

# The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXIII.

GALVESTON, TEXAS, THURSDAY, MARCH 31, 1887.

NO 29.

## TO CORRESPONDENTS

Address all Mail Matter for

Texas Christian Advocate

—TO—

Dallas, Texas.

THE SALVATION ARMY.

BISHOP JOSEPH S. KEY.

The Salvation Army has invaded Georgia. As is their habit, they are loud and urgent. Much discussion of their arms and methods is now going on, and having had opportunity to study them quite closely, I will give you some of the results of my observation.

As the style and title import, it is the church militant, composed of officers, commissioned and non-commissioned, and privates, uniformed and bannered, literally fighting their way to recognition, and marching on to victory. To many the impression will not be pleasant when told that the chief officers are frequently filled by women, who marshal the forces and conduct the services. Music is an important accessory. Vocal and instrumental music, and even brass bands, are employed, both on the streets and in their worship. The leaders and officers are for the most part unlettered, rude and of moderate abilities; hence forms of speech are used which are not polite, and methods which to many are offensive. Their novel, direct and startling modes of attack are well calculated to shock a nervous sense of propriety, and many things said and done cannot be defended. But no devout, God loving observer can fairly judge these workers without being deeply impressed.

They are absorbingly in earnest—enthusiastic, is the word. Conquest, and capture, taken, and the overthrow of a visible enemy, give the highest inspiration. Soldiering is a reality, and the war is now going on, and devotion to it has put them beyond the reach of criticism. They seem to be dead alike to fear and shame. Apologetics they do not practice; conventionalities they do not know; consequences they do not consider except as they bring victory. No Roman nun parades her dress and badge of separation more complacently than these devoted men and women wear the uniform of their army. No officers and soldiers take more delight in dress parades and public drills than these soldiers of the cross take in their public exhibitions of themselves, and the attack they make on sin and Satan is in the highest degree soldierly. Their enthusiasm breaks out in a kind of frenzy for saving souls. Everything seems subordinated to that single idea. The church as an end—a thing to be cared for and built up and made strong and permanent, is out of sight yet. They accept and enroll and count only those who can be sworn into the army and give their entire time and service to the campaign. If men are converted in their meetings whose surroundings forbid their leaving all and going, they advise them to join the local churches.

Their's is the army of invasion, ours the army of occupation. I am impressed, Bro. Editor, that Methodism, with her millions of wealth and numbers, may study with profit this distinctive feature of these so-called fanatics. We are the army in barracks, well organized and well officered. But there is peril here—fearful peril. There are men living who have seen one season in winter quarters damage an army more than the most vigorous campaign in the field. Our danger is that the army—the Church—may become the end, rather than the means to the end. Weakness and defeat always follow this. The Church is the home of believers in the same sense, and only, that the camp is the home of an army to recruit and prepare for the conquest of the world.

May not Gen. Booth and his mobilized army be God's messengers to teach the Church their duty and their peril. Those whom we are studying seem to have the soldierly instinct. They seek out their enemy and move directly to the battlefield and begin the engagement. Hence, they are found as yet only in the cities and larger towns. Small squads may sail forth to populous neighborhoods, but only for special duty and for a limited time. Great results can only be attained by concentrating forces on masses of men. So, where the most men are the greatest effort should be made. This rule of action should obtain in all church aggression. These confident soldiers, like an invading army, flashed with victory, move fearlessly into the heart of a country without invitation and without commissaries, and rely on God and the conquered people for support.

As to their methods, they are certainly outside of all standards and regulations. They move without any respect whatever to the order of their going. Their great purpose is obviously to reach the neglected classes. Hence, public halls and tents are used rather than more comfortable church buildings. The common people are unembarrassed here, and every effort is made to bring all to the

level of the lowest. Spirited, quick-moving songs are sung, especially adapted to an uncultured taste, and not unfrequently the merchant prince and the food carrier are seen sitting side by side, singing from the same book. The speakers aim to be understood. They use the language of the home and the street, spoken oftentimes with a stammering, blundering tongue, but with a directness and earnestness that drives the truth home. Surely if a teacher expects success he should adapt his language to the capacity and status of his class. Much able preaching is lost because it is not understood. Not so with these. They tell the plain truth in simple language, and everybody understands them.

Musical instruments are employed freely. In an interview with one of the leaders, I ventured a respectful demurrer to this feature. In defense, he said: "We use these only to arrest attention and attract the crowd to hear us. The people we are seeking are much impressed by them, and drawn to us, and thus we gain power over them." Well, really, is not this the very purpose of all our church instrumental music, and until we silence the organs and cornets, etc., in our wealthy and fashionable churches, designed to attract the cultured, can we very consistently criticize the Salvation Army if it uses ruder instruments to attract plainer people? Moreover, the want of modesty and refinement is charged against the men and women who are put forth as leaders and teachers. Words and phrases are used not suited to ears polite, and many things are done that shock. Only let it be remembered that these actors were yesterday in the depths themselves, degraded, drunken, impure. Rescued now, and rejoicing in deliverance, how natural the impulse to go after their old companions. Let us not obstruct or hinder if, with rugged manner and offensive speech, they thus seek to save their lost brothers.

They preach, I believe, invariably, the doctrines of Wesleyan Methodism. Sin and salvation are preached over and over. All sin is opposed, and salvation to the uttermost is offered. These two thoughts give inspiration and urgency. They expect results at every service, hence calls are made and pressed for immediate surrender. There is positive helpfulness in the assurance with which a sinner is pointed to Christ and urged to embrace him now. They fight for victory, and expect it to follow every engagement. It is said that General Grant, after making his trip around the world, and reviewing the armies of many nations, gave the pre-eminence to the English soldier, "because," he said, "he had the swing of conquest." This indispensable element these soldiers have abundantly.

And God is using them. Criticize and censure as we may, the fact cannot be blotted out that good is being done by these irregular, uncontrollable, irresistible workers. Dark places are entered and brightened; fallen and degraded men and women are lifted up; lost wanderers who are never reached by regular pastors, are found, and multitudes are converted and saved. God bless the Salvation Army, and make it a thousand-fold more useful than it has been.

Macon, Georgia.

## LETTER FROM NORTH CAROLINA.

So you are going to move the office of the paper. That is wise. In a church paper local patronage is, in some respects, less important than in a secular paper. The great object is to attract and hold the interest of the scattered many. Methodist conferences are generally wanting in the spirit of fraternal union. They lose immensely, because they do not work together. Cold water melts our Baptist brethren into complete oneness; but even the fires of our altars fail to melt us so as to secure a union that will combine our strength. The conference paper is the mightiest of all our enterprises in effecting and maintaining genuine concert of feeling and purpose and action. The more central its position, the more general its influence. It should be in a place from which rays can go out to every point of the compass. Place, relative proximity, has much to do with human feelings. But this has been much discussed among you.

Dr. Haygood's article in this week's paper on the University at Georgetown sounds like a grand bugle blast. His conception is inspiring; the thought and tone are heroic; and the counsels challenge the profoundest respect. In this matter of education, as in other things, we see the disastrous consequences of that same spirit of division by multiplication and multiplication by division. There is almost a mania among Methodists (and others, too) for starting colleges. Not that there are too many schools started, would I complain; but that there are so many institutions that might be made good high schools that are actually lowered into floundering failures that they may be called colleges. In nearly all the Southern States, as far as my knowledge extends, there is a deplorable scarcity of really good preparatory schools. Every real college and university among us is sorely embarrassed by the fact that a thoroughly prepared applicant for admittance is the rare exception rather than the rule. In

some cases there might be good results from the consolidation of several colleges into one actual college that would command the confidence and patronage of those who know what education is and what is necessary to its acquisition. This seems clear to me: A great church cannot afford to sacrifice the educational opportunities of its children and to forfeit the respectful opinion of the most estimable of its own members and others by establishing third-rate colleges, persistently failing to make them what the objects require, and still "resolving" them into the highest and most worthy institutions.

I agree with Dr. Haygood that a "Christless college" is an incalculable curse. I hope you have no such in Texas. And I hope that there is no Southern State in which such an abomination would be tolerated, or in which a man that is known to teach what leads to infidelity would be permitted to remain.

The problem of Church and State education is a very difficult one to solve. It is easy to dignify upon it, and it is easy to overlook important factors. I wish we all knew what is best. I do not propose a discussion of it here. This, however, I must venture: The Methodist church cannot be faithful to its trust without guarding jealously and at any cost the institutions of learning—whether under State or church patronage—to which those children and youth for which the church is responsible are committed for training and instruction. If an infidel professor invades a college of church or State to corrupt and destroy the faith of the young, the Methodists of that Conference and State should assail him as shepherds assail a wolf that sneaks into the fold. The same thought applies to academies as well as colleges. My theory is that the danger of many if not all the evils from bad associations and bad influences is in inverse (and not direct) proportion to age. Boys that are ruined at school are often ruined before they reach college. In a well-governed college the Freshman class is apt to have the most unmanageable and disagreeable material in it. The academies send up boys in such an immoral state that the most difficult and unpleasant work of the good college or university consists in the effort to correct and reform the characters already deranged and vitiated. So, only men of the right moral and religious stamp should be employed in preparatory schools. But further, the primary schools are places of momentous influence in the all-important matter of forming the character and deciding the moral and religious life. I hope that Dr. Haygood will come to see that there is even more need of the influence—the faithful guardianship—of the church in the primary than in the advanced education. Is not the public school life the devil's seedling time? Is it not then that the nature is most susceptible, the judgment least effective, and the will most ready to yield without a reflection? Will not the readers of this who have attended college consider at what stage they receive impressions and inclinations that have proved fruitful to their moral and religious experience? If so, I think that they will generally find that it was before they went to college. Such is certainly my experience. Pardon all this. My heart is in all that looks to true education. That is not true education that does not tend direct to secure restoration to the image and exaltation to the service of our Heavenly Father.

I rejoice to report that there has been several great revivals in our Conference in the last few weeks. Rev. Mr. Pearson, a Cumberland Presbyterian evangelist, conducted a meeting of remarkable power and extent in Charlotte. There were over seven hundred professions. I think the meeting was held in the Methodist Church. Dr. Roper, of Virginia, worked with great success in Wilson. Past his three score and ten, he speaks with much of the fire and efficiency of other years. He is still in our State. At Reidsville the pastor had a glorious triumph. He is one of the few men that always have revivals. He had over 100 professions.

Our Conference college, Trinity, is still without a president. The last report is that it is not improbable that the place will be offered to a minister from the North. Verily we have reached a pitiable plight when out of a million members the Southern church cannot furnish an acceptable man for the chief mold and trainer of the young men of one conference! I protest that we are not yet so poor in cultivated material as that implies. This suggests the subject of transfers. Can't we borrow or hire a man from Texas? Would it be contrary to anybody's rights, or to any rational rule, to bring a man from another conference as a president or professor in a college? Is the principle involved changed at all when the transfer is to meet the demands of the pulpit? Is not the power to make transfers essential to the real genius of our polity? When one conference needs a man and another can spare him, and he is willing to move, no anti-connectional spirit should interpose to cripple the interest of the gos-

pel. The truth is, some very grave mistakes are made under the fallacious, but potent arguments in support of local and conference notions and enterprises. There are conference rights—but there are other rights, general and ultimate rights. This is not the day for narrow views.

What's the matter with the Woman's Missionary Society? Can it be, that over half the auxiliaries are dead? The women of the church cannot afford such a record. Was there anything objectionable in the methods of their work that had a chilling or repelling effect? Was there anything that was incompatible with the gentle, sensitive, retiring, yet true and heroic nature of the Southern woman? O noble women have not so many ways of working directly for the church, that they cannot afford too hastily to surrender this.

We are getting along tolerably well, but on narrow margin in North Carolina. Successive bad crops and general depression have made money scarce, and dispirited the people. Still, the outlook is hopeful. The winter has been severe. One of our number, Rev. T. A. Stone, a devout and well-furnished young minister, has died. Hope you are taking good care of Bro. McCorkle.

A. W. MANGUM.

CHAPPEL HILL, N. C.

## THE TRUTH OF HISTORY.

"As material for a history of Methodism in Texas is called for, it is important that correct data be furnished." So writes my honored brother, Rev. D. Morse, in the ADVOCATE of March 3, and I fully agree with him. But are the printed minutes and published proceedings of our annual conferences always reliable? They ought to be—but they are not. Mistakes and oversights have occurred, and may and will again. And who is to blame? Let me give some examples:

1. My brother William (there was no "A" in his name originally) was admitted on trial in the Tennessee Conference, held at Franklin, Tenn., Nov. 3, 1830, in the same class with Robert Alexander, Asbury Davidson, and others. He traveled Wayne circuit as junior preacher under Rev. Wm. E. Doby. The next year he was with Rev. Elias Tidwell on Richmond circuit. At the session, held at Nashville, Oct. 31, 1832, he was admitted into full connection, ordained deacon, and transferred to the Alabama Conference, of which he was one of the original members. In this conference he filled eighteen regular appointments, including circuits, stations, and the last four years on the Gainesville district. At the close of 1839 he was transferred to the Texas Conference and appointed to Austin circuit, which included the city. He continued in charge of the church in Austin until January, 1852, as he and myself held a "watch night" meeting on the last night of 1851. I preached and exhorted. This is no guesswork. My journal, written at the time, now lies before me. From these facts I am led to believe that this Baptist Conference was held in January, 1852, instead of December, 1851. Be this as it may, at that conference he was assigned by Robert Alexander and his advisers to the Gonzales circuit, which was then a sparsely settled country compared to what it is now. On visiting the work and finding no prospect of a support for his family, with the approval of Rev. Daniel Carl, his presiding elder, he resigned the charge in the early part of the year, and Rev. Asbury Davidson, who had emigrated to the country and settled a farm four miles west of the town of Gonzales, finished out the year. After this my brother traveled sundry circuits and missions, until attacked with hemorrhage of the lungs, from which he never recovered. During the war he was in charge of the Institute for the Blind, at Austin. He died in the bosom of his family, and in comparative poverty, in the city of Austin, Jan. 4, 1867. The next session of the Texas Conference was held in Houston (I was not present), at which no notice was taken of his life or death. How his name got from the conference roll does not appear in any place, either written or printed, so far as I have been able to discover. And this, after a faithful itinerant service of thirty-seven years.

2. In 1869, for reasons not necessary to mention, I decided to ask a transfer from the Texas to the West Texas Conference. With this view I attended the session of the latter, held at Goliad, December, 1869, and was assigned, provisionally, to a charge. A week or so afterward the Texas Conference met at L. Grange, but I was providentially hindered from attending. And now, if there is any record in existence, either printed or otherwise, to show how I got out of the one conference and into the other, I have never seen it, nor do I believe it exists. But, all the same, I was in charge of the Gonzales circuit, West Texas Conference, in 1870.

3. At the last session of the Northwest Texas Conference Bishop Kerner read out: "Lampasas station—to be supplied by E. T. Mitchell." and it was so published in the TEXAS ADVOCATE. But, when the Texas Conference met, the following week, Bishop Key read: "T. W. Rogers—transferred to the Northwest

Texas Conference and stationed at Lampasas." Now, suppose that thirty-five or forty years hence, the question should be raised, Who was the stationed preacher at Lampasas in the year of grace 1887, who could tell? The files of the ADVOCATE would tell one story, while the printed minutes would tell another.

4. Who can tell to-day, from the printed minutes of the Texas Conference, where Rev. James A. Duncan is stationed? He did not locate. He did receive an appointment—but where?

I wish it distinctly understood that I am not censuring Bro. Pearson or any one else for these things. All are liable to make mistakes.

WESLEY SMITH.

PIERCE, TEXAS.

## REV FRANCIS WILSON.

As Bro. Thrall and Bro. Smith differ in reference to the whereabouts of Father Wilson in 1851, I wish by your consent, Mr. Editor, to make the following statement: I first met Bro. Wilson in the fall of 1850. He was then living in Belgrade, on the Sabine river, in the southern part of Newton county, Texas, near which place he died in 1867, and where his remains quietly rest, unmarked by stately monument. He was present when I received license to preach, and had much to do in shaping my future life, urging me to go at once into the regular work. He was a guest at my father's house on the day of my marriage, Nov. 15, 1859. I knew Bro. Wilson intimately for seventeen years, often hearing him preach as few men of that day were able to preach. On camp meeting occasions he was always in demand, and away vast crowds by his peculiar eloquence and power. He supplied the Newton circuit in 1861, the last pastoral charge ever served by him. He lived remote from any thoroughfare of travel, and hence was not often visited by ministers, outside of an occasional visit from his pastor. The article from his pen, to which reference was made by Bro. Thrall, was written under gloomy circumstances. The war had just closed, and dark clouds were about him. He was not a sour old man, but hopeful, cheerful and loving in disposition. His death was mentioned in several secular papers, and I think also in the ADVOCATE. He lost his first wife during the war, and married shortly before his death a lady living near the Sabine river, in Louisiana. He has three sons living in Newton county, all highly esteemed and faithful members of the church of their father. He has a large number of grandchildren and great-grandchildren in Southeast Texas. He had but few equals in the days of his active ministry. He preached with power, was pathetic and often overwhelming. Thousands were converted under his ministry and through his instrumentality. Noble, generous and faithful servant of the Lord, having finished his work, he rests in peace, awaiting the reward of the just. When a true history of Texas Methodism is written, Bro. Wilson will be seen as a central figure in its earlier days.

E. L. ARMSTRONG.

COINSVILLE, TEXAS.

## RETROSPECTIVE.

SUMMER SEVEN.

After leaving Douglass, my next stopping place was in Washington county, at the pleasant home of Bro. Wm. Kerr. Here I made the acquaintance of one of our most active and worthy laymen. His hospitality and cheerful sociability are cherished in the memory of many of our Texas preachers. Although not a minister of the gospel (as were two of his brothers), Z. on never languished on his tongue. His was a live devotion, whether in the social prayer-meeting, or when the word was dispensed in the public congregation.

His mother, who lived to an advanced age, combined all the lovely characteristics of an intelligent, pious matron, hospitable at her quiet home and liberal in her contributions to the church as loved so much. One of her sons, Rev. A. B. F. Kerr, joined the Texas Conference in 1847, and labored successfully until failing health (bronchial affection) compelled him to desist from the regular work. For some time afterwards he taught school at Fayette, and died in the prime of life, leaving a family and many friends to mourn his departure. I was his presiding elder in 1851, when he was stationed in Goliad, and can vouch for his fidelity and consecration to the cause of the Master. When the "History of Methodism in Texas" is written (by the commission appointed to write it), it will be incomplete without a favorable mention in one of its chapters of the Kerr family, who were among the early settlers in Texas.

From Washington county I went to Columbus, on the Colorado river, not long after they were blessed with a glorious revival of religion; among the number of those who professed religion and joined the Methodist Church was Mr. W. S., said to have been a brave, reckless man, noted for his fighting and gambling propensities. After his conversion no one would draw the outlines of a darker picture than he of his adventurous and wicked antecedents. At a meeting the writer was introduced to him and accepted a cordial invitation to spend a night

at his house. His whole theme of conversation was the subject of religion; a more zealous young member I had never seen. His pious wife, no doubt, was instrumental in producing his remarkable change. It was indeed a pleasant night I spent with the new convert.

Four years had intervened, and I had heard nothing from my hospitable friend, although I had often thought of him. While traveling the Rutersville district, I held a quarterly meeting at Columbus, arriving there Friday evening. I inquired after my brother (Z.), W. S., intending to spend a night with him, and revive former friendships, hoping from his good start, he had progressed in a "growth in grace." I was told by a member of our church not to call on him now, for he had apostatized and was quite as wicked as in his most prodigal days. Rest assured this was sad news! I found pleasant quarters elsewhere. I did not see Mr. S. till Sunday morning. While the introductory hymn was being sung, I noticed him as he took his seat near the entrance door, having no idea that he would enjoy the service or my company. After the sermon and communion, and the benediction pronounced, Mr. S. walked to the pulpit and gave me a friendly shake of the hand, with a cordial invitation to dine with him, which I readily accepted. Dinner being over, we were seated alone in the parlor. When I saw a favorable opportunity, I ventured to refer to my first visit to his house which was pleasant and profitable to me. Said I: "You were then, as I thought, warm in your first love of a Savior. I was sorry to hear on my arrival here that you are not now a member of any church." "No, parson," said he, "I am not now in the church." "Don't you think you were truly converted and a Christian?" I asked. Said he: "Yes, sir, I do; and if I die and go to hell (this was before the new revision had extracted all the fire and brimstone out of the burning lake), as I expect I will, I will confront all the devils there, and tell them that I was once a happy Christian." I never heard of his restoration afterward. Observation during a ministry of forty-five years corroborates the Bible doctrine of the "possibility of apostasy." True it is, and sad 'tis true, this want of firmness and fidelity to God can be traced from Adam to his latest posterity.

After leaving Columbus I spent Saturday night at a hotel in Victoria. Sunday morning Bro. B. L. Peel, who was preacher in charge of P. Lavaca, Indianola and Victoria, came to the hotel soon in the morning, and invited me to preach a 11 o'clock a. m., which I did in the courthouse. In the afternoon he immersed a very large, fleshy woman (of the colored persuasion) in the Guadalupe river. He extended the courtesy (?) to me to perform the ceremony, which I declined. Here commenced my acquaintance with Bro. Peel. He was pleasant and companionable in his intercourse with his friends. After traveling several years in the Texas Conference, he located. For a few years he was the senior partner of a commission house in Houston, where the firm had a liberal patronage. He afterwards emigrated to California. Of his subsequent history the writer is not advised. In my next I will speak of my first visit to Goliad.

DANIEL MORSE.

MASSACHUSETTS.

## HOW TO REACH THE MASSES.

The churches will never "reach the masses" until people with dirty faces and ragged clothes are welcomed in the House of God. In the great majority of the churches they are not welcome now. Roman Catholics are much nearer solving this problem than Protestants are. Methodism touched the lowest stratum of the English people once, but it does it no longer except in its "mission" work, and not always in that. Protestantism is the religion of respectable people, and rather glories in it; and in all civilized lands is getting further from the poorest and worst classes every year. It courts the rich and powerful, and does little for the rabble. We are led to believe, indeed, that it has little pity for those whose possessions are only rags and grime, and that its feeling toward them is rather one of scorn and censure than of commiseration; or yet we wonder that we do not "reach the masses."—Western Advocate.

## THANKS!

"Barn churches," will you? "Slay" clean, sober citizens, will you? Thanks for this showing your wolfish teeth. If the saloon should raise regiments to avenge their prohibition, Michigan would have less funerals than now. Shame on the craven biped who consents to be frightened out of a good cause by such threats! A crowd of Sioux City thugs killed one man, and their very tactics to shield the leader are as much a condemnation of the whisky coterie as would be a verdict against Andersford. If the trial to begin this week results in conviction, the public will have the moral both of the tactics and the verdict. If the murderer is not convicted, the fact will be a nail in the coffin of the traffic in Iowa. Rebellion dies hard, but it is sure to die. —Northwestern Advocate.











## TO CORRESPONDENTS.

Address all mail matter for

## Texas Christian Advocate

(TO—)

Dallas, Texas.

## Texas Christian Advocate

G. W. BRIGGS, EDITOR.

## ASSOCIATE EDITORS.

R. S. FINLEY, D. D., - East Texas Conference.  
 H. J. HAWKINS, - North Texas Conference.  
 W. F. BARTON, D. D., - West Texas Conference.  
 R. S. SMITH, - Texas Conference.  
 HORACE BISHOP, Northwest Texas Conference.

SHAW &amp; BLAYLOCK, PUBLISHERS.

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—H. V. Philpott, D. D.,  
 N. E. Law, J. F. Folin.  
 WEST TEXAS CONFERENCE.—J. G. Walker, B.  
 Harris, J. B. Dible.  
 NORTHWEST TEXAS CONFERENCE.—J. Fred  
 Cox, Horace Bishop, Sam'l E. Wright.  
 NORTH TEXAS CONFERENCE.—S. J. Hawkins,  
 W. F. Barton, J. H. McLeod, D. D.  
 EAST TEXAS CONFERENCE.—R. S. Finley, Jno.  
 Adams, R. W. Thompson.

## OFFICERS OF THE BOARD.

J. H. McLean, D. D., President.  
 S. J. Hawkins, Secretary.  
 Sam'l E. Wright, Treasurer.

## SUBSCRIPTION.

ONE YEAR ..... \$2 00  
 SIX MONTHS ..... 1 00  
 THREE MONTHS ..... 50  
 TO PREACHERS (half price) ..... 1 00

For advertising rates, address the Publishers.

Entered at the Postoffice at Galveston, Texas, as second-class matter.

## HOW TO FIND PEACE.

The following interesting letter, called forth by recent editorials, is printed with the hope of helping some soul to find Christ:

"I am an appreciative reader of the ADVOCATE, and as such was well pleased with your article, 'What You Need and How to Get It.' In the light of my present experience, it is very plain to me. But the letter from your correspondent in the paper published March 17, referring to the same article, carries me back so vividly to my past life, and expressed so much better than I could have done the state of my own mind in those sad days, that I am impelled through sympathy and hope of giving assistance to write this. I can scarcely remember the time when I did not desire to be a Christian. I listened eagerly to every sermon, read every book on the subject that I could get; but being of a reserved temperament, never spoke to any one of my feelings. The one answer that continually recurred was: 'Go to Jesus; give him your heart and ask his help.' But how could I go to him? How many times indeed had I not said from the depths of my heart, as I thought, 'Lord take me, Lord save me,' without feeling any response to my prayer, if I may call it that? How many long years it took me to realize that only to wish to be a Christian would never make me one; that to give my heart to Christ I must give him my will and guide my actions by his commands. I, too, 'hungered and thirsted after righteousness.' The fear of death or of hell had little effect on me; for, indeed, I scarcely feared either. But what I did greatly desire was 'that peace that passeth all understanding.' I had known some Christians whom I believed lived in that happy frame of mind almost always, and I ardently wished for the same blessing. 'Wished for' only. I never did anything to deserve a blessing, not even so much as to confess my aspirations to others; for I had never supposed that to be necessary. At length it was impressed upon me that before I could receive a change of heart I must confess that desire before the world, and must pray on my knees, which I had not done. As a child I had repeated my prayers by my bedside, but as I grew older, had given up the practice. I acknowledge that it would not have been easy, even had I been alone, but as it was I had a room-mate before whom I greatly dreaded to display my feelings. However, being convinced that such was my duty, I took courage and knelt down, though my trembling lips could only say, 'Lord, I do believe; help me to trust in thee.' In that hour of humility God converted me. His peace filled my heart, and my prayer for help was changed before I rose from my knees to one of thankfulness to him for his great goodness. As one whose eyes had been opened, I saw that never before had I made an effort to come to God; that I had asked and received not, because I had asked amiss. Let me say to that anxious inquirer: Perhaps you have done the same. If so, do not be discouraged. Ask earnestly, ask humbly on your knees. If there be anything between you and your Savior, resolve to give it up, and at once give it up. Do not wait for a better opportunity. Whenever your heart feels the need of a Savior, then is he willing to receive you; for it is his spirit that draws you to him. O my brother, be glad if you do 'hunger and thirst after righteousness.' But think how foolish it would seem if your hunger was for material food, and you should sit idly and whisper to yourself your wants, when you had only to ask aloud to receive. Do not delay. To-morrow belongs to no man. Resolve at once, no matter what the end may be, to stand on the Lord's side, and he will accept you.

It is because I so deeply regret the wasted years of my life before I followed Christ that I write this, and that you may soon find the peace you seek, is my sincere and earnest prayer."

## TO THE PROHIBITIONISTS OF TEXAS—ADDRESS BY THE STATE EXECUTIVE COMMITTEE.

WACO, Texas, March 16, 1887.—We desire first of all to recite the following facts:

1. The Legislature of Texas has recently passed a bill, which has since received the governor's approval, submitting to a vote of the people, a constitutional amendment prohibiting the manufacture and sale of ardent spirits as a beverage in Texas. The election is ordered to take place on the 4th day of August next.
2. Prohibition is now conceded to be a non-partisan question and any voter may favor or oppose it without affecting his party allegiance.
3. Accepting this now unquestioned declaration a duly authorized call was made for a non-political prohibition convention to meet in Waco, March 15, inst.
4. In response to this call a large and representative prohibition convention, composed of prominent citizens of Texas, of all political parties and shades of religious belief, no one abating any article of his religious or political faith, but all agreeing and uniting in a common effort to relieve a common country from the baleful domination of a common enemy, did meet in the city of Waco on the day appointed.
5. This convention has just closed its labors in this city.

Over 400 delegates representing ninety counties were present, besides many counties represented by letter.

The session was short, but characterized by the practical wisdom and unanimity of its counsels.

A plan of campaign was devised and its management entrusted to a State Central Committee with headquarters at Waco.

The convention instructed this Central Committee to send out at once to the people of Texas an address setting forth the "nature of the canvass, the issues involved in it and the best methods of work." In the partial discharge of this duty, at this time, and to the end that its complete discharge may be more effective in the future, we now set forth the following:

## NATURE OF THE CANVASS.

This is authoritatively stated by the convention itself in the following terms: "That we make this campaign as citizens of Texas, without reference to race, party politics, religious distinctions or temperance societies, as such, leaving to all organizations, moral or religious, to adopt their own methods of helping in this great conflict."

This platform is just as broad as humanity and citizenship. We are not working in this campaign for or against any religious or political party. No question of office or preference is involved. We have not a word to say for or against the Democratic party, the Republican party, or the third party, Prohibitionists. No one of them is on trial in this canvass.

We mean to say, distinctly and emphatically, that we accept the place assigned to this canvass by the wisdom of our State Legislature. We understand that they designedly ordered this election to take place at a time when there would be no other election, thus absolutely dissociating it from all candidacy for office and leaving it to the people, as citizens, to determine as they deem best.

The constitution is for all the people and this is to be voted on as a constitutional amendment, and not as a party question.

We desire to be explicit on another point: this is not a local option contest nor an effort to amend an existing local option law.

The local option clause is already in the constitution and the Legislature alone has the power to amend existing statutes predicated upon that constitutional clause, and is now engaged in this very work. This is a separate and distinct question. It is readily conceivable how a man might from conviction oppose local option, i. e., prohibition in his city or county and yet favor constitutional State prohibition, or vice versa. Because of this distinction and from other good reasons, we advise Prohibitionists throughout the State not to stir up the embers of fires kindled in local option conflicts.

Let us not fire a shot backwards. Let us reserve every cartridge for those who do now align themselves against us on this quite distinct issue. Besides, the adoption of this amendment obviates the necessity of ever having another local option contest, and a failure to pass it, which we do not fear, leaves us where we are now with all present local privileges remaining to us unimpaired. What then is

## THE ISSUE INVOLVED?

We say issue, because there is but one: Shall the State of Texas by constitutional amendment prohibit the manufacture and sale of ardent spirits as a beverage? None but an anarchist will deny to a Democratic people the right to make, alter and amend their own constitution. The sovereignty is in the people. The bill of rights interpreted by the supreme court is an all-sufficient and the only possible guarantee against the tyranny of a majority. By that final and crucial test must this proposed amendment be tried. Other recourse can no people have but revolution.

The one issue then is this: Are there

good and sufficient reasons why the people of Texas, in their sovereign capacity, shall prohibit in the State bounds the manufacture and sale of ardent spirits as a beverage?

That is to say; will it add to the welfare of the whole people of Texas to suppress the liquor traffic for the purpose stated? Will it enhance our material interests? Will it give a better tone to society? Will it tend to the amelioration of poverty, the prevention and suppression of vice and crime? Will it add to the security of government by developing better and more reliable citizens? Will it help towards securing the purity of elections, unbiased legislation, righteous municipal government and will it decrease the enormous burdens imposed upon the people in the outlay for administration of justice by the courts, and for police, jails and penitentiaries? In a word: Is it right?

To this solitary issue we urge all Prohibitionists of whatever party or religious belief to hold this canvass with a rigid iron hand. Whatever may be the merits or demerits of other questions they are irrelevant to this canvass. We say nothing about them whatever. We are not called on for an opinion. The Legislature has not ordered an election with reference to them. They have no part or lot in this controversy. Their appearance in it, by whomsoever introduced, is an unwarrantable intrusion.

We urge therefore upon all our friends to stick rigidly to the text and beware of complications and entangling alliances.

## METHODS OF WORK.

Here too, the convention itself has spoken authoritatively. The first and most prominent idea is organization. The general management of the canvass is entrusted to the State Central Committee. This committee is composed of prominent and useful citizens without reference to race, party, or religion, so carefully distributed over the State that no large section is without representation on it. If, however, any section has been overlooked, or is unwisely or inadequately represented, a wise provision enables us to make the necessary changes, which we are ever ready to make on sufficient proof of their necessity. Any man in the State can get a hearing before the Central Committee through the member representing his section or by a communication addressed directly to the corresponding secretary.

The next step in organization is the county convention. As early as possible every county should be organized and put in communication with the Central Committee. Some counties are already organized. But as others may be waiting suggestions from us, we therefore advise that the Prohibitionists of all counties not now organized, meet at their county sites on Saturday, the second day of April next, or as early thereafter as possible, and perfect their county organizations.

While leaving the method of organization to the wisdom of the several counties, we suggest, where you have no better plan, the following:

1. Let the County Committee consist of one wisely selected man from each voting precinct.
2. This man to be ex-officio chairman of the Prohibition club in his precinct. Which club it is his business to organize and to increase until the day of the election.
3. Let the County Committee choose an Executive Committee of five residents in the county site or accessible to it to which will be committed the management of the county canvass.
4. Let this Executive Committee put itself in immediate connection with the Central Committee and keep us continually posted on all matters.

This organization must precede all intelligent canvass of the State. The importance of it cannot be overstated. We must have in every county some one clothed with the proper authority to whom we can address communications and through whom the work can be carried on.

That there be no delay in this essential work, we now call on all friends to the cause throughout the State, to help vigorously in this matter of organization. Especially do we urge every member of the State Central Committee to give his personal attention to this matter in all the counties represented by him.

## AID NOW

## SOME THINGS TO KEEP IN MIND.

1. Remember that a majority of all the votes cast will settle this question.
2. The rooms of the Central Committee are over the office of the Texas Benevolent Association, corner of Third and Franklin streets, Waco, Texas. They will be open throughout the campaign to visiting Prohibitionists. There is the place to go for information.
3. All communications to the Central Committee should be addressed to Col. R. B. Parrot, Corresponding Secretary. Every letter so addressed will be promptly answered.
4. Dr. Thomas Moore is Treasurer, under a gift edged bond of \$25,000. He will have charge of all campaign funds. His office is on Fourth street almost opposite Pacific hotel.
5. Send as soon as possible to Col. R. B. Parrot, Waco, Texas, the address of the chairman of each county convention.

B. H. CARROLL, Ch'm'n.  
 THOMAS MOORE,  
 E. A. JONES,  
 F. M. LAW,  
 E. J. GUILLEY,  
 J. B. CRANFILL,  
 J. M. ANDERSON,  
 Committee on Address.

## EDITORIAL BRIEVITIES.

The next number of this paper will be issued from Dallas.

A SPECIAL to the Galveston News from Fort Worth says: "The Prohibitionists are actively at work preparing for the coming contest, and it is becoming evident that many will vote for the measure here who have in the past opposed to it on account of its being mixed with politics. The liquorism seem to be asleep and are doing nothing so far."

A LARGE part of our Texas correspondence will be found on the third page of this number.

THE Wesleyan Advocate, Macon, Ga.: "The TEXAS CHRISTIAN ADVOCATE has removed to Dallas, Texas, in order to get into a more central position. We are much mistaken if the saloon-keepers and patrons of other crying evils of the times in the remotest corners of the State, and over the border in Mexico, do not hear their thunder."

READ the Rev. J. A. Hyder's letter from the Clouth district, on third page of this issue.

It won't do for the anti-Prohibitionists to bolster out short-haired women and long-haired men and Kansas Vandues at the bottom of this movement, for the great conservative masses of Texas are going to settle this issue upon its merits.—Barnett Gibbs.

In this, at least, Mr. Gibbs is correct. And it will be well for the "great conservative masses of Texas" to remember that nothing is settled until it is settled right.

"ALL the States are under prohibition for one-seventh of the time—Sundays. Admit that prohibition cannot be enforced during the remaining six days of the week, and you prove that it is powerless to protect the sanctity of the Sabbath. Election days are also protected by prohibition. They would be disturbed. Certain localities, as schools and churches, and certain persons, as minors, are shielded by prohibition. They would be exposed to the perils arising from free liquor."

Monday, April 4, 7:30 p. m.—Loan Fund mass meeting at Methodist church, Birmingham, Ala. Addresses by Bishop McTyeire, Dr. Morton and others.

HOLINESS.

The M. E. Church, South, has proposed no change in her standards on the subject of Christian experience. Have we departed from the faith in our teaching through the pulpit and the press? We answer, No. That too low a standard for many, both of the ministry and membership has existed, and still exists, cannot be denied, but that the faith of our fathers has been abandoned we do not believe. It is impossible so fully and clearly to set forth the glorious doctrine of perfect love without awakening such interest as will lead to investigation.

Many will fix upon terms used such as "holiness" as no well instructed teacher of the doctrine would think of giving, and so division naturally arises in the minds of those just awakened to investigation. It is truly gratifying to see evidences everywhere of an awakening on this subject, even though, in some instances, discord and division may arise in consequence. If the work is owned of God, the truly pious find a point of agreement in the glorious fact experienced and the blessed results attained—life and activity in the membership and the conversion of souls to God.

Truly pious and consistent Christians will not continue to oppose methods that bring out the result, though they may not adopt them.

Is it not time for all to join in an earnest effort to get every minister and member to know from personal experience complete redemption in Christ by faith? What all need most is the gift of the Holy Spirit as an abiding witness of Sonship. Many are strangers to this grace promised by Christ to perfect his disciples. If churches have grown cold and preachers have thought more of the forms and ceremonies of worship than the power; if such come up to this blessed state as a definite experience, and reach it instantaneously by faith, and experience greater purity, more perfect love than ever before, and they call this a second blessing, who shall find fault? The result is good, and all rejoice in it.

If, on the other hand, the same experience is reached by those who think they have attained the same result through many successive blessings, it is matter of rejoicing, and no great importance is to be attached to numbering. The importance is in the result. In both classes may be found self-deceived, hypocritical pretenders—one in professing a definite state as the result of a second blessing, and the other of an indefinite number, but both bearing evidence of hollow pretense.

"By their fruits ye shall know them."

LORENA, TEXAS.

C. H. ELLIS.

GRANBURY DISTRICT.

I have finished my first round on the district. I find the various charges well pleased with the action of our conference, by which they were supplied with pastors for this conference year. The preachers are all at their posts, doing excellent work—a more faithful corps of men I know not. Surely providence still directs the affairs of our church. The only feature that darkens the bright prospects of the district this year is the threatened continuance of the fearful drought by which we were blighted the past year. The territory occupied by the district is in a state of transition from stock raising to farming. The major part of the stock are gone, and the farms are generally small and in a poor state of cultivation, consequently it takes both industries to their utmost capacity to support the people, even under ordinary circumstances. Stock have passed through the winter in far better condition than was anticipated. The light rains that fell during the autumn and winter have brought out the wheat and oats so that they look well, but enough did not fall to stoke the thirst of the parched earth. We are in the midst of seed planting, with only a light surface season in the ground—barely sufficient to bring up grain—not enough to bring it up from this on. With the inadequate aid afforded by our Legislature, supplemented by the benevolent public, enterprise by generous individuals, and with much suffering, we may be able to tide over to another crop; but we are totally unprepared to carry on this unequal warfare through another year's failure; hence failure in crops this year means depopulation of the district.

We are not discouraged. We are walking simply by faith. The calamity through which we are passing is not without its blessing. Chords unused to harmony, deep down in the heart, have been touched and awakened to sweetest music, which has sung us into deeper,

position of the Observer, we will remark that he has done the cause of prohibition no harm in this instance. Mr. Gibbs' six columns of sophistry and inconsistency is more of an argument for than against prohibition. He does not in any part of his deliverance make an argument against prohibition which is not answered in some other part. By all means let this "strongest" effort of anti-prohibition be circulated, to show the very forcible elements of weakness on that side of the issue.

SUNDAY night a large crowd assembled in the opera-house at Navarro, and listened to speeches on the subject of prohibition, and they appointed a meeting there for Tuesday night, when they met and organized. They also appointed ten prominent citizens as delegates to attend a county meeting Saturday in Anderson, Grimes county. The advocates are sanguine of the success of prohibition at the general election.

## ANNIVERSARY EXERCISES.

The fifth anniversary of the Board of Church Extension of the Methodist Episcopal Church, South, will be held at Montgomery, Ala., April 1-3, 1887, with the following program of exercises:

Friday, April 1, 7:30 p. m.—Church Extension in the Future South. Address by Rev. S. A. Steel, D. D.

Saturday, April 2—Church Extension Conference. First session, 10 a. m., Bishop McTyeire in the chair. "What Have We Done?" Answered by Rev. David Morton, D. D., Secretary of the Board, followed by brief speeches by friends of the cause. Second session, 3 p. m., Presley Megalar, Esq., Vice-president of the Board, in the chair. "What do we propose?" Answered by Bishop McTyeire, followed by suggestions from those in attendance. 7:30 p. m., "Church Extension on the Frontier." Address by Rev. G. W. Briggs.

Sunday, April 3, 11 a. m.—Sermons by preachers in attendance, to be arranged by local church authorities. 7:30 p. m., Loan Fund mass meeting at Methodist church.

Monday, April 4, 7:30 p. m.—Loan Fund mass meeting at Methodist church, Birmingham, Ala. Addresses by Bishop McTyeire, Dr. Morton and others.

HOLINESS.

The M. E. Church, South, has proposed no change in her standards on the subject of Christian experience. Have we departed from the faith in our teaching through the pulpit and the press? We answer, No. That too low a standard for many, both of the ministry and membership has existed, and still exists, cannot be denied, but that the faith of our fathers has been abandoned we do not believe. It is impossible so fully and clearly to set forth the glorious doctrine of perfect love without awakening such interest as will lead to investigation.

Many will fix upon terms used such as "holiness" as no well instructed teacher of the doctrine would think of giving, and so division naturally arises in the minds of those just awakened to investigation. It is truly gratifying to see evidences everywhere of an awakening on this subject, even though, in some instances, discord and division may arise in consequence. If the work is owned of God, the truly pious find a point of agreement in the glorious fact experienced and the blessed results attained—life and activity in the membership and the conversion of souls to God.

Truly pious and consistent Christians will not continue to oppose methods that bring out the result, though they may not adopt them.

Is it not time for all to join in an earnest effort to get every minister and member to know from personal experience complete redemption in Christ by faith? What all need most is the gift of the Holy Spirit as an abiding witness of Sonship. Many are strangers to this grace promised by Christ to perfect his disciples. If churches have grown cold and preachers have thought more of the forms and ceremonies of worship than the power; if such come up to this blessed state as a definite experience, and reach it instantaneously by faith, and experience greater purity, more perfect love than ever before, and they call this a second blessing, who shall find fault? The result is good, and all rejoice in it.

If, on the other hand, the same experience is reached by those who think they have attained the same result through many successive blessings, it is matter of rejoicing, and no great importance is to be attached to numbering. The importance is in the result. In both classes may be found self-deceived, hypocritical pretenders—one in professing a definite state as the result of a second blessing, and the other of an indefinite number, but both bearing evidence of hollow pretense.

"By their fruits ye shall know them."

LORENA, TEXAS.

C. H. ELLIS.

GRANBURY DISTRICT.

I have finished my first round on the district. I find the various charges well pleased with the action of our conference, by which they were supplied with pastors for this conference year. The preachers are all at their posts, doing excellent work—a more faithful corps of men I know not. Surely providence still directs the affairs of our church. The only feature that darkens the bright prospects of the district this year is the threatened continuance of the fearful drought by which we were blighted the past year. The territory occupied by the district is in a state of transition from stock raising to farming. The major part of the stock are gone, and the farms are generally small and in a poor state of cultivation, consequently it takes both industries to their utmost capacity to support the people, even under ordinary circumstances. Stock have passed through the winter in far better condition than was anticipated. The light rains that fell during the autumn and winter have brought out the wheat and oats so that they look well, but enough did not fall to stoke the thirst of the parched earth. We are in the midst of seed planting, with only a light surface season in the ground—barely sufficient to bring up grain—not enough to bring it up from this on. With the inadequate aid afforded by our Legislature, supplemented by the benevolent public, enterprise by generous individuals, and with much suffering, we may be able to tide over to another crop; but we are totally unprepared to carry on this unequal warfare through another year's failure; hence failure in crops this year means depopulation of the district.

We are not discouraged. We are walking simply by faith. The calamity through which we are passing is not without its blessing. Chords unused to harmony, deep down in the heart, have been touched and awakened to sweetest music, which has sung us into deeper,

clearer and stronger faith in God's special providence, and the lesson learned—a difficult one for humanity to learn—"We glory in tribulation, also." The dark cloud has its edges gilded with golden light; it surely "hides a smiling face." "All things work together for good to them that love God." And while we walk by faith, the darker it grows, the firmer we cling to the "hand that leadeth us," and sing,

Though troubles assail, and dangers affright,  
 Though friends should all fail and foes unite,  
 Yet one thing secures us, whatever betide—  
 The promise assures us the Lord will provide.

The spiritual condition of the district is comparatively good, but completely paralyzed financially. It is an easy matter for a people with full barns and smoke-houses and pleasure purses to support the institutions of the Church; but it tries the souls of men who are impoverished by an unrelenting drought to meet this grave responsibility. I am pleased to note that, for the most part, heroic efforts are being made in this direction in the district—and, I must say, with a measure of success that even exceeds my expectations in the item of ministerial support. A few noble souls in each charge, who love Christ, "more than these," are bearing this heavy burden. May they be rewarded a thousand fold.

We need at last the sympathy and prayers of God's people. Brethren, pray for us.

E. A. BAILEY, P. E.  
 GRANBURY, TEXAS.

STEPHENVILLE DISTRICT.

The first round of quarterly conferences of this district has just been completed. Beginning with McGregor, we found Bro. J. P. Mussett in his place, well received, and looking at the bright side of the prospective. He says: "By the grace of God, I am going to make this the most pleasant year of my life in the ministry." A good start this, and in the spirit of the Master.

Bro. E. A. Smith had been returned to Jonesboro, to the universal gratification of his people. His meeting was well attended by the officials, and all are working and praying that this may be another year of spiritual profit.

Bro. S. S. Scott is serving the people of Crawford faithfully, according to his record of service with us in the past. His people were very anxious for him to occupy their pastorage, but as his home is only twelve miles from his charge, he will remain at Gatesville.

Bro. C. Rowland is the very man for Heaton Creek. He is a "worker," and proposes to work up all the interests of the church within his charge.

At the quarterly meeting for Gatesville circuit we notified the officials that thereafter Bro. M. J. Jenkins, preacher in charge of Martin's Gap mission, would serve them as pastor, and that Bro. J. W. Montgomery would be placed in charge of Martin's Gap. There was considerable protest, not that any one objected to receiving Bro. Jenkins, but they were loth to part with Bro. Montgomery. Yet, when I assured them that he was the man needed at Martin's Gap, all parties seemed to be reconciled to the change, and I have been assured that Bro. Jenkins is giving entire satisfaction.

The brethren of Stephenville and Oakdale are well pleased with Bro. Peter W. Gravis, and seem to think that it would be well to make the initial (P.) of his name stand for "Preacher."

At Green's Creek, Stephenville circuit, there was a large attendance, both of official and private members of the church. Bro. J. J. Davis and his faithful co-laborers of the local ministry will doubtless accomplish a great work during this year for Christ.

The attendance at Center, Clifton circuit, was small, which should not have been the case, for we then had very pleasant weather. There is much work here for the pastor, Bro. W. E. Woodward, to do. May the Divine hand open up the way before him.

Bro. W. V. Jones is doing faithful service on the Dublin circuit. He reports his work not in very good condition in any respect, and but little prospect of accomplishing much outside of Dublin. Cause: No house of worship of our own, except at Dublin. We are sure that Bro. Jones will continue to do his best.

Bro. J. C. Carter is the very man that Carlton circuit needs, and, though the work is large, with the assistance of good and true local preachers, his plans are such as will furnish the church with the gospel and the necessary pastoral care.

Bro. M. H. Wells, is moving on pleasantly and successfully at Gatesville. If officials assured me that they were determined to "quit trying to do," and have resolved "to do," they are succeeding.

Bro. R. V. Galloway is throwing his whole soul into the work on Iredell and Hico circuit. Our meeting at Iredell proved a big-sing to the Christians, and some sinners resolved to give themselves to God and his service. Bro. John R. Steel, tempered with grace and the spirit, is the man for Meridian and Walnut. We think there are good times before them. We enjoyed a foretaste of such during our meeting at Meridian.

We finished the round at King's Chapel, Martin's Gap mission. It was indeed gratifying to see so much interest manifested. They turned out on Saturday as if it had been Sunday, and, after eleven o'clock service, a nice dinner was set by kind sisters and friends. Bro. M. Monk, of Duffau, said: "If they can set as nice dinner as this after such a drought, I don't know what they would do if they should have another th year." He said to Bro. Montgomery, the preacher in charge, that if they fed him so well all the time, at the close of the year some might say to him, as did a good sister to a preacher who was making complaint that his salary had not been paid: "If you haven't received much money, you have eaten a sight." Martin and Cranfill's Gaps were separate missions last year. Bro. J. S. Moore supplied Martin's Gap, and is a man of worth and influence. Cranfill's Gap was supplied by Bro. Joe Hines, supernumerary, who did a great work last year, and he is still preaching to them regularly. No man could be more popular among them. There they are taking steps to build a Methodist church. They expect to have it ready for occupancy by their second quarterly meeting. God bless all the dear people of our district, and let the reader say amen.

F. C. STEPHENSON, P. E.  
 MCGREGOR, TEXAS.

SAN SABA DISTRICT.

Please pardon me for again sending notes from this district. "Out of the abundance of the heart the mouth speak-















slip: Fine-  
17a30c; me-  
arse. 10a13c,  
round. Na-  
an inconv-  
d whom she