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Editorial.

A MUCH NEEDED INSTITUTION.

Following we give to our readers a letter from a Ralph Beaton, Esq., of Corsicana:

Our State is greatly in need of a Feeble-minded Institute. Notwithstanding there are hundreds of such in our State, there is no place within our bounds, either for love or money, that can care for them, and the few of other States are crowded.

I know a family unfortunate in having a child afflicted with epilepsy and have been called upon to find some suitable place to put it where it could be taught and properly cared for. I find that very few such exist, though all are crowded and doing good work. I am trying in a quiet way to ascertain the number and address of all so afflicted in Texas with a view of possibly inducing private parties to open up such an institution, if the State will not. Unless you have had occasion to investigate you would be surprised at the great number of such unfortunate and also the degree of learning they, or a great many of them, are susceptible of.

If you feel disposed I would be glad to have your name request the friends of all such, address me at Corsicana—giving me the name and address of any one so afflicted.

This is a capital idea. Our readers will not be surprised that such an institution is much needed when informed that there is no provision for this class of unfortunate in the asylums for the insane. Most people have some sort of a vague idea that the above named asylums care for the feeble-minded of all classes, which is not the fact. The unfortunate class spoken of by Mr. Beaton need an institution adapted to them especially. There are many children afflicted in this way who need almost constant attention. They are capable of education in a greater or less degree, but cannot be sent to school for several reasons—one being that it would require an attendant to accompany them both in and out of school. Many mothers or other members of the family are confined at home for life in never-ending attention and care of children so afflicted. There may be some amelioration for the rich in the ability to employ a proper attendant, but this care generally falls on the already over-burdened mother. Besides there are many grown people without the parental care that children may have who stand sorely in need of such an institution.

The great State of Texas should provide for these as she has done for other classes of the unfortunately afflicted. There is also here, as Mr. Beaton suggests, a broad and open field for private benevolent enterprise. Let those interested write him as requested.

THE DAILY SEWER.

St. Paul was a great philosopher and understood well the influence of the subjects of our thoughts on our character. The intellectual and moral power imparted to the thinker by these invisible soul companions is as the strength of bone and muscle gathered from the assimilation of food. A sound and vigorous body is the result of wholesome food properly appropriated by the physical system. What one sees and thinks about is the soul food that makes character. The man who habitually thinks about evil things will be bed in moral character. The man who makes "the true, the beautiful and the good" his constant companions in thought will make himself a partaker of their nature. No one understood this philosophy nor knew its importance better than the writer of the earnest exhortation to the Philippians: "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." It is not sufficient to see or hear that there are such things, but "think on" them. Mentally digest and make them your own. Outside of association with persons—the most powerful influence exerted on any human being—papers and books influence the mind more than any other source. To read a clean paper or a good book thoughtfully is to turn one's mind into a garden in which the most beautiful flowers, delicious and wholesome fruits are cultivated. But on the other hand they who read immoral and sensational literature habitually make their minds the receptacles for sewerage. The literary sewer has more patrons than the pure streams

from the fountain of life. This fact is emphasized in the following picture—too true—by a Russian professor:

While looking over the American daily newspapers, the characterization of "foes" by an English humorist would constantly recur to my mind. Imagine a miscellaneous gathering of men and women, he says, in a parlor; all sit quietly and exchange ordinary phrases. The weather is praised or condemned; some discuss a recent speech of Gladstone's or a new picture, but you feel that everybody is bored. Suddenly, some one incidentally mentions the divorce case of a certain actor. All get interested at once. This leads to a new version of another scandal, in which a certain duchess figures. Significant glances, smiles and ejaculations are to be observed or heard on all sides, and the conversation is full of animation. A lie or a scandal has effected this transformation.

What strikes the eye in American papers? Loud, suggestive headlines, extravagant or doubtful news, still phrases, self-praise, editorials written for advertising purposes, and advertisements written in the form of literary or even political essays, an irreprehensible (to the European) superficiality of thought, sharp criticisms of governmental acts, and merciless partisan polemics. All this perplexes the reader, and he does not know what to take seriously and what to regard as a mere commercial exploit. At the same time, the paper is lively and interesting, and, in spite of one's indignation, he is apt to read it through, one heading after another proving alluring and attractive.

The bad reputation of the American press dates far back, although only of late have the reproaches become frequent and emphatic. In 1813, a gentleman, in leaving a large sum to a Philadelphia library, stipulated in his will that no daily paper should be found in the library. Thirty years ago, Charles Dickens suggested the Daily Sewer as a fit name for the average American paper. And even Americans admit that the paper has deteriorated since Dickens' visit. News not of a practical character is not valued. They have a proverb that "good news is no news," and hence the eager hunt for news—nearly always selfishly into preference for sensation, scandal, filthy gossip, and libel, which often entail criminal suits. The great demand for newspapers in America has resulted in attracting into the business a lot of shrewd men who look upon a paper as a business enterprise merely, and whose skill consists in knowing what and how to buy and to sell and to advertise. They are uneducated and without literary talent; but they hire men to write and conduct the paper precisely as they would hire people for other lines of business. There are so many good writers and reporters in America that the publisher could make changes in his personnel every day. There is no question of a tendency or guiding general principle, but simply of selling papers. While there are a few organs representing special classes of readers and of interests, the overwhelming majority of papers have no convictions.

When these Daily Sewers are permitted in the absence of better literature to empty a continual stream of filth into the home, what wonder is it that there are divorce suits, scandals, lawlessness and all manner of corruption in society? The man who lays down his Bible for the Sunday morning paper not only substitutes a sewer for a pure fountain, but puts himself in a way to add to the corrupting source.

Society in America is not totally bad, nor worse than in Europe. We exceedingly doubt also whether our literature is worse than theirs.

But along with these immoral sewers we have the "true, beautiful and good" in book and paper, in pulpit and school. While these are in the majority in patronage, they are in the majority in power. The pessimistic conditions of society lie in the great multitude of agencies for evil, and the optimistic conditions lie in the fact of the supernatural and superior power of the good over the evil. Knowing the omnipotent power of good we feel sure that it will be triumphant in the end.

IS THE TENNESSEE METHODIST ON THE FENCE?

The Tennessee Methodist of last week has a timely and well written argument in favor of Methodist federation. There is, however, a small fly in the Methodist's pot of ointment. We quote from the Methodist as follows:

"The rank and file in both communions we believe are thoroughly ready for such a step, and earnestly desire it. Our attitude and relations now toward each other are a discredit to us both and painful to our Lord."

We have often been shocked by the utterances of prominent men on both sides. Some of these at times say very absurd things, and would seem to want a Chinese wall to remain perpetually between the two Churches. We are glad to believe that such speakers do not represent either Church, and are entering to a rapidly decreasing prejudice which has a very short future before it.

The impression intended to be made here seems to be that while the "rank and file" are in favor of closer union, even to the extent of formal federation, the leaders in the Church are not. Yet we do not believe there is a man of any note in our Church who

would not favor such a federation as would effect more real fraternity between the two Churches, and prevent a waste of men and money in the unnecessary occupancy of the same fields of labor.

We impugn the motives of none, but it does seem to us that the Methodist has rather posed as the special organ of union and fraternity to the extent of endorsing the M. E. sister grounds for inferring that it advocates organic union. We may be mistaken in this, and would like to know just whether the Tennessee Methodist favors organic union or not. The writer of this article remembers to have heard Bro. Haynes, in private conversation at St. Louis during last General Conference, express himself very emphatically in opposition to organic union with the Methodist Episcopal Church. Perhaps he has changed his views, which he had a perfect right to do. Still we would like to know whether he has or not, so that we may know just how to understand his criticism of those who do not believe in such union.

But if our confere only favors federation of the various Methodist Churches of this country, neither is he nor the "rank and file" of our Church in advance of many of our leading men, including the College of Bishops.

We quote the Methodist again as follows: "Though late, we are glad that early significant silence at Washington has been broken, and right handsomely was it done by the Bishop in this instance—the way in his doing things, however. Let others follow. Let everybody say 'amen,' and soon this reproach will be removed, which we should already have outgrown."

In its notice of Bishop Galloway's address before the Boston Methodist preachers' meeting, Zion's Herald says: "Turning to Bishop Foster he thrillingly declared that, notwithstanding the sad silence of two years since the Bishop's burning appeal at the Ecumenical Conference at Washington for a federated Methodism, he wished to join hands with his brother in Boston and declare himself wholly pledged to a grand federation for all the sons of Wesley. 'Let us erect no rival altars' was the signal for such a demonstration of Methodist approval as has not been seen for many a day. Bishop Foster rose and advanced to Bishop Galloway, and the two clasped hands in a true, fraternal, Christian way. It was a scene very unusual, not to be soon forgotten, and that may mark itself as historic."

The silence at Washington has been criticized often and severely since the second Ecumenical Conference. It is not surprising, however, that it has been so. It is an easy and cheap thing to do. It would be equivalent to saying that there are no small minds in either of the two great Churches, to say that such criticism was not expected. But it appears from the above that either the Tennessee Methodist, Zion's Herald, or Bishop Galloway has made an egregious blunder. In fact, it looks as if all three have fallen into the same mistake. There was no "sadly significant silence" at Washington on the subject of federation. Bishop Foster made no such proposition. His appeal was a straight-forward, unvarnished one for the organic union of the M. E. Church and the M. E. Church, South. There was no such subject as the Bishop's proposal before the body for consideration. The subject was not on the program for discussion. Such a proposition was manifestly out of place before such a body. However proper it might have been for that body to have considered a proposition for the union of all Methodist Churches there represented, it certainly was improper to thrust the question of the union of two specific Churches upon a conference made up of representatives from all Methodism. It was well known to Bishop Foster that our Church did not favor organic union. Even Bro. Haynes did not favor it four years ago, if he does now. We seriously question whether a majority of the delegates of the M. E. Church present favored it. Yet Bishop Foster took advantage of the occasion, came forward as the senior Bishop and made his serious and solemn appeal for organic union.

We believe the Bishop's motives were perfectly pure and his intentions good. Yet he ought to have known that the effect of his conduct was to pose before the world in behalf of his Church ostensibly as the offerer of a superior liberality of love which would not be reciprocated, and which really existed in his own Church no more than in curs. There was but one way it could be reciprocated—in the acceptance of organic union.

The critics ought, therefore, to stop their railing criticism, or else come out squarely for organic union.

In fact, Bishop Foster's proposal, though not intended to be so, was inconsiderate and discourteous toward the M. E. Church, South, and under a strict enforcement of parliamentary rules would have been ruled out of order by the chair. We honor Bishop Foster for what we believe to be his sincere desire for union. He is a great man, and his brotherly desire does credit to his heart. But on the particular occasion under consideration he let his zeal run ahead of his judgment. In his burning zeal he made a blunder which, in its effects, was discourteous to his brethren of a sister Church. What could our people do, therefore, under the circumstances? Would the Methodist have had them accept or reject the proposal? We contend that the only sensible, gentlemanly, and courteous thing our delegation could do under the circumstances was to keep silent. Thank God, we had men there with enough self-respect, respect for their Church, and respect for the proprieties of the occasion to keep silent. It is just to observe also that the Churches from across the water which cheered the Bishop so lustily with amens have not themselves united.

But now as to the "sadly significant silence" on federation, the following resolutions were presented by the Business Committee and adopted by the conference:

1. That the conference recognizes with gratitude to God, the growing desire for closer union among the evangelical Churches of Christendom, and especially with devout thankfulness the extension of this desire among the various Methodist Churches.

2. The conference cannot doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God. The conference therefore, to consider in this connection, to consider whether such concerted action might be possible and useful in the following great projects of the Methodist world, namely: (a) Great Britain and Ireland, including affiliated conferences and missions; (b) The United States, including its missions and mission conferences; (c) Australia, with Polynesia and its other missions; (d) Canada with its missions.

3. This conference, therefore, respectfully requests the Churches represented in this connection to consider whether such concerted action be possible, and if so, by what means and in what way; and directs the secretaries to forward a copy of this resolution to the senior Bishop or Presby of every conference represented here. (See page 434, Proceedings).

The Southern delegation stood up and were counted for these resolutions. So far from being "sadly and significantly silent" on federation, they with action, which speaks louder than words, expressed themselves in favor of it. Our senior Bishop, who has been criticized for not responding to the other senior, stood up and voted with the rest.

Since that time the General Conference of the M. E. Church has met, and unless we are mistaken, no notice whatever was taken by that body of the resolutions, though a commission was appointed on organic union. It is to be hoped that our conference at Memphis will not do likewise. If the federation recommended by the Tennessee Methodist can be brought about, we would be glad to see it. We would be glad to see an arrangement by which preachers are members can be transferred from one Church to the other, and by which the two Churches could not come in rival contact at all. If organic union is feasible and would be for the glory of God in saving the world, we would be glad to see that. With us it is only a question of greatest good. No sectional prejudice or mere sentimental feeling of any kind should weigh in the solution of a great question like this. We hope, therefore, that our conference will appoint a commission to confer with other Methodist Churches in accordance with the resolutions of the second Ecumenical Conference held at Washington in the fall of 1891.

SECTARIAN SCHOOLS.

These schools are right and proper, and the Church that ignores the education of its youth in the "Gift of the fathers" will find the rising generation drifting away from that faith. No honest man will hold to any theory of science, politics or religion which he is not willing, yes, anxious, to have his son or daughter espouse also, and hence those well-established Churches in the several branches of the great Christian body are the firmest and best supporters of their own denominational schools. In

order for these schools to be what their names imply—sectarian—they must not only read the Bible in the school, but give the interpretation of it which harmonizes with the doctrine of the Church under the auspices of which the school is conducted. To read the word of God without note or comment is simply to teach a reverence for that book as the great foundation stone of our civilization. It is like reading the Constitution of the United States in the public schools: it teaches neither Democracy nor Republicanism, no special theory of government. The Democrat or the Republican who wishes his son to be taught the science of government according to the tenets of the party to which he belongs, is concerned that his boy be placed in a school where such a sentiment predominates and where, if the teacher has occasion to comment upon the articles of the Constitution, he will do so in the interest of his favorite theory of government.

Sectarianism has no business in the public schools. They are supported by all Churches and by those of no Church, and the money of a man who holds one view ought not to be extorted from him to pay a teacher to instruct or influence his child in a contrary view. Right here is where the courts are sustaining the protest against the teaching of buns in the public schools. They may not say one word in favor of Catholicism, but their very garb suggests continually their Church relations, and silently, but nevertheless surely, impresses the child mind in favor of the Catholic Church, especially if the teacher is in favor with her pupils. It is an object lesson—the most impressive possible to the child mind.

In a number of places this thing has been going on for years. Especially in those places where the Roman Catholics were in the majority, they have plead for the assistance of the public funds to be given to all the Churches. This looked fair. It was fair. If one Church got public money, all Churches had a right to expect it. But the clamor for public help was seldom, if ever, made in Protestant communities—it was against their principles—and the result has been that the Catholics have been getting the lion's share for years. This is especially the case in New York City, where the Catholic population is large, and where the City is largely composed of that element.

In a recent issue of the New York Independent the report of Mr. Croker, State Superintendent of Public Instruction, is noticed, and from which we quote the following: "The Superintendent argues that, by this system, large sums of money are diverted from the common schools, and that this money is needed to secure better teachers and better advantages in schools which are established for sparse populations. He says he is in favor of higher education, and upholds the liberal sentiment in favor of high schools and colleges; but he thinks they ought to be supported by local taxation or endowments, together with an equal pro rata appropriation from all the other public schools from all the public school funds." He also calls attention to the "unnecessary expense of sustaining two educational departments," and recommends the Legislature to adopt measures to bring the dual system under one management. He reports 12,015 public schools in the State, of which over 90 per cent are outside the cities; the number of teachers employed was 32,476, and the attendance of pupils reached 1,983,228. The cost of the schools was nearly \$11,900,000. He notes an increase in the average salary paid to teachers employed in the country schools and a decrease in the average paid to those in the city schools.

REIGN OF ONE IDEA.

Ourisanage of specialists—in business, in labor, in the social, professional, political and religious departments of human activity.

Back in olden times—in the days of Moses, for instance—"philosophy" embraced everything, and the man who wrote a book or did a work was supposed to be able to instruct and edify in everything. But as we descend the stream of time we find men dividing the work both of precept and practice, and this course is likely to continue until every man will become a specialist on some one of the thousand lines of mental and manual labor. And this is well. A man who gives his whole time to the study of one department, in the very nature of the case becomes more proficient than if he were to "double himself" and try to do everything. Men are prone to magnify their speciality at the expense and often to the detriment of other equally useful and meritorious

branches of thought and industry and by gazing continually upon "their own things" forget to "look also upon the things of others."

To do this is to measure up to the standard of true manhood, not to say Christian charity, and the best and most zealous among us need to observe great caution at this point.

THE WATCHTOWER.

The National Windmill.

The Wilson Tariff Bill has been before the Senate for two weeks and has not been read in full. The debate has been going on by unanimous consent. There is no telling when the final vote will be reached. The Senate has converted itself into a windmill, as in the special session on the bill to repeal the Sherman law. In the meantime the sentiment is growing in the country that that institution of fossilized rules should be reorganized under new rules which would permit the transaction of the business for which the Senators are sent to Washington, and for which they receive the people's money.

Organized Labor Recognized in Court.

The case of the "Schedule Contest" between the Union Pacific Railway management and its employees has been decided in the United States Circuit Court by Judge Henry C. Caldwell, at Omaha, Neb. The decision is considered a great victory for organized labor. The management made a cut in the wages of its employees. A schedule of wages had been agreed upon by the company and the men. The men appealed to the court and won. The decision, which eschews legal technical terms and is written in plain English, contains this paragraph: "A corporation is organized capital; it is capital consisting of money and property. Organized labor is organized capital; it is capital consisting of brains and muscle. What is lawful for one to do, it is lawful for the other to do. It is lawful for the stockholders and officers of a corporation to associate and confer together for the purpose of reducing the wages of its employees or for devising some other means of making their investments profitable. It is equally lawful for organized labor to associate, consult and confer with a view to maintain or increase wages. Both are lawful, and the action of both is lawful when no illegal or criminal means are used or threatened."

In concluding the decision the Judge said: "We may be indulged in giving expression to the hope that in future differences about wages between courts and their employees at least, and we would fair hope between all employers and employees, resort may be had to reason and not to passion, to the law and not to violence, to the courts and not to a strike. It is a reproach to our civilization that such differences should result as they often have, in personal violence, loss of life, destruction of property, loss of wages to the men and loss of earnings to the employer, and when they occur on great lines of railroads they cause great damage and inconvenience to the public."

After a suitable preamble the following resolutions were unanimously adopted by the Board of Adjustment for the Brotherhood of Locomotive Engineers on the Union Pacific system: Resolved, 1. That we, as a General Board of Adjustment, do most heartily approve and concur in the spirit and intent of the contract in its action and method of disposing of such cases, and pledge ourselves to use all our influence in our power with all laboring men directly and indirectly affected to yield a cheerful obedience to the orders rendered and concur in and perpetuate the principles thus established. 2. That these resolutions be placed upon the records of said Board of Adjustment, a copy furnished the Associated Press and a copy taken home by members of said board with a request that they be read in their divisions in open session at least once every three months, and it be urged upon the membership of the Brotherhood the value of adhering to them, always admonishing sobriety and improvement of our membership, morally, socially and mechanically.

Seals Prominent.

The seals of Behring Sea have received considerable attention for the past few years. The dispute between this Government and Great Britain about them will be remembered. It was settled by arbitration, and in former ages, unutilized by Christian civilization, would have been the occasion of bloody war. In order to carry out the award of the arbitrators it was necessary for both this and the English Government to pass laws for their protection. They were fast becoming extinct through needful destruction similar to that of our buffalo. Our Congress has passed the bill, which has been signed by the President, and a similar one is now before the English Parliament. The bill has for its leading provi-

sion: that citizens of the United States are prohibited from sealing within sixty miles of the Pribiloff Islands at any time; that a close season outside of that zone is established for United States citizens from May 1 to July 31; that steam vessels shall not be used in seal hunting during the open season; that nets, firearms and explosives shall not be used outside of Behring Sea; and that the master of every sealing vessel shall keep an accurate record of seals caught.

The penalty for the breach of any one of these provisions is a pretty steep penalty—a fine of not less than \$200 for each offense, imprisonment for not more than six months, and forfeiture of vessel and cargo.

The law would remain a dead letter, however, if means were not forthcoming for its enforcement; and the President is required to furnish a sufficient patrol fleet, in conjunction with a British fleet, to guard the seas during the close season from the ravages of poachers. Eleven naval vessels—a larger force by far than was ever delegated to this service before—have been ordered by the Secretary of the Navy to prepare themselves to be at Behring Sea on May 1, to escort the seals to their breeding grounds; and these eleven vessels will be joined by a contingent of British vessels from the North Pacific station.

An important section in the two bills, moreover, authorizes naval officers of the United States to apprehend poachers flying the British flag and turn them over to British authorities, and naval officers of her Britannic Majesty to apprehend poachers flying the stars and stripes and turn them over to United States authorities, so that offenders shall be dealt with according to the findings of the courts of their respective countries.

To Improve State Service.

Senator Morgan is the author of a bill to reorganize the State Department of the Government which, if it becomes a law, will bring to that department ability and qualifications to which it has been largely a stranger. From all accounts this is a much needed improvement, especially in the foreign service.

The purpose of the bill is to take the foreign service and the department work out of politics; to provide an educational qualification for appointments, to make the service continuous, and to provide for promotions. Admission to the service is only to be obtained through an examination by a board to be appointed for that purpose, to consist of the Commissioner of Education, two professors of public law from leading universities and two officers of the department, which examination is to cover general history, history of the United States, constitutional and international law, political economy, geography, arithmetic, English language, and either German, French, Spanish, Italian or Russian. Persons who pass this examination are to be eligible to appointment to the lowest grade in the service. Persons now in this service are to be eligible to this examination as well as applicants for appointment. No grade is to be overstepped in making promotions. Positions in the department and in the foreign service are to be interchangeable on the same grade. Removals are to be made on proof of misconduct or inefficiency. No one under twenty years of age or above forty-five is to be eligible to appointment. Only the Secretary of State, the First Assistant Secretary, the Chief of the Department, Ambassadors, Envoys Extraordinary and Ministers Plenipotentiary and Consular Agents are to be exempt from examination requirements, except Private Secretaries, messengers and laborers.

The bill provides for positions for which the examination prescribed will be necessary. There is to be one Second Assistant Secretary, at \$5000; one Third Assistant Secretary, at \$5500; one chief clerk, at \$2500; one translator, at \$2100; six chiefs of bureaus, at \$2100 each; eight clerks, at \$1800 each; ten clerks, at \$1600 each; twelve clerks, at \$1400 each; twelve clerks, at \$1200 each. Offices in the Consular Service.—Fifteen Consuls General, at \$5000 each; twenty Consuls General, at \$4000 each; fifty Consuls at \$3000 each; eighty Consuls, at \$2500 each; 100 Consuls, at \$2000 each, twenty-eight Vice Consuls, at \$1500 each; thirty Vice Consuls, at \$1200 each. In the Diplomatic Service.—Two Ministers resident, at \$7500 each; five Ministers resident, at \$6000 each; eight Secretaries of Legation, at \$4500 each; ten Secretaries of Legation, at \$2500 each; twelve Secretaries of Legation, at \$2000 each. Consuls are to receive no pay beyond the salary fixed, the notarial work done by them being a part of the service required.

Two hundred Consular Agents are provided for, who shall receive not to exceed \$500 each per year in fees.

CALIFORNIA LETTER.

Eight years ago I was received into the North Texas Conference, and, at the behest of Bishop Har- greev, came directly to the Pacific coast, this "ultimate west."

In my journeyings up and down in the land, I have traveled alone all day long and camped at night with- out beholding a human habitation or a living soul. I have climbed snowy mountains, crossed burning deserts, swam rivers, slept under mesquite trees on my own blankets, in hay- stacks without blankets, sometimes under the clear blue sky, and some- times when the rain was falling upon me; have often cooked my own sup- per, which consisted mainly of rab- bits and quail which I had killed along the road, and my bread was prepared by rolling the dough around a stick and holding it before the fire to cook. I have been lulled to sleep many a night by the howling of wolves, and once I was awakened from my dreams by the unearthly yells of a mountain lion.

I have traveled among the wig- wam villages of our almost naked Brother in Red—little enough a brother and red enough by nature, but made plausibly more so by the liberal use of eagle's feathers in his un- kempt hair and of hideous paints on his face and bare limbs. But I count it among my greatest privileges to have been permitted to tell even a few of these children of nature, poor, lost children, that the great God was their loving Father, and that he had sent his Son into the world to save them; and one day at the close of my sermon (to Americans, I have never preached to an Indian congregation exclusively) a little half bred Indian girl came forward with the tears trickling down her cheeks, profes- sed her faith in Christ and asked to be baptized and received into the Church.

I have preached the blessed gospel over much of Southern California and Arizona, sometimes to five and six persons, sometimes to a thousand and more. I have seen souls happily, gloriously, converted and brought into the Church of my love; and, thanks be unto God, I have seen the prosperity of Zion in this land. Dur- ing these eight years the membership and valuation of Church property in the Los Angeles Conference has al- most doubled.

I have tried to heed that word, "Whatever thy hand findeth to do do it with thy might;" and so, be- cause the need was urgent, I have handled the jack-knife, the saw and the hammer, as well as the Word of God. With my own hands and the help of brethren I have built three creditable churches and three com- fortable parsonages (on some of which I ever lived), using all the money we could raise to buy material and leaving them all free of debt.

While presiding elder of the Ari- zona District (a part of the Los Angeles Conference) I built a neat church house almost entirely by my- self. I handled much of the lumber forty miles, laid the foundation, erect- ed the building, painted it, seated it, and during the two months I was at this work I ate and slept in the bar- room of a grocery store. The kind- hearted young grocery man gave me my board, and never but once sold liquor while I was in the room. I shall never forget the first service we held in this home. Soon after it was finished I dressed up in my best clothes (and they were good enough for any presiding elder), preached and held Quarterly Conference on Satur- day, and at 11 o'clock on Sunday I preached thirty-five minutes to a house full, administered the sacra- ment of the Lord's Supper to about 30 communicants, baptised 3 children, baptised and received into the Church a young man and young lady, then married them to each other, took up a collection and got all I asked for, dismissed the congregation with the long-metre doxology and apostolic benediction, all inside of one hour and thirty minutes! While I was heal- ing the lumber to build this Church I slept in a hay-stack one night, and two nights I was in a rain-storm, but this first service repaid me for all my labor and toil.

Now, I have written thus of my- self and work in this Western field that the Church "back at home" may know that those whom she has sent out here are not loung- ing on flowery beds of ease, for there are other preachers in this conference who have spent their lives in labor- more abundant than this unworthy

scribe. And I write, too, that you may know our labors have not been in vain in the Lord, and that you may be thus encouraged to give; for my means and prayers for the fur- ther prosecution of this work. Its success and ultimate triumph depend largely on the faith and liberality of the Church in the older States.

J. F. G. FINLEY, LOS ANGELES, CAL., 107 BELLEVUE AVE.

FROM CALIFORNIA.

The near approach of the General Conference brings the usual urgent appeals and numerous suggestions. Among others I note a desire to have the suffix to our name numbered with the past, and an important sug- gestion as to mission conferences.

With reference to the suffix I do not believe we shall be appreciably affected by its removal. The prejudice which it may produce will not be destroyed by its removal. Common sense teaches us that the word is not the cause of the preju- dice, but the people behind the word. If we are to remove prejudices along this line, the General Conference will need to commission and send forth the "tool-knives" rather than drop the word South from our name. I have mingled freely with all classes of Church people, both in Arizona and Southern California, and have not met but few who manifested ill will toward us as a Church. Now and then I meet a politician who represents the fossiliferous periods of statesman- ship, who calls us "the Democratic Methodist Caucus;" and now and then a person, who takes pleas- ure in evasions and sarcasms, who calls us "rebels," "seceders," and so forth. But to such our debt is not legislative, but sympathetic, and by the grace of God we will meet our ob- stacles.

The greatest drawback about the suffix is its indelicacy. Personally, I heartily agree that it means "South of the North Pole," i. e., my student is not to reply, "superiorities, then, sir," and we laugh. A distinguished and useful layman of another Church was to see me yesterday, and speak- ing of our name, said: "A man who objects to your name will object to any other. By the by, when I first saw the bulletin of this Church, Los Angeles, I supposed it was south of a certain 'district.'" But, to the next point, Bro. Oxley and others advocate patterning after the M. E. Church in the matter of our home mission fields. To this I am impeded to speak.

Some of our works in the West cannot well be continued as they are. Take, for instance, Los Angeles Con- ference. From the most eastern ap- pointment in California to the most western in Arizona is about 100 miles. Between Arizona and New Mexico and the distance is about the same. For Arizonians to attend conference means 800 miles of travel at a cost not less than \$10. To talk of sending Arizona into an Annual Conference is silly to one who has been on the ground and made the field a matter of careful and honest study. There is one self-sustaining charge in the Territory at this time—Phoenix Sta- tion. The circuit could sustain a single man, which is more than the other charges can do. (See the minutes.) There are seven charges in the Territory. Four of these are in the Salt River Valley, and are the only appointments which have solid pros- pect for the future, being in the agri- cultural district. The others depend upon mining and grazing interests, which are uncertain. So here is the problem: Too much and too good territory to abandon, but isolation from other centers, cost of travel to such places, and a paucity of members having to pay this expense of travel. But turn to the California portion of the conference—the Ari- zona—there is no lack of territory, but—well, just take your General minutes and flash the statistics. It will read about as follows: Hardly enough charges to form a conference without Arizona or some other terri- tory. The "other" territory would be from the Pacific Conference. But there are well-grounded objections to seeing territory from that rank range, which is sufficient. There are already too many weak conferences. But what shall be done? I answer, with Bro. Oxley, let us form missions of these fields in name as they are in fact, and let the preachers serving these fields retain membership in their home conferences. Thus our big sister does, and it is just. If the Methodist Episcopal Church, South, has a work in this land—and I firmly believe she has—let that work be done by agents whose inter- ests are every way protected. To be brief: Is it right to do a work to which we are called as a Church? Yes. Is it right to transfer men to do this work when to do so is to jeopardize their families? No. What then? Loan the men to the Mission Board for these works, and leave their membership in the home con- ference. (If I thought a member of the old "North Texas" would even share his head to have my wife placed in her hall of diamonds in view of my debt, it would pain me beyond measure.)

But there is another reason. The appropriations to these fields would be more satisfactorily distributed. You will notice our Conference min- utes account only for those amounts paid preachers by the people. I am told the charge I served last year has an appropriation of \$200 this year. It had nothing last year. Again, three years ago, after appropriations were made, a certain per cent was taken from us for a brother. God knows who he was; I don't, nor could I learn. Now this is wrong. I want to see the meaning of General Conference make the distribution of these appropriations matters of record in the Annual Conference min- utes. I have no objection to the Bishops and presiding elders making the distribution, but I do object to the distribution being a

matter of record only in the "cabin- et." I do not charge improper dis- tributions, but I do want a wide, open record. To such there can be no objection.

I hear good news from several of our charges. The Lord is reviving his work, and some are being added to the Church. In Los Angeles re- cently my "beloved" preached to the unemployed. He gave them a good gospel sermon, and I am assured it was appreciated. But one Judge somebody, an Episcopalian, attended Bro. Dimeson, in the Daily Herald (Democratic). I am certain the Times (Republican) would not have pub- lished the article. But Bro. Dimeson did his duty well.

Our home has been brightened by visits from Bro. Dean and wife, of Waxahatchee, and Sister Pallipot, of Mexico. We enjoyed them much. "You come and see us," Mr. Editor.

D. F. FULLER, SANTA ANA, CAL.

KEEP YOUR VOWS.

In a recent issue of ADVOCATE J. D. Crockett says he wants General Conference to change Formula in Dis- cipline on infant baptism to nullify his notions for refusing to assent for- mally when he administers sacrament of baptism to infants. What right has he to refuse to use this ritual in the service? Are his notions to govern him, or his vows?

Again, he wants another change made in same ritual because of the dense ignorance of the Baptists on the subject, and their incapacity to comprehend our meaning or correctly report our practice. Brother, the Church don't legislate to accommo- date anyone's ignorance or to remove their prejudices. Whoever heard be- fore that baptized children were not welcome to the sacramental table? Baptism of either adults or infants is not made a prerequisite to taking the sacrament of the Lord's Supper.

Another brother finds that a cer- tain song book is more acceptable to the high-headed boys and girls who compose his choir, therefore he ig- nores his vows and allows them to sing "One Drop of the Blood" when he knows that it is sentimental blas- phemy—for it required the sacrificial death of the Son of God to atone for sins. One thousand drops of Christ's human blood might have been shed yet not have caused his death. O that "Death is but a Dream," which is sentimental nonsense, for the gospel plainly teaches that after death—which is purely a physical change—we awake to an awful hell or an eternal heaven. Brother, keep your vows, and use our own tune and hymn-book in all our services.

Again, we desire to say, our lead- ing objection to some traveling re- vivalists is that they carry with them a singing master who uses and sells in our churches another music book than our own, thus sowing the seeds of disloyalty to our own hymnology. Let us keep our vows and stick to Methodist ways. Nothing on earth has succeeded like pure, unadulterated Methodism.

THE GREATEST OF THEM ALL.

A few weeks ago we announced the publication of "The Magic City" com- pany, and while we spared no adjectives in praising the merits of this grand work, we wrote from a personal and careful review of the volume, and knew just what we were talking about. We assured our readers that it was a very superior work, bringing back to World's Fair visitors the sights and scenes of that Exposition almost as vividly as though they were right on the ground; while for those who were not so fortunate as to attend the Fair, it is arranged in panoramic form the whole wonderful exhibit—far more intelligibly and instructively than by a personal visit of only a few days to the great Exposition and when weary it is one of the greatest works of art ever conceived, grand, beautiful, and instructive, we only reiterate what has been said by hundreds of our patrons. "The Magic City" is the new grand and complete work of World's Fair photographs. It omits nothing that would be of general interest, and in- stead of picturing a long list of individ- ual exhibits, as do some of the less important works, "The Magic City" is a faithful reproduction of the entire great Exposition, from the entrance gates to the lake, from end to end of the great enclosure, picturing every building, every street and walk, the great crowds on special days, the State exhibits, the various villages, everything, while with unusual accu- racy it also pictures every scene of interest that famous thoroughfare of the nations, the Midway Plaza- nene. No such gathering of nations was ever assembled, and no other work so faith- fully pictures its various types and scenes. "The Magic City." This great work contains 18 parts and will cost ADVOCATE readers who subscribe for it, 10 cents for each part, \$1.80 for the whole set. Back numbers can be supplied. Address Art De- partment, ADVOCATE, Dallas, Tex.

Don't fool with sin. Whoever plays with knives will sooner or later get out.

SEVERAL ITEMS.

As I grow older, appreciation of old friends becomes more intense. How delightful to meet and converse with those with whom we have associated in other years. Removed as I now am from the busy centers, I seldom meet with former friends.

But one friend of long standing comes to my home week after week, and from these weekly visits we derive much real pleasure. I refer to the TEXAS CHRISTIAN ADVOCATE. Since it was the Wesleyan Banner, I have read it. Richardson, Rottenstein, Gillespie, Carnes, John, Briggs, and Campbell, have stood at the helm since I first read our Texas Metho- dist weekly. Forty-four years have passed and I love the ADVOCATE more tenderly, and believe it meets the demands more fully to-day than ever before. Of course I do not en- dorse everything I see in it, in read- ing matter, nor advertisements; but I am not going to lecture the editors, nor suggest improvements. Nearly everybody knows just how to run a school, fill a pulpit and edit a paper until they have a few years' experi- ence, and then they learn how miser- ily incompetent they are for any one of these callings. Let me say to every- body, the ADVOCATE is growing bet- ter, and is read first, by me, out of four other ADVOCATES that come to our house.

Will you let me say a few things after this long silence? If so, I will first say this is a day of unrest. In the political, financial and religious world a great clamor and deafening cry is heard for change. It seems that everybody wants some change. I shall not write of the political situa- tion, nor of the depression in finance, but I wish to speak of changes pro- posed in our Church polity. First, it is the delirious conclusion of your correspondent that very few changes are needed just now on any line. The machinery already inaugu- rated is all that is necessary for the development of the resources in the reach of our Church for at least four years to come. Some are proposing the abolishment of the law requiring a preacher to travel two years before he becomes eligible to deacons' or- ders, and four years before ordina- tion to the ministry. Bro. J. I. would say, require those spend four years in the local ranks before admis- sion into the traveling connection.

The evangelist question is attract- ing considerable attention just now. Some want to abolish it entirely, forcing our local preachers to remain within the bounds of their respective pastoral charges, with no rights or privileges except such as may be granted by the pastor. This would be a rigid and oppressive demand, and under the same restrictions every pastor, presiding elder and Bishop should be held in the limits of the work to which he is assigned for the year. I oppose all such propositions as unjust and highly objectionable. We should set, speak and legislate with great caution just here. If the good Lord would men as his ministers to save the world, if he calls men and sends them out as he did the Westley, Whitefield, A. A. Knapp, Luther and Paul, and men thus called go forth with the gospel, he will send many lives and rejoice in deliverance from sin through their instrumental- ity, to whom they can point, saying: "Ye are my witnesses," who am I that I should forbid them because they are not in the groove in which I move? Why, Mr. Editor, such a position reminds me of the practice about apostolic succession that you often hear from a certain quarter. "Ye shall know them by their fruits." Men are saved by the preaching of the gospel, hence the work of the gospel is the salvation of souls; therefore as a servant of the Lord Jesus I bid every man and woman God-spared who are preaching in sav- ings, men even if they follow not with me. There is too much sin and misery in the world, and too many thousands running into the shadows of eternal death for me to lift a finger to hinder the salvation of a single soul. "Why," says one, "let us save them upon our own organized plan." And we do not! Look at our cities and towns, at the poor and wretched who never enter a Church. Are we saving these? Let the ob- ject be to eccentric efforts answer. Some thought the Savior eccentric when publican and sinner drew near to hear him. So it was, and so it is at this distant day. Let them alone. If this work is of God, it will go on; and if of men alone, big game and mid- way will corrode it. I feel constrained to say just this much—and I have never called an evangelist to aid me in all these thirty-two years of minis- try, yet they have come by invitation to pastoral charges in districts over which I have presided—I have closely scrutinized the work of these men, and while I do not en- dorse everything said and done, I am free to say that in the main I find as little ground for complaint against them as I do against the ordinary re- vivalist and his methods. But one says they do not hold out. To this I will say that, according to the num- ber converted, they continue as true and steadfast, where they are prop- erly cared for, as those converted in other great revivals. Excuse me for saying so much. I write this in reply to no one, nor do I wish to provoke a resort from any one. For my part I trust the matter will now rest for awhile.

We are still working away in the West. Some good meetings have already been held; about 200 accessions since our release. Many have left the West for greener fields, and many others will go unless the rains extend westward. Some rain has fallen in this section, but fifty miles west it is very dry. I have to take about twenty-seven Quarterly Conferences since December. I preach but very little. I am trying to regain my voice. My general health is good. The preachers of the Abilene District are true and faithful, do-

GEORGETOWN NOTES.

"The Lord hath done great things for us, whereof we are glad." The Georgetown Church and University have been visited again by a gracious revival. For the last three weeks our pastor, Bro. Nelson, as- sisted in the pulpit by Bro. Matthews, of Burrows, and Dr. McLean, and your writer, and in the altar by a host, has been conducting a meeting. The time has not been profuse. It has rained us out a day or so, the north- ers have poured upon us their icy winds, and the community has been excited over a sensational trial of train robbers involving some excellent features.

Yet the Lord has been good, and thereat under the circumstances is a real victory. Following our great revival of last year there was a mighty work to be done in establish- ing the young Christians. This spe- cial work has been gloriously accom- plished. The multitudes of young Christians that crowded the communion table yesterday with faces beaming with religious joy was enough to make glad the heart of the worst pessimist among us.

Another important point is the de- velopment of Christian workers. In addition to the regular services at the Church we have had daily a prayer- meeting among the young men, one for the married ladies and two for the young ladies—me in town and another at the Annex. These have all been well attended, and the great- est part of these in attendance were ready to lead in prayer, or even lead the meetings. At this point, too, I may speak of training our half hun- dred young preachers in face-to-face work with sinners. This is the most important lesson a pastor has to learn, and I think almost every one of our preachers has done excellent work for us just here, and, better, has learned things that will be of prac- tical value in the ministry through- out life.

Then the work of reclaiming the backsliders and of saving sinners. Your dealer in lamp-chim- neys—what does he get for you? You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hun- dred.

full work on one-fourth rations without complaining. I think we will all deserve better plumage next fall at Hillsboro, and let others come out to try their hands at development.

E. L. ARMSTRONG, ABILENE, TEXAS.

FROM MEXICO.

I am down in this part of the Lord's vineyard trying to do that part of the work which the Lord has appointed me to do. In November 23, 26, our Annual Conference was held at Mon- terey, Mexico, and I was removed from the Monlona District to the Tamaulipas District. I took my fam- ily to Monterey in order to send my children to the Luyrens College. But my work is so far from it that the nearest appointment in my district is 150 miles from it, and as I have to travel on horseback I only go home once in every three months, and stay home only a week. Beside being a presiding elder of the district, I have also charge of the Mier Mission. We are in the midst of a frightful drouth. It has not rained here to do any good for five years. All the cattle are dying, and no hope of keeping any of them alive. Only goats and burros can stand it, and I am afraid they will not be able to stand it much longer. Corn, which is the principal element of the country, is very high. I have to pay 60 cents a quart, and I go to bed every day. I am afraid I will have to pay my horse nearly as soon. The people are getting desper- ate; they are so poor they don't know what to do. People living out in the country have lost their horses and oxen, and they can't move away. They are fifty to seventy-five or 100 miles from any town, and they are at point of starvation. Nobody has planted anything yet hardly. I ask the good Christian people to pray for us.

I had a fine Sunday-school (this morning) forty scholars. I am trying to raise money to buy our Sunday- school literature, but the people are so poor it's hard to expect any money from them. This morning, out of forty scholars, we got 10 copper cents; and now that our Publishing House has translated the Sunday-school lit- erature from the English to the Span- ish language, how we wish we had money enough to buy plenty of it. I wish some friends, or some Sunday- school workers, would send us some *Lesson Booklets* lesson papers and the *Revis- ta Trimestral* (Quarterlies), which are published at Nashville in Span- ish. How glad these children would be to get them, and how much good you would do for these poor children!

We are having good congregations, and we have an old man who is 102 years old. He wishes to be baptized and received into the Church. He has been a believer for a long time, but I do not know why he has not been received into the Church. I questioned him about his faith, and he seems to be all right. He says the reason he has not been baptized is because he is so very poor. The day I went to see him he didn't even have a shirt on. Oh, how my heart pains to see this poor old man and not to be able to help him much! Can some one help him? God grant that some near-by man would do it.

JAMES TABOLLA, GEORGETOWN NOTES.

OUR REVIVAL.

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has by no means been small. I sur- pose there have been fifty professions at the altar. This is small in com- parison with three hundred, but it is great in itself.

Bro. Matthews was with us about a week, and we enjoyed his ministry greatly. He is an earnest, practical preacher.

THE TOWN.

There is not much evidence in Georgetown of the prevalence of a world-wide financial astringency. In our quiet nook we are sheltered some- what from the storm. They are be- ginning now to put in a system of electric lights. I hope that is an improvement in which the Annex will be able to indulge along with the town in general. Some concrete side- walks are being put down also. Oh, that they may be extended our way!

A MISSIONARY HELD BACK.

We have one young man in our graduating class who has offered himself to our Missionary Board for work in the foreign field. I took per- sonally great pleasure in that fact, especially as he was a man of suffi- cient experience to do good work at once wherever called. Now the word comes from Nashville that un- less collections decidedly improve, our Church will not be able to send even one additional man to the field. Brethren, "these things ought not so to be." We must replenish the Lord's treasury.

THE UNIVERSITY.

This has been a prosperous year with us at the South-western. Our senior class is so large that we have been compelled to change our cus- tom of letting all appear at com- mencement. Only a selected num- ber will be allowed to speak. The class numbers thirty-two, which is much larger than ever before. The same is true of all our college classes, while Prof. Williams tells us there is a larger number taking Latin and Greek among the "preps" than ever before. This means a large number looking forward to taking the higher degrees. I do not know how to close even a few sentences about the Uni- versity without saying to the Church: Oh how we need buildings and en- dowment! Are there not those among us who can do a lasting good to their Master's cause by providing the needed facilities here, or at least remembering us in their wills? I can not see how a man's wealth could be made to serve God and the human race better than by being devoted to this object.

JAMES B. ALLEN, THE INTELLECTUAL PALATE

"A vast reservoir of mental food prepared in such a manner as to suit the palate of the most youthful intel- lect as well as satisfy the cravings of the most advanced scholar." Such is the verdict of the President of Col- umbia College concerning the new up-to-date Encyclopedia Britannica. This great literary can still be pur- chased at introductory prices. Have you made proper provisions for your home?

A CARD.

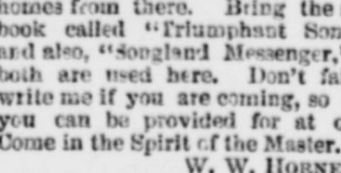
The many friends and acquaint- ances of the Rev. R. T. Blackburn, pastor of the Lyons Circuit, will be glad to learn that he is rapidly recovering from a very severe attack of pneumonia. For four days he was at death's door. He is now at the place and rapidly improving. He and his mother (Mrs. Alice Boom) and his wife desire to extend their thanks to the good people of Lyons, Alvin and Granbury for their many expressions of interest in him, and for their prayers for his recovery.

W. J. MOORE, GRANBURY, TEXAS.

SUNDAY-SCHOOL CONVENTION OF THE TEXAS CONFERENCE.

To all who expect to attend this convention, I will say that the train going west on both roads arrive here about 12:45, and that they will be met at the depot and assigned to their homes from there. Bring the song book called "Triumphant Songs," and also, "Songland Messenger," as both are used here. Don't fail to write me if you are coming, so that you can be provided for at once. Come in the Spirit of the Master.

W. W. HONNER, FLATWATER, TEXAS.



The Old Friend with the red Z on every package. It's the King of Liver medicines, is better than pills, and takes the place of Quinine and Calomel. Take nothing offered you as a substitute. J. B. Zöllin & Co., Proprietors, Philadelphia.

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E. DIERFELDT, ESQ., 114 North 10th St., Philadelphia, Pa. I heartily recommend this medicine to every one whose suffering is of the nature that mine was. Sold everywhere.

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Persons desiring LADY TEACHERS will please address Mrs. L. Kidd Key, North Texas Female College, Sherman, Texas.

The Catholic missionaries are making steady progress among the negroes of the South.

Height Spring Days. The spring should be a season of contentment, hope and joy.

The American Board has in Turkey 62 men, 116 women, a total of 178 preachers, teachers, physicians, etc.

1000 REMEDY. For any case of constipation, indigestion or any blood disease that can not be cured with Dr. J. W. Thurmond's Blood Syrup.

The Churches of the Philadelphia Presbytery contributed to foreign missions last year \$18,864, the Woman's Board \$15,157, and the Sunday-schools \$1674, a total of \$35,592.

GAINEVILLE, TEXAS, Jan. 16, 1888 - I find after two months' use of Dr. Thurmond's Blood Syrup that it regulates the bowels and gives tone to the digestive apparatus.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

Many a man who asks God to lead him when he goes to prayer-meeting suffers the devil to guide him when he goes to vote.

An Old and Well Tried Remedy. Mrs. W. H. W. writes: "I have used your medicine for my children's teething and it has done me good."

For the best to consent that any kind of a wrong shall live is a vote for the devil to be prince of this world.

THE SANTA FE ROUTE TO CALIFORNIA.

If you contemplate taking advantage of the very low rate from Texas points to California that are now being quoted by the Santa Fe Route, do not wait much longer, as on and after April 15th, 1894, California rates will be reduced to rates in effect February 15th, 1894, which are as follows:

PASTOR'S BOOK. "A Great Help in Their Work."

SUNDAY SCHOOL.

Prepared by Rev. W. Clark, A. M., Fort Worth, Texas. SECOND QUARTER, LESSON 4.-APRIL 22. JOSEPH HOLDS IN EGYPT.-Gen. 43:8-22.

GOLDEN TEXT.-Then that honor me I will honor.

Joseph goes into Egypt as a slave, but even here he shows the faithfulness which ever characterized his conduct.

There is no position in life, however humble and obscure, that does not afford opportunities for usefulness.

He soon won the confidence of his master, and had charge of all his affairs, but the devil, ever on the watch, planned a snare for him, and made a breach between him and his master which resulted in Joseph's imprisonment.

A slave and in prison, it seemed that providence had turned from this wonderful man, but the hand of God was only planning greater things and training the hand that should govern the matters preparatory to the development of the most wonderful people who ever lived on the earth.

No man can read the history of Joseph and doubt the special providence of God.

The imprisonment and slavery of Joseph were necessary in introducing him to an intimate acquaintance with the Almighty, and in giving him that implicit confidence in God's promises which were necessary to make him useful and effective.

From the prison he goes to be ruler of Egypt. Had he been placed there from circumstances of prosperity he might have trusted in his own wisdom, and thus deprived himself of God's help; but coming out by the evident interposition of God he felt that his strength was in him, and that faith alone could give supplies needed under these responsibilities.

We often complain when God puts us under trial, and by our complaints shut out the blessing of enlarged usefulness. Men are often called to do certain work, and because they refuse to endure the preparatory drill are not permitted to succeed in the work to which they were called.

We find preachers who have outlived their days of usefulness for the one reason that they will not be tried. Joseph pleased God when a slave and a prisoner just as he did when he was ruler of Egypt.

The poor man or woman kept from the associations and privileges of the house of God can by cheerful faith throw sunlight on the pathway of some dependent fellow, and thus bring the world to see a power in religion to sustain and comfort.

Who has not seen the obscure man made class-leader or steward in the Church, or maybe elected to represent the Church in conference, with no other recommendation than that he had discharged his duty in his humble sphere.

God never fails to promote his faithful servants, and the more grades of higher positions awaiting us from faithful carriers in Israel's camp to kings and priests unto God.

Can we find such a one as this in a man in whom the Spirit of God? The world nor the Church can not produce him; his like is not found in the annals of the world's history.

Patience is words and formulas; human strength is weakness in the presence of the blind forces of nature; the human heart is the nest of hydrochloric acid; the body contains the germs of disease and death - what can he do? His achievements, intellectually, are but the observed laws of God for the regulation of material things.

The spider and the bee might talk with the German school in their knowledge of curious things within the domain of their limited sphere, while a final analysis of technicalities would be as easy for the insect as the philosopher.

What, then, should you do? In the words of Davis: "Give your boy a chance." Give him an education that will fit him to cope with the best. Teach him to love his home, and teach him that in it he will find civilization and educational influences.

For Sleeplessness. Use Dr. Ross's New Phosphates, and you who toss and turn all night, and long and long for sleep to come, will obtain it.

Joseph's name - Zaphnath-paaneah - given him by Pharaoh, meaning Revealer of Secrets, was probably to keep before the minds of the people the wisdom of his choices, and the providential circumstances which marked Joseph's promotion.

Probably God directed in this matter that Joseph might be reminded by his name that his strength was in God, and his power to reveal secrets formed his tenure to office. This city, Orr, was called Heliopolis, meaning City of the Sun.

Herodotus says the inhabitants of this city were the wisest of the Egyptian. Moses received his education here, which fitted him for the political business to which God had called him.

It was called "the house of vanity" on account of its idolatry. Joseph married a daughter of the priest of Orr. "I believe the King did this on purpose to have one of his men connected with the most ancient and venerated college of priests, who must have been very powerful at that time, when we see Joseph speeding all their privileges while he taxed so heavily all the rest of the country - the priests of the Nile."

As Joseph was thirty years old when he stood before Pharaoh, and Christ was thirty years old when he was introduced into his priestly office and went out immediately on his mission of service, as Joseph did, who was a type of Christ.

47, 48. God, through Joseph, averted the calamity of a famine by frugality and economy. We never know how much we waste until we would save for Christ's sake, the savings would run his Church and leave us plenty.

Jefferson Davis made his political debut in Mississippi's gubernatorial contest of 1845. He had for ten years been almost a recluse, living upon his estate known as Briarfield.

These years of seclusion had been devoted to arduous study, and from them he emerged the ripe scholar, the profound thinker, the polished speaker and writer whose gifts and graces have won the admiration of the world, both friends and foes.

When about to leave his old home and take his seat in the Congress of 1845 he delivered an address with these words: "Neighbors, give your boys a chance." We would repeat these words and say to every father and mother: "Give your boys a chance."

These days of action and exciting competition, days when moral courage and brain power count, days when there can be only a survivor of the men who are mentally and physically the fittest.

As for the duty which you owe the State, giving to its sons and daughters who will win their way honorably in life, there is a parental duty devolving upon you to qualify them for the battle which they will have to wage in the world's great arena, whether their lot be cast in the professions or in the no less honorable field of agriculture and honest toil.

Favored though they may be in the family circle, the day must come when in the face of the world they will be left to their own devices, and they will be out struggling alone in the world with only their merit to aid them.

You will follow them with your best wishes, applauding their every effort and cheering them on in their successes; but grateful as will be your encouragement, how very little help will it be, despite his efforts, the son goes backward and the neighbor's boy mounts up to heights upon which he was not.

In the early days of this land you may have had to toil and sweat, and ing little of leisure and less of luxury, but what was it all for? First, that you might have a competence, and next and always, that your children might obtain positions higher and even better than your own.

You, mothers, know the pride you have in your sons. You know that deep down in your hearts there is a well of tenderness and of love for even the erring one. You know as well as the world does, that his success is honor to you, and his failure a heartache keener than even his own.

What, then, should you do? In the words of Davis: "Give your boy a chance." Give him an education that will fit him to cope with the best. Teach him to love his home, and teach him that in it he will find civilization and educational influences.

He has been to college, don't let his education stop there. If he has not of it yet, the advantages of a good education, encourage him now. He may be smart naturally, but if he has not the natural talents to help him there will surely come a time, just as he is mounting highest, when this lack of education will handicap him grievously.

The time to remedy this is the present. In the "Encyclopedia Britannica," now offered to subscribers of the TEXAS CHRISTIAN ADVOCATE at 10 cents a day, you will have a library of the equal of any in the land. It is a digest of art, science, literature, history and invention, an epitome of all that is good and lasting, a moral drama from the works of men and nations. If you wish to obtain this great work at introductory rates, write us at once, for you must remember that to morrow the offer may be withdrawn and you will be too late.

When David hit Goliath with a stone he remarked that such a thing had never entered his head before. It was a great surprise to him, and he very naturally wondered why he had been so foolish as to make such an exhibition of himself.

It would have done it over he would have had things different. But it was too late, so far as Goliath was concerned. Other people have made mistakes, as well as Goliath, but as a rule, it is never too late to mend.

A great many persons who purchased World's Fair Portfolios made the mistake of supposing they had it all but some are now beginning to find out that they must get other portfolios to complete their series.

The better way is to begin with a series that gives you the whole thing. Don't make a mistake like Goliath, and get something you would rather not have.

As to World's Fair Portfolios, there are none complete except "The Magic City." When you get "The Magic City" you do not need to buy any other portfolios to complete the series.

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We are distributing No. 13 this week, and can supply you with all the back numbers any time you want them. Now, don't make a mistake, like Goliath, and get something that you will like and appreciate while you have the chance.

OLD AND YOUNG. THE HOUSE POLLY DID NOT FIND.

She was a summer girl - you could tell that at a glance. The dark blue skirt had a city bang to it, and cleared the ground at exactly the tourist length by the blue-and-white skirt blouse, the blue-and-white straw hat, the tan gloves, all marked her as belonging to the Alta class, with its turquoise and flags, its wide verandas, its beautiful views, and its 400 guests.

The springy board walk, along which she was passing with resolute step, presently led her up to the edge of a small village - a very small one, consisting, in fact, of only fifteen or twenty houses, one store (which harbored the postoffice), and a building which combined church and school-house.

"He said a white house with green shutters, set back in a little yard, with a well at one side, and flower beds in front." Polly patted, and looked around her.

"Why, all the houses look like that!" she said to herself, in a perplexed way. "Well, here's for the first one!" She opened the nearest gate, and knocked at the door. It was opened promptly by a girl about her own age, with quick glancing brown eyes, and soft, waving hair of the same color.

"Come in, won't you?" she said in a whisper, "but please don't make any noise." Polly had not intended to go in, but the invitation was such a novel one, that curiously drew her over the threshold.

"Is anybody here?" she asked. "Oh, dear, no!" said the brown-eyed girl, laughing softly; "it's only the oriole building his nest here in the house, and it's such fun watching it, I don't want to disturb the pretty work."

She took the stranger to peep through the half-closed blinds, and Polly was struck by the specious beauty of the back yard. "Why in the world," she asked herself, "did these people build a nest here, when they might have had all this splendid shade in front of them?"

When Polly had seen as much of village life as I have, she will find the case pretty much everywhere, that the village thinks it more stylish, more civilized, more like living in the world, to have a small space between him and the road.

The oriole actually came and took my skein of wool out of the basket on this window," whispered Polly's hostess, "and flew off to the elm with it, but the wool got caught on some dead twigs, and it has put her in a rage. Listen!"

Joseph Gilloitt's Steel Pens. GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD. THE MOST PERFECT OF PENS.

head; and the two girls laughed together merrily that the oriole left off tugging at the skein, and vanished.

"Where is the nest?" asked Polly. "Oh, you'd have to come upstairs to see that," said the other, eagerly. "This way, please."

Polly was too much interested in seeing the oriole's nest to remember how odd it was for her to be following a perfect stranger about through her private apartment; but she forgot the bird and her building, in surprise and pleasure at the beauty of the room into which she was ushered - evidently the girl's own chamber.

There was not a costly thing in it, yet it was a vision of dainty beauty. The walls were colored a faint blue, like the sky on a sunny day; and the filmy dotted muslin at the windows, over the dressing table, and behind the washstand, might easily represent too white clouds of that same sunny day.

The cheap furniture was painted white, and a white bed was the center piece of all this snowiness. The few little pictures were framed in white; brush and comb were white, and even the rug on the floor was of coarse white canvas, worked in blue.

Polly's exclamations of praise seemed to gratify the young mistress of the bower. "Oh, this is the house that Jean built," she said merrily, "but the oriole's is much prettier."

"Nothing could be prettier," cried Polly; "and is your name Jean?" "That's a pretty name," said the young mistress; "but it's not mine."

"Yes, Jean Dupont; father's the postmaster and station-keeper here, and he's a fine fellow, but his throat is weak, and we came here because it is thought to be a very healthy place."

"And a lovely place, too, I think," said Polly; "I am staying at the Alta Hotel, and my name is Polly Moore. There, now, you can't say that's a pretty name?"

"Well, suppose I stay here and watch the oriole," laughed Polly; "and will you go to Madison Dupont's in my place, next year? I believe I wish you would!"

"No," said Jean, soberly, "I can't do that. I must stay and take care of father, and play the little organ at church, and make friends with the birds. By the way, you haven't seen the oriole's nest?"

The great elm came up close to the white-curtained window, in the irksome way, and one of its high, swaying branches the Baltimore oriole had hung her guard-like nest, with its thin walls, prettily embroidered of horse hair, and through with stitches of thread and hair.

The city girl was charmed with the sight, and time flew by un-noticed, while she hung out of the window, up among the green boughs. "Oh, but really you must pardon me for staying so long," she cried suddenly, "and I haven't told you my excuse for coming. What must you think?"

"I think it has been very nice to have you," said Jean, with the soft manner of her Southern people. "I hope you will come to see me and my birds again."

"Thank you so much; I certainly will, if I may. And though I really have no excuse, I don't want to tell you what it was; I want to pretend that it was just a sort of witch-hazel wood that brought me here."

"And next time you come, said Jean smiling, "I'll show you my humming-bird's nest. But that is a great secret, and it is so seldom one finds that they hang, that I would have a mob coming and carrying my pretty bird away."

Polly took her leave, and once outside the yard gate, stood irresolute. "If I go back to the hotel and tell mother that I haven't once asked for her last fall, she'll think me a careless messenger. I'll try a little further on."

In answer to her next knock, a small boy appeared. "Has anybody in your house picked up a fat one this week?" she asked. "A black fat with a red tassel." The boy gazed at her with wide open eyes; but he was not thinking of the fat one.

about the fan. Something in the girl's sweet eyes invited his confidence.

"I wish you'd come and see what the matter with my room," he said, beginning to cry; "the oriole's on the floor, and won't say nothin'!"

A few minutes later, Polly was flying back to that other white house with green shutters. "Oh, Jean, come and help me," she cried, bustling in upon her new friend, oriole and all. "There's a poor woman down the road, as it can be, with nothing but babies around her. Do come quick, Jean!"

The oriole had been to build her nest and rear her brood undisturbed; the humming-bird's tiny home, hidden by a single leaf, was never discovered by Polly, and whether the black fan with its red tassel was found this story teller never heard; for the two girls, standing shoulder to shoulder, were in the thick of the fight with illness and poverty, in the little white house at the end of the row.

At first the battle seemed to go against them, but as the evenings and mornings got cool, and the illnesses subsided at Jack Frost's touch, their patient could sit up in an easy chair by the blaze of a few logs and relish their first attempts at chicken broth.

"Do you know, Polly," said Jean, one evening as they leaned over the fence of the great shady back yard, to watch the sunset sky, "do you know you never told me what brought you to our house that first day?"

"A witch-hazel wand, I think, which knows where to find sympathy and help," answered Polly. "At the moment then I was looking for mother's car, but now I know better. I see now that God had something for me to do in that other white house; something which I could not do without first finding you to help me."

"He had something for you to do in this white house, too, Polly. Don't you know how taken up I was with my pretty room, and my bird's nest, and my humming-bird, and all these nice pleasant things; while all the time there was poor Mrs. Brent struggling along, and needing me to help?"

"I think we may love the bird's nests, too," said Polly, after a little silence. "Not one of them falleth to the ground," you know, without Him."

"Yes, but his poor people are of more value to him than many sparrows."

The red light fell aslant over the two young figures, but the fair faces shone with light from a more heavenly place, even the gleaming place of Him whose compassion is over all his creatures. - Exchange.

and see the women who are using Pearline. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearline is easy.

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2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

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THE heart is the essence of character. A Christian can not be great without being good. "As a man thinketh in his heart, so is he."

THE fallen world is to be lifted up through God's power manifested in and applied by men who are responsive to his touch, submissive to his will, and consecrated to his service. Is that your character, brother?

THE graces of the Christian life are nourished and developed by love. Jesus Christ did not look upon the world from the windows of a monastic or conventual establishment, but plunged into the thick of its sins and sorrows.

Just as the painter needs the canvas, and the musician the instrument to express his skill and power, so only those in whom God has revealed his Son can become the perfect instruments upon which God can work as levers for the uplifting of their fellows.

As the prophet fell upon the corpse and shrieked from the contact, so must the child of God clasp the world, corrupt and repulsive in many of its aspects, to his heart and by the warmth and glow and energy of his Christian life raise it into the life and favor of God.

THE CHURCH PRESS.
We introduce our readers to the Church press this week in the Nashville Advocate's reminder to the delegates to the General Conference:

Whenever the sons of God come together Satan comes with them. We commend this fact to the careful consideration of all the delegates to the approaching General Conference. Such a gathering furnishes unusual opportunities for the work of the Evil Spirit. That he will do his best to stir up unholy ambitions and partisan feelings may be taken for granted. There will be much need for thoughtfulness, for self-examination, for reading the Scriptures, and for prayer.

The trouble is that if the devil once gets in, those who are possessed will hardly give much time to prayer. It might be well, therefore, to begin preliminary fortification against him at once. The whole Church might profitably engage in prayer to that end also.

Dr. Hoes' leader is his best argument to show that we have three or

ers in the ministry instead of two orders and one office. He does not exalt office to order, but makes them one and the same, and ends his argument just where he begins it:

That an order is nothing but a permanent office into which men are inducted by the process of ordination, and that it is without sacramental features or mystical grace of any sort.

Bro. Haynes, of the Tennessee Methodist, is righteously indignant at the daily papers for publishing the Washington City scandal trial, and after quoting the laws against obscene literature, etc., he says:

The time has come for a study of the relation of the modern secular daily paper, as now conducted, to these State and Federal laws. That these papers violate the decency and modesty in much of the matter they admit to their columns cannot be denied. Webster defines "obscene" to be: "offensive to chastity; expressing or presenting to the mind or view something which delicacy, purity, and decency forbid to be exposed; (2) foul; filthy; disgusting." The author could not more accurately have described the outrageous offenses against delicacy, purity and decency which these papers have been perpetrating had he written his definition in April, 1891, after reading the dailies for several weeks past.

The New Orleans Advocate says: Rev. W. W. Edge, a local preacher, has been employed by Rev. J. B. Stone, P. E., to take charge of Myrtle Street, N. O., vacant by the death of Rev. O. N. Koon.

We sincerely hope that this "stone" will so whet and sharpen this "edge" that all the dead limbs may be cut off and cast away from the "myrtle" charge.

The Buffalo Christian Advocate says: When the new era fairly dawns upon civilization and we awake to a realization of the grand truth, the brotherhood of humanity, how humiliated and chastened shall we feel at the fact that as citizens of a Christian commonwealth we have tolerated, patronized and legalized a traffic so debasing to manhood, so ruinous to society and so repugnant to the State as the rum traffic.

Yes; and one of the most hopeful signs that such an era is dawning is the open and outspoken protests against this evil by the pulpit and religious press of our times.

In a recent issue of the Arkansas Methodist Dr. W. M. Leftwich writes an article on "Methodist Federation," in which he says:

I believe that the sentiment in favor of federation upon an equitable basis is growing in our communion. There is still more or less friction with former fraternities in the West, but we have a "solid South." It is more than foolish to talk about corporate union anywhere in the old Southern States, or the removal of the suffix "South."

But the sentiment in favor of the federation of all the bodies of Episcopal Methodists in the United States has grown sufficiently in the South to encourage the possibility of such a consummation.

The Pittsburg Christian Advocate, speaking of Coxy and his traps, says:

The further this thing goes the more shocking becomes its use of sacred things. A pretended picture of Christ is carried at the head of the procession; the leaders blasphemously claim to be incarnations of a part of Christ; Scripture texts are quoted and placarded on banners, and the whole movement pretends to be on Christian lines. When such things as these are done by a crowd of irreligious, drunken, etc., blasphemous men, not one of whom, probably, is a Christian, and certainly not one of the leaders, it becomes an outrage too horrible for tolerance. And yet here and there, it is said, good citizens, and even Christians, have given countenance to the gang as it has passed along, and even contributed food for the sacrilegious tramps. The newspapers report that one pastor in our sister city last Sunday, by implication at least, compared them to Christ and his disciples. This is awful. This minister and the people named above are doing their best to destroy all respect for religion, and to undermine the social fabric. Let the whole country should treat this movement with the contempt it deserves.

The Wesleyan Christian Advocate, speaking of the late Senator Colquitt, pays a high tribute to him as a warrior and statesman and adds:

But that which won the hearts and commands the people more than all else was the calm, strong, earnest spirit of Christianity which shone through and above all his career.

In the same paper there is a sharp, keen, cutting article from Bishop Haygood entitled, "On the Heel," in which he deplores the tendency of our times to specialize--more especially in the matter of Church work. His protest is in the interest of well-rounded manhood. The man who makes a whole shoe is compelled to think; but he whose business is confined to polishing heels becomes a mere machine. Hear him:

Time was when a man "called of God" to preach was called to preach the whole gospel. It was believed that such a preacher could awaken sinners and edify saints. He could take collections without a sense of degradation or of being crushed with burdens. He could fill his pulpit, hold his prayer-meeting and visit from house to house according to the solemn vows of his ordination. With the help of God even carry on a protracted meeting to holy triumph.

But the division of labor doctrine asserts itself. One can preach; one can visit; one can induce; another awaken sinners, while a specialist--an expert as it were--can manipulate a crowd. We have societies for the promotion of different theories of experimental religion, as if getting religion depended upon philosophical processes, our logical statement of the processes and methods of the Holy Ghost when renewing the human

soul! And most societies and organizations "are in fair condition spiritually and financially, and we are hopeful of the others. A good crop will throw everything in good shape, but a failure on that line would cripple us greatly. We advanced 100 per cent last year, and want to go on to perfect it this year. About half of my people and preachers are Texans, anyway. You brethren give us one of the best papers in the Advocate family. Keep it up and I will keep on reading it. Love and greetings to all.

Rev. W. F. Hodnett, Indian Territory: Our work in the Oklahoma and Indian Territories is making steady progress. It has, however, been hindered on account of the financial pressure. Our people are becoming better educated to support the institutions of the Church, and have planned more largely this year than ever before; but, so far, they are behind last year. It will depend upon financial relief that may come as to what the final result will be.

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WOMAN'S DEPARTMENT.

CONDUCTED BY MRS. FLORENCE E. HOWELL. All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

GOOD WOMEN.

Good women are an epitome; in the darkness of earth's night they hold with silent hearts life's sunset glow in the light; And a God Almighty's roll-call, strong the voices of good women sound, among the sweet and lowly choir.

Good women are brave soldiers; in the thickest of the fight they stand with stout hearts, patiently enduring for the right. And though no clare of trumpet or roll of drum is heard, Good women the world over are an army of the Lord.

Good women save the nation, though they bear not sword or gun. Their piety is righteousness, their will with God is one. Each in her single person revealing God on earth. Knowing that so, and only so, is any life of worth. -Selected.

NOTICE.

The annual meeting of the Woman's Missionary Society of the Northwest Texas Conference will convene in Mexia, June 21, and continue through the 25th. We desire a full attendance of all the officials, and that every society will send a delegate to this meeting. Now, sisters, make all your arrangements for this end. Let us all come up in the spirit of the Lord, praying His blessings upon us, that all we do may glorify His name and advance His cause. Miss P. M. MASTEN, Secy. Mrs. W. M. M. N. V. T. C. WACO, TEXAS, 602 Taylor Street.

TO THE MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY OF FORT WORTH DISTRICT.

DEAR SISTERS: I wish to notify you through this column that our missionary district meeting will be held at First Church, Fort Worth, beginning on Friday, the 20th April, including Sunday, the 22d.

We earnestly desire that each auxiliary in the district be represented in this meeting with a full report of work, number of meetings held, number of members added, number of AD-VO-CATE papers, amounts remitted, etc., since the annual meeting at Greenville, Tex. Jan. 1st.

Let us, dear sisters, pray earnestly for the work, and come in the spirit of prayer, looking for a baptism of the Holy Spirit upon our meeting.

I do praise and thank our Heavenly Father that the work is moving up, and our sisters are becoming awakened to their privilege and responsibility.

Select your delegates as early as practicable and report to me. We will gladly welcome older members also. Mrs. A. J. HOOTY, District Secretary.

TREASURER'S REPORT.

Quarterly report of the Treasurer of the Texas Conference, Woman's Missionary Society, ending March 31, 1894. Includes items like: 1894-95, 1893-94, 1892-93, 1891-92, 1890-91, 1889-90, 1888-89, 1887-88, 1886-87, 1885-86, 1884-85, 1883-84, 1882-83, 1881-82, 1880-81, 1879-80, 1878-79, 1877-78, 1876-77, 1875-76, 1874-75, 1873-74, 1872-73, 1871-72, 1870-71, 1869-70, 1868-69, 1867-68, 1866-67, 1865-66, 1864-65, 1863-64, 1862-63, 1861-62, 1860-61, 1859-60, 1858-59, 1857-58, 1856-57, 1855-56, 1854-55, 1853-54, 1852-53, 1851-52, 1850-51, 1849-50, 1848-49, 1847-48, 1846-47, 1845-46, 1844-45, 1843-44, 1842-43, 1841-42, 1840-41, 1839-40, 1838-39, 1837-38, 1836-37, 1835-36, 1834-35, 1833-34, 1832-33, 1831-32, 1830-31, 1829-30, 1828-29, 1827-28, 1826-27, 1825-26, 1824-25, 1823-24, 1822-23, 1821-22, 1820-21, 1819-20, 1818-19, 1817-18, 1816-17, 1815-16, 1814-15, 1813-14, 1812-13, 1811-12, 1810-11, 1809-10, 1808-09, 1807-08, 1806-07, 1805-06, 1804-05, 1803-04, 1802-03, 1801-02, 1800-01, 1799-00, 1798-99, 1797-98, 1796-97, 1795-96, 1794-95, 1793-94, 1792-93, 1791-92, 1790-91, 1789-90, 1788-89, 1787-88, 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