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THE KELLEY CASE.

Episcopal Prerogative and Annual Conference Functions as Illustrated in the Kelley Case.

REV. JOHN B. ALLEN.

A grave and mighty question of far-reaching importance is up for discussion in our church. It is a question upon the application of new law to a concrete case, and in the form in which it is presented to the church, necessarily involves the whole question of episcopal prerogative, "as set over against the annual conference, such as those of the annual conference. The editor of the *Advocate*, fair as he undoubtedly is, has unintentionally misstated the question at issue in the following: "The question is not one of prerogatives, but one of law and duty." The question, being in fact not whether Dr. Kelley did right, or whether the sentence against him is a just one, or whether a preacher has the right to quit his work and go into politics; upon those questions I would occupy just the opposite side from that which is here maintained. But the question is not whether Dr. Kelley's case reached according to law? or did the presiding bishop at some points over-step the rights of the annual conference, and in so doing give us a dangerous precedent? This is the real issue seen in the whole controversy, but it is not what is strongly in the following statement of the question at issue in the able piece on our *Advocate* from the New Orleans *Advocate*:

- "Having thus defined the powers, duties and responsibility of the bishop or superintendent, we are now ready to consider the question growing out of the proceedings at Pulaski:
1. Was the character of Dr. Kelley duly 'arrested' according to law?
 2. Was it the duty of the bishop to proceed to the appointment of a committee of investigation without a vote of the conference?
 3. Whose duty was it to appoint the said committee?
 4. When their report was rejected by the conference had the bishop discretionary power to appoint another, and if so, was that power prudently exercised in appointing another committee?
 5. Was it within the province of the bishop or of the conference to appoint the committee of trial?
 6. The bishop having assumed the right to appoint it, was it an abuse of power on his part to appoint a majority of said committee from those who voted to approve the report of the investigating committee recommending a trial?"

The whole question turns upon 2 and 4 in the above analysis; in other words, the great question is, does this case come under number 3, question 7, paragraph 55 in our Discipline?

In answering this question we should understand the whole subject of the examination of character by a Methodist conference, and especially what is meant by the word complaint in our Methodist nomenclature. There are two branches to the examination of the character of a preacher: first, as to his life, how it squares with the law of God. Any deviation of life from that law requires an accusation, arrests his character, and sends that character to an investigating committee, which committee has, according to the Discipline, been appointed by the bishop. The other branch of inquiry is as to a preacher's official administration, and this relates to him as an officer in the church, and brings up the question of his effectiveness and fidelity as an itinerant preacher. Any failure on his part will demand a "complaint." This complaint must be disposed of in the chapter 11, section 11, answer 3, question 7, paragraph 55. It comes, then, before the whole conference first, but in the course of discussion there may be developed that the delinquency is of so grave a nature as to require an investigation, and it goes of necessity to a committee of investigation; and this committee is appointed by the bishop, and it is his duty to refer his case to a committee at any point in the discussion of his character in order, and if it carries that is a formal arrest and calls for the same committee.

The question of a preacher's leaving his work has always been brought under this complaint, and it is a question of the amendment to the law by the last General Conference change the relation of this offense? Not at all. It only changed the order of procedure in such cases. What was that change, and why?

The change is a very simple one, containing a provision that in such cases shall not be denied trial by committee."

The necessity for this change grew out of the fact that some of the annual conferences, while discussing the cases of preachers who had left their work, were accustomed, if they were not immediately waded cases to expel the party by mere motion. This deprived a man of his constitutional right of appeal. The law was added so as to insure him this right in case of censure. The case still comes under complaints. If not, then, though a man were stricken dumb, and left his work for that cause, we would have to smirch his character by referring it to a committee of investigation. But, it is said, we refer cases that involve moral obliquity to a committee, and not those covered by the exception in the law. Then we privilege the case when we decide it shall take that course. The only fair way is to let all cases come under "complaints," and if after the complaint has been made and explained, and the preacher has had an opportunity to defend his action before the brethren, it appears to the annual conference to be inexcusable and wrong, they refer it to a committee, the new law taking away from them the right to dispose of the case by motion and then sending and expelling the party. At any point, however, before going to a committee, the annual conference can move to pass his character, and if that motion carries the case is disposed of.

I believe that if this question had been put to any well-informed Methodist preacher, without any reference to a case in hand, he would have agreed that the above was the proper way for all cases of preachers leaving their work to be disposed of. This, then, would have been the right procedure in the Kelley case. Why was this order dispensed with

and a different one substituted? It is the answer given to this question by the bishop and his able apologists that alarms me. It appears that the bishop knew that the conference would in this special case pass the character of one of its members that he did not think ought to be passed, and therefore he took it out of the hands of the conference by declaring that the arrest of Kelley's character by Winn was an accusation of immorality and not a complaint. In this way only could the conference be dodged. But to whom was Kelley responsible for his conduct? What says the law?

"To whom is a traveling preacher amenable for his conduct? Ans. To the Annual Conference, which shall have power to try, acquit or expel him." He is responsible, then, to the Annual Conference, and not to the bishop. But the law gives the following in reference to these very cases of "ceasing to travel": "But the final determination in all such cases is with the Annual Conference." This statement was not amended or modified by the new law, but the method of "determining" was set forth, so that it became necessary in the interest of the church to proceed to severe measures against the brother. The law now says it must be done by the committee, but the conference and no one else is the judge of the necessity for raising the committee. They order the committee and the bishop appoints.

What can be done in a case where the conference does what the law does not think it ought? Nothing whatever. If the conference does an injustice to a brother, he can appeal. But the church has not supposed it necessary to protect herself from the delinquency of her itinerants to her own interests. And when the day comes when she will be nothing left of our church worth protecting.

There is one point in the bishop's ruling where his apologists all agree that he made a mistake—that is, where he allowed the report of the first investigating committee to be voted on by the conference. Yet the law says plainly: "If the conference differ in judgment from the committee, a new committee may be appointed," etc. Here, then, the conference is allowed to differ with the committee, and that without any mention of the character of their report, whether it is for or against a trial. It is with extreme hesitation that I dare to differ in judgment here from the great names that have taken the position that the law does not permit the conference to differ from the report when it declares a trial necessary. But any one can see that it is not so existing in the law. It must be held, then, that such a procedure would be so absurd as not to be conceived of as possible. This, however, is far from the case. It must be remembered that this committee not only declares a trial necessary, but it presents the charges and specifications. Now, it is only conceivable, but it has actually happened, that there may be on its list an abuse, in which case the conference can differ and call for a new committee. Again, this indictment is so often awkwardly drawn that the conference can see its defects that ought to be cured. If their eminent brethren are right, then there would be no way of fixing up a glaringly defective indictment. So we see that there is just as much reason to suppose that a report ought to be non-concurred in when it reports in favor of a trial as when it reports against.

So the bishop was right in allowing a vote, but wrong again in refusing, after the vote, to allow a motion to pass the character. And, at this point, only the conference could order a new committee. The effect of this action of the bishop, if it is accepted as a precedent, will be to enlarge the prerogative of the bishop to a point that puts the character of the itinerant preacher in his hands, and to justify him absolutely in the hands of the bishop. Put his character in the same hands, and as long as human nature's human nature, it may result in the maintenance of discipline, but it will surely result in subservience to the will of man rather than consecration to the work of God.

The bishop in this case saw what he thought ought to be done to protect the church. He was doubtless actuated by the purest motives in his efforts to accomplish this; but in his zeal for Zion he swept away restrictions of law that stood in his way. Such has been the normal progress in the history of the church, and state. It is not dangerous, unless it becomes a precedent. Now, we see, however, such names as Garland, Hinton, and most of editors, in breasting the storm of unjust abuse that the secular press have hurled upon the bishop, containing that there are no such restrictions in our law. While I believe that the bishop was conscientious, and while I believe the final sentence in this case was just, I equally believe that a dangerous precedent has been set, and that the authority which is being mobilized to the support of this precedent will soon crystallize it into law unless there is a prompt and resolute protest on the part of itinerants.

The editor of the *Advocate* likens the position of the bishop toward the conference to that of the pastor toward his flock. They are fundamentally different in character and rest upon an entirely different basis in law. The first is simply *primus inter pares*; the second is a shepherd who watches for souls as one who must give an account. The first is an office created by human law, an excellent device for meeting an emergency in the kingdom of Christ; the second is an order established by Christ himself, and essential to the very existence and growth of his kingdom. I have written strongly on this subject, and I feel strongly; but it is zeal for the church I love, and not against one of her honored officers, whom personally I love and esteem.

REPLY.

Dear Bro. Allen thinks the editor has "unintentionally misstated the questions at issue," but after carefully reading his article we have failed to be convinced, and our opinion and understanding of the case is the same as before. Neither was it necessary for Bro. Allen to tell us that he speaks strongly and feels strongly on this question—all know he does that on all subjects which interest him. That is not to his discredit. We love a man of strong convictions. Bro. Allen has spoken

strongly on the questions involved here before. In the *Advocate* of May 8, 1890, he said:

But it is well to have the limits of the conference's arbitrary power clearly defined. The right of vote in the annual conference is in the nature of a political power, and cannot be reviewed by any court whatever. The relation of the preacher to the annual conference is rightly left to this arbitrary vote, and in the nature of the case is unreviewable. But this question of relation is the only one which is subject to such a vote, or ought to be so subject.

If, then, the present law is so construed as to allow the conference to administer any punishment greater than location, then it is unconstitutional. * * * An annual conference cannot in any case under our law depose a preacher, deprive him of his credentials, or turn him out of the church by a vote of the body. Such an act would be absolutely without warrant of law.

I understand that one of our conferences did so turn out one of its members for refusing to go to his work, by a mere vote. It is to be hoped that he will appeal to the General Conference, on the ground that the whole procedure was null and void. For it is a matter of great importance to every itinerant to have it clearly understood that his character is not at the mercy of a bare majority of a body that might at the moment be swayed by passion.

All cases affecting credentials and membership in the church must be referred to a committee and go through a regular trial, if for no other reason that the constitutional right of appeal may be preserved. Otherwise our constitution is no protection, for its meaning is unequivocal.

Bro. Allen must see that any just law must equally protect the accused and the purity of the church. If it is necessary to have a law to protect the accused against a "bare majority swayed by passion," then it is equally necessary for the law to protect the church when the majority swayed by passion is in sympathy with the offender. Hence, the wisdom of referring cases to be tried by committee first to an investigating committee, and not allowing the majority swayed by passion to determine whether a trial be necessary, for it is quite evident that the body may be swayed by passion in determining a trial necessary under paragraph 55, and thus thwart the ends of justice as much so as in the actual trial of a case.

There is recognized in Methodist Discipline two classes of offenses which may be committed by traveling preachers. For one class the offender is dealt with by the conference as a body; for the other, he is referred to committee for trial. The question involved in the Kelley case is simply whether it was a conference or a committee case. In all the forms of procedure in trial-by-committee cases before the last General Conference the Discipline prescribes that a committee of investigation shall precede the committee of trial. The first step in the case after the accusation is not an investigation by the conference, but the appointment of the committee of three. Did the last General Conference intend to make a case touching credentials an anomalous case in Methodist procedure of trial by making it a case to be tried partly by the conference as a body and partly by a committee? If so, they should have so stated, for in the absence of such statement the natural inference is that they intended such cases to take the course of the regular form of trial by committee. And that is not only the natural inference, but Dr. Hinton, who was the chairman of the committee of the General Conference which proposed the proviso to the statute, paragraph 163, says that was the intention of the proviso. It will be seen also that Bro. Allen, in his former utterances, as quoted above, makes no distinction between cases affecting credentials and membership in the church as to form of trial.

It must be remembered that an offense subjecting a preacher to trial is not an offense against his conference merely, but against the whole church, and whatever part the conference or the bishop bears in the case it is simply as representative of the M. E. Church, South. And because the offense is against the whole church, it is necessary that the church should have clearly defined laws, or rules of procedure, and not leave the administration of discipline to be affected either by the caprice of a conference or a presiding officer.

Now, as we understand the prescribed forms of trial, Bishop Hargrove proceeded according to law.

We must add that it is impossible for us to see how it smirches a man's character to be investigated by a committee, than to be investigated by the conference as a body. And if a man were "stricken dumb," there could be no charge, because the statute itself excuses in such case.

To say a brother left his charge because sick, or prevented by some unavoidable circumstance, would be no accusation under the statute.

FROM ARIZONA.

In Texas just now, "there is burying to and fro," getting ready for winter and conference. We are rapidly advancing into the second month of the new ecclesiastical year, and as for winter, the citizens of Salt river valley need have little concern. We may see the snow piled upon the mountains in the distance, but shall not have its carpets on our streets and fields. Trees and fields will remain green. From the gardens we may eat tomatoes, peas, radishes, Irish potatoes, strawberries, etc., at least until January. Clean roses, roses and chrysanthemums will bloom on, and with fruits, flowers, green

fields and snow-capped mountains all at once before them, we ought to be content with the vision. It would be wrong for any of us to be satisfied with even our best success. Such feelings belong to the perfect. But we may, under proper circumstances, be gratified at this success—the success of our Zion in this country—the past year has been truly gracious. Our advance has been considerable for a western field. My own charge has risen from fifty-six to eighty-five members. Each work in the district has prospered. The new year opens with omens for good. We rejoice with fear and trembling, and humbly, earnestly beseech each reader hereof to pray for us daily. Our difficulties and trials are numerous and peculiar. The grace of God alone can carry us safely forward.

What a contrast between the North Texas and Los Angeles Conferences! The law of the latter is compared with the former. But in faithfulness to the church as demonstrated by the hardships and trials endured, perhaps the comparison would turn largely to their favor. The past was truly the hard year of the conference. Thank God, there were no failures, not the bitterest of complaints. "For Jesus' sake," seems to have been the motto of all.

Conference took me to California. I shall not write of it further than to say it is both a beautiful and productive land. One can find about what he wants in California. But the trip was not without its inferior to ours in favor. If the brethren think me partial at this point, I refer, without permission, to Mrs. Viola Hunt, whom they know. Of course we took a look at the Pacific Ocean, and a short ride. All were silent, gazing upon the great ocean, and the sun was shining on the water, when a child's voice broke out, singing, "Pull for the shore, sailor." Roberts laughed, but Ernest asked soberly if that was "not the place to sing that song, where is it?" His mamma has assured him it was the place.

It is the same old story. Rum regards nothing but wrong with favor. In our late election B. O. S. F. Webb, Democratic nominee for Sheriff, was defeated by a small majority. Howbeit, his party has a majority of 350 in the county. Every man in the county is a Republican. His opponent, Mr. Montgomery, the Republican nominee, canvassed the county, carrying with him constantly demijohns of whisky. Mexicans and negroes were bought at from \$3.50 apiece for negroes, to \$5 per head for Mexicans. A prominent Republican in the county, in rear of Thibault's hotel and marching them to the polls and voting them against Webb. I wish to say to their credit, some good men of the Republican party supported Webb. But the overwhelming majority of them, who profess in favor of saloon rule under a Republican leader, to a temperance victory under a Christian gentleman for leader. But the lesson is at our feet. Even aascal has a hypocrite. Our confidence is in God. May it strengthen from day to day. "I go hunting" for the nation, but I do not intend to band for profitable gunning. Quail are here plentiful as black birds. After leaving town one is so dumb without sight of them. Rabbits by the multitude. Larger game, even the cinnamon and grizzly bear and lion, may be found in the mountains 100 miles away.

Wherever you go in this valley you find evidence of its having once been densely populated. Ruins of canals and villages and country homes abound. Schoastic effort has resulted in an agreement that the people were agricultural and well advanced in civilization for the age, and belonged to the Aztec race. The age assigned the ruins by them is not less than 700 nor more than 1000 years. The Indians found here by the white man only know the ruins were here when they came. As for themselves they are a primitive and uncivilized people, but they are here in Montezuma's day. Near Maricopa is a rock on top of a mountain, resembling a human face. These Indians say it is Montezuma's face; that from this spot his spirit took its flight; that he will come again and right their wrongs; therefore, they are patient and wait, but I pray they build fires at night on the mountains to light up his way of return. Poor children of the desert, how I long to see the light of Him, who will come again pour into their souls. But I am measurably powerless. They come to my door, but I cannot speak their language nor get an interpreter through whom I might speak to them. I can only give them a morsel of bread, buy their wares and thus encourage their industry and by act show them the loving spirit of Jesus. I am going to the reservation soon, and I trust, before I depart, they will help me discover some way to help them. Their claim to have come from "across the water" is substantiated by their manners and customs. They come to your door, remove the sandals from their feet, sit upon the earth in token of a desire to be recognized. If not noticed after a few moments, they arise and depart. If a gift be made it is received gratefully with gesticulations generally with both hands pointing upward then brought together upon the breast. The men generally are clad in shirts and trousers; the women wear undergarments with a piece of bright, gay-colored calico wrapped about them never so neatly. Their houses are such as you see represented in the readers of other years.

At our home, October 14, Mr. E. Morrell and Miss Eva Brimer were married, Rev. W. L. Allibright officiating. From what this climate has done for our little Ernest, I can recommend it to athletes. Love to all the brethren.

D. F. FULLER.

FROM OKLAHOMA.

Report for the current year 1889-90, of Kingfisher circuit, Oklahoma district, Indian Mission Conference.

Number of members received, 51; conversions, 20; adults baptized, 2 infants, 1; Sunday-schools, 2; officers and teachers, 10; scholars, 60; money expended for Sunday-school purposes, \$150; money expended for church seats at Kingfisher, \$150; collected for preacher in charge or quarterly, \$47.75; collected for bishop, \$2.50; collected for foreign missions, \$2; collected for church extension, \$9.75; collected for materials, \$34.45; total collected for all purposes, \$247.95.

My family paid \$10 of the quarterly. I took my tabernacle and helped the

brethren in six of their meetings. We had about 114 conversions in the six meetings. I received \$105.00 for preaching in the above meetings. I received during the year from the Missionary Board \$262.50, making a total received for the year \$412.75. I paid out about \$75 getting to this circuit. I have been returned by Bishop Hendrix, the above circuit, with the title of Kingfisher, taken off, and I am well pleased with my appointment. We are at home and have already commenced working and praying for a better year than last.

F. M. SHERWOOD.

SEVEN, OKLAHOMA TERRITORY.

BIOGRAPHICAL SKETCHES.

G. O. S.

Geo. G. Smith, of Georgia, expresses surprise that so little has been said of that eminent divine and orator, Dr. Jesse Ewing, deceased. With the editor's permission, I will soon say a few things in this *Advocate* about his life and work in Texas, having come to this country with him in 1858. But it is true that the pen that touches up living men—even obscure men—is most ready to write and read as fast as it is made, without waiting for the actors to pass off the stage. This is unorthodox, but true. Times are stirring. Graves and dead men are forgotten. Statistics will not do for books. We just can stand them in the daily paper. Living historians in Texas would furnish the material with material for a book every ten years, but the people prefer the historical newspaper. "Brevity is the soul of wit." Drive to the point, says the editor. Paul's biographical sketches in the eleventh chapter of Hebrews are very brief. Bishop Aubrey, as he hurried along to his obscure country appointment, gave but four or five lines to his dead comrade, Hon. H. V. Johnson, of Georgia, Governor, Senator, Judge, candidate for Vice-President with Stephen A. Douglas, and an intellectual battle-axe in his day, died in England, and some of the Georgia papers gave his whole life a five-line notice. William H. Crawford, once United States Senator and Minister to France, and who, except for a stroke of paralysis, would have been President of the United States, lies in an unmarked grave between Crawford and San Antonio. Not one school-boy in a hundred can pen five lines about his life. In the newspaper we need the short words put to the stirring event or fleeting thought. Short biographical sketches, short editorials, small books freshly written and printed, few words, quick thought, vivid presentation, hurrying to conclusion, rapid action. We will all quickly be in eternity.

WHERE AM I?

In the TEXAS CHRISTIAN ADVOCATE of November 6, page one, column four, you say: "The Northwest Mexican Conference includes that part of Texas west of the Pecos, New Mexico, Arizona and Southern California," etc.

I have lived in Southern California nearly seventeen years; have been an itinerant Methodist minister in Southern California nearly ten years, and have always thought it was in the Los Angeles Conference. The Discipline, pages 362 and 363, paragraphs 438 and 442 does not read exactly that way.

However, if Bro. Corbin wants to look after the few scattered fragments of Mexican families in Southern California, I have not the slightest objection, but I must insist Arizona and Southern California do not and will not belong to the "Northwest Mexican Conference," and that the language quoted above is incorrect and misleading, especially to those not familiar with the territory.

We have a new district the San Diego district embracing San Diego and San Bernardino counties. We move off nicely. I have held all but two of my first round of quarterly meetings. Every charge, so far, has reported some additions. San Diego is doing splendidly. Finances all up to date; missionary collections taken; full amount subscribed and two-thirds paid in cash.

EDGAR DENHAM.

ESCONDIDO, CALIFORNIA.

BEAUMONT IN NOMINATION.

Rev. G. V. Ridley, the pastor of the M. E. Church, South, in our city, brought the matter of the meeting of the East Texas Annual Conference (one year hence) before his church and congregation, and with one consent and one voice, they voted the hospitality of the city to that body of representatives of the men and a body of no small men as well. Vote yourselves down here, gentlemen, and we will set an example as to your entertainment worthy of imitation; come and make yourselves at home among us, and you will be astonished at our diversified big game, as well as we may be surprised at the growth of the TEXAS CHRISTIAN ADVOCATE editor, the biggest man in Texas. We extend to you a hearty welcome.—*Beaumont Express*.

NOTICE.

To the Brethren of the West Texas Conference:

In sending my your church extension money, get money orders on Pleasanton and send them to me at Amphion, as the latter is not a money order office. In correspondence, address me at Amphion, Atascosa county, Texas.

F. J. PERRIN,

Treasurer Board of Church Extension, November 18, 1890.

HOME CONFERENCES.

Malville.

W. P. Pledger, Nov. 18: We are moving along well. The present year's work is about done; have only one more appointment. I have had a pleasant and, to some extent, successful year. There have been fifty-nine additions to the church during the year—forty-nine by ritual and ten by letter. Our financial report will be better than the work has made for several years.

Seguin.

G. H. G. H., Nov. 20: Work on the mission opened up well Sunday after conference. Preached at two appointments and steps taken to organization of Sunday-school at a new appointment. Thanks to the Episcopal rector of Montgomery Institute for a handsome clerical coat, and to friends for other contributions. I. D. Scott commenced work in Seguin last Sunday night. Good congregation; earnest, practical sermon. Bro. Scott is taking well with this old, well-organized church. The children are all pleased with

him. A new barn is to be built on the parsonage lot. H. A. Graves is too feeble to attend church, but full of faith and the Holy Ghost.

Brady.

Wm. J. Sim, Nov. 26: We rented the parsonage on Saturday after the adjournment of the conference, and on Sunday we were invited down to Bro. and Sister Woods', where we enjoyed a most excellent dinner. Then, on the evening of the 20th we were surprised when we saw coming up the streets carriages and delivery back, followed by about thirty of forty women and Sunday-school children. They stopped in front of the parsonage and said that they had come for the purpose of pounding us. Nobody but a pious preacher knows how I felt. I tried to say something, but did not know what to say, so when all was seated we joined in singing that grand hymn: "What a friend we have in Jesus," and then knelt in prayer and thanksgiving to the Father of all good gifts, and in addition to the many presents a purse of \$10.50 was left with us. We labored with the kind people last year, and we can truthfully say, happy is the man who serves the Brady people as pastor. We pray that while they have contributed to our necessities that Christ will sanctify their liberality to their own spiritual good. We are all under many obligations to Bro. Ben. Hinton for an Oxford Teacher's Bible, and Brad's Concordance.

Shelbyville.

Mrs. J. D. B.: This morning one of the stewards, Bro. L. Thompson, came by on his way to our last quarterly meeting, and after paying the assessment for his appointment, handed \$2.50 to the pastor's wife. Her heart leaped for joy at the kindly remembrance. Again, some two weeks since Sister S. L. Ballant sent a handsome linen table cloth and several other articles, with a dollar in silver, to the same parsonage. Bro. Clem. Hughes also sent her a kindly remembrance. May God's choicest blessings rest upon these donors. Only the ones who occupy the position know the trials of a pastor's wife, and it is indeed cheering to see that she is especially remembered. Conference is almost here, and as there will of necessity, by time limitation, be some changes, and these will necessitate others, we are rather expecting to be changed, but we firmly believe in itinerancy, and say heartily, let the wheel roll, we are ready without a murmur to go wherever sent. My health has been so poor for some time from nervous prostration that I've felt for awhile that I longed to go to the prairies of Western Texas; but it is better somewhat, and I am content to remain in the bishop's domain if more expedient. I am much of our founder's opinion in regard to changing preachers; around people will listen with more interest to the new preacher, whether he is as good as the old one or not. Wesley said if he should preach in the same place for a year he would preach both himself and his congregation to sleep; then who can hold a congregation four years? Are we blessed with better preachers to-day than Wesley was? I trow not. I don't exceedingly whether Sam Jones could do such marvellous work as he did, were he settled to the same field four years. He doesn't stay till the new wears off. Sisters of the conference, don't let us frown or cry if we are moved; God is omnipotent and he is love. P. S. A nice new bonnet was also brought me last week—very nice, made by Carroll, made by Sister Jane Beck. One of the prestonary quilts was also given Mr. Burke. The two Missionary Societies here have together given \$31.90. A Woman's Missionary Society and a Young Folks' have just been organized at Sallis, \$2.50 being paid the same organization and the proposed flattery for rank, thrifty, lively societies here. I was anxious to have one organized at each appointment, but my health has been too poor of late to make any effort.

Wichita Falls.

Abe, Nov. 18: We have not served a more generous people anywhere. Their hospitality is like the broad prairies around them. Bro. Burnett's home was with Bro. Harris, who lavished all the kindness possible upon him. Louise and I stopped at the house of Bro. W. E. Patterson, who is a little new in the business of fixing up "chicken fixing and fine doing" for preachers, but owing to their raising they "caught on" and are equal to any. They have stepped in line and have taken the stitch from their parents, and may God bless them every day, and may Jewell and Jewel shine as the stars forever and ever. Our tabernacle fell three times. It rained, it stormed and got cold and muddy. I kept saying: "God says he that regardeth not the wind and rain shall reap," so stick to us as we stick to God, and all will come out right and to his honor and glory. The people did stick and we did try to live with God, and he did bless us abundantly, though Sunday, the last day of the meeting, everything looked like a failure; the tent deserted, the flags down and we in the center-house and it raining, preacher's salary behind, missions shot, bishop's fund short, our expense not met, etc.; had marched around Jericho six times, only one more pull. What to do first, I knew not, I thought "not by might, nor by power, but by my spirit, saith the Lord," so I prayed "Lord, help us just this time more, and we'll give you all the glory," so the order was given to move forward all along the line. We blew the trumpet, waved our torches and broke our pitchers and gave the war cry, "The sword of Gideon and Jehovah!" Only God himself knows the result altogether. According to the preacher's announcement last night 170 gave names for membership, about 225 conversions and recollections, seventy or eighty for our church. 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DEPARTMENT OF

North Texas Female College

CONSERVATORY OF MUSIC

(WICHITA, TEXAS.)

SECOND ENGLISH PERIOD—1450-1558.

From Chaucer to Spenser.

Never was the trite proverb, "The darkest hour is just before the dawn," more truly exemplified than in the history of the second and third English periods. The fifteenth and earlier days of the sixteenth centuries was a period of disintegration and decay over all Europe. The old order of things under the influence of chivalry and Romanism that reached its height in the preceding age, was declining, and in the East the star of hope was rising that promised brighter days.

Underneath the wreck and ruin of this century four forces were at work in behalf of liberty and learning that were to bring forth grand results in the next age. The invention of printing, the discovery of America, the revival of letters and the reformation were the motive powers of the Renaissance.

In England, feudalism had closed its record with the battle of Bosworth field. The scepter had departed from the barons. The multitude of worthless retainers who crowded and cumbered in the old baronial halls had become useful tillers of the soil, or found employment in the various departments of commerce, encouraged by the peace policy of the Tudors. The discovery of America had poured vast treasures into the coffers of Spain and stimulated the spirit of adventure, enterprise and inquiry over all Europe. But the most potent factors in this uprising of old creeds, old political dogmas, fanaticisms and delusions, that was to result in a stronger individualism, a feeling of greater personal responsibility and consequent broadening of individual and national ambitions—two forces that "pierced the night like stars and with their mild persistence urged men's search to vaster issues," were the Reformation and the Revival of Learning.

There is an element of truth and nobility in human nature that cannot be eradicated. It has been often buried and lain hidden for centuries under an accumulation of false theories, creeds and superstitions, but at various recurring periods it has risen superior to all other forces and asserted itself. This is especially so in the moral world. It is this that "hope springs eternal in the human breast," and this conviction of the revivifying power and eternity of truth has enabled humanity to survive such periods of darkness and chaos as the Middle Ages.

In the breast of Martin Luther the fire of honesty still burned. He had professed and accepted Catholicism only as a means to attain a certain end when he realized that not only would the Roman Church not lead him in the pathway of truth and honesty, but that it was a formidable obstacle in the attainment of that end, he became its bitter enemy. It was not an intellectual conviction that the allegorical and mystical theology of Rome retained, but a semblance of the simple doctrine of the Savior, that first fired the soul of Luther; but he was appalled at the great degradation, debauchery and hypocrisy that had confronted him where he should have found holiness, purity and virtue. He was not because he was convinced that Christ had delegated no authority to any one person to represent him in his church on earth that he publicly burned the bull of Leo in the market place of Wittenberg—that thought came after; but it was because he had found that the Pope was a slave to the clergy a reproach to their calling, and Rome, the city of the saints, the holy place on earth, boiling and bubbling with corruption. What ever the incentive, to throw off the shackles of Rome was a most important step in the direction of political liberty.

The second link in the chain of events struck by Henry VIII when, for selfish motives, it is true, he withdrew allegiance from the Pope and made the king the head of the church in England. Monks and monasteries were destroyed, and the tribute that had been paid to Rome was turned into the national treasury. It strengthened England politically, also. With her increased resources, commercial prosperity and well-fitted navy, she was a formidable enemy or a valuable ally. Connected through his wife with the house of Anagon and Castile, now a part of the great empire of Charles V, Henry, from his literary enthusiasm became an ambitious warrior. He united with Charles in intercepting the progress of the French across the Alps to Italy; but not satisfied with this, he determined to make a more personal war upon his old enemy across the channel. He invaded France with new and more energetic after two unsuccessful engagements he was forced to conclude a most disgraceful treaty. For a time, at least, the martial ambition of the prince and of the nation was satisfied, and then came the season of peace so necessary for the reception of a new intellectual Renaissance—the spirit of Plato stimulating men's minds to action after centuries of passivity. It is difficult to determine the bounds of this movement—to say just when the old order became extinct and the new one came to life, since the breaking up was gradual as well as the building up. A very definite date in the movement, however, is 1453 when the Turks overran the Eastern empire and sent the Greek philosophers with their precious manuscripts to Italy. A knowledge of Greek and a study of the ancient models of composition gave a new impetus to learning. The idealism of Plato and the anxious inquiry of Socrates and Aristotle lifted the human mind beyond the narrow confines of ecclesiasticism, and again human experience and endeavor became the field of literary operation. The humanism of Plato possessed a magnetism that attracted all the life and energy of the continent. Soon it became noted abroad this new light that had burst upon Italy,

and scholars all over the land flocked to the scene of the New Learning.

At the time this intellectual movement began in Italy, England was still submerged in darkness. Feudalism was making its last, desperate struggle. Literature and learning were things of the past. With the accession of Henry VII peace was restored, but intellectual life, for a time at least, seemed to be extinct. Henry was avaricious, selfish, and absorbed in his own personal schemes, with little interest in the island he governed, save in so far as it contributed to his personal aggrandizement. In Oxford, however, there still lived a few souls in whom the fires of learning had not been smothered. They only awaited a favorable opportunity to spread the good news abroad that in Italy the Promethean spark glowed anew. This opportunity seemed to be offered when the young Henry VIII succeeded to the throne. He was filled with intellectual ambition, and was an ardent patron of scholars and the New Learning. Greek, Latin and Italian came to Italy and came back with minds and hearts filled with zeal for Greek. They immediately opened a school at Oxford similar to that at Florence, and hither came many a wandering scholar too poor to pay his way to the El Dorado of learning, but hoping in the little band that gathered around Sir Thomas More, Worcham and others, to at least stand in the vestibule of this new temple. Here Erasmus received his first inspiration, and by his broad humanism prevented the scholars around him from narrowing their intellectual development into a restricted channel of moralism. About this time printing was introduced and the increased number of books made learning accessible to the masses. It was but a brief triumph, however, from being an intellectual enthusiast, Henry became a gross sensualist. His reign closed in tragedy, he died, and his persecutions Edward VI had scarcely ascended the throne before, through his early death, it passed to Mary, a bigoted Catholic. During her entire reign England never saw the light of day.

About the Lesson.

LESSON IX, SUNDAY, NOVEMBER 30.

JAMES 1:10-12; LUKE XXIV:1-12.

GOLETS TEXT.

"Now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. xv:20).

MEMORY VERSES, 60.

QUESTIONS ON THE LESSON.

1. What is the subject of this lesson? Jesus risen.
2. What is the Golden Text? "Now is Christ risen from the dead, and become the first fruits of them that slept."
3. What is the first day of the week here spoken of? What we call Sunday.
4. Who came to the grave? Women bearing spices.
5. Who were these women? Mary Magdalene, Joanna and Mary the mother of James.
6. What did they see when they reached the grave? The stone rolled away.
7. Was the body of Jesus there? No.
8. Who stood by them? Two men in shining garments.
9. What did they ask the women? "Why seek ye the living among the dead?"
10. What did they say had become of Jesus? "He is not here, but is risen."
11. What did the women then do? Went and told the disciples all these things.
12. Who ran to the sepulcher? Peter.
13. What did he discover when he reached the grave? "Stooping down, he beheld the linen clothes laid by themselves."
14. What did he do? He "departed, wondering in himself at that which was come to pass."

LESSON SURROUNDINGS.

Intervening Events.—The grief of some of the spectators of the crucifixion is mentioned by Luke, as is also the presence of a number of Galilean women. The Jews ask Pilate to have the three bodies removed; the legs of Jesus are not broken, but his side is pierced (this John tells as an eye-witness.) Joseph of Arimathea, asks for the body of Jesus; Pilate, surprised at his speedy death, grants Joseph's request.

Nicodemus assists Joseph in the hasty burial, which took place in a new stone sepulcher, near at hand, belonging to Joseph. Mary Magdalene and the other Mary (mother of James, probably the wife of Alphaeus) watch at the sepulcher. The Jews ask for a guard, to prevent the disciples from taking away the body; this Pilate allows. The women prepare spices (on Saturday evening, probably), and early on Sunday morning come to the sepulcher to anoint the body.

Before they arrive there is an earthquake, and the stone is rolled away from the sepulcher by an angel, who terrifies the Roman guard. If the women all came in one party, the lesson takes up the story at this point. But some hold that three women (Salome and the two Marys) went first, and that some of the angelic appearances were to these three, while the account of Luke refers to the larger party. (The various theories for harmonizing the accounts cannot be discussed here.)

Place.—The place of the occurrence is still unknown, but in all probability it was not at the traditional site (the Church of the Holy Sepulcher). The suggested site above the Cave of Jeremias, north of the Damascus Gate, grows in favor. The tomb was certainly near the place of crucifixion. Some of the events took place at or near the sepulcher; others in or on the way to the city of Jerusalem.

Time.—On Sunday morning, beginning very early. According to the chronology accepted in these paragraphs, this was the 17th of Nisan, 783 A. U. C.; that is, April 9, A. D. 30.

Persons.—A company of women, among them Mary Magdalene; Mary,

the mother of James; Joanna (Salome, according to Mark); two angels; the eleven apostles, Peter especially.

Incidents.—The women go to the sepulcher, bearing the spices; they find the stone rolled away; they enter the tomb, but do not find the body of Jesus; two angels appear and announce the resurrection. (It is not clear whether this took place in the tomb or outside). The women return and tell the disciples, who do not believe them. Peter runs to the tomb, finds it empty, and returns home in wonder.

Parallel Passages.—Matthew xxviii:1-15; Mark xvi:1-11; John xxi:1-18; compare 1 Corinthians xv:5. These accounts include many details not mentioned by Luke.

LESSON SUMMARY.

The brightest page in the world's history is before us in this lesson. No event before or since has had in it such meaning as the re-erection of Jesus. The study of this lesson ought to be full of joy to teachers and scholars alike.

The life of Jesus, his example, his teachings, and his dying—all would have been incomplete had Jesus been held by the power of death. Unless he could triumph over death and become the first-fruits of the resurrection, what hope could he give to those who trusted themselves to his care, for time and for eternity? But if Jesus could conquer death, what terror could death bring to those who became one with him by faith?

A suggestion made in these pages, some time ago, concerning the visible proofs of the fact of the resurrection, is worthy of being considered anew at this time. The mode of preparing a body for burial in the East included a wrapping of the body with swaddling-clothes or bandages; so that it had somewhat the appearance of a mummy. Thus Lazarus, when he was raised from the dead, was "bound hand and foot with grave-cloths [for grave-bands, at the margin of the Revision gives it]; and his face was bound about with a napkin." Therefore it was that Jesus said [unravel these bands], and let him go.

All four of the evangelists record the fact that the body of Jesus was wrapped, or rolled, in linen at the time of its burial. Now, if a body were raised miraculously by such a change as we are told is to take place at the resurrection, the wrappings of the body would be left in their undisturbed form, like a deserted chrysalis. A glance at these cloths would give peculiar proof of the miracle that had been wrought.

All four of the evangelists record that the disciples who visited the empty tomb of Jesus saw the grave-cloths as they were, or asked to see the place where he had lain, and were led to believe in the resurrection. When Peter saw "the linen cloths by themselves," with no body in them, he went away wondering. Both Peter and John saw the linen cloths lying, "and the napkin, that was upon his head, not lying with the linen cloths," as if it had dropped among them, "but rolled up in a place [in its place] by itself;" as would have been the fact in a miraculous leaving of its wrappings by a transformed body. And such a sight as this would naturally have supplied visible proof of a miracle; for it could not have come to pass in any other way.

However this suggestion may commend itself to students, it is clear that Jesus rose from the dead, and that the whole universe had reason to rejoice that death was triumphed over by the Prince of Life. And because Jesus rose from the dead, we need have no fear of death for any one who is his. His words have fallen meaning than before: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

ADDED POINTS.

Before the full daylight has come, God's blessings are on their way to us. We ought to be ready to receive them. God's messengers are glad to bring good news to the followers of Jesus. If we have good news for others, it will be angel-like, on our part, to communicate it to those who need it.

Our Savior is a living Savior, not a dead one. The resurrection means more to us than even the crucifixion. The dark-side orderings of God's Providence are as important, in their time and place, as those which are brighter. All these things are in God's plan for us.

Words of truth and words of love are worth remembering. It would be well if we gave more thought to the sayings of Jesus that have a fitness to our present needs.

What if our testimony concerning Jesus be sneered at by others? That which we know to be truth we ought to be ready to stand by as the truth, even with all the world against us.

Old and Young.

THE STORY OF "JIM."

After the toasts at the dinner of the Johnstown correspondents at the Fellowship Club on Saturday night, and when reminiscences were in order, some chance remark brought out from Geo. D. H. Hastings, who, having been the benefactor of the newspaper men at Johnstown, had become their guest in New York, a story of the flood, which, through it had waited a full year for the telling, still has the freshness and the delicacy of new-plucked flowers, and the always new odor of heroism always inseparable from a tale of noble action, even though the hero be but a tramp. This is the way the general told it:

"It was the night after the flood, and I had arrived on the spot only a short time before, after driving sixty miles

over the mountains. You know what a horrible thing darkness was in Johnstown, anyhow; and that was the first night and the worst. A few of us were standing on the bank overlooking the plain and the smoldering debris at the bridge, saying nothing and trying not to think. Presently some one pulled a few pieces of wreck together and built a fire. We could see each other then; and one of the toughest looking men I ever saw—and it took a pretty ragged and dirty and miserable man to attract attention at Johnstown then—hunted around until he found a battered old can, and in it he made a coffee over the fire, and handed it around to us. I said, when he handed me mine:

"I suppose you've lost everything?" "We always made some remark like that to a stranger then; it seemed about the only natural thing to say."

"No," said he, "didn't lose anything."

"You belong here?" said I. "No," he said. "Got friends here?" "No."

"Look here," said I, "who are you, anyhow?" "Well," he sort of muttered, "I'm what they call a tramp."

"Then he seemed to brighten up and said:

"I'll tell ye, I ain't done a stroke of work in nigh four years; but I just happened to come along here, and I tell you it just knocked me out. I seen all these people with nothin' left an' nobody to help 'em an' I just picked in fore I knew it. I ain't much good, but I done all I could; an' I'm goin' to stay here now as long I can be of any help."

"I sort of took an interest in the fellow at that, and told him who I was, and that, if he'd come around to headquarters next day, I'd give him some work to do. He was on hand early next morning, and said he didn't mind what he did. So we tied a piece of white cotton about his waist, marked 'Morgue' on it in big letters, and told him to go help handle the dead. You know what awful work that was; but he looked like a ghoul, anyhow, and he did not kick at the assignment. After a day or two, we noticed that he was one of the best men we had. He was patient, industrious and kindly, and faithful as a woman. He never snickered at a task, no matter how hideous; and he never stopped as long as there was work to do day or night. When we organized a regular force, I wanted to put him on the pay roll, and I asked him:

"What's your name?" "Oh, jus, put me down 'Jim,'" he said; "that'll do."

"So as 'Jim' he went down on the roll, and that was the only name we ever knew him by. We kept him at work about headquarters most of the time; and for forty-five out of the forty-seven days I was in Johnstown I had no more steady, hard-working, faithful and honest man among all the thousands that were there. He did anything he was set to do patiently, intelligently and uncomplainingly, and we all got to think a good deal of him. He remained in appearance a very tough-looking citizen, but as he worked among the sick and suffering and misera-ble a good deal of his toughness wore off. He got more reined, somehow, although we didn't think much about it till afterward."

"One day the last of the men were paid off, and he drew the first money he had had since he began to work."

"What are you going to do now, Jim?" I asked him.

"Well, I'll tell you," he said. "You know I ain't always been a tramp. I used to have a nice home up in Massachusetts and a wife and children; but five years ago I had some trouble with my wife, and I went away, and—well, I ain't been good for nothin' much since."

"Now, Jim, look here," said I, "what you want to do is to go right back to Massachusetts and see if your wife's alive, and look up your children and live like a man again."

"General," he said, "that's just what I was comin' to. You see I ain't been caring much what became of me since I got to trampin' around; but seein' all these people so miserable an' workin', you know, an' helpin' 'em what I could, its kind of changed me somehow, an' I want to see if I can't be somebody myself. So I've got some money now, an' I'll go back an' hunt up my folks; an' I know I can get work, an' maybe I'll get along all right again."

"Jim, you are just right," I said. "How much money have you got?" "Sixty-eight dollars, General."

"Now, I'll tell you what to do; we're all going away in a day or two, you know, and you go down to the commissary department and tell 'em to give you a suit of clothes, and six dollars to give you a suit of clothes, and you can stay a day or two with me, and then go on to Massachusetts."

"He seemed very grateful. I asked him:

"What will you do when you get there?" "Oh, I'll get work again."

"Well, all right; now you go off and get a new suit, and I'll take you home with me when I go," I said; and Jim hurried off toward the commissary department.

"Later in the day he came back. You wouldn't have known him. Of course, the suit wasn't much, but it was

neat and clean; and he'd got his hair cut and his beard shaved off, and he had on a boiled shirt and a necktie. He was a big, stalwart fellow, with a handsome, wavy mustache; and he looked really handsome. But there was something the matter with him, and in a minute I knew what had spoiled Jim's life.

"Jim," I said, "you've been drinkin'."

"Well, General," he said, "you know I'm through work now, an' I hadn't tasted a drop since I've been here. So I thought I'd just get a quart of whiskey while I was down there, and—well, I guess I've drunk a pint or so of it, but I ain't drunk."

"Now see here, Jim," said I, "this ain't right; you'll never get back to your wife and children if you start in this way. Quit it right where you are, and don't spoil everything just as you are ready to begin over again."

"He sort of half-promised, and went on down the road; but I noticed that he met some friends, and that there was a deal of tiding of elbows. I watched him until he met another party of friends, and saw the elbows go up again; and then Jim went on out of sight."

"Some time afterward, one of my aides came to the tent, looking very queer, and said:

"General, there's an accident happened to Jim and I guess you'd better come."

"I hurried off after him; and, way up the railroad track, I came to a little group of men, and in the middle of them poor Jim was lying on the ground. He had got in the way of the freight train somehow, and both his legs were cut off above the knees. We picked him up and carried him to the hospital. We did what we could for 'im, but that wasn't much. Two or three of us sat by the bedside all night, and when day broke he died. We picked out the finest coffin we had for Jim; we dug his grave in the prettiest spot there was left in the cemetery; and he had the biggest funeral there had been in Johnstown at all. And the day we left we took a board and set it up at the head of his grave, and all we put on it was one word, 'Jim.'"—New York Sun.

THE TWIN BABIES.

"What shall we name our baby girl?" "Is the proud, fond father's cry. The mother's soul is in her eye, And this is her reply:

Not after one whose daring feats All nations' flags are dyin' in, But after her who in secret seeks To console the sick and dying."

"What shall we name our baby boy?" "Dear, that I'll leave with you— After any one you wish— If he's noble, just, and true."

Not for the cold warrior, Who shedseth blood for fame; But after one who nobly fought To the without a name; Or after him whose sympathy Flowed freely with the slain.

I would not call our baby After the miser for his gold, Nor for him whose charity Is published and thus sold; But for him whose noble deeds— Make him both brave and bold.

Not after king, or prince, or peer, Who in stately pomp are driven, Or after one in purple robes To whom all honors given; But after him who bravely kneels Before the gate of heaven.

—Rehabe.

"ONLY A BOY."

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hands trembled on his broad-headed cane.

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the result."

"Yes yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me a rather slight evidence of true faith and zeal. I don't want to be hard, but I have had this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears

"I have ever used for headaches, and they set like a charm in relieving any disagreeable sensation in the stomach after eating."

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