

# The Texas Christian Advocate.

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NO. 7.

## THE CONFERENCES.

### EAST TEXAS CONFERENCE.

#### Crockett.

Thos. H. Leitch, Oct. 10: We closed a tent meeting here last night amid much rejoicing, on account of the outpouring of the Spirit on this town. Hardened sinners were melted by the mighty power of God and converted, uniting with the Church. Fifty-nine united with the Church.

#### Center.

Chas. F. Smith, Oct. 10: Bros. Frick, Burke and I have just held a most glorious meeting at this place. The Church much quickened. The work reached both old and young. Several family altars erected and thirteen added to the Church, making twenty-four this year. Conference collections more than full in good subscriptions. A free-will offering for missionary debt was made, amounting to over \$30. Center and Timpson, as usual, expects to pay on the assessments 100 cents on the dollar. Nothing more encourages this pastor's heart than the hopeful outlook for usefulness as promised in the lives of the young men and women of the charge. Death has claimed two of our oldest members this year—Rev. W. H. Crawford and Bro. J. B. Armstrong.

#### Kilgore.

M. I. Brown, Oct. 15: Kilgore is a thriving little town, and has an excellent school which is doing much good for the people (especially those of East Texas). The faculty is composed of some noble men and women, who are awake to the interest of the people. The Sabbath-school at the Methodist Church is growing in interest and doing good work. We also have an Epworth League here that meets at 3:30 o'clock each Sabbath evening; it is composed of some fifty or sixty members. Some of them are active workers for Christ. We are glad to find that some of the young folks of Kilgore are religious; hope those that are not religious will be soon. Bro. J. M. Smith, the pastor, is a devoted man, who makes no compromise with sin. His protracted meeting has commenced at this place; we are expecting great things of the Lord.

### NORTH TEXAS CONFERENCE.

#### Atlanta.

S. A. Ashburn, Oct. 14: The fourth quarterly conference for Atlanta station was held the 8th and 9th of this month. Finances are well up; every assessment against this charge will be paid in full. We are going on unto perfection. The salary was raised this year; will be raised next year, and paid every month. Church property first-class; in the best of repair.

#### Decatur Circuit.

S. L. Ball: The fourth quarterly conference for Decatur Circuit was held Oct. 8 and 9. Our Presiding Elder, Rev. C. L. Ballard, was with us and preached two excellent sermons. The circuit is in good condition, and Methodism is gaining ground in this country. More than 100 have been added to our roll this year. About eighty conversions. One young man recommended to the Annual Conference for admission. Finances not up, though in good shape; \$174.05 reported this quarter. Am now on the conference collections.

#### Macey.

P. R. Eaglebarger, Oct. 14: This has been a very pleasant year on Macey Mission. The result of this year's work may be put at one new Church house nicely built and completed. It is a fine country Church and we are proud of it. We have had forty-seven accessions to the Church. We have lost heavily by death. Three stewards—T. E. Nixon, Wm. N. Moore and Davis Nicholson—have passed away. They were true, good men. We hope their places can be filled. We hope to be able to report collections in full at conference. The condition of the charge seems very good. Revivals have been conducted at every appointment with satisfactory results.

### NORTHWEST TEXAS CONFERENCE.

#### W. H. Vaughan, Oct. 15: Weatherford station gives me \$425 for the orphan home.

#### Weatherford Circuit.

E. J. Maxwell, Oct. 12: I have just closed my last protracted meeting. I have held six meetings, which resulted in ninety-seven conversions and ninety accessions to our Church. I have all my collections in cash and subscription, and will be ready at conference to make a full report. Our fourth quarterly meeting is over and the preacher's salary is not all paid, but think it will come up full. We have been able to build one Church and to improve the parsonage to the amount of \$230 this year.

#### Ennis.

Jas. A. Walkup: We have just closed a successful meeting at Ennis, resulting in twenty conversions and twenty-one additions to the Church. The meeting began on the third Monday in September, growing in interest until its close. Bros. R. D. Moon, J. A. Pace, the Stonewall of the local preachers, also Revs. Taylor, Cumberland Presbyterian, and Wycough, Presbyterian pastors, were with me—all doing effective work. Our Church was greatly strengthened, and we think it one of the most successful meetings we have held at Ennis. We believe the Church will take higher ground, and all lines of Church work has been greatly revived and stimulated. We have received this year about one hundred members, and everything is

rounding out grandly for the conference; for all of which we feel profoundly grateful.

### WEST TEXAS CONFERENCE.

#### San Antonio.

W. W. Pinson: San Jones and Geo. R. Stewart here. Big crowds. Deep interest. The town waking up. We look for great things. Fifty or more at the altar 1st night. The work deepening every day. Thousands hearing the burning message.

#### Benton.

W. R. Crockett, Oct. 14: Our fourth quarterly meeting was held the 8th inst. Bro. Brown was on hand, looking after general interest of the Church, as usual. Sunday at 11 quite a number partook of the Holy Sacrament after a grand sermon by the elder, on general judgment. The total receipts for the preacher in charge this year was \$330; for Presiding Elder, \$53.85. Assessments were: preacher in charge, \$520; Presiding Elder, \$85. Drouth was the cause of shortage. Bro. Brown certainly gave us some of his best sermons, which were highly appreciated. We continued the meeting, assisted by Bros. Newton and Garrett. Have had several conversions and nine accessions. Will close the meeting tonight.

### NEW MEXICO CONFERENCE.

#### Penos Altos.

W. A. Lovett, Sept. 25: First quarterly meeting has hurriedly rushed into the past. The impressions made reach and spread out into the future. Bro. W. D. Robinson, our Presiding Elder, was on hand and preached for us four effectual sermons. After Sunday night's arousing, enlivening, electrifying discourse, seven by ritual united with the Church. The army of the living God marches on in New Mexico.

### APPOINTMENTS.

#### Northwest Mexico Mission Conference.

#### El Paso District.

JOHN F. CORBIN, P. E.  
Chihuahua (English)—To be supplied.  
Chihuahua (Span.)—Pedro Grado, P. C.  
Jimenez and San Pablo—Jose Bustamante, P. C.  
El Paso—A. de Leon, P. C.  
La Luz and Lincoln—Pedro Vasquez, P. C.  
Marfa—J. C. Cavener, P. C.  
Nogales (Eng.)—J. M. Langston, P. C.  
Nogales (Span.)—E. Quinones, P. C.  
Pheonix—R. C. Elliott, P. C.  
Guaymas—Maximo Villareal, P. C.  
Alamos—Miguel Bustamante, P. C.  
La Paz—To be supplied.  
Culiacan—H. C. Hernandez, P. C.  
Matatlan and Rosario—M. de la Garza, P. C.

#### Durango District.

S. G. KILGORE, P. E.  
Durango—S. G. Kilgore, P. C., and R. Carmona, supply.  
Cuernavaca—Julian Castro, P. C.  
Nombre de Dios—J. O. Maldonado, P. C.  
TRANSFERRED.—To Central Mexican Mission Conference, W. D. King and D. F. Acosta; to Border Mexican Conference, V. P. Rubin.

The conference was harmonious in all its deliberations.

The anniversary of Church Extension and Missionary Societies were held together on Friday night, October 14. Dr. John and Bishop Haygood were to deliver short lectures, which Rev. Lelivier would translate for the Mexican part of the congregation; but the Bishop could not attend on account of the sickness of his little son, and so Dr. John represented both societies in a very interesting talk, which was well translated.

I have not the minutes or I could give an exact report of the finances; however I'm sure that most of the preachers in charge reported every assessment paid in full, and some more than doubled their missionary assessment. In fact, it has been a year of advancement along all lines of development in spite of the poverty of the Mexicans among whom we labor, and the severe drouth that has lasted so long in much of our conference.

And now we go to our new work desiring, if possible, to do more service and better service this year, than we have ever done in one year. We need the prayers of all Christians.

J. C. CAVENER.

### WHITHER ARE WE DRIFTING?

It is quite time that the good people of this country were waking up to the true condition of things. The fact that it is possible for a prize fight to be tolerated in one of the leading cities of the South is a true cause of alarm. But when we consider the attitude of the secular press to this disgraceful affair our fears should be augmented. The secular press throughout the country gave detailed accounts of this brutal contest of these athletes without one word of condemnation so far as I know. All the facts connected with their journey to and from New Orleans were disclosed to the public as though all the world took pleasure in the heathenish performance. Disgrace this subject as you may, but this extensive advertisement of this disgraceful affair without a word of condemnation implies approbation. Has it come to this that the public taste has become so vitiated that the secular press is obliged to pander to it in order to live? Has not the secular press created the demand for the sensational by publishing accounts of base ball games, athletic feats, rapine, murder, adultery, suicides, races, etc., to the neglect of things that look to elevation of society, mentally and morally? You may look in vain for satisfactory accounts of conferences, associations, presbyteries, and synods in these newspapers; but little or no mention of Church affairs can be found in the best of the

secular papers. But I am drifting from the object of this communication.

A special from Houston, September 25, says: "Italians, Germans and Ethiopian Americans have had full sway to-day. The Italians celebrated the feast of Margareta of Savoy with a grand parade, music and picnic. Delegates were on hand from New Orleans, Iberia and Jeanerette, La., and several Texas cities. From New Iberia, La., and Beaumont, Texas, came negro fire companies with thousands of excursionists. Altogether, the day was one of festivity. During the day a negro shot an officer, and in turn the negro was shot. Two negroes were jailed, and a white man arrested who, in a frenzy, was trying to take the life of others." All this in a leading Texas city. This sounds like an account of a continental Sunday. Has "Texas been turned loose" already? Has the moral sentiment of this country become so deadened as to allow our laws ignored without even a protest? Whither are we drifting? But listen again: In Chicago we find the counterpart of all this. On September 29 Mrs. Boyson, wife of the famous Pere Hyacinth Boyson, of Paris, in an address at the First Methodist Church, boldly advocated the opening of the World's Fair on Sunday. It was something of a surprise to not a few present to hear such sentiments within the walls of a Methodist Church, and not less unexpected to hear her utterances greeted with a hearty applause from the good-sized gathering in attendance." Comment is unnecessary. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." All this sowing will bring a harvest if not checked.

Here let me make a statement. There is a Seventh Day Adventist by the name of A. W. Jensen, a book agent, who has taken some pains at certain places to criticize my book, "Compendium of the Sabbath and Religious and Civil Liberty," alleging that I am puritanical and arbitrary. He has sought to influence certain foreigners to a prejudice against the book or against me, or possibly both. The impression obtains in some communities that he is a Methodist preacher, and in other communities that he is a Baptist. Let it be known that such is not the case. He is a Seventh Day Adventist preacher.

This communication has been written in all attention to the trend of things in this country, and sound again the tocsin in the ears of the people. I would again ask where we are drifting, upward or downward, forward or backward? Who will answer the question? In the meantime—

"Let Zion's watchmen all awake,  
And take 'n' alarm they give."

R. C. ARMSTRONG.

WACO, TEXAS.

### NORTH TEXAS FEMALE COLLEGE.

We are now in the midst of a heroic canvass, making our last round-up as Financial Agent of the North Texas Female College.

Many and trying have been the struggles of this institution. Debt like an exhausting parasite seized it in its very infancy, and through all these weary years has clung to it with unrelenting grasp and often threatening to rob it of its very existence. But we rejoice to know that the shackles of debt are broken and with the light of victory flashing upon her domes, the flag of independence at last unfurled upon her spires, she stands the pride of North Texas, the joy of this loved South-land, as indicated by the thirteen patronizing States and Territories who recognize her superior merit.

Now with a stimulant like this may we not feel encouraged to look for the prompt payment of all the notes and subscriptions due the College? As many of the readers of the ADVOCATE know, there was about two years ago a valuable addition made to the main brick building, and the upper part was thrown into the College chapel, almost doubling the size of the original chapel, giving us one of the most commodious school chapels in the State.

Now we want to finish up those lower rooms before conference, and if we can cancel as we ought, we, in addition to having a prosperous college out of debt, will be able to finish up those rooms and have it all in good repair as well as out of debt. And as we wish to have this work done at once, all who can conveniently do so will please remit to J. D. Works, Treasurer, or to myself, Sherman, Texas.

T. J. MILAM,  
Financial Agent.

### A GOOD WORD FOR GRANGER.

Granger, a flourishing town on the Missouri, Kansas and Texas Railroad above Taylor, is situated in the midst of a fertile prairie, whose vast extent causes the eye to become weary ere it reaches the outer verge. It is noted for its kind and hospitable citizens, for its flourishing branches of business and its cozy homes, attesting the prosperity of its people, whose hands and hearts are ever open to deeds of kindness for the stranger. Near here is the noted Walton Ranch, with its boundless acres, its thousands of stock—cattle, sheep and horses; one fine horse imported from France at a cost of \$1400.

It was our good fortune upon our visit to Granger to be the guest of Sister Loring, to whom as a committee of one was relegated the task of raising money to build a Methodist Church in Granger. Many of us remember how faithfully she struggled—visiting other cities and pressing the claims of the little struggling band of Methodists at Granger to a house of worship. In some places she received liberal assistance; in others, she was repulsed; but she kept bravely on, and now the neat frame Church stands a monument of her untiring devotion. She gave not

only her time and money to the building, but the material intended for her own home. God delights to honor such noble self-sacrifice.

She said to us: Oh, it was a glad, happy day when we first met to worship in our own Church, and realized how sweet it is to have a place of worship of our own. Though Methodism in Granger may now consist of a feeble, struggling band, we hope to hear great things from it by-and-by. We met here Miss Annie Kestle, the blind music teacher, who has endeared herself to every one by her unassuming and her lovely Christian character.

Our pleasant visit to Granger and the kindness we received shall long be cherished by us and the hospitality of that Christian home where a verse of Scripture was repeated from memory by each one at the breakfast table just before the "grace" was asked by Bro. L. Oh! the holy influence of these Christians homes throughout our land. How they bless and purify society. They rest like a benediction upon the heart of the weary traveler, who turns aside from the dust and din of the world to rest mid the glad oases by the way and he comes back refreshed and strengthened and better prepared to struggle onward and upward in the race.

M. E. WHITTEN.

### THE MUSIC WE USE.

The music we use in our public worship ought to be the best. Not the most complicated or artistic, but the most natural and simple—the most natural and simple that the whole congregation may join in the service of song. The average worshiper knows nothing more than the rudiments, or most natural and simple elements of music. To use complicated music in our congregations is, therefore, singing in an "unknown tongue" to the majority of the worshippers. It is to deprive many of the benefit and pleasure of our public worship. In their "selections" leaders and choirs ought not to forget this; for it is subversive of true worship, in the way indicated above, to use highly artistic music in our public worship. There may be congregations in our Methodist where such music would be proper, but they must be exceeding few. And frequently, I am persuaded, such singing is only an exhibition of the dexterity and proficiency of the choir and the choir—perhaps their vanity and self-conceit.

Again, melody is the chief power of song. Those airs that live the longest and stir most our souls are the most simple and fullest of melody. So the Greek masters of song studied music from this standpoint of melody; that is, in its most natural and beautiful form. "Their song was all melody, and it was by melody alone that they wrought such wonderful effects."

Mr. Wesley says about the same thing about the airs of Scotch or Irish songs. "Negro song" is full of melody. They sing naturally, and in spite of the ludicrous and grotesque poetry in common use among them their singing is very effective. The air of "Home, Sweet Home," is simple and full of melody, and this song stir the inmost depths of the soul. But sing it after the most artistic compositions of our modern music and its power to move the heart will vanish regardless of the deeply pathetic sentiment of the song itself.

Want of melody is the chief defect in the new music now so prevalent in our Churches—the kind of music found in the endless variety of little song books which are now so popular and used by evangelists and by many of our pastors and Sunday-school Superintendents.

This new music may have harmony, but not melody. It may be artistic, but it fails to stir the emotions of the soul and is very poor music to use in the high praises of our God. There is no better evidence of its unfitness for use in public worship and our Sunday-schools than the fact it does not last. The best of this music used a few times becomes stale, and so our people are constantly buying new books.

I write now of the music and not of the hymns, against which I could urge many objections. But the hymns do not admit of a superior order of music. Like hymns, like music always—poor hymns poor music. The grand and elegant music of our Hymn and Tune Book would be as ill-adapted to these little songs as the compositions of a Mozart to an Irish ditty. How would the hymn:

"Come, thou Almighty King,  
Help us thy name to sing"

look dressed in the kind of music so common in the song-books of which I write? and the best, perhaps, that these hymns which are made up of cant expressions and "feeble epithets" to fill up the rhyme" will admit of. We have a wealth, not only of superior hymns in our Hymn and Tune Book, but also of music—music, according to competent critics, equal to the very best Church music in use, and infinitely superior to that found in the numerous song-books which seek our patronage through advertisements in our Church papers and recommendations of our high officials.

Let our people beware of these temptations to buy new books. You will be disappointed. Let us sing our hymns and to the music found in the tune book, and our service of song will be greatly improved and a powerful means of grace to the people.

Talmage has truthfully said: "There is an everlasting distinction between music as an art and music as a help to devotion." Remember that we sing to worship and honor God—to give utterance to our gratitude, hope and joy in "hymns and spiritual songs." So let our music be the best, the simplest

and our song devout, "making melody in our hearts" when we sing.

J. E. WALKER.

BOZ, TEXAS.

### WHY ARE CHURCHES SPARSELY ATTENDED?

The alienation of the masses from hearing the Gospel is largely to be accounted for by the sad fact that it is not always the Gospel that they hear if they go to places of worship, and all else falls short of what their souls need. Have you never heard of a king who made a series of great feasts, and bade many, week after week? He had a number of servants who were appointed to wait at his table, and these went forth on the appointed days and spoke with the people.

But, somehow, after a while the bulk of the people did not come to the feasts. They came in decreasing numbers, but the great mass of the citizens turned their backs on the banquets. The king made inquiry, and he found that the food provided did not seem to satisfy the men who came to look upon the banquet, and so they came no more. He determined himself to examine the tables and the meats placed thereon.

He saw much finery and many pieces of display which never came out of his storehouse. He looked at the food, and he said: "But how is this? These dishes, how came they here? They are not of my providing. My oxen and my fattings were killed, yet we have not here the flesh of fed beasts, but hard meat from cattle lean and starved. Bones are here, but where is the fat and marrow? The bread also is coarse, whereas mine was made of the finest wheat. The wine is mixed with water, and the water is not from a pure well." One of those who stood by, answered, and said:

"O King, we thought that the people would be surfeited with marrow and fatness, and so we gave them bone and gristle to try their teeth upon."

"We thought also that they would be weary of the best white bread, and so we baked a little at our homes, in which the bran and husks were allowed to remain. It is the opinion of the learned that our provision is more suitable for these times than that which your majesty prescribed so long ago. As for the wine on the lees, the taste of men runs not this way in this age; and so transparent a liquid as pure water is too light a draught for men who are wont to drink of the river of Egypt, which has a taste in it of mud from the Mountains of the Moon." Then the King knew why the people came not to the feast.

Does the reason why going to the house of God has become so distasteful to a great many of the population lie in this direction? I believe it does. Have our Lord's servants been chopping up their own odds and ends and tainted bits to make therewith potted meats for the million? And do the millions therefore turn away?

Listen to the rest of my parable: "Clear the tables!" cried the king in indignation. "Cast that rubbish to the dogs. Bring in the barons of beef; set forth the royal provender; remove these gewgaws from the hall, and that adulterated bread from the table, and cast out the water of the muddy river." They did so; and if my parable is right, very soon there was a rumor throughout the streets that truly royal dainties were to be had, and the people thronged the palace, and the king's name became exceedingly great throughout the land.

Let us try the plan. Maybe we shall soon rejoice to see our Master's banquet furnished with guests.—C. H. Spurgeon.

### THE CHURCH OF ENGLAND AND CHRISTIAN UNION.

At the recent Provincial Synod of the Church of England in Canada, held in Montreal, a spirited debate arose on the report of the Committee on Christian Union. The report, after reciting the history of the correspondence (already familiar to the Christian public) between the Church of England and the Methodist and Presbyterian Churches, closed as follows:

"In pursuance of the instruction given to them by the Lower House, through its resolution, your committee prepared an abstract of the proceedings had at the conference in Toronto in April, 1889, and this abstract, after receiving the approval of the representatives of the Presbyterian and Methodist bodies, was published. Your committee regret that so little progress has been made during the past three years in advancing the most important and blessed cause of reuniting the separate members of the body in Christ, and in view of the general indifference of Christians which threatens to postpone the consummation of such a glorious object to an indefinite period, as well as in the deep conviction that it can only be brought about through the earnest prayers of the Church, they would respectfully recommend the early carrying into effect of the resolution passed at the last session by the Lower House, that the House of Bishops be respectfully requested to prepare a special form of prayer or collects on Christian Union for use in the public services of the Church as well as in family and private prayer."

Your committee would recommend that they be reappointed to take any further action that may appear desirable.

The report was adopted. The subject, however, came up again—at least, in mind—at the afternoon session, on a motion providing that the Synod should send greeting to the Pan-Presbyterian Council. The motion was in these words:

"That the prolocutor be requested to nominate a committee of this House, consisting of equal numbers of lay and

clerical members, to convey our greetings and the expressions of our good will to the moderator and members of the Pan-Presbyterian Council now in session in the city of Toronto."

As soon as the above was read, objections to the motion were made with great emphasis by a number of delegates who were strongly opposed to the adoption of anything that would savor in the least of approval of the Presbyterian Church. Archdeacon Evans declared that his simple intention was to convey fraternal greetings to the Presbyterian body now in session in Toronto. This brought Dr. Langtry, of Toronto, to his feet. He affirmed that he had high personal respect for many able men in the A-ssembly in Toronto, but he was emphatically opposed to any motion that might be interpreted as being in favor of the growth or prosperity of Presbyterianism. He would be very sorry, indeed, for his part, "to see Presbyterianism either prospering or growing." The only prosperity he could wish the Presbyterian Church was that the members would quickly get into "line again with the apostolic Church." ("Hear, hear," and much applause.) The motion, he insisted, was a very unfortunate one.

According to the reports in the Toronto Mail and other Canadian dailies, there was prolonged applause as to Dr. Langtry's speech, accompanied by "loud cries of 'Withdraw, withdraw!'" but the mover, Archdeacon Evans, refused to withdraw it. The Rev. Mr. McCosh, of Chatham, said he could not understand the feeling of those who were opposed to the proposed action, and who "looked askance at the prosperity of the Presbyterian Church." He eloquently urged that the prosperity of one Christian body was really beneficial to all. He thought, therefore, that it would be a most proper and fitting thing for the Canadian Synod to send their fraternal salutations to the great Presbyterian body.

The Rev. Mr. Bland, of Hamilton, then followed in the lively discussion. While, he said, nobody would oppose fraternal greetings *per se*, yet all present should remember that they were the representatives of the Church of England in Canada, and as such had a grave duty to perform to their own Church. He thought they had already gone far enough toward the Presbyterians, and that it would not be dignified to send such a message to Toronto, and that the motion "ought to drop."

Canon Forrester, of Kingston, suggested that the matter should be left with the prolocutor, who, it was thought, could be trusted. At last the Rev. Dr. Langtry moved the following substitute:

"That the prolocutor be requested to communicate to the Pan-Presbyterian Council, now assembled in Toronto, an assurance of our good will, and our continued earnest desire for the restoration of the corporate reunion of all professing Christians."

Apparently weary of the discussion, and discouraged by the general tone and trend of the views expressed by the opponent of the original motion, the substitute was accepted and adopted without opposition.

Whatever may be the purpose and sentiments of other branches of the Protestant Episcopal Church with regard to the proposition for Christian union, it is evident the English Church in Canada is opposed to any advance in that direction that does not include the plan of complete absorption of other denominations into that Church.—New York Advocate.

### SINGING AND THE SUPPER.

Until very recent years this writer, though for more than twenty years a minister of the M. E. Church, South, had never heard the singing continued during the distribution of the sacred elements of the Lord's Supper. The experience was new, and I at once began to inquire in my mind, "Why is this? Have we been neglecting for all these years a simple means which would have been helpful to the minds and hearts of the worshippers on these solemn occasions? But after mature consideration, the answer came, "No." I love sacred song, and by its sweet strains am often carried in fond anticipation to the land of golden harps and angel choirs. But there are occasions too solemn for the sweetest song that ever issued from human lips. Nay, there was a period of too great solemnity for the music of the celestial world. Not an angel voice was heard; not a golden harp broke the solemn stillness. "And there was silence in heaven about the space of half an hour." Who could sing while Jesus bled? Not even nature's feathered choirmasters, who were hushed to silence during the solemn tragedy as the sun withdrew his light.

Let us sing as the communicants find their places at the table and as they retire. But when they have kneeled there let a solemn hush pervade the place—broken only by the voice of the minister as with subdued accents he repeats the words, "This do in remembrance of me," etc. We need this silence that every power of the mind and heart, undisturbed even by song, may nestle near the cross and feel its power with solemn awe and sweet sorrow.

The wise man tells us that there is a time for everything and every purpose. So there is a time to sing and a time for silence. Some writer has said that no revival service characterized by much singing was ever characterized by much profundity. There may be more truth in this than we are wont to admit. I am too feeble to write more, and simply drop these thoughts as I near the end of my journey that kind brethren may dispose of them as their wisdom and piety may suggest.

L. D. SHAW.

UVALDE, TEXAS.



North Texas Female College
AND
CONSERVATORY OF MUSIC.
SHERMAN, TEXAS.

Perhaps we owe an apology for attempting to write an essay on a subject that has filled volumes, and not been exhausted, but surely that subject which has never merited the attention of able minds is not worthy our notice, nor would it attract an intelligent audience.

The territory now known as Texas has existed under several forms of government, and has had many struggles to procure and maintain its independence.

Let us, in a general way, consider her progress. Great forests, whose sombre shades were never penetrated but by the hunter's troop, have bowed to the woodman's sturdy stroke and been utilized in fencing pathless plains whose emerald carpets were once trodden by only those who sought the fallow-deer.

Examine next the tide of immigration, and you will find the sluggish slough swollen to a current with the capacity of the Gulf-stream, and the rapidity of the "great father of waters."

Also, we find improvement pictured on her topographical features. Instead of the little huts that once bordered her streams, villages have sprung up, and as if by magic, have spread themselves into beautiful towns and cities.

The portions of this grand territory which will not produce vegetation contain beneath their barren surfaces inexhaustible stores of valuable minerals.

Nor is Texas inferior to any State in religious advantages. Christian principles are promulgated in the Sunday-school, from the pulpit, in the halls of legislation, and through the columns of periodicals.

In her free public school system all may receive a practical education, but this ambitious queen is not satisfied with giving her subjects a practical education merely.

Parents, who send your sons and daughters to Alabama, Tennessee, Kentucky, or Virginia, to be educated? In the majority of cases you do not patronize foreign institutions because they are superior to those at home.

Then, since it is certain you are not attracted by the superiority, and it can not be you get better terms, why will you persist in starving the young and struggling schools of Texas?

of being crowded with young ladies? Is not this the reason? Those schools have "big names." Shakespeare says, "a rose, by any other name would be as sweet," but we can not say "Stanton" by any other name would be as great."

If Texas girls must go to Virginia, will N. T. F. C., or S. L., ever become schools of State-wide renown? Friends of Texas, be ambitious to make her institutions superior to any in the South.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FOURTH QUARTER, LESSON V.—OCTOBER 20.

STUDIES IN THE ACTS.

THE GOSPEL PREACHED AT ANTIOCH.—Acts 11:19-30.

GOLDEN TEXT: A great number believed, and turned to the Lord.—Acts 11:21.

TIME: A. D. 40-44. PLACE: Antioch.

OUTLINE.

I. The Spreading Gospel.—Verses 19-21.

II. Success in Antioch.—Verses 22-26.

III. Sending gifts to Jerusalem.—Verses 27-30.

INTRODUCTION.

While Peter was preaching to Cornelius at Caesarea, the Gospel was being carried by others to distant places. Hither came some of those who left Jerusalem on account of persecution.

Also, we find improvement pictured on her topographical features. Instead of the little huts that once bordered her streams, villages have sprung up, and as if by magic, have spread themselves into beautiful towns and cities.

The portions of this grand territory which will not produce vegetation contain beneath their barren surfaces inexhaustible stores of valuable minerals.

Nor is Texas inferior to any State in religious advantages. Christian principles are promulgated in the Sunday-school, from the pulpit, in the halls of legislation, and through the columns of periodicals.

In her free public school system all may receive a practical education, but this ambitious queen is not satisfied with giving her subjects a practical education merely.

Parents, who send your sons and daughters to Alabama, Tennessee, Kentucky, or Virginia, to be educated? In the majority of cases you do not patronize foreign institutions because they are superior to those at home.

Then, since it is certain you are not attracted by the superiority, and it can not be you get better terms, why will you persist in starving the young and struggling schools of Texas?

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heathen to become Christians, and they were under constant and strong temptations to relapse.

21. Now we have the reason for the rejoicing of Barnabas and his cooperation in the work of grace at Antioch. He was a good man—full of love and benevolence to all.

25. Departed Barnabas for Tarsus—he sailed from Seleucia, the seaport of Antioch, across the narrow northeastern arm of the Mediterranean.

26. Assembled themselves with the Church—tradition makes the meeting place in Singon street near the Pantheon.

27. In these days came prophets—one supernaturally gifted to declare God's will; not necessarily a foreteller.

28. Agabus—he is mentioned again in chap. 21:10; nothing more is known of him.

29. Then the disciples—it seemed to be a general impulse; every man according to his ability—the true Christian rule, a proportionate share given by every one.

30. Some of them—the preachers scattered abroad; were men of Cyprus and Cyrene—Grecian Jews; Cyrene was in Northern Africa, west of Egypt.

31. We have a beautiful illustration of how God makes the wrath of man to praise him.

32. So that when Jeff, the South American swan, about whose devotion to her keeper I want to tell you to-day, came to the Park, she was like a child alone in a strange land.

33. It was away back in the time of the late war, of which you children know only through your books, and the reminiscences of the older folk, that this same Jeff came from her far-off home to our own Central Park.

34. According to Timothy, who watched over the stranger with great care, she was set upon by all the flock, and was continually getting into fights.

35. It was a beautiful illustration of how God makes the wrath of man to praise him.

36. It was a beautiful illustration of how God makes the wrath of man to praise him.

37. It was a beautiful illustration of how God makes the wrath of man to praise him.

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his life-work of planting Churches and preaching Jesus and him crucified.

3. The name most honored on earth is Christ, from whom we have Christian. Originally given in derision, it has come to be title of highest honor.

4. The Church at Antioch was a mixing Church. It was known that most of the Christians at Jerusalem were very poor.

5. The Christians at Antioch also had missionary fervor. From Acts 13 we learn that the Church here sent out Paul and Barnabas, the first missionaries to the foreign field.

Old and Young.

ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard? A sweeter than the ripple's push or trilling of a bird.

Have you watched the golden billows in a sun-drenched field? Ere yet the reaper bound the sheaves, to fill the croaking water?

Just waiting, growing silently, until the storm looms, you have lifted up your heart to Him who loves us.

And then, thus thinking of His hand, which sympathies so sweet, as the reaper in the long refrain, the wind across the wheat?

It hath its dearest labor, from many a lullaby, where the cradled babe is lulled beneath this mother's loving eye.

That he who sent the manna will ever feed His own; And, though an atom only 'mid the countless hosts, who share.

Heeded, let me from my place, through all eternity. You wonder when it sings me this, beneath the circling planets as the winds across the wheat.

JEFF THE SOUTHERN SWAN.

"There's a deal of human nature in swans," said Timothy Dineen, the keeper of the Central Park duck, when I stopped one day to chat with him.

For thirty years and more Timothy has watched over the beautiful white creatures which you boys and girls have fed again and again, and it is his firm belief, not only that they speak a language of their own, but that the language varies with the nationality of the birds.

So that when Jeff, the South American swan, about whose devotion to her keeper I want to tell you to-day, came to the Park, she was like a child alone in a strange land, and had not one friend among all her kind that lived up on the lake.

It was away back in the time of the late war, of which you children know only through your books, and the reminiscences of the older folk, that this same Jeff came from her far-off home to our own Central Park.

According to Timothy, who watched over the stranger with great care, she was set upon by all the flock, and was continually getting into fights, just as some strange boy is sometimes out of favor with an entire neighborhood of friends.

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was beset, but for Timothy, who so often saved her from harm, she had an affection as deep as that of a faithful dog. She would follow after his boat as he fished out, and would even enter it, and sail with the keeper and his little son; but she would permit no other man or child to come within reach of her powerful wings.

Jeff really loved her master, and followed him all about. If he walked, she walked too; if he rowed, she either swam alongside or occupied one end of the boat; and so "Tim and his bird Jeff" were known to all the workmen and to the police, who, in their trim gray uniforms, patrol the walks and drives.

DEFENDING HER MASTER.

Now, among the latter was one man who was in deadly fear of Jeff, and for whom she had conceived a great dislike. Whenever he came near she would fly at him with clapping wings, while he, instead of threatening her with his club and driving her back, would run with all his might to get away from her fierce blows.

But the best of all the anecdotes I have to tell is of Jeff's babies, and how she showed it in an off. There came to the lake in the course of time a single African swan, sent there by the authorities in charge, and at once he and Jeff became fast friends.

Both she and the African swan guarded the eggs well, and only her friend, the keeper, was allowed to go anywhere near; so that when it happened that he was ill and off on leave at the very time when the eggs were hatched, no one could get near enough to give the young ones food, and word was sent for him to come, if possible, and feed Jeff's brood.

Timothy could feed them, and even take them in his arms, without a single dissenting movement on her part; but no other being would either she or her mate allow within reach of their powerful wings.

She was faithful as no other swan of whom I ever heard. She loved her friend, and watched over him just like a noble dog; and he, although the strange creature has been dead for many years, treasures Jeff's memory in his heart of hearts.

ODDITIES OF THE GRAFFIE.

There are remarkable possibilities for fun-making in the old emuleopard or "savage sheep," as Piny called him. In the first place, he has a gait between a canter and pacing. One foreleg and one hindleg are shifted at the same time, but he does not go evenly; he manages to get the jump of a canter into the pacer's stride.

The long neck is stretched far out ahead, and the head swings from side to side like a pendulum with every jump. The tail is thrown up upon the back, and there flops from one side of the spine to the other, in opposite time with the swinging of the head. The nostrils and eyes are wildly dilated, and every motion is exaggerated, awkward and grotesque; yet the graffie covers the ground like a race horse, and altogether presents a picture of motion which seems like a caricature of nature, and would furnish the snap-shot photographer with an inestimable opportunity.

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only slightly animated hat-rack; but he is a lively beast in the open. Here comes his keeper with hay and carrots, and a few big onions. Watch the graffie's mouth fairly slobber at sight of the onions.

Watch the graffie's mouth fairly slobber at sight of the onions. Graffies seem to be guided more by sight than smell in the choice of their food. I've seen them pick the green leaves from the hat of a woman, and only spit them out after chewing them.

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Lord did to that woman. By ostracism society inflicts, as a protection to itself, a punishment. It is only asserting its instinctive right of self-protection. As the State has provided no penalty against social impurity, except in exceptional cases, public sentiment and social ostracism are the only means of protection left society against a great public crime and sin against the purity of her homes. In this respect society acts both as civil judge and executive of the law. Our Lord pardoned a thief on the cross and declared that he would be in company with him in Paradise, but that is not sufficient reason that civil society should remit the punishment of thieves who repent and claim the Divine pardon of their sins. Some of the consequences of crime must be suffered even when God freely forgives the criminal. The murderer sentenced to be hanged repents and obtains pardon on account of the atonement, he is regenerated and made fit for heaven, but the State can not safely remit its punishment on that account. The atonement of Christ is the ground for pardon in the administration of the Divine government, but not in human government. The mission of Christ was to save sinners, and the duty of the Church and all Christians is to endeavor to save all and every class of sinners. But society as a civil and social institution can not relax its punishment against all criminals who are saved religiously through the instrumentality of the Church.

Every effort to save this class of sinners should be made, and the Bethels and homes provided by the good women to that end are commendable and should meet with all encouragement. These charitable and Christian institutions are not, however, a sufficient protection to society any more than the Church is a sufficient protection against other crimes. Nor is the social ostracism of the female offenders a sufficient protection. That only puts them in a class to themselves to live in their shame and perpetuate their sins. They are confirmed in their crime by their very seclusion, and are forced to make it a means of support. Their very means of living becomes a temptation and snare to corrupt the youth of the land. "For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for prey, and increaseth transgressors among men." Unchastity is a crime against the family, the foundation institution of civil government and all good society. Yet it is the only great public wrong which is not punishable by law, save in exceptional cases. The State refuses to treat it as a crime where there is consent. It had as well condone dueling and refuse to treat it as a crime. In fact, dueling is far less injurious to society. An offense so grave as to require the complete social ostracism of the offender certainly deserves to be punished by an adequate penalty by the State as other crimes are punished. Why is there no law expressing public sentiment against this terrible social crime in an adequate punishment? Is not the answer in the fact that men make the laws?

This leads us to the consideration of Question No. 2. Wherein does the example of Christ in the case under consideration differ specially from society? In the fact that he made no discrimination in favor of the male offender. "Let him that is without sin cast the first stone." Crime in his estimation had no sex. That which is sin to the woman is equally so to the man. Modern society ostracizes the females, but smiles on the male. Why is this? Was the old serpent, the devil, less guilty than Eve? The Bible condemns as frequently, if not more so, the sin of social impurity in the masculine gender as in the feminine. No stronger language could be used to condemn any crime than is used to condemn the men guilty of this sin. It excludes unchaste men from the kingdom of heaven, and classes them with thieves, robbers and murderers, and consigns them all to the flames of hell at last. The partiality of society in this respect is nothing less than criminal and ruinous to good order. No punishment, by social ostracism or otherwise, is a sufficient protection which condemns only one party to a conjoint offense.

Any genuine reform, therefore, which seeks social purity should aim at a public sentiment which holds the male offender equally guilty with the female. It should seek to put down the unjust discrimination in favor of men, and secondly, it should seek for the enactment of such laws as will treat all such offenders with adequate punishment. Instead of giving this class of female criminals a "hell's half acre" in the midst of the city where they may carry on their nefarious traffic, they should be allowed to attend Sunday-school and Chapel services in the female department of the State penitentiary and their co-criminals of the masculine gender should be allowed to repent of their sins and make peace

with their God in the male department of the same institution. Really, we think that the penitentiary chaplain would have a better influence over their morals than the ordinary ministers of the Gospel, any way.

ALL-SEEING AND ALL-HEARING.

Our first Article of Religion declares God to be without body or parts, and yet the Bible speaks of God's eyes, ears, smelling, speaking, etc. Some people are inclined to believe that these expressions of Scripture are to be taken literally and that the two books are in conflict. As a matter of fact, a literal interpretation of the Scripture is not necessarily in conflict with the Article. The real hearing and seeing is in the mind. The physiological ear is nothing more than a sound-conductor. The mind is so connected by the nerve system with the ear as to be able to take the sound out of the material conveyance into consciousness. The same is true with respect to seeing and feeling. The telescope conveys the light as does the human eye, but the mind, having no immediate connection with the telescope, can not receive through it the image of objects conveyed by the light. The human mind can not take sound out of the atmosphere except through the medium of the ear, the only sound-conductor with which it is immediately connected. But the Infinite mind can hear the sound conveyed by the telephone wire without any intermediate conductor. The Infinite mind can take in the contents of the light-conductor without any intermediate eye. The mind of God can see through a telescope as well as the mind of man can see through his eye. The telescope is a real eye to God. So that every sound-conductor in the universe is God's ear, and every light-conductor is his eye. To talk in human speech he has only to will that the air convey the articulate sounds to the ear of man. So that every sound-conductor is also his mouth. He hears all the sounds they convey and makes them convey all the sounds he wills. That is to say, God has the mind-power to see and hear as the human mind has, and what the human eye and ear are to the human mind every sound-conductor and light-conductor is to the mind of God. He is, therefore, all-seeing and all-hearing.

THE DEVIL NEVER GOES TO SLEEP IN CHURCH.—Barn's Horn.

He is often too busy putting the stewards and deacons to sleep and then stirring up the babies to see them awake and rub their eyes, to sleep much himself. His wickedness seems to make it a special point of business to get on the Building Committee in order to prevent good ventilation in the construction of Churches, which is a great soporific. Then he gets in his work on the sexton to the same end. He makes it a point also to meddle with the oratory of the preacher and make him deliver his stuff in a lazy, stupefying manner and monotonous tone of voice, and as a putter-to-sleep, Mrs. Winslow's soothing syrup can't beat it. No, the devil never sleeps in Church, but puts many others to sleep.

REQUIREMENTS FOR SENSATIONALISM.

As the conferences draw near, and the time approaches when many Churches must have new preachers, we commend the following to the consideration of those who are on the lookout for a drawer: There is a constant demand in the Church, and among its worldly adherents, for more able, more eloquent, more learned, more entertaining preachers, or for more sensational services. Because the supply does not keep up with the demand, attendance frequently declines, and there is lamentation on every side. But such an increase of supply is impossible, and even if possible could not satisfy the craving of the people who can not relish the simple truth of God. This state of mind in the membership of the Churches, is a most disheartening evil. It is no harsh judgment to maintain that sincere piety has a relish for all Gospel preaching that treats of Christ and his salvation. The flavor of spirituality excites the appetite of God's children, and they enjoy the privileges of their Father's house under many privations. They can be entertained, strengthened and comforted by the work as it falls from the least pretentious lips.—Central Preacher.

PLENTY TO DO.

There are very few men or women with character; steadfast enough to endure continuous idleness, writes Dr. Talbot. "I see a pool of water in the country, and I say, 'Thou shiny, foetid thing, what does all this mean?' 'Oh,' says the pool of water, 'I am just stopping here.' I say, 'Didn't you drop like a beautiful gem into a basket of other gems as you tumbled over the rocks?' 'Oh, yes; I sang all the way from the cliff to the meadow.' I say again, 'Didn't I see you playing with those shuttles and turning that gristmill?' 'Oh, yes; I used to earn my living.' I say again, 'Then what makes you look so sick? Why are you covered with this green scum? Why is your breath so vile?' 'Oh,' says the water, 'I have nothing to do. I am disgusted with shuttles and wheels. I am going to spend my whole life-time here, and while yonder stream sings on its way down the mountain side, here I am left to fester and die, accursed of God because I have nothing to do.'

Many gangrene souls which breed nothing but moral pestilence are mirrored in the stagnant pool. The law of good works is the law of purity. The law of idleness is the law of corruption. The water becomes motionless, then stagnant, and then emits its poisonous and pestiferous gases to the atmosphere. The Christian who ceases to work becomes corrupt in heart, and then emits his poisonous immorality to his fellows. There is no greater blessing than to have plenty to do, provided the doing be right.

GOOD FOR TEXAS.

This, from the New York Advocate, was intended for New York, but it is good advice for the Texas citizen as well:

The campaign orators are becoming familiar with the language of the different peoples who form parts of this conglomerate nation, so that they may be able to make certain allusions, and some of those purchasable orators who have the mastery of foreign tongues will be in great demand. Not many of them will be as frank as a Pole employed in Texas to address persons of that nationality. He delivered a speech in Polish on the

side which had retained him, but told his hearers that he had been paid to say certain things, and they need not believe a word of what he said.

In political campaigns the best thing for the ordinary citizen to do is to make a comparison for himself of the doctrines held by the different parties, of the promises that they make, and of the possibility that they will be both willing and able to fulfill them, and of the spirit of the parties, and decide which upon the whole commends itself to his judgment. After having done this he should pay little or no attention to the sound political speakers; neither being confused by endless details, nor excited by any particular assertion containing unusual elements of agitation. Stumpers will stump, shriekers will shriek, campaign liars will lie, bribers will bribe, but the honest citizen who thinks for himself, pursuing the course herein suggested, can attend to his business; and he will have at his command considerations with which to persuade others to his way of thinking, or to defend his views from attack if he wishes to do so.

THE PEOPLE ARE RIGHT.

The following words of approval from Dr. Marshall McLinney, of Centenary College, Lampasas, are appreciated for their encouragement in the cause of truth:

I thank you for your strong, dignified and manly rebuke of the impertinent and unmanly utterance of the Dallas News, as published in the Advocate this week and reviewed by you. Would to God that the religious leaders of the people could understand why the common people are in such profound earnest in their efforts to do away with the monstrous iniquities that you so justly condemn. The people are getting poorer and poorer, and with their increasing poverty their ability to help in God's work in all its demands decreases. The people are right; help them when you can.

THE DEVIL NEVER GOES TO SLEEP IN CHURCH.—Barn's Horn.

He is often too busy putting the stewards and deacons to sleep and then stirring up the babies to see them awake and rub their eyes, to sleep much himself. His wickedness seems to make it a special point of business to get on the Building Committee in order to prevent good ventilation in the construction of Churches, which is a great soporific. Then he gets in his work on the sexton to the same end. He makes it a point also to meddle with the oratory of the preacher and make him deliver his stuff in a lazy, stupefying manner and monotonous tone of voice, and as a putter-to-sleep, Mrs. Winslow's soothing syrup can't beat it. No, the devil never sleeps in Church, but puts many others to sleep.

REV. Z. M. WILLIAMS, Secretary of the Cross Bearers' Missionary Reading Circle, says:

"That there have been quite a number of additions to the Circle recently, and that inquiries are coming in from all parts of the United States and Canada. Surely God is in this movement, and if we can only get the Christian people of this country to understand what the Cross Bearers' Missionary Reading Circle is, and in connection with it to make a study of the great missionary question, the ark of the Lord will move forward grandly and we will no longer merely play at missions. The movement contemplates an intelligent study of the whole subject of missions and any information concerning it may be obtained by enclosing six cents in stamps for C. M. R. C. Hand Book and addressing Rev. Z. M. Williams, A. M., Secretary C. M. R. C., St. Joseph, Mo."

WHEN the skeptic looked on the poor Christian's cabin and the millionaire's summer palace he exclaimed, Behold the blessing of the fool's God and the curse of the wise man's devil. He spoke in irony, but like Baalam who tried to prophesy evil, he told the truth. In the poor man's cabin there was peace and happiness, but in the rich man's palace there was vanity and vexation of spirit. The one was a fool in this world's wisdom, but the other was a fool as to the wisdom which cometh down from above.

With these words of the Holston Methodist we heartily agree:

Dr. Hess claims the connectional territory to the Nashville Advocate, and thinks that the local papers should confine themselves to their allotted territory, and not seek a connectional circulation. There is no doubt that the Nashville Advocate, being our connectional organ, has a right to seek subscribers in every nook and corner of the Church. It is no intrusion for the agents of the Nashville Advocate to enter any conference. The paper is grandly edited and grandly published and richly deserves a wide and large circulation.

We acknowledge with thanks the receipt of season tickets to the Texas State Fair and Dallas Exposition, from October 18 to 30. The managers say:

To make the Fair a grand success we have been unsparing of time and effort, and we feel assured that the entertainment management will present to visitors during the dates named, will in every respect meet their approval and appreciation.

The brother who is so much exercised over the very high price of the ADVOCATE (about 4c per week) can read with profit the article from the Southern Christian Advocate published elsewhere. He need be in no very great hurry. Let him take his time and read it at leisure.

THERE will be no trouble about immigration in heaven. The more the better. The number of inhabitants will not diminish the individual's wealth in that land.

We neglected to say as we intended last week that the controversy Pastors vs. Evangelists and Evangelists vs.

Pastors closed with that issue. We have several other articles on the subject, but can not give them place now, as we think enough has been said.

RELIGION is sociable or nothing. The Christian wants everybody else to be one.

EPWORTH LEAGUE.



Topics for Prayer-Meetings.

- 1. God's Care of His People.—Psa. 91:1-16.
2. The Reward of Obedience.—Prov. 3:1-10.
3. Prayer for Missions.—Isa. 53:1-10.
4. The Profit of Chastisement.—Heb. 12:5-13.

TOPIC FOR OCTOBER 30. Delivering Grace.—Psa. 107:1-18.

1. Men as we find them in the world are more or less ungrateful for the manifold blessings God bestows upon them. It seems that the least that we could do would be to offer praise and thanksgiving for so many favors received. It costs no one anything to be thankful, but it adds greatly to his happiness. A thankful spirit is a joyful spirit. Every one, both saint and sinner, must know this from experience. Yet the writers of the Holy Scriptures find it necessary to repeatedly remind us of God's claims upon us for thanksgiving. The Bible often exhorts us to the duty and privilege of praising the Lord in thanksgiving. All ministers of religion down to the present time find it necessary to remind men of this duty. If in the midst of our sorrows and cares we would only call to mind the manifold and constant mercy of God, the burden of sorrow would be lightened with joy and our mourning complaints would turn into praise.

2. One of two things may have moved the Psalmist to exhort to thanksgiving. His remembrance of the ingratitude of man or the thought of God's goodness so filled him with praise and thanksgiving that he could not refrain from calling upon men to join him in his gladness of worship. This latter seems to have been the main cause of the song. David had evidently been meditating upon the providence of God over men in the deliverance out of their troubles, no doubt mingling in his meditations experience and observation.

3. He first calls for thanksgiving because God is good and his mercy is forever. God is essentially good and merciful—any contemplation of his character will call forth praise and a spirit of gratitude. But David had been contemplating upon his goodness in his providential care and deliverance of men in their troubles. He calls therefore for the thanksgiving of those who have been specially subjects of delivering grace. "God is good," "let the redeemed say so." Three classes of redeemed ones are mentioned in the lesson. Other classes are mentioned in the remaining verses of the Psalm.

4. The first class are those redeemed from their enemies. In the war times, when the Israelites fought with the surrounding nations, many of them had cause to praise God for deliverance from the enemy in battle. Many had been captured and driven out among other people, but under God's providence finally permitted to return. The Lord had "gathered them out of the lands, from the East, and from the West, and from the North, and from the South." Let all these praise the Lord for delivering grace. But we have a greater redemption than this.

Our enemy is sin with all its various contrivances and agencies to destroy the soul. By his saving grace God has gathered us out of many and various snares of the devil.

5. David next calls attention to travelers who get lost in a wilderness. We cannot help thinking of the Israelites in the wilderness at this point, though the allusion does not seem to be to them directly. God finds these travelers wandering around without any particular direction; they are lost. He has mercy on them and leads them in the right way, and to a city of habitation. What cause they then have for thanksgiving for delivering grace! Sinners, like men lost in a desert, wander aimlessly in the world, not knowing whither they are going until the delivering grace of God takes hold of them, and yielding they are led in the right way to the city of the living—the people of God.

6. Then there are those who were in prison. For their crimes they had been locked and barred in from the freedom of their fellows. God through his agencies dealing with them as criminals and for their good had cast them into prison. Then in the dungeon they repented and cried unto the Lord and he delivered them. No darker nor more loathsome dungeon ever contained a prisoner than the dungeon of sin. Let all who have been delivered by saving grace from that prison "praise the

Lord for his goodness and for his wonderful works to the children of men." 7. There are those who have been delivered from danger and trouble in temporal things. There is no danger from which man escapes but that he is delivered by the grace of God. The just and the unjust are both the subjects of this grace. But if God delivers from temporal troubles, how much more will he deliver us from spiritual troubles. He who is so good and gracious in the things that are least will not fail those who call upon him for deliverance in the greatest need.

NOTES.

In response to a neatly printed invitation addressed to thirty young ladies and gentlemen, members of the Methodist Church, the home of Capt. R. D. Chapman was invaded by as bright and merry an assembly as one could wish. The intent of the gathering was the formation of an Epworth League. After some moments spent in social converse, the meeting was called to order. All joined heartily in the singing of an inspiring hymn, then knelt and invoked heaven's blessing upon the planning of the evening. The aims and object of the League were set apart in detail by Rev. Leon Sonfield, who concluded by stating that no person could become a member of the proposed League without signing a pledge, which he read, laid upon the table and requested all who desired membership to come forward and sign the pledge, an invitation quickly accepted by twenty. Mr. Sonfield then presented each member with a League badge, with the request that they be worn worthily, and the motto inscribed upon them, "Rich in good works," be exemplified in the life of every member. So mote it be. In this connection it may be well to state that a column in the Star-News will each week be devoted to the institution, beginning with this week's issue.—Nacogdoches Star-News.

SOUTHERN METHODISM.

News, Views and Personal.

—Southern Advocate: At the request of Bishop Haygood, Bishop Duncan will take his place and preside over the next session of the North Carolina Conference. \* \* \* Owing to Bishop Granberry's affliction he has requested Bishop Galloway to hold the Indian Mission Conference for the support of a missionary in Japan. May this generous gift move other hearts in the sisterhood of Southern Methodism to like liberality in the cause of missions. We have the money—where is the man? If this call stirs the heart of a young man to consecrate himself to the work of foreign missions, let him write to the undersigned at the Mission Rooms, Nashville, Tenn. We also need a lady missionary for Japan.

—Dr. I. G. John, in Nashville Advocate: I mail to-day to the Treasurer of the Board of Missions \$750, a donation from Mrs. J. H. Glide, a member of our Church in Sacramento, Cal., Pacific Conference, for the support of a missionary in Japan. May this generous gift move other hearts in the sisterhood of Southern Methodism to like liberality in the cause of missions. We have the money—where is the man? If this call stirs the heart of a young man to consecrate himself to the work of foreign missions, let him write to the undersigned at the Mission Rooms, Nashville, Tenn. We also need a lady missionary for Japan.

PERSONALS.

—The Rev. B. A. Thomason was in to see us this week. —Bro. N. B. Sligh, of Guthrie, Ok., called on the ADVOCATE this week. He is taking in the Fair. —Bro. J. M. Livesay, of Wills Point, paid the ADVOCATE office a pleasant visit the past week. —The Rev. W. M. Thompson and son, Walter, of Sulphur Springs, made the ADVOCATE a pleasant visit this week. —Mr. S. A. Turner and wife, of Ferris, made us a pleasant visit this week. They were enthusiastic over the great meeting at that place, held by Bro. Childers, the preacher in charge.

—The Rev. T. F. Dimmitt writes that the Rev. Frank S. Onderdonk and wife (nee Miss Rowena Tyson) whom he recently united in marriage, have been preparing themselves for missionary work in Mexico. —Mineral Wells News: Rev. J. J. Davis, from Crawford, was in the city last week and purchased a residence lot. He will soon begin the erection of a dwelling and after conference will move his family to this place.

—Goliad Guard: Rev. J. T. Williamson was unable to fill his pulpit at the Methodist Church last Sunday, owing to slight attack of fever, from which he suffered the greater portion of the week, but we are pleased to state is again himself. —The Rev. John S. Gillett, P. E. of the Cuero District, West Texas Conference, writes: Rev. Jas. W. Cooley, an ex-minister of the Texas and West Texas Conferences, died in great peace at his home, Oct. 4, 1892. A suitable memoir will be prepared.

—Mr. and Mrs. Alton Rees request our presence at the marriage of their daughter Ella to Rev. C. W. Godwin, Sunday, October 30, at 6:30 p. m., at the Methodist Church, at Center Point, Texas. The ADVOCATE hopes to be there with congratulations and blessings on the happy pair.

—Mrs. M. E. Whitten: Charles Galloway Hammond, son of Rev. F. E. Hammond and Mattie I. Hammond, came to see his parents on the 6th inst. His address is Haymarket, Virginia. The friends of Rev. F. E. Hammond will be pained to learn that he is confined to his bed again after having been greatly improved. He expects to remain with his parents in Virginia until his health is restored.

—The following alumni of Southwestern University viz: R. C. Porter, W. C. McKamy, Will H. Atwell, W. E. Hawkins, R. B. Allen, E. M. Browder, W. L. McDonald, L. H. Mathis, R. E. L. Knight, S.



A cream of tartar baking powder. Highest of all in leavening strength.—Largest United States Government Food Report.

THE PRICE OF NEWSPAPERS.

Ever and anon there is a cry for cheaper papers, and the demand is pressed with a zeal worthy of a better cause. Last summer a brother said to us, "Cotton is so low, you will have to reduce the price of the Advocate to one dollar a year, or you will lose one-half of your subscribers."

Eight years ago the New York Times reduced its price from four cents a copy to two cents. It created a sensation. The Herald followed suit. The Tribune fixed three cents. The Herald long since returned to three cents. The Times now comes back to three cents. It simply says: "The Times of 1891 is a much better paper than the Times of 1883; it costs more to make; it is worth more to the reader."

We are often asked to put the price of the Christian Advocate below \$2.50. Some say make it \$1.50, some say \$2. Certain religious papers have done this without financial profit and to their great embarrassment. To put the Christian Advocate at \$2 would be a blow strike off more than \$25,000 of its receipts.

One of the best papers of another denomination under our eye tried this experiment, and no increase has come from it. If such a step were taken we should have no margin for a change in the times, for increased cost of printing and paper, and should have no net results in good times to apply to the support of those who have worn themselves out in the ministry, or for the widows and orphans who have died. Will the pastors explain these things to the people?

One of the most amusing things about this demand for cheaper papers is that those who are most clamorous for it are most ignorant about the whole business of publishing a newspaper—or in any other business for that matter! A man who has scarcely ever seen the inside of a printing office, who does not know long primer from brier, who does not know a galley from a shooting-stick, and who has never conducted a business amounting to \$1000 a year, can tell about running a newspaper, involving the receipt and expenditure of many thousands. Such men are pithier in knowledge, but bankrupt in modesty! They will sit down and calculate after this wise:—Well, the Advocate ought to have 6000 subscribers; at \$1 a year that would amount to \$6000. Then the advertising receipts ought to amount to \$3000; that makes an income of \$9000 a year. Now surely it ought not to cost more than \$8000 a year to publish it, leaving the publisher a net profit of \$1000. Surely that's enough. And then the reduction in price ought to result in doubling the subscription list, which would further augment the receipts and profits—and so on ad nauseam.

But there are too many things in this calculation. There is nothing in reason or experience to sustain such silly twaddle as this, and yet it is sometimes indulged in by those of whom better things are expected. If any brother (or company of brethren) think that the Advocate in its present size and character can be published at \$1 a year, and will back his judgment with his money, we have no doubt the Publishing Committee will accommodate him, and will reduce the price accordingly. But unless a man can sustain his opinion by the cash, the price of the Advocate will remain where it is. The paper is well worth the subscription price, and there are the fewest people among us who are not able to pay it. It is not poverty so much as meanness that afflicts some of the people called Methodists. Neither is it an over-dose, nor an extra quality of piety that induces some of our members to discontinue their regular Church paper in order to subscribe to one of the many little sheets that, by fair and foul means, are pushing themselves into circulation among certain of our people. These people mistake their stinginess for a superior type of piety, bless the Advocate out, and hand over their one dollar (instead of two), and become subscribers to the Saints' Delight! If that is religion, fidelity to Church vows and loyalty to Christ and Methodism, then we do not so understand it. And yet we have not a few people of this sort. Is it not time for the pulpit to cry out against this spiritual pride or rank hypocrisy, whichever it may be? The Advocate

proposes to speak its mind on this subject as occasion may require.—Southern Advocate.

A GREAT MEETING.

The World's Fair Sunday closing meeting at the Auditorium, Chicago, Friday night, was a magnificent demonstration. The vast hall was packed with an audience that numbered at least 8000, which manifested in enthusiastic applause its approval of the action of Congress in closing the gates of the World's Fair on Sunday, and its faith that the efforts of those who hope to induce Congress to rescind that action will be futile. Col. Elliott F. Shepard, editor of the New York Daily Mail and Express, and President of the American Sabbath Union, presided. The opening religious exercises were conducted by Rev. Dr. C. E. Mandeville, of Chicago, and Rev. Dr. C. W. Drees, of Buenos Ayres, Superintendent of our mission in South America. The singing was led by 500 young men, members of the various young people's societies of Chicago. Col. Shepard in his address said:

We know that those who represent the Christian sentiment of the country were subjected to a good deal of ridicule. They were called such names as fanatics and were said to be puritanical. I think to be puritanical is to be noble. But these epithets misrepresent those whose agitating for the closing of the Exposition. We said, let us look at this question a little and you will see that our claims are eminently reasonable; that our plan is a fair and moral one; and that it will be a tremendous success. We who are called narrow-minded did our share in making the fair a success. When it was reported that there was to be some difficulty about securing the \$2,000,000 appropriation we immediately flooded the country with petitions to Congress on the subject, requesting in the name of the people that Congress grant the money. These petitions were returned duly signed by millions upon millions, and Mr. Dickinson, Secretary of the Commission, told me that these petitions contained 25,000,000 signatures.

Some said that the money might be raised by the issuing of United States bonds, but we said no, we want this money, and the pressure was kept up and the money appropriated. Now that this \$2,000,000 appropriation has been secured, it is found that the sovereign coins are each worth a dollar, and this appropriation was made on the distinct understanding, and accompanied by the enactment, that the World's Fair be closed on Sunday. So all who have been called puritanical and all the rest of the fine epithets have helped to create the public opinion that made possible the granting of the appropriation of \$2,500,000. Does that look like narrow-mindedness? We believe that the most broad-minded and progressive men on this continent are the Christian men.

Then we applied to various State Legislatures asking them to assist us in this Sunday-closing movement, with the result that the Legislatures of New York, New Jersey, Arkansas, Texas and many other States, decided to close up their exhibits on the Sabbath day. And when you consider that Great Britain and Canada and all the British colonies will also close their exhibits on Sunday you will see that it was wise and right of Congress not to allow a partial exhibition, but to close up the entire Fair on the first day of the week. We thank upon all this as God's answer to our prayers. We give him all the glory for the victory, and we fear nothing that Satan or all his angels can do. They can not resist the purposes of the Lord God Almighty.

And now we find that a large section of the people of the United States are agitating in favor of allowing the goods that are brought here for exhibition to be sold at the end of the Fair duty free. This means the exhibitor would receive a little more for his goods, the local merchant and the consumer would be gainers by the transaction, and counting \$200,000,000 worth of goods of this kind to pay 5 per cent to the Fair, it would put another \$10,000,000 into the treasury. Then they say that the poor workmen can only come on Sunday, so we have an open Fair to give them a chance to study works of art. But when we asked them if they proposed to let the workmen inside at a cheaper rate on Sunday their countenances fell. They said the Fair would be of as good value Sunday as any other day. Now we have a proposition on behalf of the "poor workmen" which we want to see carried out. We propose to bring 750,000 workmen to see the Fair from a radius within 1,500 miles of Chicago, and we can let them in to see the whole exposition for ten cents apiece. The exposition authorities will make \$75,000,000. We can bring them here early in the week, give them a day or two days through the Fair grounds and have them sent back again happy and contented at the end of the week without having broken the Sabbath.

Suppose we didn't put this plan in opposition to the one that would let the men come in from that radius to see the Fair and they would pay twenty-five cents. That would be \$25,000 to the Fair, which is not as good as \$75,000. For the last two or three days while I have been here I have consulted with the exposition authorities, who say there is no objection to the carrying out of the plan. And I have spoken to General Miles as to the handling of the men in the grounds. He says it is perfectly feasible. Is it the money the World's Fair people are after? Then let them keep the laws and they will have the money.

Rev. Joseph Cook, who followed, began his remarks: It is one of the sources of gratitude we have to-night that the American people preserve the Sabbath from desecration. It was a saying of Charles Sumner that if we would fortify ourselves we must sanctify the Republic. In the darkest days of the French revolution Mirabeau said, "France needs God as well as liberty." Emerson said, "Sunday is the guard of civilization." We have reason to be grateful to-night for the great victory of the Sabbath for workingmen and for the rights of the workingmen. The Constitution of the United States at present forbids Sunday labor. It is distinctly stated that within the six working days the President shall sign bills and perform all the other duties of his office. Now the working man should have his rights respected just as much as the President himself. We don't make slaves of workingmen. Labor is a dignified and ennobling calling with us, and we look upon the work-

ingman as having rights as much as any of his superiors. He should have his day of rest. We maintain that there should not be one law for the rich and one for the poor. The law applies to the poorest of the poor and to the richest of the rich. The rich breaks the fourth commandment by not working six days a week. The workmen of this Republic are said to be in favor of Sunday opening, but I don't hear of their sending up many petitions, or of their being discussed by bodies of workmen. I don't hear of any desire along the shores of the great lakes for Sabbath desecration, and if the fair is kept open on Sunday it will be a recognition by Government of Sabbath desecration such as we have never had in this nation before.

Mr. Cook, in closing, asked the audience to rise and give three cheers for Congress and the President for their action in closing the Fair Sunday, which was heartily done. Rev. Dr. Herrick Johnson, of Chicago, presented the resolutions commending the action of Congress and President Harrison, which closed with the following paragraph: And, finally, we do hereby denounce as false the statement so widely spread through the land that the saloons have closed on Sunday. The Churches in denouncing that the Exposition gates be kept closed on Sundays. We would have all law-abiding and order-loving citizens of our country understand that a painstaking canvass of Chicago saloons has proved that they are overwhelmingly in favor of a wide-open Fair Sunday, and, in further proof, we cite the fact that petitions, asking Congress to reverse its action, have been openly placarded in these saloons—these petitions declaring that the signers want an open Fair on Sunday, because to close the gates would throw upon the city of Chicago several hundred thousands of visitors each Sunday, who would crowd every street, saloon, and place of evil resort in this city. The saloons are thus praying to Congress to repeal a law which they claim, if enforced, would throw the saloons upon the city. To say, in this connection, that the grocers don't want customers on Sunday; Satan has at last gone into the business of casting out Satan, and the devil is ready for suicide.

Commenting upon the hypocritical predictions of the saloon-keepers and their allies, he said that there was an effective way to prevent the moral disaster they feared: "lose the saloons on Sunday!" This utterance was greeted with applause that lasted five minutes, the vast audience meanwhile standing on its feet, waving handkerchiefs and cheering. Rev. Dr. P. S. Henson, referring to the argument that the Fair must be opened on Sunday or men would go to saloons for amusement, said that if it had come to such a pass in America, the work of the American Sabbath Union had begun. "If that be true, the vultures are already flapping their wings about us. We must arise and carry the war into Africa, and overthrow every department of the municipal government to close the saloons."

Mr. George Royal of the Brotherhood of Locomotive Engineers, said that he was authorized by Chief Arthur to say that he and 35,000 members of the brotherhood were in hearty sympathy with the spirit and object of the meeting. Not only will the engineers be compelled to work on Sunday, but the 200,000 other railroad men will be denied the privilege of spending the Sabbath day with their families. Mr. L. S. Coffin, of the Brotherhood of Railway Trainmen, said that he had yet to find a single man who did not say, "Mr. Coffin, you can not get this Sunday closing business around any too soon for me;" and added, "the heart of the farmers of the great Northwest is with you in this movement for Sunday closing, and what is more, for saloon closing."

A number of telegrams and messages from organizations and distinguished men in various parts of the United States expressing sympathy with the object of the meeting were read.—Northwestern Advocate.

FAT AND JOLLY.

Did you ever see a fat baby that wasn't jolly? Not much. Your perverse, peevish baby is a slab-sided, puny youngster. Its poor little stomach must be got into proper working order so that it can digest its rations, or it will pine away and die. Make haste with your remedy, Madam, and save the little one while you may. Let it be Scott's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, a medicine of which children become positively fond and which bestows flesh and vigor upon all who lack these indications of health. If there are croppings out of Scrofula in the young, or the lungs weak in childhood, the prompt and persistent use of this agreeable medicine will insure purity of the blood and will fortify the system against Consumption. Like all great medicines, Scott's Emulsion merits a continuous trial. Cures are not effected in a day or by occasional, intermittent doses. Moreover, as disease is more readily overcome at its outset than in its maturity, the use of Emulsion should not be delayed an hour longer than is necessary to procure it. Give this grand specific a fair trial and the happiest results will ensue.

"SOFTNESS OR NEEDLESS SELF-INDULGENCE." Webster gives us a dozen definitions of softness. His fifth definition is "effeminacy; vicious delicacy." Mr. Wesley defines, as we have quoted from the General Rules, that it is "needless self-indulgence." This is one of the habits of body and mind that Methodists are expected to avoid. The increase of labor-saving machinery, of manifold comforts and luxuries, with the means to secure these so-called "improvements," greatly tends to this "effeminacy."

I suppose it is one of many examples of Satan's devices to so use the good as to make it an evil. I have thought I have seen a good deal of zeal shown of its energy and activity by this needless self-indulgence. The character has often been so enervated that most all duties that have involved activity of body or mind have "proved a task," and have been shrunk from or ignored altogether. Let us consider some practical examples. There are persons who are eminently fitted to be

successful Sunday-school teachers. They have the leisure, the capacity, the culture, and the facility of easy and lucid expression, are apt to teach; but to do so would infringe upon their self-indulgent and luxurious habits. They would have to rise earlier, get ready to go out, take breakfast sooner, give some thoughtful consideration to the lesson. They would have to give up the sofa or the easy rocker and the morning paper. They would have to devote an hour to the care and instruction of children. All this would involve some mental and physical labor, and run square across the smooth path of self-indulgence. They never do the good Providence has put it into their power to do—needless self-indulgence is the hindrance.

I have sometimes noted in homes where the father and head of the house was a God-fearing man and daily led his household in family prayer, that the full-grown sons and daughters often did not attend, though in health and able, but were too fond of ease to use any diligence to come. Such people will never endure hardships as good soldiers, will never run the race set before them so as to win the prize.

Instances of this softness and needless self-indulgence are but too common in connection with Sabbath-school and Church attendance. Children are sent to secular schools and are expected, with the exception of a short recess, to remain at their studies six hours. To say it was too much, that it was hard on the children, would not be tolerated. But these children, after having Saturday for holiday, are said on Sunday to be unable to bear an hour, or an hour and a half, in the easy and diversified exercises of Sunday-school, and then public service for an hour, or hour and a half—three hours in all—and, "poor things," they must go home or into the streets. Many under this theory are growing up without the Church-going habit at all. This is a sad outcome of this softness and needless self-indulgence.

The excuses that are often made for non-attendance on the services of the Church are the inspiration and the outcome of needless self-indulgence, and they are often such excuses as no sensible person would give for the neglect of the ordinary duties and social claims of life. The weather, in all the variety of its phases, is frequently made the excuse for neglecting the duties that belong to a Christian profession. Men and women all the week go out to meet the business and social claims of their station. But it's too hot to go to Church; it's too dusty; it's too cold to go to Church; but not too much in any of these regards to meet and attend to the material interest or pleasures of life. Then health, in some of its conditions, is made the excuse for neglecting the duties connected with our religious life. The headache, the indigestion, the rheumatism in their slight attacks, that would not keep us away from the pleasure of making money, the pleasure of agreeable company, or attractive places of amusement, are often given as the substantial reason for our absence from God's house. The love of ease, the shrinking from duty because it involves some labor or some self-denial, is the real cause.

The good Book warns us not to be deceived. God is not mocked. We may succeed in deceiving ourselves, but we can never deceive God. He reads our inmost hearts and knows the real causes that have influenced us. If we want to be "at ease in Zion," if we seek self-indulgence whatever else we may allege, God knows the real cause.—Dr. J. B. Walker, in New Orleans Advocate.

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Allow me a small portion of your valuable space, that I may speak of the beginning, completion and dedication of the first and only Church as yet built in the bounds of Knox County. Something over twelve months ago a few faithful Methodists, led by their much beloved pastor, N. B. Bennett, undertook to build a Church at Benjamin, Texas, near the center of the above-mentioned county. To say that this was a great undertaking but partially represents the facts in the case. Many privations, self-denials, and much manual labor did it cost the pastor. Bro. Bennett, with saw and hammer in hand, worked ardently in this enterprise. With equal interest did the little membership struggle for the advancement of work—a few of whom I must mention. With W. W. Weatherly, T. J. Keenan, J. W. Arnett, and no less Col. Arnett, at the financial helm, no misappropriations occurred. Sister Weatherly, remaining behind the curtain, played a very important part.

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What Can Cuticura Do Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children. The Cuticura Remedies will, they speedily cure itching, burning, scalding, and other painful and disgusting skin and scalp diseases, and restore the hair. Absolutely pure, agreeable, and unailing. They appeal to mothers as the best skin purifier and beautifiers in the world. Parents, think of this: save your children years of mental as well as physical suffering by reason of personal disfigurement and itching sores. A cure made in childhood, is speedy, permanent, and economical. Sold Everywhere. Cuticura Ointment and Cuticura Soap, Boston. Send for All about Skin, Scalp, and Hair Free.

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Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Madison street, Dallas, Texas.]

WORKING WITH THEE.

Working, O Christ, with thee, Working with thee, Though we may be, Our all to thee we give, For these alone would live, And by the grace receive, Working with thee. So let us labor on, Till earth to thee is won, From sin set free; Till men from sin are shorn, Receive thee and adore, And join us evermore, Working with thee. —Percy Sledge

The annual meeting of the W. M. S. of North Texas Conference closed last Sunday night (9th inst.), after a most profitable and pleasant session. A full account of the meeting will appear perhaps in next issue of the ADVOCATE.

BLESSED are the youth whose first thought is ever of duty! To such God will be always revealing vistas of truth; just as he opens up the long, beautiful valleys to those who climb the hills. Live the truth you see, and you shall see the truth you long to know. There is no other way. You can not discover a truth as an astronomer discovers a star, and leave it swinging in empty space. You must make it your own; you must reflect and transmit its light. The higher you see, the higher you must live. So shall you grow in discerning power; for every upward step on the hill of duty brings you so much nearer to the glorious firmament of truth.

At the annual meeting of the W. M. S. of North Texas Conference, held in Whitewater, October 5-9, the following letter from a Chinese student, now at school in Oxford, Ga., was read by Mrs. Robinson, and its publication was requested in this department. The writer of the letter had been a pupil of our departed missionary, Dona Hamilton, in China, and his reference to her influence and work is comforting and encouraging to us who are laboring for the success of the missionary cause.

OXFORD, GA., May 3, 1892.

Mrs. E. J. Robinson:

DEAR FRIEND—I was mighty glad yesterday to receive your unexpected nice letter, and a package for which you and other ladies are so kindly making for me. They arrived safely, and I had to pay nothing but a nickel for the street car, and that is all. I feel sure it is the Christian spirit that moves upon the Texas ladies to do this great favor for me; and while I write this letter to thank you all, I feel more thankful to our Heavenly Father who watches over us, even unto the end of the world. May God bless these ladies abundantly! My prayer is that our Heavenly Father will stir up the W. M. S. in Texas to send out one lady this year to China in place of our deceased dear Dona Hamilton. China needs more missionaries, especially the lady missionary. As a rule, the Chinese ladies don't go out much and that men can not go and visit them and talk to them about Christianity—except the woman—the question will be naturally raised, "How can they save the Chinese woman?" Right here, I can not answer the question more emphatically than to urge the ladies in the W. M. S. to make ready for the "blessed calling." While Miss Dona was on earth she was not only a blessing to my mother and aunt, but she was a great blessing to me and to all our boys, who knew her well. Her loss was a great loss to me. Her influence upon the boys and ladies is still remaining. Just a few days before I left home last fall, a Turkish young friend of mine told me he had been thinking of Miss Dona ever since she died. He said half of his life had been influenced by her warning and that now he could not forget what she had done for him. Now I write this long letter to show the ladies in Texas that the money they sent out and that the society they have organized have met with great success.

WORLD'S FAIR DEDICATION.

Reduced Rates to Chicago via Illinois Central.

For the above occasion, the Central Route will sell round trip excursions to Chicago, from stations on its lines between Villa Ridge, Ill., and Medina, Tenn., inclusive, at \$14; from all stations south of Medina, at one fare for the round trip. Tickets on sale October 19th to 23d, good to return until October 24th, inclusive, from Villa Ridge to Cairo, inclusive; from stations south of Cairo, the tickets will be on sale October 19th to 19th, inclusive, good to return until October 31st, inclusive. Call on your local ticket agent for specific rate and train time, or address (from stations north of Cairo) F. B. ROWLES, G. N. P. A., 194 Clark street, Chicago, Ill.; from points south of Cairo, J. W. COLSMAN, A. G. P. A., New Orleans, La.

Church Notices.

Table with columns for month (Jan, Feb, Mar, Apr, May, June) and days of the week, listing church events and dates.

NORTH TEXAS.

Table listing church notices for North Texas, including dates and locations like Terrell, Dallas, and Piquette.

DALLAS DISTRICT—FOURTH ROUND.

Table listing church notices for Dallas District, including dates and locations like Lewisville and Grapevine.

JEFFERSON DISTRICT—FOURTH ROUND.

Table listing church notices for Jefferson District, including dates and locations like Hughes Springs and New Boston.

GREENVILLE DISTRICT—FOURTH ROUND.

Table listing church notices for Greenville District, including dates and locations like Orangeville and Wylie.

MONTAGUE DISTRICT—FOURTH ROUND.

Table listing church notices for Montague District, including dates and locations like Bonita and Iowa Park.

SHERMAN DISTRICT—FOURTH ROUND.

Table listing church notices for Sherman District, including dates and locations like Hallville and LaGrone.

SULPHUR SPRINGS DIST.—FOURTH ROUND.

Table listing church notices for Sulphur Springs District, including dates and locations like Pleasant and Barrett.

BONHAM DISTRICT—FOURTH ROUND.

Table listing church notices for Bonham District, including dates and locations like Bonham and Ravenna.

GAINESVILLE DISTRICT—FOURTH ROUND.

Table listing church notices for Gainesville District, including dates and locations like Aubrey and Denton.

PARIS DISTRICT—FOURTH ROUND.

Table listing church notices for Paris District, including dates and locations like Detroit and Woodland.

VERNON DISTRICT—FOURTH ROUND.

Table listing church notices for Vernon District, including dates and locations like Vernon and Memphis.

ABILENE DISTRICT—FOURTH ROUND.

Table listing church notices for Abilene District, including dates and locations like Buffalo Gap and Sweetwater.

WAXAHACHIE DIST.—FOURTH ROUND.

Table listing church notices for Waxahachie District, including dates and locations like Waxahachie and West Dallas.

GATHRYSVILLE DISTRICT—FOURTH ROUND.

Table listing church notices for Gathrystown District, including dates and locations like Gathrystown and Jonesboro.

GEORGETOWN DISTRICT—FOURTH ROUND.

Table listing church notices for Georgetown District, including dates and locations like Georgetown and Liberty Hill.

WACO DISTRICT—FOURTH ROUND.

Table listing church notices for Waco District, including dates and locations like Waco and Brownwood.

BROWNWOOD DISTRICT—FOURTH ROUND.

Table listing church notices for Brownwood District, including dates and locations like Brownwood and Mayfield.

WEATHERFORD DIST.—FOURTH ROUND.

Table listing church notices for Weatherford District, including dates and locations like Weatherford and Graham.

CORSICANA DISTRICT—FOURTH ROUND.

Table listing church notices for Corsicana District, including dates and locations like Corsicana and Hildale.

CLISO DISTRICT—FOURTH ROUND.

Table listing church notices for Cliso District, including dates and locations like Cliso and Delcon.

PORT WORTH DISTRICT—FOURTH ROUND.

Table listing church notices for Port Worth District, including dates and locations like Port Worth and Morgan.

EAST TEXAS.

Table listing church notices for East Texas, including dates and locations like Beaumont and Orange.

MARSHALL DISTRICT—FOURTH ROUND.

Table listing church notices for Marshall District, including dates and locations like Marshall and LaGrone.

LLANO DISTRICT—FOURTH ROUND.

Table listing church notices for Llano District, including dates and locations like Llano and Pontotoc.

SAN MARCOS DISTRICT—FOURTH ROUND.

Table listing church notices for San Marcos District, including dates and locations like San Marcos and Gonzales.

BEEVILLE DISTRICT—FOURTH ROUND.

Table listing church notices for Beeville District, including dates and locations like Beeville and Pleasant Grove.

CUBERO DISTRICT—FOURTH ROUND.

Table listing church notices for Cubero District, including dates and locations like Cubero and Yoakum.

SAN ANTONIO DISTRICT—FOURTH ROUND.

Table listing church notices for San Antonio District, including dates and locations like San Antonio and Pleasanton.

SAN ANGELO DISTRICT—FOURTH ROUND.

Table listing church notices for San Angelo District, including dates and locations like San Angelo and Kerrville.

CALVERT DISTRICT—FOURTH ROUND.

Table listing church notices for Calvert District, including dates and locations like Calvert and Roger's Prairie.

CHAPPELL HILL DIST.—FOURTH ROUND.

Table listing church notices for Chappell Hill District, including dates and locations like Chappell Hill and Cameron.

HUNTSVILLE DISTRICT—FOURTH ROUND.

Table listing church notices for Huntsville District, including dates and locations like Huntsville and Cold Springs.

GALVESTON DISTRICT—FOURTH ROUND.

Table listing church notices for Galveston District, including dates and locations like Galveston and Cedar Bayou.

AUSTIN DISTRICT—FOURTH ROUND.

Table listing church notices for Austin District, including dates and locations like Austin and Alum Creek.

EL PASO DISTRICT—FIRST ROUND.

Table listing church notices for El Paso District, including dates and locations like El Paso and Gallop.

PLAN OF EPISCOPAL VISITATION—1892-3.

Table listing the plan of Episcopal visitation for 1892-3, including dates and locations for various dioceses.

NEW MEXICO.

Table listing church notices for New Mexico, including dates and locations like El Paso and Gallup.

TEXAS.

Table listing church notices for Texas, including dates and locations for various districts.

CARTER'S LITTLE LIVER PILLS. Advertisement for a medicine for liver ailments.

CURE SICK HEADACHE. Advertisement for a cure for headaches.

ACHE. Advertisement for a cure for aches and pains.

THE ORIGINAL TAKE NO OTHER REMEMBER THE GENUINE JACKSON CORSET WAISTS. Advertisement for Jackson Corset Waists.

BE SURE and GET THE RIGHT THING. Advertisement for bicycle parts and services.

HENRY LINDENMEYER & SONS, PAPER WARE HOUSE. Advertisement for a paper warehouse.

BUCKEYE CYCLE CO. CINCINNATI, O. Advertisement for a bicycle company.

When through reading this paper, please hand it to your neighbor as a "missionary." Advertisement for a paper.

Have You Seen Our New Catalogue for 1892? Advertisement for a catalogue.

ALLIANCE GRANGE LEAGUE. Advertisement for a grange league.

Collection Cards. Advertisement for collection cards.

SPECIAL MADE. IRON & GIRARDET, MANUFACTURING JEWELERS. Advertisement for jewelry.

TEXAS FARMER. Advertisement for a farming publication.

TEXAS FARMER and CHRISTIAN ADVOCATE. Advertisement for a combined publication.

YOU HAVE ALL READ OF THE LUXURY IN TRAVEL. Advertisement for travel services.

PERFECT PULLMAN BUFFET SLEEPING CAR SERVICE. Advertisement for Pullman sleeping cars.

TEXAS FARMER. Advertisement for a farming publication.

TEXAS. Advertisement for Texas.

TO NEW-ORLEANS, MEMPHIS, AND POINTS IN THE SOUTHEAST. TAKE "THE ST. LOUIS LIMITED" "12 HOURS SAVED" BETWEEN—PORT WORTH, DALLAS AND ST. LOUIS AND THE EAST THE DIRECT LINE TO ALL POINTS IN MEXICO, NEW MEXICO, ARIZONA, OREGON AND CALIFORNIA. THROUGH Pullman Buffet SLEEPING CARS. Advertisement for a rail line.

THE Cotton Belt Route (ST. LOUIS SOUTHWESTERN RAILWAY). Advertisement for the Cotton Belt Route.

FREE RECLINING CHAIRS AND PULLMAN BUFFET SLEEPERS. Advertisement for reclining chairs and sleeping cars.

THE ONLY LINE delivering passengers to connecting roads at MEMPHIS without a long and disagreeable overland transfer across the city. THE ONLY LINE with through sleeping car service from ST. LOUIS and MEMPHIS. THE ONLY LINE with through car service between MEMPHIS and points in Central Texas. Advertisement for a rail line.

THE SHORTEST ROUTE TO ALL POINTS IN THE SOUTHEAST. Advertisement for a rail line.

Rates, maps, time tables and all information will be cheerfully furnished on application to any Agent of the Company. Advertisement for a rail line.

ALLIANCE GRANGE LEAGUE. Advertisement for a grange league.

Collection Cards. Advertisement for collection cards.

SPECIAL MADE. IRON & GIRARDET, MANUFACTURING JEWELERS. Advertisement for jewelry.

TEXAS FARMER. Advertisement for a farming publication.

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