturbances of the peace. The officers of the law, assisted when necessary by those law-abiding citizens they may call to their help, should restore the peace and punish those who have disturbed it. A great deal of harm is done and a great deal more is made possible by calling such disturbances "race wars" and attaching to them a political significance that does not properly belong to them. They have no proper connection with any question except that of arresting and punishing those who break the law and disturb the peace. The fact that some negroes are usually rough does not make their lawlessness a "race question" nor their lawlessness a "race war." No real "race war" is possible in this country, and the habit of using such a phrase to designate brawls and disturbances of the peace occurring in the Southern States is directly to their detriment. In the minds of the uneducated, it is calculated to produce the impression that Southern conditions are unstable, and it has the still worse effect of enabling vicious negroes to force well inclined and peaceable members of their race to their support in lawlessness.

This resolution was adopted at the Methodist preachers' meeting at Nashville: Resolved, That we, the pastors who form this Methodist preachers' meeting, of Nashville, feel it to be our duty to encourage and advise Methodist people to identify themselves with those churches which are most convenient to them, where they are the most needed, and where they can do the most good.

The Holston Methodist, commenting on it, says: The policy of centralizing or concentrating our means and efforts on a few central churches in a city is fatal to our influence as a church, and a positive hindrance to the cause of Christ. It is strange that we cannot learn that what we need is such a disposition of our forces, which will reach and save the most people. We want the gospel faithfully preached in the hearing of all the people. The Methodism of a city ought to be a compact unit in sympathy and purpose and action. When a new plant is made, each existing church ought to feel its full measure of responsibility for its success and act accordingly. In a city where there are three or five average Methodist churches there ought to be no difficulty in building one new church every year. And, after Methodism is thus strong, there ought to be no little cheap chapels built, but respectable churches, which will show the communities in which they are planted that you mean to establish a permanent plant.

Here is a timely reminder from the Arkansas Methodist: In the words of St. Paul (I Thess. v: 12, 13), "we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Where pastors are esteemed very highly in love for their work's sake, they will be suitably provided for. For this provision or support all the members of our church should contribute according to their several ability, and as the Lord has prospered them; and the performance of this Scriptural duty should not be delayed unreasonably by any. For many reasons pastors are often in urgent need right at the beginning of conference year. Besides furnishing timely relief, those who make early payments to the support of their pastors, show appreciation of them as servants of the Lord and thus give practical encouragement, when it is most needed.

The St. Louis Advocate calls attention to a very common evil. No wonder the love of money was called the root of all evil, when it absorbs all other love. There are hundreds and thousands of men laboring and toiling week after week, month after month, and year after year under the specious plea of providing something for their children after themselves shall have passed away, and many, perhaps a majority of them, give so much time and attention to the work of money making that they neglect the moral culture of their children, who consequently grow up mainly in idleness, learn vicious habits and when they come in possession of their hard-earned patrimony, in three cases out of five, it proves to them a curse rather than a blessing. But this is not all. They who urge this plea are often deceived in themselves. It is with them, not so much the love of children as the love of money that prompts their course. But with their children. Every man who finds itself in poverty if not in something worse.

SOUTHERN METHODISM.

News, Views and Personals.

Florida Advocate: "A severe attack of illness has prostrated the editor for two weeks. He is now recovering, but very slowly, because of extreme weakness. He can hardly walk, and will be unfit for office work for some days to come. Correspondents will please be patient. The paper will be conducted by his daughter, assisted by Bros. Moore and Barnett and

Taylor, as was the case last week. The editor's illness was the result of overwork and overwork for months past, the crisis brought on by the cold taken at Brooksville, Dec. 5. He will not be able to make any appointments to preach away from home between now and conference. His health and the accumulation of work will not allow it." We extend our sympathies to Bro. Anderson and pray for his speedy recovery.

—Delegates elect to the General Conference: Alabama Conference: Clerical—J. M. Mason, O. R. Blue, A. S. Andrews, J. O. Andrew, A. H. Mitchell; alternates—A. J. Lamar, M. S. Andrews, Lay—S. H. Dent, William Sawyer, Thomas Seay, L. D. Godfrey, W. J. Hearin; alternates—O. D. Smith, S. W. Chadwick.

—The North Mississippi Conference: Clerical—J. J. Wheat, D. D., W. T. J. Sullivan, D. D., W. B. Murrain, D. D., J. W. Price, D. D., and T. W. Dye. The alternates are: D. J. Cameron, D. D., and J. S. Oakley. From the Mississippi states are: J. T. Fant, Chancellor Edward Mayes, Judge W. R. Trigg, J. R. Bingham and Gov. G. D. Shands.

—North Carolina Conference: Clerical—J. R. Brooks, J. A. Cunningham, F. L. Reid, V. A. Sharpe, W. S. Black, H. T. Hudson, J. E. Mann and F. D. Swindell. Alternates: E. A. Yates, W. H. Moore and C. W. Ivey. Lay—O. W. Bain, R. F. Dixon, J. S. Carr, J. A. Odell, C. W. Tillett, W. R. Odell, D. B. Nicholson and J. W. Mauney. Alternates—Walter Clark, J. C. Davis and R. R. Crawford.

—South Georgia Conference: Clerical—J. W. Hinton, W. P. Harrison, J. B. McGehee, J. O. Branch, T. T. Christian, Lay—A. S. Gilles, W. L. Hines, W. I. Green, T. A. Bush, J. L. Day.

—Louisiana Conference: Clerical—C. W. Carter, J. B. Walker, John T. Sawyer. Alternates—J. A. Parker, S. D. Harper. Lay—S. B. McCutchen, W. T. Blackshear, W. H. Goodale. Alternates—T. C. Stauder, A. S. Helmick.

—St. Louis Advocate: Dr. M. B. Chapman has been transferred to the Little Rock Conference and stationed at Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful members. The Missouri loses by his transfer. Before leaving he laid the cornerstone of a new church in the suburb of Little Rock. The Missouri Conference does not give him up without reluctance. He is one of its most enterprising, industrious, efficient and useful

but pleadingly met and earnestly begged him to desist. Whatever errors he may have committed in the discharge of his duties...

—Ladonia News: Rev. J. B. Benson, of the Danville circuit, visited the Methodist pulpit at this place last Sunday at 11 a. m., and preached a splendid sermon...

—Ladonia News: Mr. Politz is an able minister of the gospel. He is a native of Prussia and has spent the greater part of his life in that country...

—Orange Tribune: Rev. L. A. Burk, who has been pastor of the Methodist church at this place for the past three years...

—This is from Rev. John F. Neal: "Please announce that my postoffice address continues to be Copans Cove, Texas. The recent Advocate announcement of my removal to Texas City, I suppose to be a mistake. I know nothing at all about it...

—southern: The Bishop of the Episcopal diocese of Texas, in his return from Texas, in attendance on the Texas Conference, which he presided over...

—Whitney: J. M. Bond, Dec. 23: At our regular appointment yesterday there were nine additions to the church...

—Calvert: J. W. Horn, Dec. 23: The people of Calvert have given us a very interesting and profitable conference...

—Terrell: F. A. Rosser, Dec. 23: We met a most cordial welcome. Met us at depot with carriage. Drove to parsonage at eight o'clock...

—Whitesboro: J. A. Wyatt, Dec. 23: My first quarterly meeting since last year was held at Whitesboro...

—Chappell Hill: J. M. Armstrong, Dec. 23: We have spent one Sunday in our new home, having reached here last Thursday...

—Grapevine: W. H. Stephenson, Dec. 23: We never had a more cordial reception than we had on our return to the Grapevine circuit in November...

—Mineola: J. C. Calhoun, Dec. 23: Our departure from Canton was both sad and interesting...

—Goldthwaite: M. B. Johnston, Dec. 16: Our first quarterly conference is over. Attendance good...

—Chappell Hill: C. H. Brooks, Dec. 24: I am just home from the church, where we had that modern invention, a Christmas tree...

—Harwood Circuit: J. W. Vest, Dec. 25: I served this good people thirteen years ago. Many changes have taken place during the years...

—Montague: W. W. Horner, Dec. 25: As soon after conference as I well could, I packed up and started...

est membership is at this place. We have church here yet, but we have the walls of one up and the roof of another down...

—Williamsburg: T. C. DeFow, Dec. 22: We were called, after conference, to get moved. Got our goods loaded up in time to have them on the road during that special weather...

—St. Jo: T. L. Adams, Dec. 21: My first round on St. Jo circuit was completed. Found our people met a warm reception; had good congregations...

—Ector: D. Parker, Dec. 20: It is a kind in order for me to mention the kind welcome given this pastor. On my arrival, on December 11, I learned that I was expected on Friday...

—Caldwell: C. A. Evans, Dec. 19: We met on the 19th and were met at the depot by Mrs. John Morgan, who came with us to the parsonage...

—Blossom: C. E. DeJernie, Dec. 16: It is the custom of this circuit to receive church members fully wherever the authorities send...

—Bastrop: W. W. DeWitt, Dec. 15: We reached our old (new) appointment last night. Were met at the depot by Capt. B. D. Orzain...

—Maysville: S. Nelson, Dec. 15: The first quarterly conference for this circuit convened in the school-house at this place on the 21st inst.

—Big Springs: J. T. L. Annis, Dec. 21: A word as to the Western gate—the perimeter. At Big Springs we have a neat church in respect to architecture...

—Brookston: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Ponotoc Circuit: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Brookston: R. M. Leaton, Dec. 16: We preached two sermons yesterday in this place to large and attentive audiences.

—Ponotoc Circuit: R. M. Leaton, Dec. 24: Our first quarterly meeting is just over. Our presiding elder, Bro. M. A. Black, was on hand in good time...

—Eddy, N. M.: Jackson B. Cox, Dec. 11: Leaving Oxford, Llano county, Texas, Nov. 4, for Eddy, my new field of labor, I stopped a few days at the depot...

—Wichita Falls: S. C. Riddle, Dec. 23: Yesterday was quarterly meeting in this new charge, and will long be remembered as a day of refreshing.

—Crawford and Valley Mills: J. J. Davis: We arrived here (Crawford) on the 20th November, after three hard days' drive through the mud and cold...

—San Angelo: A. E. Reiter, Dec. 21: I had firmly resolved to keep our big ponding to our respective lares, but the recent editorial exhortation in the Advocate impels me to diverge...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

est membership is at this place. We have church here yet, but we have the walls of one up and the roof of another down...

—Williamsburg: T. C. DeFow, Dec. 22: We were called, after conference, to get moved. Got our goods loaded up in time to have them on the road during that special weather...

—St. Jo: T. L. Adams, Dec. 21: My first round on St. Jo circuit was completed. Found our people met a warm reception; had good congregations...

—Ector: D. Parker, Dec. 20: It is a kind in order for me to mention the kind welcome given this pastor. On my arrival, on December 11, I learned that I was expected on Friday...

—Caldwell: C. A. Evans, Dec. 19: We met on the 19th and were met at the depot by Mrs. John Morgan, who came with us to the parsonage...

—Blossom: C. E. DeJernie, Dec. 16: It is the custom of this circuit to receive church members fully wherever the authorities send...

—Bastrop: W. W. DeWitt, Dec. 15: We reached our old (new) appointment last night. Were met at the depot by Capt. B. D. Orzain...

—Maysville: S. Nelson, Dec. 15: The first quarterly conference for this circuit convened in the school-house at this place on the 21st inst.

—Big Springs: J. T. L. Annis, Dec. 21: A word as to the Western gate—the perimeter. At Big Springs we have a neat church in respect to architecture...

—Brookston: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Ponotoc Circuit: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Brookston: R. M. Leaton, Dec. 16: We preached two sermons yesterday in this place to large and attentive audiences.

—Ponotoc Circuit: R. M. Leaton, Dec. 24: Our first quarterly meeting is just over. Our presiding elder, Bro. M. A. Black, was on hand in good time...

—Eddy, N. M.: Jackson B. Cox, Dec. 11: Leaving Oxford, Llano county, Texas, Nov. 4, for Eddy, my new field of labor, I stopped a few days at the depot...

—Wichita Falls: S. C. Riddle, Dec. 23: Yesterday was quarterly meeting in this new charge, and will long be remembered as a day of refreshing.

—Crawford and Valley Mills: J. J. Davis: We arrived here (Crawford) on the 20th November, after three hard days' drive through the mud and cold...

—San Angelo: A. E. Reiter, Dec. 21: I had firmly resolved to keep our big ponding to our respective lares, but the recent editorial exhortation in the Advocate impels me to diverge...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

est membership is at this place. We have church here yet, but we have the walls of one up and the roof of another down...

—Williamsburg: T. C. DeFow, Dec. 22: We were called, after conference, to get moved. Got our goods loaded up in time to have them on the road during that special weather...

—St. Jo: T. L. Adams, Dec. 21: My first round on St. Jo circuit was completed. Found our people met a warm reception; had good congregations...

—Ector: D. Parker, Dec. 20: It is a kind in order for me to mention the kind welcome given this pastor. On my arrival, on December 11, I learned that I was expected on Friday...

—Caldwell: C. A. Evans, Dec. 19: We met on the 19th and were met at the depot by Mrs. John Morgan, who came with us to the parsonage...

—Blossom: C. E. DeJernie, Dec. 16: It is the custom of this circuit to receive church members fully wherever the authorities send...

—Bastrop: W. W. DeWitt, Dec. 15: We reached our old (new) appointment last night. Were met at the depot by Capt. B. D. Orzain...

—Maysville: S. Nelson, Dec. 15: The first quarterly conference for this circuit convened in the school-house at this place on the 21st inst.

—Big Springs: J. T. L. Annis, Dec. 21: A word as to the Western gate—the perimeter. At Big Springs we have a neat church in respect to architecture...

—Brookston: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Ponotoc Circuit: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Brookston: R. M. Leaton, Dec. 16: We preached two sermons yesterday in this place to large and attentive audiences.

—Ponotoc Circuit: R. M. Leaton, Dec. 24: Our first quarterly meeting is just over. Our presiding elder, Bro. M. A. Black, was on hand in good time...

—Eddy, N. M.: Jackson B. Cox, Dec. 11: Leaving Oxford, Llano county, Texas, Nov. 4, for Eddy, my new field of labor, I stopped a few days at the depot...

—Wichita Falls: S. C. Riddle, Dec. 23: Yesterday was quarterly meeting in this new charge, and will long be remembered as a day of refreshing.

—Crawford and Valley Mills: J. J. Davis: We arrived here (Crawford) on the 20th November, after three hard days' drive through the mud and cold...

—San Angelo: A. E. Reiter, Dec. 21: I had firmly resolved to keep our big ponding to our respective lares, but the recent editorial exhortation in the Advocate impels me to diverge...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

est membership is at this place. We have church here yet, but we have the walls of one up and the roof of another down...

—Williamsburg: T. C. DeFow, Dec. 22: We were called, after conference, to get moved. Got our goods loaded up in time to have them on the road during that special weather...

—St. Jo: T. L. Adams, Dec. 21: My first round on St. Jo circuit was completed. Found our people met a warm reception; had good congregations...

—Ector: D. Parker, Dec. 20: It is a kind in order for me to mention the kind welcome given this pastor. On my arrival, on December 11, I learned that I was expected on Friday...

—Caldwell: C. A. Evans, Dec. 19: We met on the 19th and were met at the depot by Mrs. John Morgan, who came with us to the parsonage...

—Blossom: C. E. DeJernie, Dec. 16: It is the custom of this circuit to receive church members fully wherever the authorities send...

—Bastrop: W. W. DeWitt, Dec. 15: We reached our old (new) appointment last night. Were met at the depot by Capt. B. D. Orzain...

—Maysville: S. Nelson, Dec. 15: The first quarterly conference for this circuit convened in the school-house at this place on the 21st inst.

—Big Springs: J. T. L. Annis, Dec. 21: A word as to the Western gate—the perimeter. At Big Springs we have a neat church in respect to architecture...

—Brookston: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Ponotoc Circuit: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Brookston: R. M. Leaton, Dec. 16: We preached two sermons yesterday in this place to large and attentive audiences.

—Ponotoc Circuit: R. M. Leaton, Dec. 24: Our first quarterly meeting is just over. Our presiding elder, Bro. M. A. Black, was on hand in good time...

—Eddy, N. M.: Jackson B. Cox, Dec. 11: Leaving Oxford, Llano county, Texas, Nov. 4, for Eddy, my new field of labor, I stopped a few days at the depot...

—Wichita Falls: S. C. Riddle, Dec. 23: Yesterday was quarterly meeting in this new charge, and will long be remembered as a day of refreshing.

—Crawford and Valley Mills: J. J. Davis: We arrived here (Crawford) on the 20th November, after three hard days' drive through the mud and cold...

—San Angelo: A. E. Reiter, Dec. 21: I had firmly resolved to keep our big ponding to our respective lares, but the recent editorial exhortation in the Advocate impels me to diverge...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

est membership is at this place. We have church here yet, but we have the walls of one up and the roof of another down...

—Williamsburg: T. C. DeFow, Dec. 22: We were called, after conference, to get moved. Got our goods loaded up in time to have them on the road during that special weather...

—St. Jo: T. L. Adams, Dec. 21: My first round on St. Jo circuit was completed. Found our people met a warm reception; had good congregations...

—Ector: D. Parker, Dec. 20: It is a kind in order for me to mention the kind welcome given this pastor. On my arrival, on December 11, I learned that I was expected on Friday...

—Caldwell: C. A. Evans, Dec. 19: We met on the 19th and were met at the depot by Mrs. John Morgan, who came with us to the parsonage...

—Blossom: C. E. DeJernie, Dec. 16: It is the custom of this circuit to receive church members fully wherever the authorities send...

—Bastrop: W. W. DeWitt, Dec. 15: We reached our old (new) appointment last night. Were met at the depot by Capt. B. D. Orzain...

—Maysville: S. Nelson, Dec. 15: The first quarterly conference for this circuit convened in the school-house at this place on the 21st inst.

—Big Springs: J. T. L. Annis, Dec. 21: A word as to the Western gate—the perimeter. At Big Springs we have a neat church in respect to architecture...

—Brookston: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Ponotoc Circuit: R. M. Leaton, Dec. 18: We have just closed my first round. With very few exceptions have met a kind reception.

—Brookston: R. M. Leaton, Dec. 16: We preached two sermons yesterday in this place to large and attentive audiences.

—Ponotoc Circuit: R. M. Leaton, Dec. 24: Our first quarterly meeting is just over. Our presiding elder, Bro. M. A. Black, was on hand in good time...

—Eddy, N. M.: Jackson B. Cox, Dec. 11: Leaving Oxford, Llano county, Texas, Nov. 4, for Eddy, my new field of labor, I stopped a few days at the depot...

—Wichita Falls: S. C. Riddle, Dec. 23: Yesterday was quarterly meeting in this new charge, and will long be remembered as a day of refreshing.

—Crawford and Valley Mills: J. J. Davis: We arrived here (Crawford) on the 20th November, after three hard days' drive through the mud and cold...

—San Angelo: A. E. Reiter, Dec. 21: I had firmly resolved to keep our big ponding to our respective lares, but the recent editorial exhortation in the Advocate impels me to diverge...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

—Alpine: Mrs. M. M. King, Dec. 19: At the late session of the West Texas Conference we received our appointment to the Fort Davis mission...

Advertisement for 'THE BEST SEEDS' by D.M. Ferry & Co., featuring various agricultural products and contact information.

