

The Texas Christian Advocate.

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DALLAS, TEXAS, THURSDAY, FEBRUARY 23, 1893.

NO. 25.

KIND WORDS.

Rev. Frank S. Onderdonk, San Diego: The people are much pleased with the paper.

Rev. G. W. Graves, Georgetown: I like the paper very much, and will do all I can for it.

Rev. Sam'l Morris: I am doing my best for the ADVOCATE. Glad to see its improvement.

Rev. Sam'l B. Sawyers, Moberly: I am well pleased with the ADVOCATE, and so are my people.

Rev. M. H. Major, Blooming Grove: I believe the paper is really getting better. It helps me much in my work.

Rev. M. E. Johnston, Mt. Cain: God bless the ADVOCATE. It is a better paper every issue. I will do my best for it.

Rev. Geo. F. Fair, Robert Lee: The ADVOCATE is in favor with our people. Hope to increase its circulation in this year.

Rev. J. E. Vinson, Gainesville: I want to push the claims of the paper on my people. It's a necessity in a Methodist home.

Rev. S. J. Vaughan, Brockton: I am trying to put the ADVOCATE in every Methodist family, and am succeeding quite well.

Rev. Leon Sandford, Nacogdoches: I shall work for the ADVOCATE as never before. It is just simply far ahead of the sisterhood of Advocates.

Rev. Geo. H. Collins, Richmond: The ADVOCATE is doing good and destined to do wonderful things for God's Church in the State of Texas. God bless it, and use it.

Rev. W. N. Bonner, Tyler: I am trying to introduce the ADVOCATE in every Methodist family in Tyler. There is a general expression that the paper has improved greatly.

Rev. Jos. P. Callaway, Abbot: Your paper this week is better than ever. I will push the paper into every house it can be done. It would be a blessing to preacher as well as people.

Rev. C. C. Davis, Aubrey: I expect to do my best to put the ADVOCATE in every Methodist family in this circuit. When I read our General Rules I emphasize it. In our Church Conferences I do the same.

Rev. J. M. Baker, Dawson: I will send you more subscribers for the ADVOCATE in a few days. I find that where the paper is taken the preacher and stewards have less trouble, and they are much more religious—that is, the people.

Rev. A. H. Bar es, Bradford: The proceedings of the Annual Conference are worth what you charge for the paper. I not only keep home without the ADVOCATE, but I will not keep home without it as long as I can get a dollar.

Rev. A. A. Kidd, Myrtle Springs: I am proud of our TEXAS CHRISTIAN ADVOCATE. I am glad to own it; am willing to present it to all classes of people. I am resolved to respond to your earnest solicitation by sending you a long list next month. Every copy sent better.

Rev. E. M. Merrill, Paris: Our people are much pleased with the improvement in the ADVOCATE. Go on in your good work. Now that all of us who are in the pastorate help to push the circulation of the paper. Texas ought to have the best conference paper that can be made. We want the paper to merit a hearty support, and we are so glad it is so readable.

THE GRAB HOOKS.

WHITTIER was color-blind.

ABOUT 32,000 varieties of goods are manufactured from wood.

THERE are 33,889 communicants in the Protestant Churches of Japan.

THE highest chimney in the world is at Glasgow, Scotland. It is 408 feet.

OF the 182 members of the Arkansas Legislature, more than 100 are Church members.

THE Sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

A CHRISTIAN is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—George Macdonald.

A LICENSED saloon is a gate to hell, kept open by law, the Government receiving part of the fare, the passengers paying the gate-keeper.—The Organizer.

THE late Thomas G. Hodgkins, of Setauket, N. Y., bequeathed his entire estate, valued at \$500,000, to the Regents of the Smithsonian Institute at Washington.

THE late Horace Smith, of Massachusetts, bequeathed his entire estate, except \$10,000, to benevolent objects. The estate is valued at \$3,000,000. He gave large amounts during his lifetime.

ARCHDEACON FARRAR, of the Established Church of England, (the Episcopalian Church in this country,) is lapsing on every side into Romanism. Not 10 per cent of the people attend her services.

AN agnostic is a man who vows he knows nothing, and gets wrathful and vexed with you if you don't believe him. He says he doesn't know anything, but he really believes he knows everything.—New York Ledger.

MRS. HOUGH, Jay Gould's sister, who receives by his will a gift of \$25,000, and \$2,000 yearly, is the wife of a retired Methodist minister. She and her husband have always been active in charitable work, so far as their slender means would permit.

TO HATE sin out of pure zeal for God is one thing and to denounce it because others are the guilty parties is another thing. The first leads us to hate sin in ourselves as well as in others. The second leads us to hate it only when found in others which is not to hate it at all.—Nashville Christian Advocate.

THERE are in the United States, Canada, Great Britain and Continental Europe 170 missionary organizations directed by men, and 110 directed by women. They are raising each year about \$12,500,000 for the support of foreign missions; and in the missions under their direction there are 4700 male and 5800 female foreign missionaries, 50,000 native laborers, 850,000 communicants, and 2,250,000 adherents, a total Protestant Christian community in heathen and Mohammedan lands of more than 3,400,000.—Central Methodist.

THERE is a man the printer loves, and he is wondrous wise; when'er he writes the printer man he doth all his 's. And when he's dotted all of them with carefulness and ease, he punctuates each

paragraph and crosses all his 't's. Upon one side alone he writes, and never rolls his leaves, and from the man of ink a smile and mark "insert" receives. And when a question he doth ask—taught wisely he hath been—'e doth the goodly staff for postage back put in. He gives the place on which he writes—the address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, revises, reads, corrects and rewrites all again, and keeps one copy safe and sends one to the printer's man. And thus by taking little pains, at trifling care, and cost, assures himse' fhis manuscript will not be burned or lost. So let all those who long to write take pattern by this man, with jet black ink and paper white do just the best they can, and then the printer man shall know and love them as his friends, and through life's journey as they go until that journey ends.—Exchange.

TAKE the bright shell from its home on the sea, and wherever it goes it will sing of the sea; So take the fond heart from its home and its life, and 'twill sing of the loved to the ends of the earth.—Texas Character and Elo.

SIGNIFICANT GENERAL COMMENTATION.—The secular press has been commending in the highest terms the action of the Long Island Railroad Company in notifying all employees that the mere fact that a man drinks is a reason for his discharge. Other roads are taking the same course. "The Division Superintendent of the Illinois Central devoted an entire evening to making the rounds of all the saloons and gambling joints in St. Louis, Mo., accompanied by a policeman, and carefully making notes of what he saw. The next morning a number of railway boys, whose headquarters were at that place, were informed that their services were no longer required."

"The grounds of the commendation is that railroad employees require the full possession their faculties, a sound nervous system, and the ability to concentrate their energies at short notice. The moral of it is, that the only persons who can afford to drink are those whose business or employment does not involve the use of the intellect or the nerves! And what business does not require these things?"

An English physician, not a total abstainer, says that the man that drinks at any time, except at his meals, is a fool. Another equally noted, who is a total abstainer, says that the man who drinks as a beverage at his meals, if well, is like a man who whips a horse who is going as fast as he ought to go; if sick, in most cases there are better remedies than alcohol, and where there are not, it works as well when taken as a medicine as when prescribed as when taken as a beverage or a food.—New York Christian Advocate.

As to the Sandwich Islands a singular parallel to the present situation existed fifty years ago, during President Tyler's administration. Two commissioners, one to Washington and one to the Hawaiian Islands, were sent in behalf of King Kamehameha III, who had just granted the people a constitution, recognition of their reconstructed monarchy. Daniel Webster, Secretary of State, replied in behalf of the administration, refusing to enter into a formal treaty, or to appoint any receive diplomatic representatives, but indicating, as the sense of the United States Government, that

"The Government of the Sandwich Islands ought to be respected; that no power ought either take possession of it for the benefit of a company, or to force of colonization; and that no power ought to seek for any undue control over the existing Government, or any exclusive privileges or preferences with it in matters of commerce."

In the message of President Tyler to the House of Representatives, written by Mr. Webster, December 31, 1842, it was further declared that,

"It could not but create dissatisfaction on the part of the United States were any attempt made by another power to take possession of the islands, colonize them, and subvert the native Government."

What policy the outgoing or incoming administration may pursue in the present instance no one can foretell. The area of the Hawaiian Islands is a little less than the State of New Jersey. The population is about 90,000—2,000 Americans, 135,000 British, 100,000 Germans, and about 50,000 native and half-bred, with 15,000 Chinese and 12,000 Japanese. Can the United States assume charge of this mongrel population with any prospect of assimilating it? For fifty years American missionaries have been at work there, and its commerce and civilization, and its progress, and the product of their faith, courage and enterprise. How far beyond the circle of American inhabitants in the islands the desire for annexation extends is an important and uncertain factor of the situation.—Central Christian Advocate.

"THE SOCIAL EVIL."—It is time to speak out. Bishop Haygo in an article in the St. Louis Christian Advocate is doing it. He is loving and fearless in his utterances. He speaks as if necessity is upon him. Of the "social evil" he says, "There are hundreds of evils, plagues, brainy plagues, that ever came to us, but when we speak of the 'social evil' all men know what we mean. It is a blood-poison, subtle, concealed to a degree, diffused, deadly. The worst difficulty in meeting this will in rescuing its victims and arresting the spread of its moral plague, is the despair of good people tainted by it. When these poor women came to Jesus, he knew how to receive and help them. We do not know how to receive them. If we had more of our Lord's Spirit we would know how. So much of the Bishop's article is only preparatory to comment on what he terms some of the "most stimulating and extraordinary deliverances that ever came under the eye of a saint or a sinner," from the San Francisco Examiner, which he classes as one of the "most independent, thorough-going, brainy papers that ever came to my desk. We wish we had space to copy at length. The Examiner says: "Chief of Police Crowley, a man of wide experience and expert knowledge of the class of women under discussion, says, 'that in his opinion seventy-five per cent of the fallen women of San Francisco are capable of reform.'" On this opinion the Examiner comments as follows:

"It must be remembered that the Chief has professional knowledge of all grades of these outcasts and that the great majority of them have a hard, a

horrible struggle for the necessities of life. There is very little gliding about the life of sin. Like others, Mr. Crowley is baffled by the problem of furnishing honest employment to the women who desire to escape from the mire."

"It is quite evident that most of our preachers have permitted themselves to obey that human instinct which bids the comfortable to shrink from thought upon the condition of the wretched. But however natural this instinct may be, its indulgence is not a manly and the reluctance of the ministers to grapple with the problem of means of reform is not creditable to their zeal."

To how gladly would this pen contradict the Examiner—if it dared!

"Let pastors of comfortable Churches, let comfortable Church-people themselves, consider what the Examiner says concerning another moral force, that in spite of ridicule, contempt and persecution, challenges the respect of all honest and noble men of our people. 'No such high and noble interests, or entire absence of interest, is exhibited by the Salvation Army. These rude soldiers of the cross have no squeamishness about touching elbows with foul sinners. The fouler the sinner the greater the need of his salvation, and they go down into the slums of the city, and there, suffering the keenest and the deprivations the most awful."

"As the Churches do nothing, do not attempt to do anything, and really do not do anything, who can gain say the Examiner's advice and exhortation?"

"In the Salvation Army is the agency required for this work. It is already in active, organized operation. Its missionaries are everywhere in the slums of vice. * * * What better service for humanity could the decent Churches do than to take concerted measures for strengthening the hand of the Salvationists?"

"If the Churches can not or will not take hold of this problem, let them help the Salvation Army, although by so repudiating their own duty, they go into moral bankruptcy."—Washington Advocate.

TEXAS CONFERENCE.

Sealy.

A. S. Blackwood: My second quarterly meeting, 11th and 12th inst.: Presiding Elder not present. Reports showed general state of the Church and Sunday-school interest good. Finances fair. The communion service on Sunday was well attended and greatly enjoyed. We thank God and move forward. The ADVOCATE is superb and greatly assists me in my work. God bless you.

Huntsville.

Seth Ward, Feb. 15: Our first Quarterly Conference was held yesterday. Of course our Presiding Elder preached excellent sermons—he always does. The love-feast was spiritual and inspiring. The men were drilled into the Church on profession of faith—our lady by letter. Our full share of the missionary debt has been raised. Work on our new parsonage will begin soon. I make no mention of donations to preacher and family—such occurrences are too common-place here to be reported. We are hopeful and happy.

Hearne and Wheelock.

T. S. Williford: The second Quarterly Conference for Hearne and Wheelock charge was held at Wheelock. Finances about one-third up. Reported eighteen new members, 100 baptisms, and a quarter past. During the quarter Sister Priscilla Hearne expended on the Church and parsonage \$307. Our home is now quite comfortable indeed. The Ladies' Aid Society expended \$106 upon the Church. We have received many acts of kindness from the people among whom our lot is cast. We are thankful. The Church is looking up. The ladies have a prayer meeting at Hearne. I heard a prominent Baptist brother remark the other day "There is no telling the good that has been done by that prayer-meeting society." We are prospering. It seems to be advancing all along the line, for which we thank the Lord.

Montgomery.

L. P. Davis, Feb. 14: God has given us something to be glad of which will make glad the hearts of the former preachers who served this work before me. We appointed watch-night and met and spent the time in singing, preaching and praying, which we did with much profit. We called penitents and many came forward. We appointed a service for the new night, and on the seventh night were spent in the meeting. This resulted in one of the greatest revivals Montgomery has had in many years. From the youth of ten to the man of sixty—all were made to feel the need of God's saving power. On the 15th inst. we met for the first time the third week of the meeting, and with us several days at a time until the close. Fifty-three professed conversion and fifty-one joined the Methodist Church. Bro. Mickle came in near the close of the meeting, did some good preaching, and held a quarterly conference which convened on the 29 and 30. Finances were well up and the reports showed that Montgomery Circuit was on rising ground.

Hockley.

W. C. Braswell, Feb. 11: The Lord is with us. We had a kind reception and a continual pouring. Found no parsonage; but rented a house, and by the help of the ladies of the work, soon had \$60 worth of furniture in it, and we are now very comfortably situated. First Quarterly Conference over. Bro. Mickle was our pastor, singing and teaching with his usual ability. Assemblies made and partly paid. Financial outlook encouraging. We had a gracious revival at Spinger's school-house; thirty-two accessions and sixteen children baptized. When we began here this was the smallest membership we have ever had. We are doing well. The close we took a collection to build a Church, and in a few minutes raised nearly two hundred dollars, and we hope to hold our next meeting here in a new Church. This meeting began and ended with a good collection. Bro. Smith held prayer meeting, with me and rendered valuable help.

NORTH TEXAS CONFERENCE.

Isaac.

Robt. H. Kimball, Feb. 11: Bishop Hargrave read us out for Douglas Mis-

sion. We find a praying, faithful people, who give us a cordial welcome and hearty amens to the gospel of our Lord.

Allen.

W. J. Owens, Feb. 13: Yesterday was our appointment at Richardson. We received four into the Church—two by certificate and two by ritual—and baptized four infants. We hope to do a good work there this year. Our next appointment there embraces our quarterly meeting—second Sunday in March.

Collinsville.

Geo. H. Adams, Feb. 16: We are getting along very well on this circuit. The outlook is somewhat encouraging all around. Last Sunday, at Westview, we had a good day. The Lord was with us. I received into the Church five by certificate and two by profession. I have been working up the collections, but have done very little as yet.

Aubrey.

C. C. Davis, Feb. 13: Yesterday we held forth at Aubrey. We took collection for foreign missions, missionary debt, Bishops' fund and parsonage fund, and laid on only \$2.30 getting all the assessment against that Church for those objects. We have only one more place, Friendship, and then a collection will have been taken at every point. The Upper Oak Grove behind \$14.35, which, I think, will all be paid by their next appointment. Father McDougal, "Lone Mack" we call him, lives here and is making himself very useful. God bless our veterans! Our District Conference will be here this year and we want to finish our Church and put our bell and have it ready. Gulliver, as you are in charge of this work, I want you to come to our conference. Our motto is: "The ADVOCATE in every Methodist family and every claim met."

Bellevue.

L. P. Smith, Feb. 16: We closed our protracted meeting last Friday night, after running about three weeks, with three services a day, besides a prayer-meeting for the young ladies and one for the young men, also one for the church, which were held once a day during a part of the time. We were assisted by Bros. J. C. Weaver, our Presiding Elder, R. M. Powers, Sexton, of St. Joe; Stuckey, of Bowie, and Miller, of Wichita Falls. There were about sixty-five conversions, besides quite a number who were reclaimed from back-slidden lives. Twenty-nine have joined our Church, with more to follow. Seven have joined the Cumberland Presbyterian Church, and quite a number are to join the Baptist Church. Members of the different denominations worked with us and their children were converted.

Lone Oak.

A. C. Benson: Our week of prayer at Lone Oak was a decided success. We had much interesting reading on the subject of mission work. Sunday missionaries and heathen and collected \$13.15. I have since raised \$2 more at Miller Grove. I have sent Dr. John thirty-three subscribers to the Reporter and ordered eighteen Sowers and Readers for our Sunday-school at Lone Oak. Our regular superintendent sent a club of ten for the Sunday School Visitor. Our first Quarterly Conference was attended by every steward but two. Their answer to question 8 was good. The assessments for preachers in charge and Presiding Elder was raised \$30.00. We had a meeting at Lone Oak, which lasted ten days. Each service was accompanied with greater power and more interest until the whole community for miles around was moved under the earnest appeals of the preacher, together with the sweet songs of the Church, led by sister Malkey and sister Mings, of Marshall. The meeting resulted in about seventy-five conversions and reclamations. Thirty-one joined the Methodist Church; twelve joined the other Churches of the place. On Sunday morning the large congregation of the Church, in a regular order, raised \$100.00 outside subscriptions increase that amount. We have a parsonage, but it is not needed at present; neither is it yet paid for. Will finish paying for this year. The Church here manifests a spirit of liberality worthy of all commendation and imitation. We observed the Week of Prayer. Our weekly prayer-meetings are, to some of us, occasions of great spiritual blessings. Our regular services are well attended; I preach to a house full. I am ably assisted by two good local preachers—Bro. God and Dickerman, on our Sunday school, superintended by Bro. W. H. Hart. We passed by low schools yesterday. The Superintendent, though three-score and ten in years, is young in heart and remarkably in touch with the children. His advancing years are bright and beautiful. He is walking on the sunny side of life. His salary is placed in a box, and he is happy and contented. He loves his work and the teachers cooperate heartily with him. All the interests of the Church are moving in the right direction.

Archer City.

I. S. Smith: My reception at Archer City has been indeed most royal. A more cordial greeting could not be asked; a more appreciative people could not be secured. My salary is placed in a box, and \$700 outside subscriptions increase that amount. We have a parsonage, but it is not needed at present; neither is it yet paid for. Will finish paying for this year. The Church here manifests a spirit of liberality worthy of all commendation and imitation. We observed the Week of Prayer. Our weekly prayer-meetings are, to some of us, occasions of great spiritual blessings. Our regular services are well attended; I preach to a house full. I am ably assisted by two good local preachers—Bro. God and Dickerman, on our Sunday school, superintended by Bro. W. H. Hart. We passed by low schools yesterday. The Superintendent, though three-score and ten in years, is young in heart and remarkably in touch with the children. His advancing years are bright and beautiful. He is walking on the sunny side of life. His salary is placed in a box, and he is happy and contented. He loves his work and the teachers cooperate heartily with him. All the interests of the Church are moving in the right direction.

Chico.

Ben H. Bonds, Feb. 14: Our Quarterly Conference was held last Sunday and Sunday, with our old yet fellow workers, R. M. Powers, in the chair, and right well did he look after all the interests of our Zion in these parts; and I am glad to report about one-half of the collections ordered by the Discipline secured in cash and good subscriptions. Our collection for the ladies' aid society was also very good. Bro. Kilgore touched every part of the work for God. We are beyond the holidays, and, as Bishop Key would express it, "on shouting ground." May we so continue.

Pilot Grove.

Jas. P. Rodgers, Feb. 18: We are getting along very well with our work; have not missed an appointment since conference. We have had a debate at Pilot Grove, in which Bro. F. L. DuPont representing us and Bro. F. J. C. Weaver representing us. Bro. DuPont is an able man, but is no match for Rev. J. C. Weaver. The Baptists got badly defeated and some of them felt it. At the close of the debate several sinners present in the course of the evening, and happily. He loves his work and the teachers cooperate heartily with him. All the interests of the Church are moving in the right direction.

Brookston.

T. J. Milam, Feb. 13: This charge is situated in a fine district of country, and can be found in the State. We have no saloons—no whisky is sold in drug-stores. This indicates the high moral tone of our citizenship. This charge in the near future is destined to take rank with the best in the conference. Bro. Brooks has some private property in the vicinity, and both on the railroad; we have an appointment in the afternoon at Pleasant Hill, four miles out. A more noble people than this is hard to find. They feel great concern for their pastor; almost all some substantial token of remembrance come to the parsonage. Our Board of Stewards raised the preacher's salary from \$700 to \$900. Bro. T. E. Sherwood did a fine work here last year, especially in the way of Church building. A neat little Church was built at Pleasant Hill, the afternoon before last. This Church would be an honor to a city congregation; built after the modern style of architecture and handsomely finished. This little gem of a Church was dedicated yesterday by Bishop Key. We had a crowded house. The sermon was rich and full. He made effort at display, but he fed the people. Every sentence bristled with thought calculated to elevate and to encourage right living. Each word seemed to come from a heart in touch with the Holy Spirit; and his words, aflame with the fire of love and grace, could not fail to reach the hearts and consciences of his hearers. The day will long linger in the memories of this people. The Church is called Shelton's Chapel, in honor of Captain Shelton who settled in this community in 1837; and here he has reared a family—several of whom were present—now a sterling Christian character and social position reflect great honor upon the hoary locks of himself and his noble wife. I thought it was so fitting to the occasion, as the Captain stood before the Bishop, and as President of the

Post Oak.

F. C. Pearson, Feb. 13: Yesterday was a fine day here, and we had three pleasant and profitable services—11 o'clock a. m., at Post Oak, and at 3 p. m., at Wesley Chapel, and at 7 p. m. at Post Oak. One received by certificate. The outlook for Post Oak Circuit is encouraging.

Have had good congregations, one conversion, and received into the Church nine members. That pounding continues. The preacher's only safety is for it to continue indefinitely. The ADVOCATE is greatly improved and is numbered with the best. Ours is not a circuit, but a district line, running from west to east, thirty miles in length, taking three nice villages, Antelope, Newport and Post Oak, and also some nice little country places. People intelligent and refined. Neither of these towns have a saloon.

C. C. Davis, Feb. 13: Yesterday we held forth at Aubrey. We took collection for foreign missions, missionary debt, Bishops' fund and parsonage fund, and laid on only \$2.30 getting all the assessment against that Church for those objects. We have only one more place, Friendship, and then a collection will have been taken at every point. The Upper Oak Grove behind \$14.35, which, I think, will all be paid by their next appointment. Father McDougal, "Lone Mack" we call him, lives here and is making himself very useful. God bless our veterans! Our District Conference will be here this year and we want to finish our Church and put our bell and have it ready. Gulliver, as you are in charge of this work, I want you to come to our conference. Our motto is: "The ADVOCATE in every Methodist family and every claim met."

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Ben H. Bonds, Feb. 14: Our Quarterly Conference was held last Sunday and Sunday, with our old yet fellow workers, R. M. Powers, in the chair, and right well did he look after all the interests of our Zion in these parts; and I am glad to report about one-half of the collections ordered by the Discipline secured in cash and good subscriptions. Our collection for the ladies' aid society was also very good. Bro. Kilgore touched every part of the work for God. We are beyond the holidays, and, as Bishop Key would express it, "on shouting ground." May we so continue.

Jas. P. Rodgers, Feb. 18: We are getting along very well with our work; have not missed an appointment since conference. We have had a debate at Pilot Grove, in which Bro. F. L. DuPont representing us and Bro. F. J. C. Weaver representing us. Bro. DuPont is an able man, but is no match for Rev. J. C. Weaver. The Baptists got badly defeated and some of them felt it. At the close of the debate several sinners present in the course of the evening, and happily. He loves his work and the teachers cooperate heartily with him. All the interests of the Church are moving in the right direction.

T. J. Milam, Feb. 13: This charge is situated in a fine district of country, and can be found in the State. We have no saloons—no whisky is sold in drug-stores. This indicates the high moral tone of our citizenship. This charge in the near future is destined to take rank with the best in the conference. Bro. Brooks has some private property in the vicinity, and both on the railroad; we have an appointment in the afternoon at Pleasant Hill, four miles out. A more noble people than this is hard to find. They feel great concern for their pastor; almost all some substantial token of remembrance come to the parsonage. Our Board of Stewards raised the preacher's salary from \$700 to \$900. Bro. T. E. Sherwood did a fine work here last year, especially in the way of Church building. A neat little Church was built at Pleasant Hill, the afternoon before last. This Church would be an honor to a city congregation; built after the modern style of architecture and handsomely finished. This little gem of a Church was dedicated yesterday by Bishop Key. We had a crowded house. The sermon was rich and full. He made effort at display, but he fed the people. Every sentence bristled with thought calculated to elevate and to encourage right living. Each word seemed to come from a heart in touch with the Holy Spirit; and his words, aflame with the fire of love and grace, could not fail to reach the hearts and consciences of his hearers. The day will long linger in the memories of this people. The Church is called Shelton's Chapel, in honor of Captain Shelton who settled in this community in 1837; and here he has reared a family—several of whom were present—now a sterling Christian character and social position reflect great honor upon the hoary locks of himself and his noble wife. I thought it was so fitting to the occasion, as the Captain stood before the Bishop, and as President of the

Have had good congregations, one conversion, and received into the Church nine members. That pounding continues. The preacher's only safety is for it to continue indefinitely. The ADVOCATE is greatly improved and is numbered with the best. Ours is not a circuit, but a district line, running from west to east, thirty miles in length, taking three nice villages, Antelope, Newport and Post Oak, and also some nice little country places. People intelligent and refined. Neither of these towns have a saloon.

C. C. Davis, Feb. 13: Yesterday we held forth at Aubrey. We took collection for foreign missions, missionary debt, Bishops' fund and parsonage fund, and laid on only \$2.30 getting all the assessment against that Church for those objects. We have only one more place, Friendship, and then a collection will have been taken at every point. The Upper Oak Grove behind \$14.35, which, I think, will all be paid by their next appointment. Father McDougal, "Lone Mack" we call him, lives here and is making himself very useful. God bless our veterans! Our District Conference will be here this year and we want to finish our Church and put our bell and have it ready. Gulliver, as you are in charge of this work, I want you to come to our conference. Our motto is: "The ADVOCATE in every Methodist family and every claim met."

L. P. Smith, Feb. 16: We closed our protracted meeting last Friday night, after running about three weeks, with three services a day, besides a prayer-meeting for the young ladies and one for the young men, also one for the church, which were held once a day during a part of the time. We were assisted by Bros. J. C. Weaver, our Presiding Elder, R. M. Powers, Sexton, of St. Joe; Stuckey, of Bowie, and Miller, of Wichita Falls. There were about sixty-five conversions, besides quite a number who were reclaimed from back-slidden lives. Twenty-nine have joined our Church, with more to follow. Seven have joined the Cumberland Presbyterian Church, and quite a number are to join the Baptist Church. Members of the different denominations worked with us and their children were converted.

A. C. Benson: Our week of prayer at Lone Oak was a decided success. We had much interesting reading on the subject of mission work. Sunday missionaries and heathen and collected \$13.15. I have since raised \$2 more at Miller Grove. I have sent Dr. John thirty-three subscribers to the Reporter and ordered eighteen Sowers and Readers for our Sunday-school at Lone Oak. Our regular superintendent sent a club of ten for the Sunday School Visitor. Our first Quarterly Conference was attended by every steward but two. Their answer to question 8 was good. The assessments for preachers in charge and Presiding Elder was raised \$30.00. We had a meeting at Lone Oak, which lasted ten days. Each service was accompanied with greater power and more interest until the whole community for miles around was moved under the earnest appeals of the preacher, together with the sweet songs of the Church, led by sister Malkey and sister Mings, of Marshall

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

We have been highly favored of late by the presence of distinguished visitors and interesting lectures on the 4th inst. Prof. Plank, a distinguished botanist lectured on his life study, botany, in the College Chapel.

On the 10th, our beloved and scholarly Bishop Key told us about what he saw in Japan and China. He took us along the narrow streets into the busy marts, into the school and curious homes of those interesting people.

This is the second of our Bishops to honor us with a lecture this session. On the 11th Miss Rountree's education class gave the delightful entertainment below.

On Sunday, the 12th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 13th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 14th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 15th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 16th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 17th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 18th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 19th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

On Sunday, the 20th, Miss Wilson, of Chicago, representative of the National Woman's Christian Association, addressed the Epworth League. This good woman won all our hearts, and left on them, we trust, lasting impressions for good.

in the 20th year of Artaxerxes, and his second in the thirty-second (2:1; 13:6), giving twelve years for his first administration. The "certain days" of 13:6 covering the interval between Nehemiah's two administrations is indefinite. It certainly covers several years, or the abuses which this chapter describes could not have grown up; but it could not be greater than seven or eight years, for the second commission was given by Artaxerxes, who died 425 B. C. after a reign of forty years. Ezra was doubtless dead, for it is hard to believe that such abuses could have grown up during his life.

His successor, "Zadok the scribe," is named (13:13). Malachi, the last of the prophets, was Nehemiah's helper now, enjoining upon the inspiration of the Holy Spirit against the same abuses which Nehemiah suppressed by the strong arm of authority. The student should read the book of Malachi in connection with this lesson. The last chapter of Canonical Jewish history is the key to the last chapter of its prophecy.

After the recall of Nehemiah, the opposition party, headed by the High Priest Eliashib, began the line of conduct which brought about the sad state of affairs described in this chapter. The High Priest, in flagrant violation of the divine order that no Ammonite should enter the congregation of Israel forever (Deut. 23:3, 4), had fitted up a section of the temple, built as a treasury for storing the tithes, as a palatial residence for the heathen scoundrel, "Tobiah the Ammonite," to whom he had allied himself by marriage (ver. 4, 5). This example of wickedness in high place was quickly followed by the people. The temple service was contemned and neglected; the tithes were withheld (ver. 10), or the poorest of their flocks, the sick, blind, torn of beasts, or otherwise useless (Mat. 17, 8; 3:9), were offered for sacrifice instead of the most excellent, as the law required. The Levites, the tithes being withheld, were forced to retire to their homes to earn a support; the people complained of the weariness of the temple service (Mat. 1:13); no one would do anything, however small, in the house of God except for good pay (Mat. 1:10).

As the inevitable consequence of neglect of the public worship of God, crime rapidly increased, sorcery, adultery, false swearing, oppression, cheating the widow and the fatherless, were fearfully prevalent (Mat. 3:5). Especially was there a return to the mixed marriages which had been so positively forbidden, and which had always brought such heavy punishment. The grandson of Eliashib, married the daughter of Sanballat, the arch-enemy of the Jews, while many of the people divorced their own Jewish wives that they might contract these forbidden unions, (Mat. 2:14-16). Under such circumstances, the habitual profanation of the Sabbath was inevitable. God's law of the Sabbath is vital to the morals of a people. Its violation opens the flood-gates of vice, and it is a symptom, infallible, of moral profligacy.

Against this array of evils Nehemiah acted with his accustomed promptness and courage. Tobiah's house-hold goods were thrown into the street (ver. 8, 9), house purified, the tithes collected and responsible men placed in charge of them, the Levites were brought back and the temple service reorganized. He then enforces the law against heathen marriages, rebuking, punishing, and compelling the guilty ones to take a solemn oath to abstain from such connections in the future, (ver. 25); while the grandson of Eliashib, the High Priest, as perhaps the most prominent of the idolaters, having married the daughter of Sanballat, was driven into perpetual banishment.

Our lesson on the enforcement of Sabbath observance forms a part of the general reform carried out by Nehemiah, and with the record of this reform the inspired history of the Jews abruptly closes.

NOTE.—In preparing these lessons I am governed by the one purpose to make them as profitable as possible. I shall follow no fixed form. In the present number it seemed best to view the second administration of Nehemiah as a whole, especially in its intimate connection with the prophecies of Malachi, omitting any attempt at journal comment on the text of the lesson which presents no grave difficulties.

Old and Young.

The little brown leaf said to the big green leaf below: "What a summer we've had! To rejoice and be glad. But today there's a feeling of snow."

same time warmest, consisting of blankets and white spread. All extraneous ornaments of lambrequins and fancy things of no use will not find a place here. The curtains will be of thin, washable material.

The "coming woman" will plan to have her bed set away from the wall, for health's sake as well as for convenience. Modern "conveniences" will be let alone, as far as stationary wash-basins with hot and cold water is concerned, the portable washstand being used in stead, she preferring to do a little extra work to running any risk of being slowly and gently poisoned. Her bed will be well spread open the first thing in the morning, and the sunshine and air invited in to do their part toward airing and cleansing the same, and the making of the bed will be the last of the morning duties.

The "coming woman" will plan a big closet in each sleeping-room, with a window for ventilation, if a possible thing. It will not be a receptacle for old boots or shoes, nor antiquated bonnets, hats or soles of clothing. There will be plenty of hooks at proper height for her to reach—not the carpenter—not forgetting to put those in the children's closet at a suitable height for them. The children will be remembered in this house, and will have a room with a hard-wood floor, where all their belongings can be kept, and they can play to their heart's content without being told not to do this or that for fear of hurting the carpet or furniture; where everything shall be usable, and hangable, plenty of old chairs and boxes of wicker in high places; where they can decorate the walls with pictures, and have a good time generally.—M. J. Plunkett, in Good Housekeeping.

WILD OATS. And, oh! be on your guard, my friends; and you, above all, my young friends, against another life of Satan. Let every boy, every youth, every young man who hears me—remembering that God means you to obey his law, always—be on his guard against, and utterly spurn from him that common and most deadly life of the devil that "you may have your fling"—that "youths must be youths."

TO MAKE HOME HAPPY. 1. Learn to govern yourselves and to be gentle in spirit. 2. Guard your tempers, especially in seasons of ill health, irritation and trouble, and soften them by prayers and a sense of your own shortcomings and errors. 3. Never speak or act in anger, until you have prayed over your words or acts and concluded that Christ would have done so in your place. 4. Remember that, valuable as is the gift of speech, silence is often more valuable. 5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, as we often desire forbearance and forgiveness ourselves. 6. Never retort a sharp or angry word. The second word makes the quarrel. 7. Endeavor at all times to act as if you were in Christ's presence.

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thick and bitter dribbling of its lees? Ah, do not so! Be on your guard in time against Satan's devices and cunning craftiness. I will tell you how bad and blighted lives begin: The life of the deplorable drunkard; the life of the degraded wife-beater; the life of the harlot and the felon; the life of which the so-called heroes as the lar of wild beasts; the life which hides itself in the cell of the lunatic, and in the grave of the suicide. Many a million of such lives seemed as fair and bright in promise as that of any young boy here. See them young and happy in the day—so called the Sunday-school, closed. It was, in their right mind—then look on twenty, thirty, forty years. This blighted, leading, disgraced, bear-eyed man; this bent figure of uselessness and scorn who will soun die of delirium tremens, and be huddled into a pauper's grave, is he that once bright, laughing, promising boy? Yes, he is. Look on this picture and on that! What has made the frightful difference? How did it begin? It began in the boy thinking himself great and too much of a man to love, honor or obey his parents, duty, his neighbor. It began in forsaking the guide of his youth and forgetting the covenant of his God. It began in bad companionship, corrupting good manners. It began in broken Sabbath days, and turning the back on holy communion, and neglecting the worship of the Church of God. It began by walking in the way of the ungodly, standing in the way of sinners, sitting in the seat of the scornful. It began when he went like a fine young fool to be treated or to stand treat in wild parties at the public houses. It began in the twilight, in the evening in the dark night, when the young fool in his desperate simplicity, led by Satan, went as an ox to the slaughter, as a fool to the correction of the stocks, till a dart struck through his own liver; and, in the midst of that ghastly company, which he now has joined, of which he now is one, he discovers in shame and irremediable horror—afterwards, too late, in the ruins of his life—he discovers that he has sold his soul to Satan, and that he is in the depths of hell. Ah, my dear young people, one and all of you, may the grace of God make you more happy and more timely wise! And that it may do so, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh in which thou shalt say, 'I have no pleasure in them.'"—Archdeacon Faber, in the Voice from Sinai.

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MASTER PIN AND LADY NEEDLE. A pin and a needle, being neighbors in a work-basket, and both being idle folk, began to quarrel, as idle folk are apt to do. "I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eyes?" "What is the use of an eye," said the pin, "if there is always something in it?" "I am more active and can go through more work than you can," said the needle.

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LET ALL THE PEOPLE SING.

So said Mr. Wesley, and then added, "not one in ten only." This admonition was never heeded as it ought to have been, but the present outlook shows a prospect of better things along this line. The choir came, saw, conquered, and, after well-nigh choking the very life out of our public services, is packing up to leave—we sincerely hope, forever.

The choir, *per se*, is not, never was, to blame for any abuse with which it has been charged. It came in to fill a want growing out of the refusal of the people to heed Mr. Wesley's admonition, and the acquiescence of the preachers thereto. The people refused to sing because they became too indolent, in most cases, to learn the tunes, and the preacher, ignorant also frequently, turned the whole thing over to the choir because he thought he could do no better. It was that or no singing at all. That was the view he took of it, and it seemed the only rational view under all the circumstances.

Where the choir had secured a monopoly, had gotten a corner, so to speak, on the song department of the Church, and the pastor expressly or by implication had endorsed the arrangement, the flood-gates of abuse were lifted up and a tide of worldliness rushed in on our public worship which has long been deplored, but never successfully checked until in the last few years. In many places the singers in our city choirs were not only not pious and therefore could not "sing with the spirit," but, it is alleged, were frequently outspoken against the doctrines and practices of the Church they were being paid to chant and destroy. Women were employed to sing solos on Sunday morning in the house of God who spent their week-day evenings in the ball-room, theater, or at the card-table. Men who were better acquainted with the Police Gazette than with the Church paper, and who gave most of their time to beer and billiards, were roped on and put to work as tenor and bass on an anthem ostensibly sung to the praise of the pure and sin-hating Savior! Music pupils were trotted out by their teachers to advertise their proficiency by warbling, *la prima donna*, a piece of difficult sky-rocketing which no one understood, and which was really appreciated only by the music teacher, the relatives and the uncaring rabble who came in merely to see the show.

Real worshippers groaned in spirit; but being in the minority everywhere, their groans were drowned in the clap and clatter of outside applause. This applause was superinduced by the fact that such performances smacked so much of the theater and the beer-garden that the sinner's conscience did not hurt him during the operation; but on the other hand so fortified his carnal mind against the Gospel that the sermon which followed always failed to make him feel bad. Of course, in private, in the secret chambers of his own soul, when he dealt honestly with himself, he voted the whole business a travesty on religious service. But that served the devil's purpose quite as well, for did not the preacher countenance it? Was it not performed in the house of God, so-called? And if this solemn department of worship is a farce, may it not be so? *Falsus in uno, falsus in omnibus.*

The preacher—well, we can not say how he feels; but we are quite sure we could not preach under the circumstances. If he really endorses it, he must be lacking in spirituality; if he does not, he is not *preacher in charge* so long as that state of affairs continues.

But a better day is coming. The fashion now in our great-city Churches is for a leader, or a preacher, as he is sometimes called, to conduct the singing while the congregation join in, every one with a book before him. This is great. To hear a thousand peoplesinging together, the mellifluous tones of a pipe organ stealing out and mingling with the great billows of aggregated human voices, while upon the topmost crest of every wave articulated speech sounds forth the praise of God, stirs up the deepest

depths of the human soul and prepares the heart for the reception of the preached word! A better day is coming. Preachers are beginning to learn that it is not a little thing to read and understand the science of music. The music teacher, long laughed at and patronizingly endured as one of those harmless hoers not mean enough to kill, yet hardly fit to live, is coming to the front as master and engineer of one of the most potent forces that move the human heart to feel and act. Give him audience. Take off his seedy habiliments and clothe him in purple and fine linen. It is he more than all other players upon the *harp humane* that turns the tide of human thought and changes the rushing currents of men and things. Napoleon is reported to have said: "Let me make a nation's songs and I care not who makes their laws," and a greater prince than Bonaparte rang the changes upon "Sing unto the Lord," "Sing unto the Lord a new song," "Praise him upon the harp and upon the loud-sounding cymbals," "Let all that have breath praise the Lord."

OUR REPRESENTATIVES.

It is a common thing to hear our Legislators and Congressmen criticised and often in a very uncomplimentary style. The politician is put down as a trickster and wire-puller, and when he gets into office all kinds of insinuations are thrown out as to his course as a representative of the people.

Ought this to be so? We trow not. In the first place statesmanship as a profession is a necessary and a noble calling. It requires time, attention and a great deal of labor to properly understand and prudently deal with the many important questions that arise in the making and executing of the various laws necessary to do the greatest good to the greatest number. Law, political and social economy ought to be—must be—studied carefully before the machinery can be understood. Then comes a long array of "needs" and "conditions"—sometimes apparently conflicting—always numerous and intricate, which must be duly considered and given attention in their proper order and at the best possible time. It requires brains, patience, produce and patriotism to properly turn off all this work, and a lifetime is not too long to prepare a man to be a good and safe helmsman in the ship of State.

To criticise—not to say abuse—these necessary public functionaries, seems both unwise and ungrateful; and when we turn to "the law and to the testimony," which ought to be the end of all controversy with Christian people, we find such a course condemned in the strongest terms. Men who "are not afraid to speak evil of dignitaries" are to be avoided.

Again, these men are the representatives of the people—of us—and to speak evil of them is to berate ourselves. In a Government like ours the officers and other public servants of State reflect the character and sentiments of their constituency, and are the fruit of the tree and not the tree itself.

The thing to do, then, is to heed the words of Jesus and "make the tree good and the fruit will be also good." Moreover, these men are by virtue of their several offices and stations representatives of the principles and policy of our free institutions. It is impossible to abuse and malign them without degrading the office or place they occupy. In throwing mud at them we defile the seats upon which they sit—seats we ourselves have erected and which must be kept clean, both for the honor and safety of our country.

It is a matter much to be regretted that no office in the gift of the people is protected from these partisan mud-slingers. Even our President—the chief executive and highest dignitary in our nation—is not safe from the scurrilous abuse and vituperation of the mob. Such terms of reproach as "Little Ben," applied to Mr. Harrison, and "Old Bull-neck," when referring to Mr. Cleveland, are a disgrace to our country and to ourselves. How can we point our children to the ladder of fame and to the places of honor among their countrymen when it is evident that the higher they ascend the more liable they become to abuse and slander? It is simply shocking!

And unless it is checked—unless we cease to "speak evil" of these "dignities," the Nation will lose respect both for the office and the officer and "bloody treason will flourish over us." Anarchy, whose creed is "down with law," is already rampant upon our shores in an organized form; and the observant are not ignorant that a sleeping demon is in the hearts of many who pose as defenders of law and order. The bewildering figures which represent the wealth of the few and the rags and tatters that advertise the poverty of the many, the growth of monopoly and "the law's delay"—all these things are irritants that keep the mind of the mass in a state of perpetual stew, and as the dignity and power of the law is the only safeguard of the better against the criminal class when an outbreak comes, the man who

belittles law and the functionaries of State is pouring oil on his own house and preparing it for the match of the incendiary.

Let us have done with it.

CHURCH AND STATE SCHOOLS.

The Breunham Herald is for keeping Church and State apart, but desires State institutions to be made equal to those which are sectarian. It says:

"Our public schools, our State institutions of education, of higher learning especially, which are the most earnest and the most able mediums for the maintenance of the natural spirit of liberty and tolerance, are being thrown into the background by sectarian colleges and universities. Episcopals send their children to Baylor, Methodists to Georgetown, Presbyterians to Clarksville, Catholics to St. Edward's at Austin and St. Mary's at San Antonio, and between all of them the University of the State of Texas is not by half as well attended as it should be, and yet the most religious father may safely place his son there. They will not rob him of his faith, but they will teach him to recognize that his duties to his country are equal to his duties to the Church. Let our young citizens be instructed without bias. Let them step from the free schools into the sectarian of the State, instead of bringing them from the parochial school into the seminary. Our young men and young women, in order to carry out rightly the instruction of the founders of the Union, must be able to steer the ship of State clear of the reefs of the Church."

No sectarian college of Texas is amenable to the charge of teaching bigotry and intolerance.—*Dallas News.*

No; and as the News said some time since, in "State Press," "secular schools were never famous for teaching morals"—or words to that effect. The fact is that higher education without religious instruction leads to atheism. The proof of the pudding is in the chewing of the bag, and when it comes to a test as to whether fathers can safely risk their sons at State schools, we challenge a comparison with any sectarian school in any place. This cry against sectarian schools by the friends of inferior State institutions, is in bad taste and is unfair. The patrons of Church schools pay their tax to support the State schools just like other men, and it is certainly their right to use the money that is left—their own money, in a way of their own choosing. As to the "reefs" of the Church, we challenge a comparison of "reefs" between these secular and sectarian reefs. This old howl about the danger of uniting Church and State through the agency of Church schools, is a chestnut, ancient and dry. Have not these schools been in operation all along? And have not the great colleges and universities of this nation been under the control of someone or other, various "sects"? Why raise the howl, then, at this late day against these successful institutions, simply because of their superiority over the State schools? Let merit win. The State schools have the advantage in endowment, advertising and political backing, and if they can not hold their own under these favorable circumstances against the unendowed and struggling Church institutions, let them die. This a free country and men have a right to exercise their own choice; and when men who have done their part as citizens in supporting the State schools see proper to send their children to other schools—any other school or schools—it is nobody's business under our laws. Let merit win.

THE FORT WORTH GAZETTE ADVISES US.

Sam Jones expressed his gratification the other day because he lived among people who had no other punishment for rape and seduction than extermination. The defense of the home, he said, was a Christian duty.

The TEXAS CHRISTIAN ADVOCATE does not agree with Sam, but condemns the Gazette as a supporter of anarchy because it said the people of Paris did right in executing Henry Smith without the formality of law. It has the usual lecture for the "secular press" which it says is "fast becoming the corrupter of the people."

The Gazette is not disposed to retort in the language of its pious contemporary. It is to it a source of regret and not of pleasure that papers of the class of the ADVOCATE are ceasing, with rare exceptions, to be factors in human affairs. The exceptions are brightened with that sympathy with the common man which was so conspicuous in the life of the Master, and which so many of those professing to bear his commission regard as evidence of hopeless worldliness.

If the ADVOCATE will follow the example of Sam Jones, use its heart and its human instincts and drop theology for a time, our word for it, the presses which issue it would soon be beating time with those of the secular press.

The Gazette fails very materially to make out a case of difference between the ADVOCATE and Sam Jones. In order to do that it must show that Sam means extermination by mob violence. If he does, then he differs from the ADVOCATE, and agrees with those journals which still live in the dark ages of savagery. There is no doubt that Sam is rather savage in some of his utterances, and possibly the Gazette's inference is correct. If so, we should deem it a violation of our sacred trust as an instructor of the public to harmonize our teachings with his.

Any advice offered us in kindness is always appreciated, and we appreciate the Gazette's efforts to advise us in this particular. But we can not accept the judgment of one who is utterly ignorant of the subject about which he proposes to advise. It is quite evident that the Gazette is altogether ignorant of the contents of the ADVOCATE, or

else it would not know a theological article were it to meet one in the middle of the road. We are kept entirely too busy trying to check the corrupting influences of such papers as pander to violated public tastes by making them even more vicious, to give very much time to the discussion of abstruse theological subjects.

As to our press beating time with the presses of the secular press—well that is a piece of unmitigated "cheek." When the Gazette's press begins to half-way "beat time" with ours it will not have to resort to gambling in scholarships, voting on the "prettiest girl," and other such schemes to revive a dying circulation, nor need it ever more fear the "hands of the receiver."

Let the Gazette support good, honest government, stand by the right in principle, become a promoter of law and order, help to move on the advance in a higher and better civilization, and it will inherit the respect and gratitude of all true men and women. Then what it loses in circulation in the slums it will gain among the better classes who are ever ready to co-operate with the earnest workers and promoters of the best interests of society, and perhaps the "beat" of its press may get within hearing distance of the ADVOCATE'S!

A DAY AT GREENVILLE.

Over twenty years ago the senior editor, on his way into Texas, passed through Greenville, the county seat of Hunt County, which was quite a little village then, surrounded for miles by an almost open prairie. On last Sunday he had the pleasure of worshipping with our Church at that place. The little village of twenty years ago had grown into a beautiful and thriving city of 9000 people. Our Church there is strong and in a healthy state. The house was crowded at both services, morning and evening. We have never preached to more attentive audiences than we had there. At the conclusion of the evening service two young men came forward for the prayers of the Church. The Sunday-school, which we did not have the pleasure to visit, the Superintendent thinks is the best in the State. Bro. I. W. Clark, the pastor, was absent at Mineral Wells on account of rheumatism. He has our sympathy and we hope the healing waters of Mineral Wells will give him speedy relief. He is much loved and very highly appreciated by his congregation. We were entertained by Bro. Langford and his estimable lady, whose kindness and hospitality we enjoyed very much. We also had the pleasure of dining with Judge E. B. Perkins and his charming family and enjoying the Sabbath afternoon in their delightful company. We shall always remember with pleasure the day we spent in Greenville, and be glad of the opportunity to repeat the visit.

If we made no other impression while there we feel sure of having made one everlasting impression at least. On taking a carriage when we arrived at Greenville we found it already occupied by two gentlemen. One of them was of the long, lean and hungry-looking sort. His feet were in proportion to the other dimensions of his body, and he had spread them across all the available space on the floor of the carriage, which in the darkness were not very clearly outlined to the eye of the writer. The writer therefore was surprised that when, instead of stepping on the floor, he could almost hear the corns crackling beneath his feet. We hastened to beg pardon as quickly as possible, and the owner of the corns, after going through various gyrations of body and uttering some preliminary oaths, said: "Yes, I'll excuse you, but I can never forget you." Whereby it will easily be seen that the impression on his mind was deeper than that on the corns, and which might be accounted for on the theory that the gentlemen carries his mind in his foot or else carries his foot in his mind. Hence arises an intricate problem for speculators to solve.

EDITORIAL CORRESPONDENCE.

I reached Houston last Saturday evening at 7:30 and was met at the depot by Dr. Geo. C. Rankin, pastor of Shearn Church, who took me to his house, where I was lodged and where a burglar stole my hat and Dr. Rankin's overcoat sometime in the night.

Tiling myself with a new "Stetson," belonging to mine host, I followed him, after breakfast, to the chapel on the Shearn Church lot where the Sunday-school, numbering some four hundred, was in session.

After viewing and being viewed by the Church of the future, promptly at 11 a. m. I followed the pastor by the way of a rear entrance into the pulpit, in front of which sat the Church of the present, and a nice congregation it was, too, notwithstanding the threatening clouds which menaced us every minute with a shower. My sermon was a flash in the pan.

At 1 p. m. I lectured to the Y. M. C. A. There was a big crowd and we had a fine service. One poor man, once a preacher, sat weeping in the congregation. I tried to get him to

return to his Father's house. He would not; but at the evening service, when I preached for Bro. Green at the "Tabernacle," he was again present, and though he would not move, he took the ADVOCATE after the meeting closed, as did many others. May the Lord bless the paper to him and to them! We had five penitents at the altar at the evening sacrifice and two professed to have found peace.

Rev. J. E. Green, pastor of the "Tabernacle," was formerly a locomotive engineer, and belongs to the Brotherhood of Locomotive Engineers still. His influence among the railroad people in this railroad center is very great, and the good he is doing for the cause of Christ among them and among others eternally alone will reveal! He has just finished a beautiful Church, which will be dedicated soon, and he gave me a cordial invitation to come to his house-warming immediately afterward, hoping to have a glorious revival.

Having spent the night with Bro. Green and his excellent wife and their four bright boys, I visited the preachers' meeting, held in the Shearn Church pastor's study. Here I met Dr. Rankin again, who is Chairman of the meeting; Revs. P. H. Hensch, pastor of the First German Methodist Church; C. Mueller, of German Mission (in the Fifth Ward); S. H. Fla-tauer, of McAshan Chapel (in connection with Shearn Church); A. J. Wheeler, of Washington Street Church; J. E. Green, of "Tabernacle" Church; J. S. Stout, of the C. M. E. Church in America. These are Southern Methodist preachers. These and one other, Rev. C. A. Hooper, of McKee Street, are the standard-bearers of our Church in this pushing, rushing, growing city, and a noble band they are. Methodism is not only keeping pace with other Churches, but is in the lead, and is stretching herself to save the entire city for Christ. To this end, where there is an open door presented, Houston Methodist does not wait for some District Conference to resolve—and there is an end—about the "needs" and "opportunities," etc., but she enters at once. Shearn Church is the mother of Houston Methodism, and she is still fruitful and healthy. She does not sit down and look simply after herself—not at all; but she reaches out and builds chapels and pays the pastors the conference sends to fill them. She pays her own pastor \$3000 and stands not only behind him in a financial but in a spiritual and evangelistic sense.

Dr. Geo. C. Rankin is really a great man. He is a magnificent preacher, and one of the finest pastors Houston ever had. He is neither a dry-as-dust nor a sky-scraper; but he has brains and religion, and knows how to employ his people, and in order to find out what they are good for, he cultivates their acquaintance and studies them. He preaches to full houses now, and if the congregation continues to increase in numbers, it will be necessary to enlarge the house to accommodate the people. Bro. Rankin is Vice-President of a very interesting family, consisting of four girls and one boy. I say vice-president, not because Sister R. tries to rule him, but because, like many other wives of Methodist preachers, the husband just can not get along without her. She is not only a helpmeet for him at home, but has a class of boys whom she has picked up off the streets and is even helping to dress them, in her efforts to save them from sin and the downward drift.

The preachers all spoke kindly of the ADVOCATE, and gave me to understand that they were going to leave no stone unturned to put the paper in every Methodist home in Houston.

I was sorry I did not meet Bro. Hooper. I visited his study, but he was out. I learned that he preaches to full houses and gives promise of being what politicians would call a "howling success." If he sends in a big list of subs., I will know he is long-headed, indeed.

Leaving Houston Tuesday aft. noon on the Santa Fe, I reached Galveston on fast time and went immediately to the hotel. Having registered my name in due and ancient form, I started out to find a Methodist preacher. Going to the St. James Church I met the pastor's wife, Sister Horn, who informed me that the shepherd was among the sheep and would not be home until late. Learning also that there would be prayer-meeting at St. John's Church at 7:30, I headed for the Beach Hotel, where I got a view of the Gulf and saw the white-capped waves playing "leap frog" and singing a low minor strain, much like what I have heard among the pine trees of East Texas. I felt poetical, but having no time to put down anything dictated by the "sacred nine," I turned about and sought a restaurant where I entered upon the more practical work of passing into eclipse a couple of dozen oysters and a large fish.

After spending the remainder of the afternoon strolling along the wharf and examining some fine ocean steamers, the hour for service drew near. I took a car which carried me near St. John's Church, where it dumped me—

literally dumped me in a very unclerical fashion. Entering the pastor's study in the basement of the Church, I found Bro. Horn and a local brother named Jones who received me kindly and made me feel quite at home. Presently the pastor, Bro. Massey, came in and requested me to conduct the service. This I gladly consented to do, and as there was a good turnout of praying people, we had a pleasant and I hope a profitable service. Here I met another preacher, Bro. Huffman, and several other brethren and sisters, some of whom gave me their names for the ADVOCATE and invited me very cordially to visit them at some future time when I had more time to spend.

After spending the night at the hotel, I took the North Galveston, Houston and Kansas City train at 7:30 for North Galveston, a new town about eighteen miles northwest of Galveston on Galveston Bay. This town proposes to be situated on a peninsula with the bay on three sides of it and to be the Chicago of the Southwest. The Galveston Trust Company has bought a league of land out there and have cut it up into town lots and five-acre pear orchards and berry patches, and should they succeed in getting it settled, the natural advantages will make it success. This whole country is away behind the times. The cattle kings, it is alleged, have stood in the way of settlement, and while the land is rich and productive, it is as sparsely populated as any of our frontier counties. Galveston is Galveston County, except a few ranches and a handful of fishermen. Rev. J. W. Cullen is our pastor at North Galveston. He is the son of that veteran warrior, D. P. Cullen, and is very popular with the people. I did not meet him, but "sinner, saint and pharisee," spoke well of him. Cut off by a railroad wreck from Galveston by land and prevented from returning by an ebb tide and a stranded boat, with a cold rain-storm blowing from the northwest, my enforced sojourn of twenty-four hours in North Galveston was anything but an oasis.

After falling at every point, like a fire-encircled worm, to get away, I hired a mule-express, and with Bowen and Bro. M. B. Boone, of Galveston for companions, I crawled into a spring seat and took up my slow, cold and tortuous way toward Dickerson, a small station on the I. & G. N., eighty miles away. Long stretches of boggy, bog-wallow prairie, over which we plodded at the rate of two miles an hour in the face of a cold rain, tells all that need be told of that never-to-be forgotten trip.

I visited Capt. Charlie Bowen at North Galveston and made the acquaintance of his boy and four girls. Their mother has passed over the dark river, but they are good children and are trying to so live as to be able to meet her again. As I knelt with them in prayer, in the hearing of the roaring waves of Galveston Bay on that stormy Wednesday evening, the spirit of the Lord touched all hearts.

I made a brief call upon Mr. E. E. Egan, editor of the North Galveston Journal, and found him in high hopes of building up the Chicago of the Southwest upon Galveston Bay. He is a pleasant gentleman, has a fine, new office—steam press, folder and all that—and, if pluck and energy can win down there, he will come off more than conqueror.

While at Galveston I visited the sanctum of the Daily News and was introduced to Mr. Osley, the managing editor. If Mr. O. had the shapings of the policy of that paper my impression of the man is that negro slugging matches and challenges between things would not have such a prominent place in its columns. This I gathered, not from anything he said on the subject, but from the cultured and genteel bearing of the man.

I am indebted to Capt. W. A. Bower, of Houston, for courtesies extended to me, both in that city and in Galveston, his native place.

I requested the Rev. Geo. C. Rankin, of Shearn Church, Houston, to give the ADVOCATE a write-up of Houston Methodism, which he consented to do when he had time and felt the spirit move him. J. W. H.

When a brother concludes that the only good to come out of the ADVOCATE to his charge is to be derived solely from reading his squibs in full "just as he writ 'um," he certainly sets a very high estimate upon his own productions. Equally great is the mistake when he supposes that the paper is to be simply a letter-carrier for him to his people.

A BROTHER complains that his communications to this paper for the last seventeen years have been "decapitated, disemboweled and robot-tailed," while others consisting of nonsense have been admitted to its columns. He intimates that he is thread-bare, worn-out, so to speak, with

cooling his heels in the ante-chamber of this office, awaiting a recognition of his ability as a writer. We would suggest that he pluck up a little more patience and give his auger a few more turns. He may strike oil yet. It is a pity to bore so long and so deep and then remove the instrument without any return for his pains.

ONE can generally gauge the spiritual temperature of a man by the seat he occupies in Church. If he is a back-slitter he slides back.

At the close of a ringing editorial on the traveling expenses of an invited preacher, Dr. Hoss, of the Nashville Advocate, says:

"When you ask a minister to serve you, the very least that common decency allows is that you should pay all expenses, actual and incidental, that he incurs in doing so; in making payment do not embarrass him by requiring him to give an itemized statement; especially do not ask him if he travels on a free pass—in case he does the pass is his, not yours; and, if you are able, go a little beyond the line of simple expenses—it will not burden you, and will help him.

When a pastor refuses to solicit subscribers for the ADVOCATE because his articles are edited before they are printed, what will he do with his obligation? "To see that all the people within the bounds of his charge be duly supplied with our books and periodicals?" Discipline p. 81, Ans. 9.

As the light behind a transparency reveals the letters on the other side, so does the indwelling spirit of love proclaim our kinship with Christ, and we are "known and read of all men."

The Southern Christian Advocate, in its issue of February 9, gives the old St. Louis what we would call out here in Texas a "lambsasting." Kirkland carries a razor in each boot and a sand club in his belt, and when he returns from the war-path he always places scamps on his pole.

DR. YOUNG J. ALLEN, Superintendent of our China Mission, and President of the Anglo-Chinese College at Shanghai, now visiting in this country, enthusiastically endorses the proposed World's Congress of Religions. We were at first disposed to view this scheme of aggregating the world's religions in a parliament as chimerical; but a more careful study of the plan and a better understanding of what is proposed to be done have convinced us of its practicability as well as its desirability.—*Pacific Methodist Advocate.*

O now, methinks, my Lord, it is very like a weevil.

EVERY public officer is open to criticism, certainly; but personalities ought not to enter into the discussion of measures that concern the whole people.

That father and mother whose children are unconverted ought to sit down together with an open Bible before them and take a retrospect of their past lives.

The Church press—North and South—seems to be against the Chinese Exclusion law. It is certainly true, as some of the papers affirm, that the rag tag of Teutonic Europe is a worse class of citizens than the "heathen Chinese."

If our Representatives in Congress and elsewhere are not the right kind of men, let us elect better men to succeed them. This ought to be done without vilification and abuse.

READ the reply of Rev. W. J. Owens to Elder J. W. Connelly, published on our second page.

NO MAN is ashamed of anything in which he believes.

THAT man who spends twenty-five dollars a year for cigars and tobacco and only twenty-five cents for missions, deceives neither the Lord, his neighbors, nor himself. As for the devil, he just rolls over and laughs.

The great need of the Church to-day is men who love men for Jesus' sake.

A SOUB, fault-finding preacher gives God and his own profession the lie.

The Independent has a Symposium on Utah and Statedhood, or Should Utah Territory be admitted as a State? The writers are representative men, and the question pro and con is discussed in a clear, brief and conservative way. We notice that the politicians are for admission and the clergy are against it. All the writers live in the Territory.

That mother who asked the preacher to pray for her unconverted children was weeping like her heart would break. Are those children yet outside the fold?

SIN is the transgression of the law. So says the Apostle John. But the Lord teaches that the law may be violated without an act. "Whoso looketh," etc., is "As a man purpoeth in his heart so he is."

If a man knows anything he can tell it. He may not reel it off like Bascom, but he will be understood.

A BROTHER clips the following paragraphs from a recent issue of the ADVOCATE and desires us to insert them again, adding that "they ought to have

a standing place in our columns until the abuse at which they are aimed ceases to be a reproach among us.

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

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.

Six kills the soul, and no amount of intellectual fire nor animal magnetism can substitute the Holy Ghost sent down from heaven.

THAT brother who saunters into Church with his pockets full of daily papers is likely to report a dry sermon.

AWAY out in some corner of the great west a little paper called "The Coming West" reports that it claims was a "terrible exhortation" of the Dallas News by the Rev. E. L. Armstrong.

Rev. Armstrong does not say that the News is a great newspaper. Now this breaks the record.

Now, Bro. Armstrong, just remember that when you want to criticize that paper, you may say anything you please, provided you just cover it with the two words "great newspaper."

A CHURCH that will not give liberally to the Lord when it is small, will not when it is large. It will never be large; it will die of stinginess.

THE Alabama Legislature has prohibited the sale or giving away of cigars, cigarette paper and cigarette tobacco within the border of that State; imposing a fine and imprisonment for the violation of the law.

WHEN the seats are empty to the right and left and in front of the pulpit it is time for the preacher to go to the Lord and ask him why this is so.

WHENEVER a preacher has to employ a worldly-minded solo singer to "draw" his congregations, it is time for him to go into the show business in good earnest and pay his tax accordingly.

OUR confere of the TEXAS ADVOCATE says the exhorter has "taken a text." That perhaps explains why some men seem to be in the wrong place, and others have no place at all, and certainly to an extent, explains why the office of exhorter is a voiceless vacancy.

HE who has sunshine to spare should flash it upon the falling tears of his weeping brother, and thus set a rain bow of consolation upon the storm-cloud of his distress.

THE following resolution was passed by a unanimous vote at the last session of the Pacific Conference: "Resolved, That on reaching our new fields of labor we will make earnest efforts to increase the circulation of the Pacific Methodist Advocate, and as far as practicable collect money due that paper."

THE other conferences of the coast passed resolutions in a similar vein. Brethren, make this pledge good on "Methodist Advocate Day."—Pacific Methodist Advocate.

Would it not be well for the Church in Texas to set apart a "TEXAS CHRISTIAN ADVOCATE DAY?" No other interest of the preacher or the people is paramount to the extension of its circulation.

THE sunshine of love's warm spring will chase away the "winter of our discontent."

THERE are some people in the Church who never do anything but entertain the Bishop when he happens to come along.—Echange.

BEWARE of the "unsectarian" fraud. Those denominations that are failures as revival Churches and soul-winners among grown people are turning their special attention to Sunday-school

and Christian Endeavor Society work. "These things ye ought to have done and not left the other undone."

THE Chinese Exclusion Bill, if it is going to stand as a perpetual law, ought to be followed up by another excluding all lawless classes from every place. John Chinaman is a heathen, but Fritz Sluggenacker is an atheist and an anarchist, and what is the difference? We will take John.

APING an elocution teacher and quoting poetry never yet converted a sinner.

THE editor of the Nashville Advocate gets a long breath, crosses his legs, scratches his head, looks at the wastebasket and says:

At our elbow, as we write, there lies a stack of MSS, big enough to fill a half-bushel. We have read them all with the utmost care and put them into shape for the printer.

That girl who sings so sweetly at the piano and then sits and snickers when the hymns are sung in Church—is she a member? If so, what kind of a member?

OUR political and ecclesiastical dignitaries ought to be respected for the sake of their great offices, if for no other reason.

Dr. B. H. CARROLL, in a recent sermon before the Baptist Convention of Texas, made use of these words: "But it is not appalling; that revelation of the Statistical Secretary; there are 980 preachers in Texas who are not pastors, nor missionaries, nor evangelists, nor teachers, nor denominational agents, nor editors."

THE Epworth League of Fifth Street Church is still growing in numbers and interest, and its influence is being felt far and wide. Young men are inquiring the way of salvation at these meetings, and are being successfully pointed to the Lamb of God which taketh away the sin of the world.

A MAN'S OWN family can tell better than anyone else whether or not he is a Christian.

A COWARD never forgives. It takes a brave man to do that.

NEW YORK theater-goers have been treated recently to one of Zola's novels dramatized in a so-called expurgated fashion so as to be at least a little bit decent. A daily paper says that if the rendition then given was decent, it could not imagine what it must have been while it was indecent.

EVERY now and then we see in the advertisements of troupers of players assurances to parents and guardians that "there is nothing indecent or immorally suggestive in this performance."

EPWORTH LEAGUE

THE Epworth League of Fifth Street Church is still growing in numbers and interest, and its influence is being felt far and wide. Young men are inquiring the way of salvation at these meetings, and are being successfully pointed to the Lamb of God which taketh away the sin of the world.

TOPICS FOR PRAYER-MEETING

MARCH. 12. Youthful Purity.—11 Chron. 31:17. 13. Feativeness in the Discharge of Duty.—Daniel 1:13-15. 14. Governing the Tongue.—James 3:1-12.

THE Savior counsels: Let your communication be yea, yea, and nay, nay, for more than this cometh of evil. And yet there is nothing more common even among professing Christians than the conscious or unconscious violation of this law.

MOUTHRINGS and mannerisms in the pulpit disgust every sensible hearer. Calling God "Gaud" and Jesus "Jesuse" and Lord "Lard" or "Lad!" Go to, go to!

THOSE denominations that are failures as revival Churches and soul-winners among grown people are turning their special attention to Sunday-school

ing the worse appear the better reason, and the only way to offset it is to state the truth. Indeed it is the chief business of truth to follow up and expose error, as it was the work of our Lord to "destroy the works of the devil."

THE postoffice address of Rev. B. F. Radgett is Cleburne, Texas.

THE postoffice address of Rev. J. H. Wiseman is 102 Hemphill Street, Fort Worth, Texas.

Rev. J. L. M. French, pastor of First Methodist Church, Bristol, Tenn., died February 4. He was a good and pure man.

THE remains of Jefferson Davis are to be removed from New Orleans to Richmond, Va., May 30—Confederate Memorial Day.

Rev. G. W. Gray will deliver an address before the World's Fair African Congress upon "What Methodism Has Done for the Negro."

Rev. J. F. Archer, of South Dallas Church, reports a good League in fine condition.

Rev. L. A. HANSON, of East Dallas, has a large League, the majority of whom are outsiders. They are in good working condition, but the pastor hopes to see them all converted before the year closes.

THE International Epworth League Conference will meet at Cleveland, Ohio, July 9. The address of welcome will be delivered by Gov. McKinley and the response by Gov. Pattison, of Pennsylvania, Bishop Hendrix and Bishop Carmichael, of Canada.

ONE of the greatest drawbacks to a great many Leagues is that the nature of the work to be done is forgotten. The Epworth League is not intended for a secular literary society, nor is it merely a young people's prayer-meeting.

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SOUTHERN METHODISM

Our people at Colorado Springs, Col., are going to build a new Church.

Dr. D. C. Kelley preached the baccalaureate sermon before the graduating class of the University of Northern Texas, at Ft. Worth, on Saturday.

THE New Orleans Advocate states that owing to the illness of Dr. L. W. Cooper, Bishop Granbery has changed Dr. Cooper from Canton to Hazelrath, and appointed Rev. L. S. Jones to Canton.

Ledger, Jan. 19: Bishop and Mrs. Galloway entertained the Rev. Dr. W. A. Spencer, of Philadelphia, Pa., at tea yesterday evening.

THE Nashville Advocate: It has reached us directly that Dr. John J. Tigert will deliver the alumni address at the approaching commencement at Vanderbilt University, and that at Hendrix University, and that at the former, Randolph Tucker, of Virginia, will deliver the literary address.

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PERSONALS

Moody and Sankey are holding meetings in Baltimore.

The Rev. W. B. Crockett lives only one mile from Pearsall.

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the country teeming with people full of ignorance, sin, wretchedness, despair, death—why Asbury, in his great work, was no grand pioneer than W. D. Robinson.

The death of Dr. A. H. Gillett, of Michigan Conference, reminds us of a most charming address he delivered in our Church at Seguin a year ago on the importance of the Epworth League in revival work.

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RESOLUTIONS ON DEATH OF MRS. R. E. BREWER.

Resolutions of respect adopted by the Ladies Aid Society of the M. E. Church, South, Brownwood, Texas, on the death of the President.

Resolved, That in the death of our loved sister and President we have lost a most earnest and faithful member, and though but a short time our President, still we know she would have made an efficient officer.

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PASTORS' BOOKS.

All orders on hand for Pastors' Books have been filled this week. If any who have ordered fail to receive the book, they will please notify us at once.

THE Minutes of the East Texas Conference. To the Brethren of the East Texas Conference: DEAR BROTHERS—I hope by the time you read this letter that the minutes of the last session of the conference will be in your hands.

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Table with columns for names, amounts, and dates. Includes entries like 'Received since conference from Hills' and 'From J. C. Coley, Brasby Creek'.

THE MISSIONARY DEBT-Texas Conference. The Austin District has paid on the missionary debt as follows:

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Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL. [All matter intended for this column should be addressed to Mrs. Florence E. Howell, 25 Maston street, Dallas, Texas.]

BUILDING FOR OTHERS. What if I build for others, And the walls of the building stand Long after I am gone? Let the dwellers within the land— Long after the buildings have crumbled That were founded upon the sand!

What if I build for others, And the building's stiers me not, And within the home I have builded I shall have no part of it? And the dwellers who have their homes there Through all time shall know me not!

Yet when the years shall have faded, And beneath the roof tree's shade The children of generations, In their childish days have played, And have passed from under the roof tree And vanished into the shade,

Some dweller beneath the roof tree, Thinking when it was new, May say as he contemplates the backward, Keeping its age in view, "The builder who built this building Builded better than he did."

And I, though I have passed onward, Hearing the Master's call, May know, though I may not matter To me what the building be, It is better to have builded for others Than not to have builded at all.

—R. N. Johnson, in Boston Transcript.

It is urged that the Corresponding Secretaries of the various auxiliaries of the W. M. S., and of the Parsonage and Home Mission Society try to be prompt in sending in their quarterly reports to the Conference Corresponding Secretaries at the prescribed date; also, that the Treasurers of the Auxiliaries send their reports to the Conference Treasurers promptly to date, in order that all confusion may be avoided, and the interest of the work be promoted.

QUARTERLY REPORT OF TREASURER W. M. S., EAST TEXAS CONFERENCE.

Mrs. R. T. Dorough, Treasurer East Texas Conference, in account with the Woman's Board of Missions:

Table with columns for Date, Description, and Amount. Includes entries for 1892 and 1893, listing various auxiliaries and their contributions.

Table with columns for Date, Description, and Amount. Continuation of the quarterly report for 1893.

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As to Cattle Quarantine.

WASHINGTON, D. C., Feb. 3. Whereas, Under the act of Congress approved August 30, 1890, it has been provided by the Department of Agriculture, in order to protect the cattle of the United States from contagious diseases now existing in foreign countries, that all cattle imported from Great Britain or the Continent of Europe must be held in quarantine for a period of not less than ninety days; and

Whereas, It has recently been officially declared by the authorities of Great Britain that the cattle imported into England from the Dominion of Canada have been affected with a contagious disease known as contagious pleuropneumonia, and have communicated the same to British cattle, and that said disease exists in said Dominion of Canada; and

Whereas, The existence of contagious pleuropneumonia in the Dominion of Canada, as declared by the British authorities would be dangerous to the stock interests of the United States, and in case of the importation of neat cattle without quarantine might again lead to the introduction of this destructive disease into the United States, which disease has recently been exterminated at great expense; now, therefore, it is

Ordered, That all cattle to be imported into the United States are hereby made subject to the regulations of the Department of Agriculture of October 3, 1890, and the exceptions contained in the third and sixth regulations of said date, as applicable to Canadian cattle, are hereby rescinded, and cattle imported from Canada are subject to the same conditions and requirements as if they were imported into the United States from Great Britain or the Continent of Europe.

It is further ordered, That all neat cattle imported from the Dominion of Canada must be entered at the port of Buffalo, N. Y., which is hereby designated as a quarantine station, under the act of Congress approved August 30, 1890, entitled, "An act providing for the inspection of meats for exportation, and prohibiting the importation of adulterated articles of food or drink, and authorizing the President to make or promulgate in certain cases, and for other purposes," and as such of regulation 1, of the regulations of the Department of Agriculture of October 3, 1890, and every member of the Association, I request all that have not received a circular, and that may see fit, to send me their address. It will cost you one cent. Address me at Greenville, Hart County, Tenn. My correspondence at the last three reunions, held respectively at Marshall, Fort Worth and Weatherford, were small; this should not be so. We should perpetuate these social meetings. It is natural for the members of every company of each side to cherish the memories of their hardships and their perils; and it is but natural to hold these reunions. Comrades, my greatest desire is that we may have as full representation as possible at our next reunion in August, 1893, and be permitted once more before we cross the river to grasp each other's hands in the warmth of an affection commenced in the great conflict between the States in 1861, and elevated and perfected through the vicissitudes of a great conflict. The committee appointed at Weatherford to select a permanent place for the reunion will, I hope, report soon. Papers throughout the State will please copy.

To the Members of "Boss," "Ector's" and "Granville's" Brigades. GREENVILLE, TEXAS, Jan. 28.—I have had printed and mailed a circular card to the address of over two hundred of the members of every part of our country. The circular to every member of the Association, I request all that have not received a circular, and that may see fit, to send me their address. It will cost you one cent. Address me at Greenville, Hart County, Tenn. My correspondence at the last three reunions, held respectively at Marshall, Fort Worth and Weatherford, were small; this should not be so. We should perpetuate these social meetings. It is natural for the members of every company of each side to cherish the memories of their hardships and their perils; and it is but natural to hold these reunions. Comrades, my greatest desire is that we may have as full representation as possible at our next reunion in August, 1893, and be permitted once more before we cross the river to grasp each other's hands in the warmth of an affection commenced in the great conflict between the States in 1861, and elevated and perfected through the vicissitudes of a great conflict. The committee appointed at Weatherford to select a permanent place for the reunion will, I hope, report soon. Papers throughout the State will please copy.

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Mr. Shortlight—Why are you looking so very gloomy, Mrs. Shortlight? Mrs. Shortlight—I was just reading here "Dying at Home made easy," and I was thinking how nice it would be if it was only living.

Best remedy for sprains and pain. Mr. J. M. Spring, Jennings, D. C., writes: "I have been testing Serravallo's Tonic for several great relief. Among so many remedies tried, Serravallo's Tonic is the best for sprains and pains in the back. It kills all pain."

Winnebille—I'd rather be burned to death at the stake than headed; I got dersew—Why? Winnebille—A hot roast is preferable to a cold chop.

JOSEPH GILLOTT'S STEEL PENS. IN EXTRA FINE, FINE AND BROAD POINTS. THE MOST PERFECT OF PENS. ESTEY PIANOS AND ORGANS. Always the Best. Now better than ever. Over \$50,000 in the Fully Warranted Price. Write for Catalogue. ESTEY & CAMP 916 & 918 Olive Street, ST. LOUIS.

EPWORTH ORGANS. Free to you. Our new catalogue will give you particulars of our famous organs and pianos. Write for free catalogue. WILLIAMS ORGAN CO., Centerville, Iowa.

Spencerian STEEL PENS FOR DURABILITY AND UNIFORMITY ARE THE BEST. Sample card, 12 pens different patterns, sent free on receipt of 6 cents in stamps. THE SPENCERIAN PEN CO.

MELLIN'S FOOD. If you wish your infant to be well nourished, healthy, and vigorous. THE CARE AND FEEDING OF INFANTS. MELLIN'S FOOD CO. BOSTON MADE.

Table with columns for County, Acres, and other land statistics. Includes entries for Armstrong, Bailey, Briceno, Crook, Cottle, Childress, Castro, Dawson, Dickens, Floyd, Gray, Heckley, Hildreth, Hemphill, Hartley, etc.

Collection Cards. PRICE (Postage Prepaid), Per 100 (Face value) 50. METHODIST EPISCOPAL CHURCH, SOUTH.

WALTER MUSIC. Musical Victor for March will contain a complete list of Easter Sermons and Carols. PUBLISHED BY THE JOHN CHURCH CO., Cincinnati, O. 200 WABASH AVE. 13 EAST 16TH ST. CHICAGO, ILL. NEW YORK.

STOPPED FREE. SWAYNE'S OINTMENT. For \$4.50. Christian Advocate. One Year to any address and give One Copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address SHAW & BLAYLOCK, Dallas, Texas.

Devotional.

RESIDE THE DEAD.

Is her sweet spirit down so far... That our deep sighs are all unheard?

THE SABBATHS OF A YEAR.

Just think of this: You have had fifty-two Sabbaths! What have they done for you?

TRUE FAITH.

If we would translate saving faith, such faith as is illustrated in the Epistle to the Hebrews...

What a change would be produced in our ordinary lives if even in this sense we were men of faith and lived by faith!

Life brings untold possibilities of good to each of us, but what we need is faith in these, especially when we are immersed in the petty details...

DEFINITION OF FAITH.—A young Portuguese convert being asked what she meant by faith, said: "I think this—God says to me, 'Maria, I promise you something very, very good.' I do not know what it is; I wait, perhaps, long time, but I am sure God will tell me."

They are slipping away, these sweet, swift years... With never a break in the rapid flow...

There are only a few years left to live! Shall we waste them in idle strife?

There are only a few swift years—'tis life! No evolutions take to be made!

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Marriages.

SCOTT-ARDERTON.—At the residence of the bride's parents, Mr. Arderton, January 25, 1893...

CASTLEBERRY-HILL.—At the residence of the bride's sister, Mrs. Sheldon, Powderly, Texas, February 9, Mr. J. G. Castleberry and Mrs. Carrie E. Hill...

SULLIVAN-CLAYTON.—At the home of Mr. Ed. Cole, Muldoon, Texas, November 21, 1892...

BARRITT-JONES.—Mr. M. H. Berritt, of Montague County, and Miss Nellie Jones, of Fannin County, were married at Paris, Texas, February 15, 1893...

BUCHANAN-SCOTT.—At the residence of the bride's father, Mr. S. E. Scott, Mr. W. F. Buchanan, of Lone Oak, and Miss Ida T. Scott, of Garland, February 15, 1893...

WHITLEY-JOHNSTON.—January 29, 1893, by Rev. A. S. Blackwood, Mr. J. M. Whitley and Mrs. Lovie Johnston, all of Seelye, Texas...

HILL-CASTLETON.—At Seelye, Texas, February 14, 1893, Mr. W. J. Hill, of San Felipe, and Miss Nettie Castleton, of Seelye; Rev. A. S. Blackwood officiating.

PHILLIPS-NIXON.—At the Methodist Church in Deport, February 11, 1893, Mr. J. E. Phillips and Miss Lizzie Nixon, both of Lamar County; Rev. Chas. H. Peele officiating.

CARRITH-ROSS.—At the home of the bride's father, Mr. J. A. Ross, near DeLeon, Texas, February 15, 1893, Mr. C. Carrith and Miss M. J. Ross; Rev. A. B. Roberts officiating.

COX-GUNASE.—At the residence of J. R. Parr, February 12, 1893, Mr. A. T. Cox and Miss Rena Gunase; Rev. Jos. B. Parroff officiating; all of Wagoner's Ranch, Wichita County, Texas.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 100 to 150 words. In writing obituaries, the following points should be observed...

REV. W. W. HENDERSON. The subject of this paper was known to the writer as early as 1852. He was then an itinerant preacher in the Texas Conference...

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EDWARDS.—Eliza Ann Edwards was born in Missouri August 13, 1836, and died at her home, near Leander, February 7, 1893, aged fifty-six years.

WALSH.—Edward Madison Walsh, the subject of this sketch, was born July 18, 1872, in Grayson County, Texas; was converted and joined the M. E. Church, South, at the age of eleven years, and died November 11, 1892.

STONE.—A. J. Stone was born near Greenville, S. C., June 10, 1833; was married to Miss Emily F. Butler, a daughter of Dr. Wm. Butler. Six children were born to them—five boys and one girl.

EVANS.—Mrs. Lucy Evans, the wife of Bro. G. M. Evans, was born September 17, 1820. She was the daughter of Daniel S. Reiber, from whom she received early Christian training.

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DUNCAN.—J. B. Duncan was born October 29, 1859, in Macoa County, Ga., and died October 8, 1892. He moved to Texas in 1870, and on October 22, 1890, was married to Miss Hatie Busby...

CARROW.—Sister Mary Frances Carrow, wife of W. C. Carrow, died February 1, 1893, at the home of her son-in-law, in Shelby County, Texas. She was the granddaughter of Gen. David Adams...

WHITESIDE.—Little Earnest, the first born and only child of O. F. and Lillie Whiteside, was born near Hollis, Madison County, Texas, February 25, 1893...

BRIDGES.—Earnest Pierce, infant son of E. T. and Amelia Bridges, was born June 27, 1891; died February 2, 1893. It was hard to give him up; it was a struggle to be submissive under this great bereavement...

ARDIS.—John Hamel Ardis, son of I. H. and M. D. Ardis, was born August 9, 1881, and died January 21, 1893; baptized in infancy by W. L. Clifton...

STACKS.—Little Ruby Lee, the only child of Mrs. Leon Stacks, died February 1, 1893, at the home of her grandfather, M. P. Meredith, near Dallas, Texas. Born July 3, 1889, she was not quite four years old.

PAILE.—Mary Alice Paile, infant and only child of J. A. E. and Alice (nee Hyatt) Paile, was born August 13, 1891, and died January 10, 1893. Little Mary was a child of richest promise.

SPARGER.—Samuel Sparger was born in Virginia December 25, 1809. He joined the M. E. Church, South, at the age of forty-three. After moving to Georgia, and then to Texas, he died at the home of his son, H. R. Sparger, near Bedford, Texas, January 12, 1893.

ARTHUR.—Marcus D. Arthur was born in Mason County, Ky., March 10, 1831, and died at his home, near Bedford, Tarrant County, Texas, February 18, 1893. Bro. Arthur joined the M. E. Church, South, at the age of twenty-six, and was a faithful member of the Church for so many years...

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