

Texas Christian Advocate. Uncle Ahe's Department.

Foolish Bird. Did any of our little folks ever see boys or girls do like the blue bird and sparrow that these verses tell about?

A blue bird and a sparrow. One morning came to see The pretty little bird blue Which I'd put in a tree.

Both thought it very cozy; Each thought, "It is for me!" And each flew at the other, To drive him from the tree.

They fought among the branches; They fought upon the ground; And, busy fighting, saw not The cat was prowling round.

Puss crept up very slyly; Then with a sudden spring, She jumped upon the bird, And will either of them sing.

Go Home, Boy. Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right on, then go home.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games.

How He Helped His Father. Some years ago a boy whose name was Webster, living in Bridgeport, Ct., then nearly four years old, was taken from his home to that of his grandpa.

And the good father sitting on the other side of the table, said, "Father, that is God's voice to you."

As the Sunday-school lessons for this quarter will take us into the New Testament, Uncle Ahe wishes to ask his class some questions every week from that part of God's Word.

1. Of what tribe was St. Paul? 2. In what city was Paul born? 3. What trade was Paul taught? 4. By whom was Paul educated? 5. Whose martyrdom did Paul witness?

Enigma. 1. 18, 19, 21, 22, 23, 19, 15, 11, 20, 12, 18, 2, 1, 17, 7 was a favorite word with Solomon.

Acrostic. 1. A family who never tastes wine or strong drink. 2. A priest who failed to make his sons obey God.

Little Pearl's Notion. Little three-year old Pearl had just told her dear mamma, and her papa had told her that she was in heaven, where there was no more pain or suffering or sickness, and she had asked, "Wouldn't we have to have a doctor?"

Was It Stealing? "I wonder when I go over to Minnie's this afternoon, and take my doll, if her mother won't give us some crackers and some raisins, and let us take Minnie's new china tea-set her brother Tom gave her last Christmas, and play visiting and have some milk and water and sugar for tea."

What a lovely hat Sarah Peters has! I must tell mother to get me a pale blue hat with a long feather and satin ribbon. It will be so becoming, and you can wear it with blue with almost any dress.

friend had on, instead of reverently bowing her head and listening, as the superintendent invoked the blessing of God upon officers and teachers and scholars.

Was it stealing? In that same Sunday-school, during that same prayer, Jimmy Townsend sat, with his head bowed in reverent attitude, but this is what he was thinking:

How my printing-press does need putting! But I really can't spare the money to get the paint now. Still, there's Sam's father's order—he said it must be done this week—but he never pays for a dog's age, so I can't count on that.

Jim means to be a good boy. His mother is a widow. He earned the money to buy his printing-press by going errands and shoveling the snow from the sidewalks before and after school.

History of "The Sweet By-and-by." Mr. Bennett and Mr. Webster were intimate friends. The latter was subject to melancholy. He came in to where his friend Webster was at business one day, while in a depression of spirit.

Turning to his desk, Bennett wrote the three verses of the hymn, and handed them to Webster. When he changed, his whole demeanor changed. Stepping to his desk, he began to write the notes.

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What a lovely hat Sarah Peters has! I must tell mother to get me a pale blue hat with a long feather and satin ribbon. It will be so becoming, and you can wear it with blue with almost any dress.

This is what Miss Minnie Washburne thought to herself one Sunday afternoon at Sabbath-school during prayer, as she looked at the new hat that her

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Texas Christian Advocate.

From Mississippi.

To the Advocate.

"Home again, from a foreign shore."

More truth than poetry in this, now with me. It is not that I love Texas less, but because I love "my own, my native land," more, that I feel thankful to God, I am at home once more.

"Our Veterans."

To the Advocate.

Under the above heading our worthy and considerate brother, Rev. S. Ashby, has written a very complimentary article, showing his appreciation for the men who traversed the forests and vast prairies of Texas, preaching the gospel and organized churches in years past.

One Mode vs. Any Mode.

To the Advocate.

Brother J. F. Denton has very courteously touched my shield, and it affords me pleasure to discuss a question with an opponent as fair as he is able.

A Grateful Missionary.

To the Advocate.

Having heard that an article appeared, some time since, in your paper, making mention of our school, and of the need of a sewing machine, I wish to thank the writer for the kind interest manifested and to inform your readers that a machine has been sent us by the Dallas ladies.

Our Missouri Letter.

To the Advocate.

At the northwest corner of the parsonage in Linneus, Mo., the thermometer was ten degrees below zero, this second day of January, A. D. 1884, at 9 a. m.

My Opinion.

To the Advocate.

A number of your sharp stylized correspondents are doing some picketed after the battle. Well, I don't want to be shot at, but it seems to me that the picket ought to be for the man against his will.

Odds and Ends.

To the Advocate.

"A little nonsense, now and then, is relished by the wisest men."

There was deep sorrow in the face of "mine host," and a treacherous tone in his voice as he thus uttered: "When Cousin— came to board with me he seemed in feeble health and had a very small appetite, and I thought I should make something by him; but look at him now; why the great thing he did was to go to the doctors and get a tonic to improve his appetite."

SOMETHING IN A NAME.

"Mine host" is a Baptist, his wife, an excellent lady, is an intense member of the Episcopal Church, and their only child, called by his name, is called the "Christian Church." The mother, of course, used her influence. The children have gone with her in their church prejudices and preferences.

An Ancient Case of Whooping Cough.

Passing along the street one day we met a friend hurrying home—for it was beginning to rain. Said he, "I have the whooping cough, and it will not let me go to get wet." We enquired the age of our young friend with the whooping cough. He said, "I am passed seventy-three years of age, and yet I have the whooping cough."

Homeopathic Chicken Soup.

A patient was recovering under the partnership care of nature and a homeopathic doctor—especially the former. The doctor, however, represented the disease as "home life" whooping cough. As our friend had lost most, if not all, of his teeth, we took the liberty of suggesting that "cutting teeth" be added to his return to youthful diseases usually contemporary with the whooping cough, and we leave our readers to judge of the success of the proposed effort, should "the result be favorable."

The J. W. P. McKenzie Chair.

To the Advocate.

In the Advocate of Dec. 22, appears an article over the signature of Rev. H. A. Worthington, agent of the western University, calling on all old students of McKenzie Institute to contribute for the purpose of endowing a chair in said University, to be called "The J. W. P. McKenzie Chair of Mental and Moral Philosophy."

Female Intemperance.

The Lancet says: "We are taking stock of the causes of misery and poverty, we must give a large place to the drunkenness of women. It is painful to see women almost rivaling men in the frequency and boldness with which they enter public-houses. The sooner we get back to the time when women were ashamed to enter public-houses, and publicans were ashamed to serve them, the better."

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Cantatas for Societies.

To the Advocate.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Infant Consumption and for the relief of consumptive persons in advanced stages of the Disease.

is a liberty of conscience which must be left to both preacher and people. Methodism has struck the shackles from the latter, sometimes forgetting the former.

308, 643.

To the Advocate.

That is the number of heathen converts last year—nearly one thousand a day, or something like forty an hour, or two every three minutes. This is great success we think, and so it is, but let us make some figures on the other side. There are a thousand million heathen. Thirty-three millions of these die annually, and if there is no aggregate increase, thirty-three million more must die each year.

Some one may say that is not a fair way of counting, and I might not multiply by two. I say that I ought, because it is a horrible doctrine to preach that we will cut off the stream and let the water below the dam flow on occasion without one effort to save. The passing water of our vanishing generation must be saved or lost.

Again, the population of the world is increasing at the rate of twenty millions annually. The advance of Christianity, even nominally, hardly keeps pace with the increase of the world. There is great jubilation sometimes over statistics when there ought to be the sorrow and clearing of ourselves that were produced in Corinth by Paul's letter. While we are holding our centennial meetings, and publishing to the world that Methodist claims for twenty millions now after a hundred years, let us remind these twenty millions that since 1781 the population of the world has increased fifty per cent., and that instead of a thousand millions, there are fifteen hundred million people on the globe.

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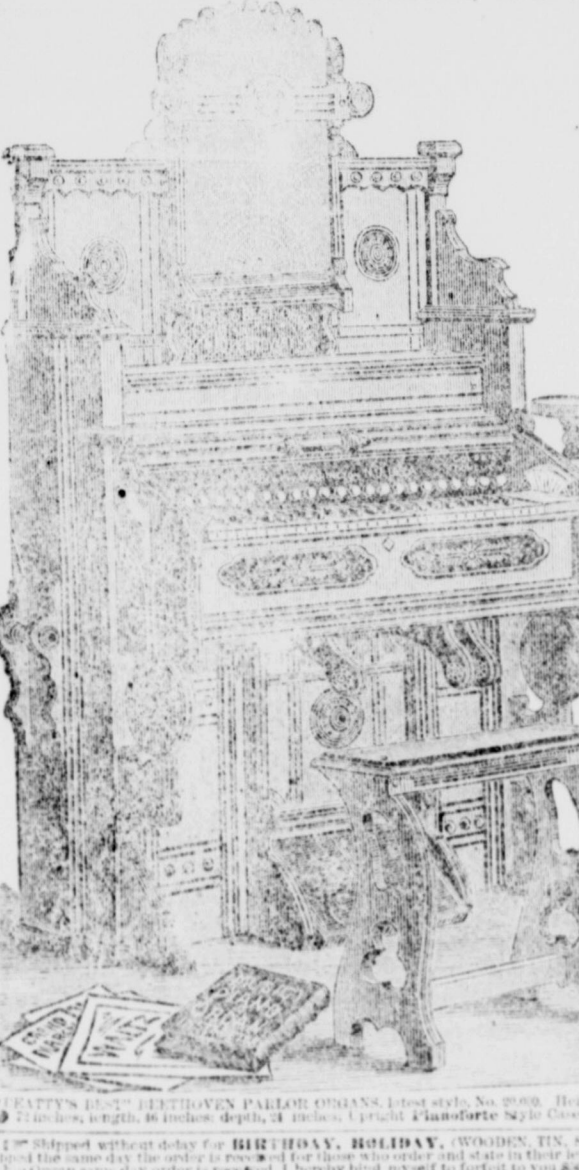
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