

# Our Texas Christian Advocate.

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OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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NO. 22.

## KIND WORDS.

J. C. H. McKnight: Will do my best for the Advocate.

J. T. Bludworth: We are pushing the claims of the Advocate.

Rev. J. T. L. Annis: I want my district down knee deep in Advocates.

J. W. Sims: The Advocate is good and better. It is the best company I have.

H. M. McLaughlin: The Advocate is getting better. I will send some subscribers.

J. L. Mills: I want to get the Advocate into as many families as I possibly can this year.

J. A. Wyatt: The interests of the Advocate are being looked after and we expect to double our list of subs. during the year.

Rev. J. M. Alexander, of San Marcos Station, writes: I am delighted with the Advocate. I will look after its interests in San Marcos.

Mrs. J. S. Roberts, who lives near Denison, writes: I can't get along without the Advocate. It is nearly all that I get, as I think they have left us altogether out in the cold this year down here in our little corner.

M. A. Black: I am delighted with our own Texas Christian Advocate, and have always been so. But it is growing. We must have the ten thousand new subscribers by spring. San Angelo District means to help "get there."

## THE GRAB HOOKS.

Of the 58,000 inhabitants of Jerusalem 42,000 are Jews.

Let us draw upon contentment for the deficiencies of fortune.—*Goldsmith.*

To the eye of vulgar logic, what is man? An omnivorous biped that wears breeches. To the eye of pure reason, what is man? A soul, a spirit, a divine apparition.—*Carlyle.*

Vermont stands by prohibition. In the Legislature which recently adjourned the high license bill was defeated in the lower house by a vote of 174 to 147.—*Pacific Methodist Advocate.*

Mr. Gladstone has declined the honor of delivering the oration at the opening of the World's Columbian Exposition next May. He has decided not to appoint any successor to Tennyson as poet laureate.

The United States Supreme Court has ruled that a patent is not void because of the death of the inventor before the time of his application for a patent and its issuance by the Patent Office. The court holds that a patent should be granted to the heirs or the assignee of the inventor.

Upon the eve of the last English general election it was asserted that the allied liquor trades had set aside \$500,000 with which to help the Tory candidates. The statement was denied at the time, but inquiries at Manchester and Walsall, called out by charges of bribery, have shown that it was substantially correct.

The death of Gen. Butler removes from the activities of life one of the most striking personalities in American history. With the courage of a lion he possessed great kindness of heart. His services during the dark days of the rebellion were such as to immortalize his name in the annals of his country.—*Boston Christian Advocate.*

Exactly, Old Jeffries and his Bloody Assizes are immortal also.

Gallowayism.—The following, clipped from the editorial correspondence of the Tennessee Methodist concerning the last session of the Louisiana Conference, held at Lake Charles, is a little late for publication, but a thousand degrees from states.

Bishop Galloway won the hearts of all. I should say he already had their hearts, for he was four years the editor of the New Orleans Christian Advocate. His presidency is so brotherly and kind that every man feels drawn to him, and safe in his hands. The Church made no mistake in elevating him to the Episcopacy.

A class of only one was received into full connection. The Bishop's task was full of good things, new and old. On the subject of holiness he said:

"We should not have controversy on this subject, but we must seek and insist on this higher life. We must not dogmatize. In maintaining the theory of others we are in danger of opposing true holiness."

On the oneness of a preacher's work he said:

"You will not be able to do anything else, if you do your work in the ministry."

Of cowardly preachers he said:

"They fluncheon from the pulpit against sin, and are afraid to buttonhole one of the influential members and reprove him privately."

Of personal piety and experience as an essential to the preacher he said:

"It may not require any more religion to preach than to make a political speech; but if a convicted sinner comes to you seeking the way to Christ, you are helpless, and know not how to instruct, unless you have a personal experience of religion."

Of the preacher's conversation he said:

"Let your lips be diligent, for from them shall issue life and death. From that day the clouds began to break in the Southern sky. But this speech, which did so much for the South, threatened to ruin the speaker. Mississippi rang from one end to the other with denunciations of Lamar, and 'traitor' was one of the mildest epithets used. In this attack upon him my friend, the man whose unreconciled bitterness made him notorious ten years afterwards, Col. A. Y. Harper, was a leader."

Col. Lamar explained to me that he foresaw all this furious storm against him before he spoke, but he felt that the deed must be done even if it resulted in his political death. As to that, it is enough here to say that he was shortly afterwards elected to the Senate. I heard Col. Lamar in a short speech during this conference in Aberdeen, and a year later during our conference at Kosciusko, Miss. These two speeches stand out in my memory apart from all else I have heard upon the stump. They were clear, forcible,

## PERSONAL RECOLLECTIONS OF JUSTICE Q. C. LAMAR.

In the death of Justice Q. C. Lamar the United States has lost a great jurist and statesman. The South has lost her eminent representative, the Methodist Episcopal Church, Southern Jurist, her most conspicuous layman, and Mississippi her greatest son.

At such a time anything concerning this great and good man is interesting, and these personal recollections, published in November, 1874, the North Mississippi Conference met in Aberdeen. One of the lay delegates to that conference was L. Q. C. Lamar. He was entertained at the home of Bishop Paine, and there, a boy reader in the next issue of this year, met him. Of course the great statesman never remembered that interview, but the young preacher never forgot it.

There was one memorable incident during supper. There had recently been a challenge for a duel at Columbus, Miss., which had attracted attention all over the State, but which had ended in a fiasco. As I was from that part of the State, and was the only one who knew the end of the affair, I was called upon to give an account of it. I recounted the ridiculous affair the best I could, and at the close interjected some unkind remarks about the honor of the State, and was the only one who spoke honor usually ending in such a way.

Mr. Lamar replied with perfect courtesy, but decided earnestness, that such was the real purpose of the code of honor. Its purpose was not to fight or shed blood, but to furnish an opportunity for explaining misunderstandings, apologizing for unintentional injury, and to bring the adversaries to an honorable peace.

Bishop Paine asked, "Do you believe in the code, Colonel?"

"I shall never forget Lamar's answer: 'I am a Christian, Bishop, and I believe in the principles of Christ, which as I understand them, absolutely forbid personal quarrels and duels. I believe that when struck on one cheek we ought to turn the other.'

"But if we reject this high Christian code, and permit fighting and quarreling among gentlemen, then I leave the code of honor in the next issue of this paper. It is the only other way to settle difficulties between gentlemen."

Bishop Paine said: "I am not sure but that you are right."

After supper we were in the parlor together nearly alone while some were getting ready to go to Church. During this time I happened to remark that I was pastor in Okolona, and that A. Y. Harper, then bitterly attacking Lamar in his paper, "The Southern States," was one of my stewards. Colonel Lamar at once sat down and gave me a long explanation of his actions which had excited so much opposition.

Your Advocate cannot afford an insight into the condition of things in the South at that time, and into the character of the man we now mourn, I will give the reader the benefit of it.

But first, I must tell something of the explanation which was given in more or less than to pronounce an eulogy upon Chas. Sumner in the Congress of the United States during the memorial service held in his honor; an address which is one of the masterpieces of oratory. This address brought down on his head the bitter attacks of a large number who still hated the very name of Sumner. He was at this very time engaged in a masterful explanation of his course. His explanation was well known in that day, but eighteen years afterwards I suppose few of my readers have heard of it, or remember it. I heard it in his public speech, and as I have explained, had the privilege of a private personal explanation.

Col. Lamar, as we then called him, explained that at this time the South was on the verge of ruin because of the reckless legislation of the carpet-bag governments, and the spoliation of the carpet-bagger. Yet she was powerless to help herself. Her only hope of rescue was to awake the North to a realization of the true condition of things. This seemed impossible. They would not read our papers. When the Democrats arose in Congress all the Republicans left for the cloak-rooms, or began to read and write. They expected only an outpouring of hate and abuse, and they simply would not listen to it. These matters were reported in the Southern press and read by the Congressmen's admiring constituents. But the great press of the North ignored them, and Congress never heard them.

The time had come when the North, which she had trunk full of letters from all parts of the North, declaring they were awake to the evil, and that it must be remedied.

The history of our country can not be correctly written and read, that teach out. It was epoch-making. From that day the clouds began to break in the Southern sky. But this speech, which did so much for the South, threatened to ruin the speaker. Mississippi rang from one end to the other with denunciations of Lamar, and 'traitor' was one of the mildest epithets used. In this attack upon him my friend, the man whose unreconciled bitterness made him notorious ten years afterwards, Col. A. Y. Harper, was a leader.

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eloquent presentations of great issues by a great mind, unclouded with clap-trap demagoguery. An orator of nobler kind I have not heard on platform or in pulpit.

In his manners and social address he was the highest type of the old-fashioned Southern gentleman. In personal appearance he was of medium height, long, dark hair, and when adame in speaking, a strikingly handsome man. This was eighteen years ago when I last saw him. JOHN R. ALLEN.

## FROM A NEW TRASSFER.

Please let me into your columns. I am now one of your readers, and especially I have read, "I am fresh and green from the States," my reception has been courteous, cordial—without gush or insincerity. A number of the brethren have written me very kind letters of welcome to the "Empire State of the West" and the "most aggressive conference of Southern Methodism." Here is my hand, and with it my heart. I thank Bro. Timmons for the good things he has written about me, and especially for the kind things he said and did in preparation for my coming to Tyler. Truly he is correct: This is indeed a noble people. The Church has received us with great cordiality; the community, with courtesy.

We are looking forward to a pleasant and gracious time. I can already see that!

Marvin Church has in it the elements of great power; the possibilities of extended usefulness. It will bear fruit. The men are sensible, wide-awake, active and successful in business. The women are cultured, pious and enterprising. All have the welfare of the Church at their hearts; perhaps their consciences.

This is not a wealthy Church. I am glad that it is not. I am afraid of great wealth. Without extraordinary consecration, the wealth of the Church will lead to its ruin. It will lead to its ruin. It will lead to its ruin.

They hardly know their power. Without strain, they can do things that are abreast of the foremost Churches in the State. They can and will, I doubt not, put themselves on record with the most liberal in the support of their pastors.

My ambition is to have a Church well instructed in our missionary work, and leading in this great movement in evangelizing the world. Thus far I find the outlook encouraging. My first prayer and labor is for a heart-renewing and life-controlling revival. It will bear fruit in the great West. I will bear fruit in the great West. I will bear fruit in the great West.

Let our people understand that they are not a poor Church. We have a considerable amount of distributed capital. They hardly know their power. Without strain, they can do things that are abreast of the foremost Churches in the State. They can and will, I doubt not, put themselves on record with the most liberal in the support of their pastors.

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without any credit, as it is impossible for the District stewards to know what credit to give. But when the assessment comes to a charge the pastor should subtract the amount already raised from it, and should raise the balance, if there is one.

At 40 per cent which I suggested was only intended as a rough estimate—a kind of guess to help the pastor who wished to go immediately to work, and was not superceded by the assessment coming through the regular channels.

I hope all the pastors will undertake this job, and that God will help them in this and in all their work.

JOHN R. ALLEN.  
ANNEX, GEORGETOWN, TEXAS.

## NEW MEXICO CONFERENCE.

### The Big District.

Few people have any definite conception of the magnitude of the work here, physically or topographically as well as morally.

At the last session of the New Mexico Conference for 1892, we were made into one enormous district.

In this district are pretty fairly represented all the civilized nations of the earth, and some not so civilized. To pass from the eastern to the western part of this Rocky Mountain range, the Elder must travel eighteen hundred miles. It requires an express train thirty-eight hours constant run to cross it. It requires a thirty-two hours' constant run to traverse it from north to south. There are 100,000 people in this district to meet all his appointments during the year, 4000 miles of which must be by private conveyance. Two appointments on the work necessitate 500 miles overland travel by private conveyance.

This district embraces territory more than seven times as large as the State of New York. Within it are some of the finest timbered regions of the United States. It also includes what are known as the "Big Bend" and "El Paso." The wisdom of the conference in placing him in this field has been fully verified. He is the right man in the right place. He has access to the heart and the present rate of increase is nothing but "a waste, howling wilderness," now are being spent annually hundreds of thousands of dollars in improvements and irrigating ditches. The Holy Ghost was upon us, thank God! A house full at Beulah in the afternoon. Organized a prayer-meeting at Beulah last night. On to victory!

John P. Hamilton, Jan. 23: Our pastor, Bro. Peterson, rejoices to see spiritual interest increasing; he is arranging for a protracted meeting soon. There have been three dismissed and twelve received up to date. We are praying for a gracious revival this spring. God bless the Advocate.

Van Alstyne. Our first quarterly Conference for the year embraced yesterday and day before and was a very profitable occasion to us. Our new (old) pastor, Bro. Peterson, has a full vigor of his manhood which is a fact of no small significance in his case. To our regret, as well as eliciting our deepest sympathy, he was called home yesterday by the announcement that his wife had fallen the day before and broken her wrist. The news did not reach him, however, until he had preached a searching sermon that will tell in good fruits in days to come. The finances of the charge are fully up to date in some respects. The spirituality also is well up. Rejoice with us and give God the glory. The interests of the Advocate are being looked after, and we expect to double our list of subs. during the year.

J. M. Nichols, Jan. 19: Almost two rounds on my work had been completed. Have not had much opportunity to visit the schools. The "spiritual qualities" of this black mud. However, I expect to be in the homes of all my people soon. I am highly pleased with my work. The people are so appreciative and kind. A word aside: A few years ago I had a schoolmate whom I loved. He has since joined the ranks of active ministry in Texas. I have heard that he is somewhere near Dye Mound and would so much love to see an occasional line from him in the Advocate. His name as the school boys knew him was Pirtle, but since he has become an author of some "length" it is perhaps changed and its owner lost sight of.

Montague and Belcher. T. L. Miller, Jan. 24: We reached our appointment (Montague and Belcher) on December 24 last. Found a reasonably comfortable parsonage and an excellent, generous people. They received us cordially and took great pains to make us comfortable. Bro. Powers came at the same time to hold our first quarterly Conference. Bro. Powers is no "new hand" at all. He is as experienced as I am. He is a man of God. The good people of Montague have pondered us well and Santa Claus remembered us at Belcher.

Celeste and Merrit. J. M. Peterson, Jan. 25: We left many friends at Floyd. Methodism is one; therefore we find many friends here. They have received us kindly. Have received twelve into the Church since conference. First Quarterly Conference past; Presiding Elder not present, but preacher in charge was on hand and preached with great force. Good congregation.

Sunset. J. W. Harvey, Jan. 26: A few years ago we built a very cozy house for one of our local preachers whom we hoped would remain permanently with us, but circumstances prevented his doing so, and being in need of a parsonage for our pastor, he kindly consented to let us have the house by paying him for the same at last year. These are a set of men who will get it if it can be had. I love my stewards. God bless every one of them. We have had some trouble with the great common enemy—whisky. I always act promptly with those who become entangled with it. Members from all the denominations in our nice little town, Blooming Grove, gave us an abundant pounding during the first part of the new year. I was told that the party was led by a good Baptist sister. All the Churches I think helped in this fraternal pounding. Some who be-

longed to no Church—even a negro barber—helped in this pleasant giving. The people from all the Churches have remembered us, and have shown it by sending in such things as turkeys. Had four (though one died) given to us for Christmas, chickens, partridges, hams, butter and milk, a live pig, and two milk cows loaned us. Tell everybody you see that Blooming Grove is the postoffice address for the pastor of the Dresden Circuit. I wrote to Bro. Barcus immediately after the conference to have effect, if it did no good. We have an elegant parsonage at this place. I will try to answer your call for twenty-five new subscribers. I believe the paper is really getting better. It helps me much in my work. M. H. MAJOR.  
BLOOMING GROVE, TEXAS.

NORTH TEXAS CONFERENCE.  
Bellevue. L. P. Smith, Jan. 23: Bro. J. C. Weaver is with us and we are having a good meeting at Bellevue. God is manifesting his presence and power.

Bolivar. W. W. Graham, Jan. 24: We finished up our first round in the Valley View Circuit a few days ago at Valley View. It was a very cold day and the stove pipe was fearfully out joint, yet we had a good steady rain and ended by receiving ten valuable members into the Church. We have been kindly received by this good people and hope to do a good year's work, pushing forward the great work of salvation. The Advocate shall have our special attention.

Greenville. C. C. Shuttler, Jan. 23: We have been all around the second time save at Greenville. Our people are praying for a good year, and we believe God will give it to us. The spiritual condition of the people is good. We are beginning to learn the good there is in a good, hearty "amen." How we all love to feel that the Church is in sympathy with the preacher. We are getting along splendidly in the way of good, substantial contributions to our building fund. At Stillwell, Bro. Christian says he will not fail.

Cooper. R. C. Hicks, Jan. 21: We have been here one month. Notwithstanding blizzards and mud our interests have been looked after, and that in a way that convinces me that I am serving an appreciative people. We are beginning to feel that the evening we took charge of the parsonage, and have been receiving nice and good things constantly ever since. Coming in from the postoffice this evening I found in my suitcase a room full of ladies putting down a new carpet in our front room. The ladies are also raising money to improve and decorate the pulpit and altar in our Church. All these things make us glad we are here.

North Side—Marshall. J. C. H. McKnight, Jan. 23: Wife and I arrived at our field of labor on Friday, December 21. We were met by the hospitality of Bro. Sanderson and family until the new parsonage could be made comfortable. I have made one round on work; am well pleased. Received two members and two foundations for which we thank God and the people. May God help me do the best year's work of my ministry. Will do my best for the Advocate.

Nona Meeting. C. H. Ellis, Jan. 13: A series of meetings began which lasted ten days and nights. Quite a number asked for the services to continue, even in rain and cold. The Holy Spirit was manifest in his power and conversion of some and a blessed uplift to Christians and restoration of backsliders was the result. Bro. O. A. Shook, the pastor, received five members. The outlook is bright. We are holding a Nona Meeting. The result of the new members at 3 p. m. Sunday, 22, was a delightful occasion. Many pledged to give their lives to God. All glory to Jesus!

Lindale. W. L. Pate, Jan. 23: I came to my work December 31, 1892, and found that my lot was cast in pleasant places. My first Quarterly Conference was a success. After my Quarterly Conference I returned to Tenaha after my family and my effects. We arrived on our way on Friday. We were met at the depot by the brethren with suitable conveyance, in which we soon made our way to the parsonage, where we were met and warmly welcomed by the elect ladies of this charge. We were provided with an elegant dinner and all remained to enjoy it with us. The parsonage had been nicely furnished. We found an abundant supply of provisions in the pantry. So, you see, we are domiciled in due and ancient form. We will make this the best year of our lives.

San Marcos. J. M. Alexander, Jan. 23: My head and hands are full. Have our new Church under way. Intend to get ready for dedication by May. We are organizing on all lines of Church work.

San Saba. F. H. C. Elliott: Our first quarterly Conference was held last Saturday. The reports showed a live, active Sunday-school; spiritual condition of the Church "tolerable;" attendance on services, large; Epworth League, in fair condition. Finances, K. O. Bro. Morris, Presiding Elder, preached four characteristic sermons, and held the love-feast. He "magnifies the office of Presiding Elder."

Seguin. H. G. H., Jan. 23: Bro. Deets' son-in-law, Mr. Arceneaux, of Llano, had his house and furniture destroyed by fire on the 13th. Mrs. Florinda West, formerly of this place, died at San Marcos (buried here), leaving Seguin Church \$300 for repairs and improvements. Bro. Deets moving along vigorously in Church work. We Georgians welcome the coming of W. M. Harvey now of Tyler to Texas. Editor Campbell's suggestion in last Advocate about putting Texas into four conferences is the right thing. New residences being built and public-school flourishing. Methodism, the dominating religious force here—German and American.

Sherwood. J. W. Sims, Jan. 23: The two Churches on this circuit that were blown down a last year are now rebuilt. The Ladies' Aid Society are building a parsonage. We will, if the weather remains good, be in it one week. These Western people make all they can and give well. A good lady, Sister Crenshaw, to-day gave me \$40 to pay a debt on Church seats. That means lots of money to us, and everybody thanks her. Congregations large and attentive. It came yesterday that the Advocate is good and gooder. 'Tis the best company I have.

Robert Lee. Geo. F. Fair, Jan. 23: First Quarterly Conference for Robert Lee Mission held "Beloved" on hand in the spirit of the Gospel; preached two good sermons. The stewards assessed what the pastor desired. The Ladies' Aid Society have also paid our Church house out of debt and we are now ready to have our house dedicated and we are looking forward to a prosperous year for the Sunset Circuit.

Ruston. J. T. Bludworth, Jan. 23: When our former Presiding Elder, Rev. J. R. Wages, was removed there was a general expression of regret among my people, for no man ever had a stronger hold on them than he. But when our two good loads of wood brought yester-

day by Bros. G. C. Field and L. F. Scarborough, hauled eight and ten miles respectively. Others to flow. The Lord bless the good people of Coke County.

Cresson. W. N. Curry, Jan. 26: Had an old-fashioned pouring last night. Many good things were left with us. The evening was spent in social conversation, singing, and closed by prayer by Bro. McKinney, pastor of the Presbyterian Church. May the Lord bless these big open-hearted people of Cresson.

Dawson. J. M. Baker, Jan. 23: I reached my appointment at this place December 8. I have been busy ever since. I am among a clever, religious and appreciative people, and with their hearty cooperation and the help of God I expect to do a good year's work. Our first Quarterly Conference met yesterday. Presiding Elder and all the officials, including four local preachers, were present. Liberal assessments made. We expect Dawson Circuit to come to the front by next annual conference.

Buffalo Gap. Isaac L. Mills, Jan. 24: Substantial tokens of appreciation have been coming in ever since we got to our work. Our first Quarterly Conference has passed. Presiding Elder at his post and preached two good sermons. Finances better than they were the first quarter last year. Eighty-five dollars has been collected for finishing the Church at Buffalo Gap and some of the lumber is on the ground. Twenty-five dollars has been raised for furnishing the parsonage. I want to get the Advocate in as many families as I possibly can this year.

East Texas Conference. Minden. Geo. R. Hughes, Jan. 24: Everywhere we go we hear these words: "Oh I am so glad to have you back." This good people know how to pay their preacher and it comes in in dollars. Our first Quarterly Conference met yesterday. Bro. Frick was sent back on the district, and we think it the best appointment that the Bishop made. Well his just fills the thing chug-fuf. We lost three good appointments by the organization of the Garrison Circuit. This is a good people, but our assessment the same—\$500.

North Side—Marshall. J. C. H. McKnight, Jan. 23: Wife and I arrived at our field of labor on Friday, December 21. We were met by the hospitality of Bro. Sanderson and family until the new parsonage could be made comfortable. I have made one round on work; am well pleased. Received two members and two

Texas Christian Advocate.

THE DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

Whether my own Conference is interested in this subject or not, some other people are getting so to a certain extent.

The committee appointed to consider the question are endeavoring to get all the light possible, and hope to present such a report to the Conference at its next session as will be unanimously adopted.

In the meantime let every body know that the committee will receive gratefully and treasure up all surplus wisdom from whatever quarter.

SAM P. WRIGHT.

THE DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

An Amendment to Bro. Bonland's Motion

As this interesting question has been opened and our "Committee on Division" will not be able to make up their verdict until the evidence is all in, I want to hasten to have my say. I rise to offer an amendment to the motion made by my good Bro. Bonland.

We are agreed as to the necessity of division, but instead of having the T. and P. Railroad as the line, I would have the south line of all the counties through which this railroad runs. I prefer this for the reasons:

- 1. It will give to the conference north of the line several more appointments than the other line, which is desirable. 2. The county lines there are all permanently established, and this line would be nearer straight, and it is better to have all of a county in the same conference--this for obvious reasons that I need not mention.

The conference thus divided will give to the northern half (which I will call the Northwest Texas, and this seems the only natural way) the following:

No. of stations 26 No. of circuits and half stations 17 No. of missions 21 Total number of charges 64

This will include all of the present Abilene, Weatherford and Vernon Districts, with four charges from Waxahatchie District, six from the Fort Worth, and five from the Cisco, with an aggregate membership of about 17,000.

It will leave on the other side, or to the Central Texas Conference, the following:

No. of stations 26 No. of circuits and half stations 17 No. of missions 21 Total number of charges 64

This division will give to the Northwest Texas Conference a good, strong base, and with the present appropriation from the General Board of Missions it will be self-supporting from the beginning.

It will give to the Central Conference a membership as large as the North Texas was three years ago, and will leave them a large amount of undeveloped territory, so that there would be no danger of dying of stagnation.

And although the world has 20,000 members the start of her little sister in the Northwest, and she the salubrious climate, and such the pluck and energy of the people and preachers toward the setting sun that they would give her a lively race for the palm ten years in the future.

With these few remarks I will give the floor to the next man who wants to be heard. JOHN M. BAUCUS, VERNON, TEXAS.

NOTE: The statistics above are taken from the printed minutes of 1892.

CONFERENCE DIVISION.

I wish to write and go on the record as very strongly approving and commending your position in the ADVOCATE of even date, upon the question of redistributing or rearranging the boundary lines of the several Annual Conferences in our State. In the General Conference at St. Louis I advocated just that plan and I with some of the Texas and West Texas brethren, suggested somewhat as to the lines, but our brethren from the North and Northwest (the strange Conferences) would not listen to us and I fear they will not now give ear, but you are right, because our cause (the cause of the three smaller Conferences) is just and we should be heard. Your suggestion of a Commission to consider and report to the General Conference is the proper way to adjust the whole matter. Do not let the subject rest.

J. R. HEART-HILL.

THE SALVATION ARMY.

It was while attending the late session of the Northwest Texas Conference at Waco that I first witnessed the operations of a detachment of the Salvation Army. Having read and heard some things for and against their peculiar methods, I was glad of the opportunity to judge for myself as to the character of the work they were doing.

The first service I attended was in their hired hall, conducted by a young woman--Lieut. Cooper. It began by the singing of a lively, spirited song, accompanied by the beating of two drums, three tamborines and the clapping of hands, in concert. Then followed a prayer-meeting, in which no particular person was called on to lead, but seeing a number of the preachers in attendance on the conference present, the brethren would say at the proper time, "Will some of the ministers pray?" to which there was always a prompt response.

The prayer-meeting was a prelude to a march in the streets and service at the public square--the procession, headed by two women, each bearing a flag, and the detachment singing, accompanied by the drums and tamborines. The music and marching attracted attention, and by the time the square was reached a considerable crowd had gathered. Forming a hollow circle, the detachment knelt in prayer, which was led by one of the soldiers; after which two or three brief and pointed exhortations were addressed to the crowd. One of the speakers most feelingly referred to his former state as a gambler and drunkard, rescued from these vices through

the instrumentality of the Salvation Army, and now a happy Christian. He earnestly plead with any of this class who heard him to abandon their vicious course and come to Christ for pardon. From the respectful attention paid by the lookers-on there were grounds to believe that some hearts were touched with a desire for a better life that may yet lead to penitence and a return to God.

At the close of the street-meeting the announcement was made for the regular night service at the hall, when the detachment marched back in the order in which it came, enough people following them to fill the seats provided. Then followed a "testimony meeting," a Bible reading, exhortation and a call for penitents. The meeting was so much in accord with old-fashioned Methodism that our preachers present felt so much at home that at one time it seemed they would take the meeting under their own control.

The next service I attended was on Sunday afternoon when the detachment had a street march and service at the "Reservation," a district set apart by the city authority for houses of ill fame. Forming a circle near one of the principal residences, the meeting began in good earnest by song, prayer and exhortation. Supposing such proceedings at such a place would be met with jeers and insults, I was surprised to find a number of the inmates out in front of the house ready to hear what might be said to them, while others stood at the windows, with content hearing, all respectful and well behaved. As the services progressed a deeper seriousness was manifested by the women, a number of whom could not refrain from weeping. The faith and zeal of the soldiers were shown by their placing a dram in the center of the circle and inviting any who wanted to lead a new life to kneel thereat to seek that pardon the Gospel offers to the penitent. There was no response, but I felt that had but one led the way, she would not long have been alone. As it is, perhaps, the seed there sown may yet produce the desired fruit.

Here were abandoned men and women beyond the pale of respectability, whose known presence would scarcely have been tolerated in the modern city Church, hearing with evident interest the Gospel which alone could save them. For them Christ suffered and provided salvation, and yet, but for the "Salvation Army," they hopeless outcasts might never have heard the story.

Their methods may not accord with the taste of the cultured, and the critic might object to many of their acts, but they are not after the cultured or the critical--they seek the vile and degraded. Thousands of these classes never go to Church nor learn the way to happiness and heaven. To them the Salvation Army bears the message of mercy, and God is glorified in their salvation.

God bless the Salvation Army and infuse a like zeal into the hearts of all evangelical Christians! O. M. ADDISON, REVEREND, TEXAS.

CAN WOMEN BE STEWARDS?

According to one Presiding Elder women can not be stewards, for he refers to Discipline, section 15, paragraph 156: "Let the stewards be men of solid piety," etc. Another Presiding Elder says they can be stewards, and refers to Discipline, section 2, paragraph 27: "This was the rise of the United Society, first in Europe, and then in America. Such a society is no other than a company of men," etc. Ought not this question to be decided by some authority whose decision would be final. I know a Presiding Elder who last year ruled that women could be elected by the quarterly conference (and I know places where women are stewards). I know another Presiding Elder who rules that they can not be elected. Who is right? Are women really members of our Church? Must they do the work and the men get the glory? E. V. COX.

PALESTINE DISTRICT.

To the Preachers, stewards and Members of the Church in Palestine District:

1. To the preachers, traveling and local: DEAR BRETHREN--We greatly desire that this shall be a year of unparalleled success among us. That it may be so let each of us reconsecrate himself to his work and resolve by God's grace and help to give his people the best year's work of his life. Let us turn to our ordination vows and the duties of pastors and local preachers as laid down in the Discipline and read again, and then go forth renewed in the Spirit to the work of our high calling.

I trust that as far as possible each pastor will visit every member of his flock, talk with them about their souls, read the Scriptures, sing and pray with them. And, brethren, let each of us be real live agents for our TEXAS CHRISTIAN ADVOCATE. There is hardly any way to estimate the value of this magnificent paper in the homes of our people. Once more let us begin early to take our collections, and if possible have by the first of April our missionary debt (some have already raised theirs) and foreign and domestic mission assessments in hand.

We start this new year with our old motto, "A revival in every charge and no deficits in our financial reports at conference"

2. To the stewards: Next to the ministry, brethren, there is in our judgment no more responsible place in the Church of God than you hold. You are the right arm of the preacher. Without your confidence, without your love, without your material help he will be a prodigy if he succeeds. Now, in order that he may do you the best work possible, would you come square to his help and make liberal provision for his support? That you may see clearly you duty in this matter, stop just here and read the ninth chapter of II Corinthians; then turn back and make a careful reading of the sixth, seventh, eighth, ninth, tenth and eleventh verses. Let those places that can, pay

monthly, and those who can't do this, pay a arately. Dear brethren, begin at once; don't wait till your quarterly meeting before you begin. Get your ADVOCATE and see when your quarterly meeting is; then begin at once, and determine, I will see to it that our place pays at least one-fourth of its assessment the first quarter; and, brethren, if you go to it and stay at it, you will succeed. In all your doings don't fail to pray for a great revival. God bless every man of you.

3. To the members: Dear brethren and sisters, won't you be co-workers with your pastors and Church officials? I know many of you will. You have done so in the past; I have faith in you for the future. But you know we want to do better this year than ever before. Let me suggest how each one can help: 1. Pray much for yourself, for your pastor, for the outpouring of the Spirit on the Church. 2. Attend all the services in your Church as far as possible. 3. Pay all your dues in monthly or quarterly installments for the support of the ministry and general collections. Remember every charge in our district had general revivals last year; that all save two paid out on the general collections, and that eleven paid their pastors in full. Now, for a united, prayerful effort on the part of everyone, and God will bless us. J. T. SMITH, PALESTINE, TEXAS.

TO MEXICO.

After we got our appointment to this field, my wife and I left Moody to spend a few days with our parents before we entered our field.

December 27 we left Mexico and at about 10:30 o'clock, p. m. we reached the Alamo City, where we spent the night. It had been my determination for years, if ever I got to this old city, to visit the Alamo especially, but I was disappointed, not having time to stay. The 28th, at 10:30 a. m., we left San Antonio for Laredo, where we arrived at 4:15 p. m. I had set my pegs to visit the "Seminary" while waiting for the Monterey train, but again disappointment awaited me. So we went to the Hotel Hamilton and spent the time, or a part of it, till near train time.

The time arrived for the Mexico train and she was there. We procured our berths and proceeded to get ready to pass through the gate into Mexico. "Nacvo Laredo" is announced, and the passengers must go with large grips and trunks into the custom house and open up their stock for the inspection of Mexican officials. One innocent passenger started with his luggage to have it inspected, but being informed by the porter that the officials were not a very hury set, he seemed much relieved, and resumed his seat, and was soon sweetly dosing. My trunk and valise being "revised," I boarded the train for the rest of the journey. At about 10 p. m., we retired and were soon lost to the world. The train arrived at Monterey at 3:20 o'clock a. m., and our car is side-tracked, where we remain undisturbed till we are ready to get up. At about day I lifted the curtain and opened my eyes upon this new world. The first sight to greet my vision was the mountains which surround this old city. This is our home--I mean Mexico--and as the cords that bound us to Texas as our home were snapped, and we cast one more fond, affectionate look to her, a sense of gloom settled for a moment over our souls, and with tearful eyes we said "farewell, dear old home land, we leave you not from choice, but beyond thy limit our field of labor lies."

The sweetness of that old National air, "My country, 'tis of thee," etc., came to me with greater emphasis than ever before. But I did not intend to write half so much when I began, I hereby send love to all the brethren, and ask to be remembered especially in your prayers. M. L. MOODY, MONTEREY, MEXICO.

IS IT NOT STRANGE!

The editor of the Baptist Standard, Bro. Crandall, wants to baptize one of the editors of the TEXAS CHRISTIAN ADVOCATE, Bro. Hill, and Bro. Hill wants to know why. Now, Bro. Hill, could you not guess why? The Baptists do not believe in the Campbellite, Roman Catholic, Mormon dogma of baptismal regeneration, you say. Then let us see why Bro. Crandall wants to baptize Hill. Does he believe Hill has been converted? Certainly. He don't believe in baptismal regeneration, nor in baptizing sinners. Would it make him more sure of heaven? No, he can't fall from grace, if Bro. Crandall's doctrine be true. Would it make him more efficient? That remains to be proven, which can not be done, for to compare results with results would not prove it. Then if it is not to make him a Christian or more sure of heaven or more efficient, I guess it was simply to make him a Baptist--one of "em--and the principle that underlies and prompts the desire I leave you and others to guess at.

J. M. PETERSON, CELESTE, TEXAS.

PARSONAGE KEEPING.

We often see something that has been written on the subject of "parsonage building"; and we get a drizzling from our Presiding Elder, on quarterly meeting occasions, on the same line, but there is little or nothing said on "parsonage keeping."

I have very limited experience in moving, but sufficient to know it is no enviable task to pack up and unpack on such occasions. I know it of the preachers' wives as Conference draws rear. Wonder what kind of hardships they will be subjected to as they change their homes. Sometimes in cold, damp weather they must leave cozy, warm rooms and brook the storms with their tender little ones, and run the risk of their taking severe colds, or perhaps dying, when they are strangers in the community. I know the preachers are generally cared for, but not always. Sometimes they are received with a warm welcome, the parsonage nicely furnished, the grounds well kept, and often some thoughtful friends, though they may be strangers, have met and built a cheerful fire, prepared a repast and in many ways tried to make their pastor and family feel at home. I have heard some Church

members object to treating the new preacher in this way; that "it would spoil him and his wife." All right, if they are ambassadors for Christ, there is no danger. How I pity a poor woman who has dragged through the mud all day, or perhaps for days, and just as the gloomy shadows of night appear, stops at a desolate-looking place with the front gate down, the yard littered with old shoes, bones, chicken feathers and chips. That's bad, but step into the house if you please; there is no fire, the floor is strewn with rags, old rusty newspapers, empty bottles and all manner of rubbish that an untidy housekeeper can accumulate. The weary preacher casts his eye over the scene, steals a glance at his beloved and escapes into the yard to hunt some fuel, and to keep from hearing her say: "Lord, have mercy on a Methodist preacher's wife!" The house is unfurnished; long before the good sister can arrange things in anything akin to order, company calls and her mortification is complete.

This is no picture; it is an actual reality. If there is any class of women in the world who ought to know how to sympathize with each other's woes it is the wives of faithful ministers. As a general rule they have the best husbands extant, as far as they are able to be; but if he does his duty by his charge he has precious little time to fix chicken-coops or write sonnets on her beauty.

But to the "parsonage keeping;" one sister told me her plan, and I think it excellent. As the conference year draws to a close she begins to take up carpets, dust, burn and straighten up the premises generally as though she expected to spend the rest of her days there. If she does not move the work is done and everything in order when her lord returns from conference. If they must move her successor is saved the heavy task of house cleaning, for which, I imagine, she is very grateful. It doesn't seem to me like I could do it myself, and I don't want it. Of course, these wicked acts are done in direct and willful violation of Christian principles; but the heathen do not make the distinction that we do between a nominal Christian and a real one. Some years ago the United States Consul to Egypt, who was living a debauched and wicked life, attacked and brutally beat with his cane a devoted Christian missionary then residing there. What a sad spectacle, and what a harmful influence it must have had upon the natives! The life and acts of the ambassador of a Christian nation like the United States or Great Britain are regarded by the heathen as the life and acts of a Christian; hence, such governments should send out only true Christian gentlemen to represent them at foreign points.

Perhaps no one thing has proved a greater hindrance to the progress of Christianity in pagan countries than the indignity and abuse with which heathen races have been treated by nominally Christian nations, like the United States and Great Britain. Our government has not been free from blame in its treatment of the aborigines of this country. Again and again it has violated--or permitted to be broken--treaties made with Indian tribes, and seized their lands in defiance of justice, often without compensation. And when these poor people have ventured to defend their property they have been ruthlessly decimated, and in some instances whole tribes destroyed by the superior discipline, more destructive weapons and overwhelming numbers of the white men. In remembrance of these facts, it is not strange that they should be slow to accept the Gospel at the hands of our missionaries.

The British Government has long carried on the opium traffic in India, Burma and China. About five hundred tons of the fatal drug are annually sent to the latter country, and it causes the death of three or four hundred thousand Chinese every year. From this wicked and harmful traffic Great Britain derives a revenue of \$10,000,000 annually. The extreme infidelity of the case is that she has forced this vile trade on China against her will. The Chinese Government endeavored to stop this mighty evil, and sought to protect her people against its ravages. This, of course, would have destroyed the profits that were being derived from that source. The British Government therefore resented the attempt, and a war followed which lasted two years, and resulted in favor of the English. British arms compelled the Chinese Emperor to sign a treaty in which he consented to the opium trade that was to debauch and ruin so many of his people. Ancient and modern history might be searched in vain for a more humiliating spectacle than that of nominally Christian England forcing the opium traffic on heathen China at the point of the bayonet, and at the mouth of the heaviest artillery the world ever saw.

The Rev. John Griffith, a missionary of the London Society, says: "The selfish and un-Christian conduct of the English Government in regard to the opium trade forms a main hindrance to the progress of Christ's kingdom, and the missionary is made to feel constantly and deeply that this vile trade, with its disgraceful history, speaks more eloquently and convincingly to the Chinese mind against Christianity than he does or can do for it." Such abominations as this seriously retard the progress of missions. Christian nations do wrong in practicing or permitting these things, and God will hold them accountable for it.

Exported infidelity is another impediment in the way of Christian missionaries in foreign countries. No sooner has missionary enlightenment raised a people from degradation, and educated them out of barbarism, than English and American infidels take advantage of what has been done, to sow the seeds of ungodliness and infidelity in those lately benighted minds. Large quantities of blasphemous and demoralizing literature are sent to the leading cities of India, China and Japan, and circulated among the people, for the purpose of destroying or preventing faith in the Christian religion. A few years ago Dr. Joseph Cook made a tour of the world, during which he visited and lectured in Madras, Bombay, Calcutta, Canton, Porechow, Shanghai, Kobe, Tokio, Kioto and Yokohama. He says: "Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China and Japan, is as great a danger among educated native circles as hereditary unbelief."

This proposition seems to me of the utmost importance, and is one on which my experience as a traveler has laid great stress. It has been my fortune to give lectures in the ten cities I have named; but I rarely felt it necessary to attack the heretical beliefs of the audiences. My whole

Congo Free State in Western Africa during one year, from five nominally Christian countries. One firm in Boston contracted to furnish rum to parties in Africa at the rate of 6000 gallons per day. In most cases the natives have a natural passion for intoxicants, and their climates are very unfavorable to liquor drinking. This constant stream of liquid damnation is fast demoralizing, degrading and destroying them in many places. It cripples legitimate commerce and has most disastrous effect upon the temporal and spiritual welfare of those whom philanthropic Christian men and women of our own country are trying to save. How, I ask, can we reasonably expect to convert the natives to Christianity so long as they are kept brutalized by drunkenness and debauchery?

Another barrier to the progress of Christianity in heathen lands is the pernicious example of individuals from Christian countries. The natives in pagan nations see every man who comes from England or the United States a Christian, no matter what his creed or conduct may be. It is too often the case that wicked and unscrupulous men go there for commercial or other purposes, and, throwing off all restraint, indulge in the grossest vices and the most abhorrent immoralities. The result is, the natives are disgusted with such bad conduct, and say to themselves, "if that is a specimen of Christianity, we don't want it."

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opportunity was, in most cases, used in attacking imported unbelief." Let there be earnest prayer for the blessing of God upon all missionary workers, associations and enterprises. Let there be increased and liberal giving to sustain those who are in the field. Let missionaries everywhere make a concentrated and united effort for the salvation of the heathen. Let Christian nations quit treating heathen races with indignity and abuse, and be true in their diplomacy and faith in their observances of treaties. Then the Word of God will have free course and be glorified, difficulties and dangers will vanish away, the horrors of heathenism will disappear, and we shall see the truth of the Gospel triumph over all. B. W. WILLIAMS.

AN ANECDOTE WITH CERTAIN APPLICATIONS.

Either in the newspapers or fragments of history I have read the anecdote herein narrated. Just how long ago the scene occurred I can not say, yet it must be placed about the time the young English were most ambitious for fame in both tragedy and comedy. But concerning details in chronology it matters not, for it may be located in London town and some of John Bull's boys have the honor of all the joy and all the grief that followed.

The anecdote is as follows: Two young Englishmen thought of writing for the stage. When they had written, it so happened, and unknown to each other, that at a certain place in each one's piece there was to be a similar scene of thunder. These young tyros never saw a happier day than when they got their plays accepted for trial. The one who was first saw his play going off without applause. He became restless, uneasy, and felt the kindlings of deep mortification. He whispers to the other tyro: "Just hold; wait till they get to the thunder." But on and on it went, and finally came to the thunder; but, like all the rest, was met with sullen stillness and disapproval.

The other next evening, pleased, saw his play acted. The sentiment was different, but the resound of thunder the same. The sentiment gained approbation, and when it culminated into the thunder point and the applause was great the other jumped up on the stage and yelled, "That's my thunder; that's my thunder."

Ever since somebody stole the thunder of Jupiter "We'll all Olympus shook." There have been complaints of thunder lost, and sometimes about a thunder so small that when the loser gets it back he is no further advanced in the road to immortality. Now, Jupiter's thunder was his own, as is John Brown's and Tom Watson's. If Jupiter punished those who hurled his bolts unlawfully, and the ages have not complained, Mr. Brown and Mr. Watson may, if they can, act like Jupiter.

The world's literary thunder is not all righteously divided. The Federalist is the joint thunder of Madison, Hamilton and Jay; but they themselves disputed over its division, and we to this day do not certainly know all of Madison's part, and all of Hamilton's. Yet it is all ours as a heritage, and it matters little with Madison and Hamilton now as to how the division is made; nor does it matter with James L., nor with any of his kin, courtiers or subjects if his old body now adorns a British museum.

There was thunder in the letter of "Junius"--a thunder that was felt in all the English Government. No one dared to acknowledge the authorship of that thunder at the time, because there was an angry throne, angry courtiers and an angry Parliament. Yet in more peaceable times some did even think of stealing that literary thunder, and it is not yet fully proven that Sir Philip Francis was the "Junius" correspondent of the London "Public Advertiser."

Even political parties accuse each other of thunder theft. It seems that they have almost concluded that platitudes must be divergent in all particulars. There certainly exists a co-partnership in many things in American politics, or else we are strangely divided and very peculiar people, an enigma to the whole world. Platitudes are made to cover the general territory of American politics thought and belief. If too narrow, many things would be left in doubt. If the age has come for divergence in all points of political platforms, they should be hit with fewer sections and fewer words.

But even as the cyclops made Jupiter's bolts, so ever since somebody has been forging the shafts of some other people, and now and then the old scene of leaping on the stage and crying "that's my thunder," is repeated. The difference is, Jupiter told his smiths how to make his bolts and they were lawfully his to be used at pleasure, but this other is stolen under the polite literary usage--plagiarism. How

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often do we hear the newspapers complaining that some one has picked up their thunder and appropriated it as his own; and here and there somebody is swelling, whether he says anything or not, because he does not get credit for his thunder.

An author's thunder may be even with the times, ahead of the times, or behind the times. That which is good for the present is viewed with pleasure, that which is ahead of its time, and appreciated in due time, but that which is behind the age is like the morning star fading under the rising sun. The best thunder is made by the man who observes ahead the trend of rising sentiment and who organizes it and leads it. This most powerful political thunder this world ever saw was manufactured in the shape of the fathers of this government. In them we see the culmination of Republican principles, generation by generation, the general principles of Republicanism shall abide for time, certain sentiments enunciated and popular in the earlier days are now dead or dying. For instance, the political aphorism of Thomas Jefferson, "The least governed is the best governed," is more popular as a quotation than headed by law-makers. It was popular in the earlier days, and naturally so; for our fathers who had struggled so hard and sacrificed so much for civil liberty were determined through the ages to let posterity enjoy a large amount of that which is essential.

May we not say pulpit thunder is sometimes borrowed without giving proper credit? To use the phrase of a temperance lecturer we once heard, is not this a "true fact?" That which is borrowed is either from the living or the dead, either from that which is written or that which is unwritten. If from that which is written, the thief is liable to detection; if from that which is unwritten, it is the act of fanning a coal, either precious or otherwise, until it scorches beyond recovery.

There is trouble about this thunder business in almost every way we look at it. Jupiter was the thundering god, and as stated he employed smiths to make his bolts. But as we cast around we find many who can neither forge thunder nor employ smiths that can. "To him that is afflicted pity should be shown."

"Be merciful." How beautiful this exhortation. Remember the kindness of Isaac toward Esau. Did he not allow her to do a little gleaning in his field? Suppose he had never allowed her to do who can say but without it? Nobody will be hurt. Can not every worthy thought in a sermon of today be attributed to a dozen authors and much of the phraseology? Only make a thorough search. Man in the main is an honest thief, but he is oftentimes an ignorant thief; must necessarily be so in view of the volumes that are written and the multitude of authors. Some have claimed that Jefferson simply arranged the immortal Declaration of Independence; that its words were lying around in the newspapers and other publications of his day. However that may be, Jefferson gets all the honor and shall have for all time.

Preaching is not in good taste when the sermon today is a repetition of the names of authors and what they said. A thousand other men have said the same things and perhaps more anciently. Some preachers make up their sermons by telling what somebody else has said, and they believe it because it was said a hundred years ago. Every good thing has never been entered in any one nor in any one page. The world moves, and occasionally there is the resound of thunder that will be heard. Here and there the wheels are made to fly out of the old ruts. If the Gospel has dominated public morals, the move is always for the better. Things that are axiomatic in mathematics and religion can never be moved. WM. ALLEN.

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

PIERRE DOUILLET'S PIANO-FORTE RECITAL.
FRIDAY, JANUARY 30, 1893.
AT 8 O'CLOCK P. M.

PROGRAM.
1. Tocatta and Fugue D. Minor. John Seb Bach
2. Scherzo op. 20. Fr. Chopin
3. Polonaise op. 26. Fr. Chopin
4. Spanish Song. Pierre Douillet
5. Gavotte d'adieu. Pierre Douillet
6. Variation for the Piano. Weber Trans.
7. Venezia Napoli-Tarantelle. Fr. Liszt

DOUILLET.
THE FIRST PIANO-FORTE RECITAL OF THE SEASON

It was with much elation that Mr. Pierre Douillet's first piano recital of the season was given last evening in the spacious chapel of the North Texas Female College. A large and exclusive audience was present and the pianist rendered the various numbers on the program in his happiest and most brilliant style.

The opening number (the Bach Fugue in D minor) was executed in remarkably regular and even style; the all-important requisite in playing the compositions of the composer (a thorough technical proficiency) being possessed in a large measure by Mr. Douillet. The Chopin numbers were played with a delicacy and taste worthy of the greatest of tone-poets—the dainty method of the Berceuse and the powerful breadth and rhythm of the Polonaise appearing in striking contrast. The Spinning Song and Gavotte by Douillet are compositions original in style and of charming conception. Indeed, it is not only as virtuoso, but as composer, that Mr. Douillet may lay claim to distinction. The final numbers—Invitation to the Dance—Waltz—Tangie and Tarantelle—Liszt, were executed with remarkable brilliancy and elegance—the rapidity and precision with which the pianist brought forth massive chords and complicated harmonies being particularly admirable. Indeed, it must be conceded by all that Mr. Douillet is entitled to a high rank as a true artist in all that appertains to feeling, taste and skill in music.

Mr. Douillet has accepted an invitation from the lady managers of the Columbian Exposition to give a recital in G. Division the first week in February, and has already an engagement to play in New York in June. Mrs. Holt is to be congratulated on securing such a director for the Conservatory of the North Texas Female College. She does not depend upon written recommendations, but goes to New York and remains until she can meet the best artist.

Sunday School Lesson.
FIRST QUARTER, LESSON VII.—FEBRUARY 14.

INRAIL AFTER THE CAPTIVITY.
[By mistake the wrong lesson was prepared for this week. The best we can do is to print from the Illustrated Lesson Paper. We have arranged with the Rev. E. W. Atkinson to prepare the lesson in the future.]

GOLDEN TEXT: Lord, be thou my helper.—Psalm 30:10.

TALK ABOUT THE LESSON.

The Jews who went back to Judea were by no means all of them. Many remained in Babylon, and as they were intelligent and trustworthy, they were put in positions of honor and responsibility. Among these was Nehemiah. In those days wine was the common drink of all the rich, especially of the kings; and it was not an unusual thing for poison to be put into the drink of the king, and for him to be thus assassinated. So the cupbearer who handed him the wine was expected to taste the wine and then to give it to the king. He was a trusted servant, and was very close to his lord. Nehemiah was cupbearer, and seems to have been greatly in favor with Artaxerxes. One day Nehemiah met some who had come from Judea. He asked them about his countrymen who had returned to the land of his fathers. The account he received made him very sad. The city was largely in ruins, and with no wall around it, it was in very great danger of being assailed and robbed and destroyed utterly by its foes. Nehemiah went to God in prayer, and fasted while he prayed. The prayer offered is the subject of our lesson. It was like many of our prayers should be—a simple expression of sorrow for sin, and prayer for pardon and deliverance. The king noticed how serious and sad Nehemiah was, and after he had discovered the cause, he sent him to Jerusalem. So we see how God answers prayer.

QUESTIONS ON THE LESSON.

- 1. What is the subject of this lesson? Nehemiah's Prayer.
2. What is the Golden Text? "Lord, be thou my helper."
3. Where is the lesson found? In the book of Nehemiah? In the book of Nehemiah?
4. Who was Nehemiah? The cupbearer of the Persian king.
5. Who was now King of Persia? Artaxerxes.
6. Who came from Judea? Certain men.
7. What did they tell Nehemiah? Of the sad condition of the Jews and of Jerusalem.
8. How did he feel about it? He was very sad.

9. What did he do? He prayed to God about it.
10. What did he confess? The great sins of his people.
11. What did he plead? The promises of God.
12. What did he ask? That Artaxerxes might show him favor by helping them.
13. Was Nehemiah's prayer answered? It was.
14. What did Artaxerxes do? He sent him to Jerusalem.
15. What did he do when he first heard of the sad state of the Jews? He sat down and mourned and wept and fasted.
16. Why was he so troubled? Because he loved his brethren.
17. What does he call God? "O Lord God of heaven, the great and terrible God."
18. What did Jesus tell us to call God? Our Father.
19. What does this lesson teach us? To go to God in trouble.
20. What other lesson does it teach us? To be very humble before God.

THINGS TO THINK ABOUT.
Nehemiah was in a good place, esteemed, honored, comfortable; but his people were in trouble, and he bore their griefs. He went to God in prayer. The relief for all our troubles is in prayer. He came with great lowliness. God heard him, and answered him by giving him hard and dangerous work to do.

Old and Young.
HARVEST SONG.
The Persian's dowerly gifts, the shrine Of fruitful Cores, clark no more; The woe-struck of oak and pine, Are dust along the isthmian shores. But beauty hath its magic still, And Nature holds us still in debt; And woman's grace and household skill, And husbandry too are honored yet. O gifts, every ear made new! O gifts with rain and sunshine sent! The bounty overruns our due— The fulness shines our discontent. We stand our eyes, the flowers bloom out; We murmur, but the corn-ears fill; We welcome the shadow, but the sun That casts it, shines but not still. And we to-day, amidst our flowers, And fruits, have come to own again The blessings of the summer hours, The crop and the sower still. To see our Father's hand once more Reverse for us the plowman's furrow; Of autumn, filled and running o'er With fruits and flowers and golden corn. Once more the liberal year laughs out Its stores, and the sower's shout, Once more with harvest, song and shout, Is Nature's bloodless triumph told. —G. W. Whittier.

OXFORD.
Oxford is great in its University buildings. Great personages have passed from its walls, occupied its chairs and lectured in its chapels. Kings felt their thrones secure as Oxford favored them; reformations were influential and permanent as they were viewed by the same. Luther, after some fluctuation, came, with Ridley, to a decision unfavorable, and solemnly attested the same amid the flames that consumed their bodies in the street of Oxford for the sake of truth.

But our interest centered in Lincoln College, in that second-story room, made forever famous because in it the "Holy Club" met for study in divinity. It was here, as Luther in Erfurt, that John Wesley went through great soul crises, and where the "eternal melodies" were seeking their harmonies in the soul of that yet spiritually unborn "sweet singer of Israel." At least here were the stirrings of divinity. City Road Chapel, London, is the sacred spot where rests the body of John Wesley. What a brilliant period of religious history stands associated with Lincoln College, Oxford, and this plain burial spot on City Road! What triumphs of grace! Across the street from Wesley's tomb rests the body of John Bunyan in "Dunhill Fields Cemetery." In helpful story Pilgrim makes his progress around the earth as "Scriptural holiness" makes the world its parish. Both are world wide in their respective applications.

Westminster Abbey closes about you until you are hushed in its stillness, as you walk in its nave and royal chapels of the great dead. Not that it is necessary to have a monument in this sacred crypt to secure fame, but it is suitable recognition of it. It was not without a sense of denominational pride as I stood before the memorial tablet of John and Charles Wesley in this suitable place, for no organized force has secured for England's throne greater security and moral and religious influence than that which originated in the spiritual awakening of John Wesley.—Rev. J. G. Bickerton, in Philadelphia Methodist.

PURITY IN LITERATURE AND ART.

At the Centennial in 1876 there was displayed a master work of art in the art gallery, which represented Riprah defending the dead bodies of Saul's seven sons. As I remember this picture, Riprah stood before the seven gallows upon which were suspended seven sons of Saul, with disheveled locks floating in the wind, her right hand raised with a bludgeon in its grasp. With a look of grand fortitude and determination she is pictured beating back the birds of prey by day and the beasts of prey by night, in order to prevent the mutilation of these dead bodies. This picture to my mind is typical of the noble women of the Woman's Christian Temperance Union, with this exception, they stand not in defense of the dead, but for the living. Man's greed has made it necessary for our mothers, our wives and our sisters to come from the sanctity of home, to beat back the worse than beasts of prey by night and birds of prey by day from destroying the youth and beauty of this land. In other words, this band of noble women stands for principles that are high as heaven and as well established as the everlasting hills. The encroachments of the great crime breeders, intemperance, gambling and evil reading, vices which are operated for personal gain by a few unscrupulous men and women, as compared with the multitude of victims of their greed, have rendered it necessary that there should be a home defence. As I understand the

work of the Woman's Christian Temperance Union, it is a work of prevention as well as a work of healing. It is a work of sympathy as well as a work of uplifting. It is a grand and magnificent administration of love in the Master's name—a helping hand reached out to the tempted, to the stricken, to the unfortunate. To prevent the seed sowing of evil is to prevent a harvest of corruption. While you are careful as to what shall go through the brain, you are not so careful as to what shall go through the eye and the ear. The eye is constantly carried into memory's storehouse—the chamber of imagery in the heart of our boys and girls—that which is to remain to exert a lasting and often pernicious influence upon their future lives. "Be not deceived, God is not mocked; for whatsoever man soweth that shall he also reap." The words of the prophet Jeremiah in his lamentation over the sins of the Jews are fitting words to be spoken concerning the terrors that assail mankind to-day: "Yet, hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing and every one her neighbor lamentation." "For death has come up into our windows and is entered into our palaces to cut off the children from without and our young men from the streets." "The words of the prophet Jeremiah in his lamentation over the sins of the Jews are fitting words to be spoken concerning the terrors that assail mankind to-day: "Yet, hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing and every one her neighbor lamentation." "For death has come up into our windows and is entered into our palaces to cut off the children from without and our young men from the streets." 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FAITH MORE GODLIKE THAN REASON.

Man reasons, but God knows. The Divine mind sees all truth at once, and to him doubt is impossible. Reasoning implies doubt, and doubt is ignorance or a want of power to know. Reasoning is therefore the sign of weakness. Faith is both a faculty and an act. It is the power both to see and appropriate the truth and the actual appropriation of it. The act of faith may come without any process of reasoning or afterwards. Reasoning may help to discover evidence and result in belief. Faith appropriates the truth pointed out by evidence and knows. Truth is the food of the mind and faith is the power and act of eating.

"Jesus answered them, I told you, and ye believed not: The works that I do in my Father's name, they bear witness of me." They did not have the faculty of faith to see and appropriate the truth of the testimony. They reasoned from their false premises—their traditions and preconceived opinions—and hence reached false conclusions. But those who had not destroyed the faculty of faith, had power to hear the Shepherd's voice, to discriminate the marks of truth in the evidence, and appropriating it as true—they followed him—received eternal life. They knew Christ to be God, "and this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The faculty of faith is primary and fundamental, and God always appeals to it as the condition of that knowledge which is life eternal. What the faith faculty demands is testimony. Hence Christ did not deal largely in syllogistic reasoning, but testified in plain statement.

It is not the man who studies to know the science of making batter-cakes that grows thereby, but the man who eats them. The man who actually appropriates the Gospel truth is the one saved by it, and he is the only one who actually knows it to be the truth of God. This is not blind credulity that swallows everything for the truth, but the discriminative faculty that discerns the truth from falsehood. It is immediate and direct vision of the spiritual eye in the light of revelation. All the attempt therefore to belittle faith and exalt the reasoning faculty is futile. Faith power is more valuable than reasoning power, and for that reason is more common; for God has made the best things the more fundamental and universal. Faith is more Godlike than reasoning, because it is more nearly the power to see the truth directly as God sees it without the intervention of logical steps.

OUR GENERAL SUPERINTENDENCY.

I want to say right here that I do not think it is best for our Bishops to be tangled up with local and conference institutions of learning. Some of them are trustees of colleges here and there in our wide territory. A General Superintendent is all the better by being entirely free from local entanglements. The Bishops are the same to all our colleges, or they ought to be. If they are trustees of one, they ought to be trustees of all. They may not have preferences, and may not show partiality, but some ordinary mortals not wholly free from prejudice fear they sometimes do. Bishop Keener is a trustee of Centenary, and is generally supposed to feel an interest in Centenary that he does not take in any other college in Southern Methodism. The same is true of Bishop Galloway and Millsaps College, and others of our Bishops and other colleges. This supposition of the people may not be true of our Bishops—indeed, it may be unjust to them—but people will measure Bishops in their own half bushes; they will think

of Bishops as subject to like passions with other men. It seems to be becoming fashionable for each Bishop to father a college of his own. In so far as this is true of any one of our Bishops, in that far his influence as a General Superintendent is hurt; and especially so in territory where the competition of our schools is close and sharp. His position on the Board of Trustees makes him a party to the contest, whether he will or not; it makes him so in the minds of the people, and sometimes among the preachers. It would be hurtful for our Bishops to get all tangled up with our Annual Conference organs, papers. This would tend to localize them in their feelings and affections, and by just so much it would cripple their influence and power for good in the general work. If there were a Diocesan Episcopacy instead of a General Superintendent, things would be entirely different. It is expected of Methodist preachers and people in Mississippi that they stand by Millsaps College, and the same is true of the preachers and people of Louisiana towards Centenary; but Bishop Keener is expected to be as true to Millsaps as to Centenary, and Bishop Galloway as true to Centenary as to Millsaps. I speak of these two colleges because they are not very far apart, and the competition is sharp. If the New Orleans Advocate should ever be understood to be the organ and mouthpiece of Keener, why then both paper and Bishop would suffer thereby. There is already some good reason why these things be said. It is always better to nip an evil in the bud than to root it out after it is full grown. After the thing is here and entrenched, it can not be gotten rid of so easily. There is already some good reason why these things be said. It is always better to nip an evil in the bud than to root it out after it is full grown. After the thing is here and entrenched, it can not be gotten rid of so easily. There is already some good reason why these things be said. It is always better to nip an evil in the bud than to root it out after it is full grown. After the thing is here and entrenched, it can not be gotten rid of so easily. There is already some good reason why these things be said.

Who is this Gilderoy that presumes to lecture Bishops before the whole Church? Why, he is one of the Elders whose office it is to do many things in the absence of a Bishop and whose custom it is to give the same dignitary much advice in his presence. Without these counselors the Bishop would not know how to make the appointments of an Annual Conference; for the time is past when a Bishop can intelligently make the appointments of a conference on his own information, notwithstanding the rules, which even a Bishop must "not mend but keep," say that one of his duties is, "To travel during the year, as far as practicable, through the Presiding Elders' Districts which may be included in his Episcopal District, in order to preach and to oversee the spiritual and temporal affairs of the Church." It is presumed, therefore, that Dr. Gilderoy thought that since he is annually called upon to give advice in the "cabinet" about the more important things, he could apply the nippers to such small "buds" as Episcopal College-trusteeships.

This application of the nippers, however, cannot be applied any too soon. The only fear is that the bud has already become too much overgrown for the size of the nippers. We of the Methodist Episcopal Church, South, have always been afflicted with the "diseophobia," but have contented ourselves with the remedy of a local Episcopacy. They are nearly all now local trustees of colleges at home. The next thing in order will be for the First Church in the city of Episcopal residence to elect the resident Bishop President of the Board of Stewards. And why not? Why not preside over a Board of Stewards as well as over a Board of College Trustees? Would it not be quite a compliment to the Board and its Church? And are not the financial affairs of a large station about as complicated as an ordinary Bishop's college? Besides if the Bishop were a steward, he could round up on the preacher on two sides. The idea grows on us. Ah! commend us to the office of Episcopal Steward! The very next big station we get into we shall propose the whole college for stewards with the senior for President and the Grand Regent of the Board of Trust of the Vanderbilt University for Secretary, and the President of the Board of the Polytechnic for District Steward, and the Trustee of Millsaps for Recorder. Of course if any stewards' meeting conflicts in time with an Annual Conference the Bishop of that conference will be expected to come to the stewards' meeting in preference; and will be just as justifiable in doing so as he would be if were to absent himself from his conference for several days in order to marry a couple of friends. It is true some complications might arise in the Board of Stewards that would necessarily go to a Bishop for final settlement; but this is no truer of a Board of Stewards than of a Board of Trustees. When this arrangement is effected we hope to have Dr. Gilderoy for Presiding Elder.

If Dr. Gilderoy's nippers fail to get in their work on the "bud," he can console himself in not being alone in a failure to accomplish a "fool's errand." When the "will" of Bishop McClyre was first published, with a request that all the Bishops act as trustees of Vanderbilt University, we entered a vigorous protest, because we thought that the Episcopal office proper was about as much as one man could fill, and not be too full either; and because we thought that others might possibly be found who could "hold in trust;" but that "bud" did not nip at all, and we are glad that Dr. Gilderoy comes to brighten our loneliness with his company. With such volunteers we may be able after awhile to pluck the rose, even if not able to nip the bud now. The ripe fruit is often easier pulled than

the green bud, anyway. But we shall not speak further of the Episcopal school-trustee, for Dr. Gilderoy, one of the Bishops' counselors, has fully expressed our sentiments on that subject, and we have adopted his advice as editorial matter.

The office of steward might, it is true, interfere to some extent with the full discharge of the duties and obligations of a general superintendency, according to the tenth duty of the Episcopal office as quoted above, but only in theory. Practically that duty is very impracticable. One or two District Conferences in a large Annual Conference is thought a sufficient amount of traveling "through the Presiding Elders' Districts" "during the year." That is to say, provided the Presiding Elders invite the Bishops to hold their district meetings. Then the preaching of a few dedicatory and commencement sermons as the invited guests of the preachers and college Presidents fills the remainder of duty. The fact is, paragraph 106 has become practically a dead letter.

Are our Bishops to blame for this? Not altogether. A custom has grown upon them which makes the clause "as far as practicable" blockade the practicability of the whole paragraph. It is the custom of a fixed residence combined with the constantly changing Episcopal District. A Bishop can not live in Maryland and superintend the Church in California as he should, any more than a Presiding Elder can efficiently do his work by radiating from a permanently fixed location.

To carry out the analogy of the itinerant system in all its parts there should be a fixed Episcopal District with a parsonage conveniently located to the accessibility of travel throughout its bounds. Then the Episcopacy should be made itinerant like other Methodist preachers, changing the location of residence with the change from district to district. This would give the Church a practically efficient itinerant general superintendency, and it is the only plan that will. Bishops, like other men, have diversities of gifts. Under the itinerant plan they could be changed about and stationed according to the adaptability of their gifts to the peculiarities of the work to be done in the several districts, and be allowed to stay long enough to accomplish the best results along the lines of their peculiar excellencies.

We are not ignorant of the fact that our Bishops eat no idle bread, and that the office is always full of the hardest work under any plan and circumstances. It is not more work we demand, but we seek the best results of their labors to the Church. Our opinion is that each Bishop should confine his labors mostly to his district and should arrange his appointments to visit the different sections of it, according to the necessity of the case, as regularly and as systematically as the Presiding Elder arranges and publishes his appointments. To do this effectively he should reside in the district over which he is the superintendent.

P. S. If Gilderoy continues to write articles like his last in the Old Richmond, we predict that somebody else will have occasion to pray, "From all entanglements here below, good Lord, deliver us."

LAWLESSNESS RUN MAD.

If newspaper accounts be true, the whitepapers of Mississippi are getting to be troublesome over there. A morning paper's Meridian, Miss., special says:

A letter was received here from a reliable source in Neshoba County, Miss., which gives a startling account of lawlessness there. Whitepapers, who it seems are numerous throughout the county and well organized, go about the country masked and well armed in broad daylight as well as in the night time in squads of a dozen or more and warn negroes to quit work or leave the county. Owners of plantations are threatened with violence if they persist in employing any labor whatever, either white or black, to assist in the cultivation of their lands. Men carry their guns with them to their field to protect their hands from molestation, but notwithstanding this proffered protection labor there is so thoroughly demoralized and frightened it is feared many farms will be left tenantless. The whitepapers say the daughters of well-to-do farmers who are able to employ labor must be forced to work and take a hand in the manual work of the farm as well as their own. The lives of a number of good citizens have been threatened, and serious trouble may be expected in that section. Those who constitute the whitepapers are pretty much the same people who caught a Deputy United States Marshal who went into Neshoba County about a year ago to make arrests on the charge of illicit distilling and gave him a good whipping.

This may be exaggerated or false altogether, but not surprising even if true. It is the outcome of mobocracy. Any organization or society organized to enforce law independent of the regularly constituted courts is liable to produce just such results. The original idea of the whitepapers seems to have been to defend women brutally treated by their husbands and otherwise imposed upon. In the case reported above, however, they are forcing the women to the cotton-field. Their acts are just the reverse of gallantry. When respectable citizens trample under foot the law to carry out their idea of the law's enforcement, it is no surprise if

"roughs" band together to enforce their ideas of social economy.

REFLECTIONS FROM A HORRIBLE DEED.

Bro. E. M. Murrill tells of a horrible and brutal crime and a great excitement at Paris in another column. That there should be another excitement and indignation under such circumstances is but natural. Calmness would have been as unreasonable and as impossible as that the waters of the sea should remain quiet under the sweep of a tornado. If lynching is ever justifiable it is in a case like that. But even in such extreme cases of provocation the mob should give place to the supremacy of law. The most effectual way to avenge the wrong would be a speedy trial and execution of the criminal. Thus the whole people of the State would avenge the victim and be avenged of the crime.

Brother Murrill's reflections turn to the licensed saloon. The saloon is bad enough and too bad, but there is something even worse than that. It is what is called the "social evil." The villain who robs by fraud the confiding maiden of her virtue; the one who through lust entails upon his innocent and defenseless descendants loathsome disease; the one who leaves his lawful wife and children and runs away with a silly girl whom he has seduced, leaving his wife and children to bear the shame of his villainy and the family of the girl with a burden of sorrow they can never get rid of, and the poor girl ruined in honor and perhaps in soul forever—how it makes the blood of honor boil! These will not be lynched. They may even move in the society of respectable people—ladies—and take part in lynching the negro, but though such an one should call himself a Methodist preacher, hemp as a name of the means for the legal suppression of his crime is, if possible, too mild a term.

WE TOLD YOU SO.

When the case of Dr. Briggs was coming up to the late General Assembly on the appeal of the prosecution, this ADVOCATE then said that such procedure was a Presbyterian peculiarity, and that under such methods no individual had adequate protection and might be kept in endless jeopardy. The case was sent back to the Presbytery and now is likely to go to the General Assembly on appeal of the prosecution a second time. The Presbyterians ought to change their judicial system at this point. The Independent says:

The Presbytery asserts much wider limits of liberty than the General Assembly has indicated. But when a verdict of acquittal has been reached in a regular court and in a regular way, it ought to be the end of an indictment, so far as the accused is concerned. This is a well-recognized principle in all our constitutional courts. A man can not be placed in jeopardy twice for a crime. If acquitted the State has no power to try him again. We are aware that the Presbyterian system is different in this respect. The General Assembly could constitutionally reverse the verdict of the New York Presbytery and suspend the accused; but it would be obnoxious to the general sense of justice. The General Assembly might very properly censure the Presbytery for asserting such wide limits of liberty. This much it may be its duty to do; but we hope there will be no attempt to reverse the verdict. If the case had been much worse than it was, a reversal would be, in our judgment, unwise. When a man has stood his trial and been acquitted, he ought not to be subjected to a second trial for the same offense. Our criminal law always allows an appeal from a conviction, but never from an acquittal. We may disagree with the verdict of the Presbytery, as we have occasion often to do with verdicts reached in our courts; but since it has been given it ought to stand. The only remedy for wrong verdicts is to discourage them by severe and wholesome criticism. We do not doubt that the next General Assembly will be called upon to deal with the New York Presbytery.

The Independent agrees with this journal except in the point that "the only remedy for wrong verdicts is to discourage them by severe and wholesome criticism." That is one way, but not the only way. Another way is to remold the law under which the verdict was rendered. Let the next General Assembly declare such teachings as Dr. Briggs' heretical, and then if he repeats the offense let him be tried for the new offense, and if then acquitted let the court be punished for maladministration.

SNAPSHOTTERS EXPERIMENTAL PHILOSOPHY.

The old hackneyed saying that "charity begins at home" has done great service for the stingy opposer of foreign missions and other truly benevolent enterprises, notwithstanding the fact that it is contradictory of the true nature of charity. The consciousness of every truly charitable person has always corroborated the testimony of St. Paul that "love seeketh not her own." Charity has no home, but is always going to and fro seeking whom she may help. Now, the Dallas News has been studying empirical psychology and has arrived at the true solution of the matter, and has expressed the philosophy of the whole subject in reversion as follows: "Meanness always begins at home." Selfishness is undoubtedly the root and mother of all meanness. Self is both the egg and incubator

which hatches all the various forms of its multitudinous and evil progeny, while charity, like sunshine, is a foreign importation into the human heart from a more glorious orb. Experience is the only sure ground of a true philosophy, and the News is not mistaken as to the results of its investigation.

We have received the minutes of the first session of the Japan Mission Conference, Bishop Jos. S. Key presiding; O. A. Dakes, Secretary. A summary of the statistics shows:

Table with 2 columns: Item and Amount. Items include No. of charges, No. of converts, No. of souls of land, No. of souls of sea, No. Sunday-school scholars, Whole amount collected on the field, Total value of property.

SOME brilliant young preachers are accused of having the big head. Well, just let them have it. If they will only have a correspondingly big heart they will set their critics at defiance when they get seasoned.

BISHOP HARGROVE publishes in the Nashville Advocate a round of District Conferences in Texas, beginning Feb. 25 and ending April 12. Between these dates he will hold fifteen conferences. Is he a hustler?—New Orleans Advocate.

Whether he be a hustler or not, he seems to expect to be in great hurry. If there is any good in a District Conference it is in the religious part. When the brethren get warmed up and return to their charges with great religious fervor then the good results begin. They will not have much time to get on a full head of steam at one of Bishop Hargrove's proposed conferences.

DR. W. R. LAMBETH, agent the missionary debt, writes: We have pledges for \$120,000. Received to date, \$13,000. Our Conference Solicitors are greatly encouraged. A united effort at this juncture will sweep everything before us.

JUST before an election a certain preacher delivered a timely and well-worded sermon against the saloon business, and the one bar-keeper of the village got very angry. He would not speak to the preacher and the preacher quit speaking to him; but on election day they met at the polls and voted the ticket that licensed the sale of grog. Just how the preacher felt can best be imagined, but how the thing looked to a seeker for consistency is easily understood.

HERE I stand; I can not do otherwise; God help me!—Luther to the Diet at Worms.

THE committee appointed by the General Conference of the M. E. Church to consider the question of how to exterminate the liquor traffic has spoken, and an anti-saloon party is believed to be the best name for that organization of men who wish to vote the nuisance out. We do not quibble about parties, but we are for anything that will drive these man traps from our streets.

RECENTLY information reached us of a very strange case, unlike anything we have ever heard of before. A new Church house was erected on a circuit, and when completed, the trustees, without consulting their pastor, sent away for a man to dedicate the house, fixed the date, and did not so much as give their own preacher an invitation to be present. If any one can beat that we shall be glad to hear from him.—Central Methodist. Such conduct is very unmethodistic, and says nothing of its positive impoliteness and discourtesy towards the pastor. The fact is, the whole procedure was unlawful. The preacher in charge of a circuit or station is presiding officer of each congregation in his charge; and no lawful action can be taken without his knowledge and co-operation. Pastors are sometimes snubbed and ignored by their people, but not by those that have a keen sense of propriety.—Holston Methodist.

If the preacher invited accepted the invitation and preached the sermon, he was the most impolite man of all. He should have known better, even if the trustees were too ignorant to know what was due the pastor.

EVEN Abe Mulkey wears the blue ribbon this week in his report.

MY! my! How the ADVOCATE sparkles! To say the very least every official member should take it. Is a man that does not have family prayer and does not take the ADVOCATE a man of "solid piety and sound judgment?" If this were made the test, I fear we should lose some of our quarterly Conference members. J. T. L. ANSIS.

The Rev. M. K. Little has a bright son who says that a pious man is one who eats pies. According to that definition a man who does not hold family prayers may be a pious man and "solid" on his piety. Moreover he may be too pious to pray, but one thing is certain: he can not be a man of sound judgment and not take the ADVOCATE.

THE article which sometime since got in on the editorial page without the name of its author, on "I want to say," was written by the Hon. Rev. Wm. Allen, of Rock Hill, Texas.

THE most dignified man on earth is a dead man.—Sam Jones.

WHEN a horse begins to kick he stops pulling. Same way with a preacher or Church member.

THE grocery man wants to collect his bills monthly, and when the Church fails to furnish the pastor's monthly installment, he can not meet his bills,

and the grocery man blames him. Even some of his brethren, especially those who are behind with their quartage, blame him, too. If the devil is dead we have not been advised of it.

SOME people confound dirt with duty and rags with righteousness, but "cleanness is next to godliness."

WHERE are the Hardshell Baptists, that once strong Church which, when it came to an issue, refused to send the gospel to the heathen world? They have gone into the "mountains of Hepsidam where the lion roareth and the whang-doodle mourneth for her first-born!—ah!"

IT takes no intelligence to do wrong, but it takes grace to do right.

LOOSE thinking is always the mother of loose living. "As he thinketh in his heart so is he."

THIS has been the coldest winter in a long time. Many rivers have been bridged without the aid of appropriations from treasuries. Nature is the engineer and builder, and water the material out of which some most magnificent cantilevers have been constructed.—New Orleans Advocate.

We have had a few cold snaps in Dallas, but have not seen very much ice as yet. How is that for climate?

THE man who eats most of the preacher's groceries is lauded in his condemnation when the poor man is unable to pay his grocery bill. But the devil is not dead.

No man who has the good of his country at heart can afford to break any law or countenance its violation by another.

THE liquor dealers and the gambling fraternity are organized and on the alert. What are the better classes doing to counteract the influence of these evil-doers?

THE man who tries to beat the law by any kind of trick or subterfuge is an enemy to good government.

IT sounds like sacrilege to hear a dry-eyed "leader" of some "gospel" or "testimony" meeting rattling off words and phrases that voice the deepest emotions of the human soul. There are some things that can not be said unless the "heart is free to it," without weakening rather than strengthening the faith of those who hear.

KANSAS has two Houses of Representatives, one Republican and the other Populist. The Democrats and grasshoppers are not in it.

OXEN that pull against each other when yoked together have little strength left for drawing the load.

A BROTHER says that he had four turkeys given him, but one of them died. How strange! But as strange as it may seem, these turkeys will die. We have had several at our house in time, and they all died—but they were not given to us. That may be one cause of their death. Then we have bought several that were dead already. In fact, it has never been our privilege to eat a real live turkey.

HE does look like a small man indeed who owns a home and yet can not pay two bits a week to the furberance of the Gospel!

THE redoubtable Susan B. Anthony has been confirmed by the Senate of New York as Manager of the State Industrial School.

ANNOUNCEMENTS from the pulpit ought to be restricted to Church business alone.

THE idea of loading up a wagon on Sunday morning, driving to a neighbor's and dumping a whole family in upon a poor, tired woman for her to cook for and worry with, is not right. Let's have done with it.

THE last Thursday in January was set apart by the M. E. Church as a day of special prayer for colleges.

THE man (or woman) who makes it his business to nose out scandal and unearth frauds will see the most scandalous fraud in the whole community if he will only look in the glass.

SOME people wish their pastors to dress like a tramp and his wife to rival the attire of a washerwoman. Others will not hear him preach if he "does not fix up," and complain that his wife is "tackey" and does not reflect credit on the ladies of the Church. Verily, verily, you can not get all the coons up one tree!

THE man who takes his truck to town and sells and goes to the parsonage to save a hotel bill, saves to himself by robbing another.

WE have heard some of our preachers announce meetings for the Christian Church, meaning the Campbellites. We can see no reason for this. The article "the" refers to a definite thing. If the Campbellites compose "the" Christian Church, then there is no other and the handful of A. Campbell's fol-

lowers amount to all there is of Christianity. If that were the case, the gospel as glad tidings for all ages and peoples is a gigantic failure. The Christian Church is the sum of God's children of every name, who have "tasted of the good word of God and the power of the world to come."

A SERMON is never too long if it is thick enough.

THE man who has never invited the preacher to his house has no right to complain if he does not come.

PEOPLE who grumble because the preacher does not visit them often enough, generally talk more and pay less than any other class of Church members.

A MAN who claims to be a Christian ought to be ashamed when the ticket he votes reads just like the one voted by the slums.

WE do not wish our Bishops to do more work, but to have their work systematized.

WHEN a Bishop dedicates a Church he does it by invitation, and is the guest of the Church where the work is done. If the Church should be in the bounds of his district, its dedication would be a part of his regular work, as it is now outlined in the Book of Discipline.

THE hardest job any man or woman can undertake is to live religious without religion.

THE man who leaves a meeting with a hand-shake and a shout and goes home to rail and scold in his family is on the pay roll of the devil.

THE high-tea, the swell wedding and pompous funeral ought to go.

WHAT makes some people sing so slow and doleful in the prayer-meeting? They do not so in the great congregation. Perhaps they have one style for the Lord and the faithful and another for the multitude. Who then do they really desire to please? This paragraph is not written for anybody's neighbor.

SOME people have so much dignity that it takes all their time and attention to keep it up.

THE man who only attends Church when "smart" preachers come along, is not smart enough himself to know a good thing when he hears it.

A CIRCUIT-PREACHER must live in the bounds of his charge; a Presiding Elder is supposed to reside in his District, but where must the Bishop "stop?"

THE habit of Sunday visiting is a vicious one. That day ought to be given to rest; and when a visit is made both they who go and they who prepare for them—especially the latter—get no rest at all.

A CIRCUIT parsonage, a district parsonage, an Episcopal parsonage.

LET the General Conference form all the Annual Conferences into districts—following State lines as nearly as possible—and let those districts so formed be as permanent as the districts of an Annual Conference, and let a Bishop be appointed every year who will be required to live in an Episcopal parsonage located in the bounds of the Episcopal District, and let the term of his general superintendency be limited to four years.

THERE is a reform movement in England touching the Church dress. Some of the wealthiest and best people are in favor of wearing the plainest sort of clothes to the house of God. This is done out of respect to the pious poor who are not able to dress well.

It is a good move, and ought to be imitated in this country. Who of our wealthy Methodists will take the lead in this matter?

FINE blooded horses are frequently a little too fast when they are first harnessed; but the driver, instead of beating them, gently bears with their friskiness, knowing that they will be all right when they get properly gaited. Some young preachers are a little sudden at first; but the wiser people look over their little faults, expecting a more conservative course when the "boys" shall have served awhile.

If a young preacher has got religion and will study his books and watch the progress of men and things, he is bound to succeed, and no number of envious inferiors can prevent it. Go ahead, boys; may the Lord bless you!

THE following volley of hot shot is from the galling gun of Rev. Jos. Jameson, of the North Texas Conference, and contains a statement of facts to which all our people would do well to take heed:

Some of our homes are without the salutary and sanctifying influence of a religious paper or periodical. True, the secular papers are found there, some of them reeking in every column with detailed accounts of disgusting crime: adultery, rape, drunkenness, forgery, murder, theft, and whole columns de-





Marriages.

MAY-HENDERSON.—On January 15, 1893, at the residence of the bride's father, J. D. Henderson, Rev. G. M. G. May and Mrs. Ruth Henderson, Rev. J. M. Nickels officiating.

SPRINGS MISSION.—This mission included what is now Granbury Station, and the circuits of Glenrose, Duffau, Ireddell, Bluffdale, and much other territory incorporated as parts of other circuits. He afterwards traveled Walnut Creek Circuit one year, and Phantom Hill Mission part of another year. The value of his life and ministry is recorded in the fruits that remain to multiply and magnify as the years roll on.

HARDWICK.—Mr. Editor: You will please allow me to lay a "token of regard for her memory" upon the grave of the sainted Mrs. Jeannett Cooper Hardwick. Her daughter writes to me: "You knew her better than any pastor she had in Texas."

CHAMBERLAIN.—Early Chamberlain (nee Marshall) was born in Warren County, Miss., July 22, 1817. When fifteen years old she was converted and joined the M. E. Church; was married to Willard Chamberlain December 15, 1836; moved from Mississippi to Erath County, Texas, November, 1874, and fell on sleep December 26, 1892.

FOOT.—Sister Josephine Foot, wife of Bro. William Foot, was born July 10, 1841, and departed this life September 15, 1892, aged forty-eight years. She embraced Christ as her Savior while young, and lived a consistent Christian until the day of her death.

McWHORTER.—Mrs. Flora McWhorter (nee Morris) was born in Hickman County, Tenn., August 16, 1838; married to Mr. B. McWhorter December 2, 1860; died in Killebrew, Texas, December 14, 1892.

KENDALL.—Vertie Kendall passed away at her home in Ardmore, I. T., October 17, 1892. She was beloved by all who knew her. Her bright smiles were cherished by all; her loving kindness was needed and appreciated in every home.

Obituaries.

The space allowed obituaries is twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices.

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At the home of his son-in-law, in Erath County, Texas, this father in Israel died suddenly, November 4, 1892, having lived more than seventy-six years.

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OUR SPEECH STUMP. When in the course of human events it becomes necessary to recommend some brand of Smoking Tobacco, we unhesitatingly pronounce Blackwell's Bull Durham Smoking Tobacco to be the best in the world.

EVER READY. Will Not Tip. Will Not Cut Through. Acknowledged the BEST DRESS STAY On the Market.

DR. M'GORK'S INVIGORATOR. This celebrated Remedy is a positive cure for nervous debility, spermatorrhoea, dizziness, despondency, falling memory, prostrations, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause.

The LADIES Heiskell's Ointment. As the one remedy that will positively REMOVE Freckles, Pimples, Blackheads and Sunburn.

TOWER'S IMPROVED Slicker. Absolutely Water Proof Coat! Guaranteed to keep you dry.

ORPHANS' HOME. NORTHWEST TEXAS CONFERENCE. Methodist Episcopal Church, South. Address all remittances and inquiries to W. H. VAUGHAN, Business Mgr., BELTON, TEXAS.

Pastor's Book, Book of Forms. PASTOR'S BOOK, BY REV. J. T. L. ANNIS. BOOK OF FORMS, BY REV. JNO. R. ALLEN.

NO TOBACCO, NO CATARRH. A positive cure for all cases of Catarrh of the Bladder, Uterus, etc.

10% ABOVE FACTORY COST. SWAIN'S OINTMENT. A positive cure for all cases of Catarrh of the Bladder, Uterus, etc.

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BOOKS AND PERIODICALS.

This paper will only select from the books sent us for notice such as we think of interest to our readers...

Jim O'Connor, of Austin, Texas was struck on the head by Mat Ford with a rake, the teeth of which pierced his brain, causing death.

scribed by cattlemen in this section to further this enterprise, which is of vast importance not only to cattlemen of this but other States.

wheat, corn, fruits and cattle. The wheat is mostly exported to San Francisco. The natives are tall and tawny-olive-complexioned.

CHAPPELL HILL DIST.—SECOND ROUND. Brenham and German mis, at Brenham, Feb. 4, 5.

MARSHALL DISTRICT—FIRST ROUND. Marshall sta, at Marshall, Feb. 4, 5. Northville, at Northville, Feb. 11, 12.

NEW MEXICO. EL PASO DISTRICT—SECOND ROUND. Albuquerque, at Albuquerque, 1st Sun in Feb.

Two Northfield Sermons. "Moral Color Blindness: Our Duty of Making the Past a Success." By H. Clay Trumbull.

CHRONIC CATARRH CURED. History of a Case That Needs No Argument. Similar Cases by the Thousand.

Catarrh in the Head. It is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure.

Gold Supply. Year end June 30, 1892. 1891. Changes. Gold products of the United States, \$1,800,000,000.

AUSTIN DISTRICT—FIRST ROUND. Austin and Sandy Point, at Austin, Feb. 4, 5.

NORTH TEXAS. GREENVILLE DISTRICT—FIRST ROUND. Greenville, at Greenville, 1st Sun in Feb.

Palace Cars. GALVESTON AND ST. LOUIS. HOUSTON, DALLAS AND DENISON.

Obituary—Texas. C. J. Bratton, at Itasca. Geo. W. Rose, at Abilene.

It is to Peru-na that he owes the life and health which he enjoys to-day, without the shadow of a doubt.

WEST TEXAS. SAN MARCOS DISTRICT—SECOND ROUND. Lockhart, at Lockhart, 3d Sun in Feb.

CHURCH NOTICES. 1893. Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

WAXAHACHIE DISTRICT—FIRST ROUND. Italy, at Italy, Feb. 4, 5. Waco, at Waco, Feb. 11, 12.

TEXAS. BROWNSVILLE DISTRICT—FIRST ROUND. Brownsville, at Brownsville, Feb. 4, 5.

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Green's Brigade will have its annual reunion at Ft. Worth, Feb. 2, 1893. All the railroads give a one and one-half rate.

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Short Breath Chest Pains. Palpitation, weak and sore lungs, pleurisy, coughs, colds, asthma and bronchitis relieved in ONE MINUTE by the CUTICURA ANTI-PAIN PASTER.

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