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THE CHILDREN.

Little Sermons on Little Texts. NUMBER EIGHTEEN. "Forgive us our Trespases."

These words, as you know, are from the Lord's prayer. "Trespases" may be a long word, and some of you may not know what it means. It means the same as does the word "sins." When we say "forgive us our trespases" we mean, "forgive us our sins." What is sin? The answer is very simple: Sin is disobeying God. You know what disobedience to your parents means. Your parents tell you what you must do and what you must not do. When you do that which they forbid, or fail to do that which they command, then you are disobedient, and have "trespassed" or "sinned" against your parents. Now, if your parents are Christians, you have seen them kneel down and pray. You have heard them talking to some great Being whom you could not see. With that great Unseen Person they plead just as you plead with them. They ask that great Unseen Person for what they want, just as you ask them for what you want. Now that great Unseen Person is God. And God has commands just as your parents have commands. You are his children as well as your parents' children. There are things which God has forbidden, and things he has commanded. And when you do that which he forbids, and fail to do that which he commands, you have sinned. How can you know what God has commanded and what he has forbidden? That you must learn just now from your parents and teachers. After awhile you will be able to read the Bible for yourselves, and learn all that God has commanded and forbidden. Now just here we will answer the question which was asked some time ago by one or two of you in the "Letter Box."

You wanted to know how old you must be before you could break God's law and be a sinner. The answer is: Just so soon as you are able to know what God's law is and to obey it. If you know right from wrong; that is, if you know that there are some things you ought not to do, and some things you ought to do; and if you know, also, that God commands these things, and that to fail to do them is to displease him, then you are old enough to be sinners. And if you are sinners, then you are displeasing to God, and in danger of being punished by him. And remember, you cannot deceive God. When you wish to do any mischief at school, you can wait until the teacher's back is turned, but God's back is never turned. "The eyes of the Lord are in every place, beholding the evil and the good." When a boy is smoking a cigarette and sees his father coming, he can throw it out of sight. But there is no place out of God's sight. He is "acquainted with all our ways." It is never night to him, but always daytime. He does not sleep. His eyes are in every place, seeing all that you do, hearing all that you say. What, then, are we to do who feel that we have broken God's law and are sinners? We must need before him and say, "Forgive us our trespases." But can God forgive, and will he forgive? These questions we will answer next week.

GRANGER JEWELS.

Have you space for another list of my "Granger Jewels" missionary children? If so, here are their names and the amounts they will pay: Arthur Scott, 50c; Walter Scott, 10c; Edna Dyer, 50c; Edgar Dyer, 25c; Marvin Dyer, 10c; Lillie Dyer, 5c; Ely Dykes, 25c; Lilly Dykes, 25c; Andrew Dykes, 25c; George Gossett, 25c; Marion Gossett, 25c; Bob Burns, 5c; Mollie Burns, 25c; Ocea Belk, 25c; Lee Belk, 25c; Nannie Traylor, 50c; Emma Traylor, 50c; Maggie Traylor, 50c; James McHorse, 50c; Claud McHorse, 10c; Steve Wright, 50c; Edna Teggy, 50c; Viola Teggy, 50c; Emma Teggy, 50c; Dora Teggy, 50c; Margaret Allen, 50c; Ella Allen, 50c; Luther Daugherty, 15c; Ella Daugherty, 5c; Hattie Daugherty, 5c; Alice Daugherty, 50c; Bulah Jester, 25c; Edgar Kirk, 50c; Jennie Bolding, 50c; Ella Bolding, 25c; Charley Bolding, 10c; Nellie Bolding, 5c; Porter Bolding, 50c; Cora Bolding, 25c; Bulah Bolding, 10c; Nora Smith, 25c; Minnie Smith, 25c. T. B. NOLWOOD, P. C.

LETTER BOX.

CAMELL, April 8, 1885. I am thirteen years old. Papa takes the ADVOCATE, and I read the little sermons. I have always lived in the country and we don't have the advantages of school more than four or five months in the year, and only have Sabbath-school during the summer, so you see that I am behind my town friends. In what portion of the Bible would you find where the trees went forth to appoint a king over them? Will some of the little folks answer it?

GENEVA S. GIBSON.

CLEBURNE, April 8, 1885. My father lives in Greenville, Hunt county. I am staying with my cousin, and going to school at Price chapel, four miles east of Cleburne. My teacher's name is Mr. J. A. Stanford. I like him very much. I study history of Texas, arithmetic, botany, philosophy and dictionary. My mother died when I was small. We have no Sunday-school at present, but will organize one next Sunday. I am a member of the Methodist Church. I have four sisters and one brother. My brother is a Methodist preacher. He is only eighteen. We have a flourishing temperance council and I am a member. I think it is a good thing if it would be carried on right. FANNIE PEELE.

CLEBURNE, Johnson County, April 9. I am going to school at Price Chapel, four miles east of Cleburne. There is a good school at this place. Mr. Stanford is the teacher; I like him very much. I am studying history, arithmetic, geography, grammar and dictionary. Our school will be out in June. We are going to have an exhibition at the close of the school. Our pastor is Bro. Winburne; we like him very much. He is a good man. There is not any Sunday-school

here at present, but will organize next Sunday. I expect to attend all the time if I can. I hope I can go all the time, for I do love to go to Sunday-school. My mamma has not seen my letter yet. I will close for this time by asking a question: Who was Og? VANNIE SWAIN.

DECATUR, Wise County, Texas, April 7, 1885. I am one of your readers, and love the little sermons and all in the children's corner. I will answer John L. Bailey's question, "What ought before death?" It is prayer, and the reading is found in the sixteenth chapter and the eighteenth verse of Proverbs. Your little friend, MINNIE BLOWNS.

LIANO, Texas, April 9. I read the little sermons and like them. I am thirteen years of age. I study reading, geography, arithmetic, grammar, composition and the dictionary. Mamma and papa are members of the Methodist Church. Kate Fields asked the question, "Who was David's father?" It was Jesse, as is found in the seventeenth chapter and fifty-eighth verse I Samuel. May I ask a question also: Who stood in the midst of Mars hill and said, "Ye men of Athens, I perceive that in all things ye are too superstitious." LILLIE WATKINS.

DEL RIO, April 10, 1885. I read your little sermon in the last paper and liked it very much. I also saw the question you asked and thought I would answer it. You asked if Jesus ever brought any dead children to life? He raised Jarius' daughter. It is recorded in the book of St. Mark, fifth chapter. Bishop McTeire was here last night and dedicated our new church. We all liked him very much, and were sorry he could not stay but one day with us. JOHN L. BAILEY.

HONEY GROVE, April 11. I am one of your readers and little sermon hearers. I am eleven years old and have been going to school this winter, and my teachers' names are Bro. Cecil, Mr. Butler, and Mrs. Stafahugh. I have three brothers and one little sister, and one sister in heaven. Where in the Bible is found "This is the bread which cometh down from heaven that a man may eat thereof and not die." EDNA TROUT.

Jack and the Prophet Elijah. "Here's the Evening Gull-nal. All about the lee-tion, only two cents."

Jack sang his song outside his grand mother's gate, letting his voice fall a minor third on the last clause, as all the other boys did. It was only by way of a joke that he sang it there, for he had no expectation of selling her a paper, but it was a good way as any of letting her know he was coming, and would wait his supper at once, so that he might be off again without any loss of time. "Well, you look like a grand old fellow," he said, as she placed the big bowl of bread and milk on the table. "I'll be all sold out in an hour and then I'll have time to get home for my supper."

Jack ate at first with the appetite of a hearty, hungry boy, but at length his spoon moved hesitatingly and he looked at it on the edge of the bowl, looking as if some wily witch-water were on his mind.

"Seems to me you have to work dreadfully hard for your money," he said, looking at her as she bent over her sewing.

"Well, you look hard, thinking how early he has to get up in the morning to get his wood out and his other clothes done before going to school."

"Don't you like work?" asked his grandmother.

"Yes, but not too much work. I think it would be pretty nice if we could have things made for us, as they were telling about in Sunday-school."

"How was that?" she asked.

"Well, there was a famine—that means you don't get bread or dinner or supper—dear me!" Jack shook his head soberly at the thought of such a dreadful state of things. And there was a man named Elijah, and he was a good man and first of all he sent ravens to take things to him. Just think, grandmother, every morning great birds come with all you wanted and not cost you a cent!

"And after that Elijah went to a widow that lived—oh, somewhere or other—and then he lived on her oil, and she never ran out. Why, grandmother, they had a barrel with just a little bit of meal in it, and when it was gone, every day and every day there kept coming meal and more. Now, what do you think of that?"

"Yes, I guess 'twas fine," said Jack, bringing his hand down on his table with a sudden clasp. "And I don't see why the Lord don't do things that way now."

"What more did you learn about Elijah, Jack?"

"Well, I guess that's about all I heard. He talked a lot more, but I got to thinking what a good man he was, and I lay down in the shade and sleep, or look up at the green branches of the blue sky and have those ravens bring you good things, and just have to hold out your hand for 'em. And that's grand, mother, if every time you went to the store or to the milk picher you found more there, and just so with everything else, and you wouldn't have to work a bit."

"Do you think," said grandmother, with a sad smile, "that if you had listened more attentively you would have made up your mind to work a little harder?"

"I don't know," said Jack, looking at her with a sad smile. "I don't know, but I don't like to hear how, at the Lord's bidding, he went about warning wicked people of the wrath of God which was coming upon them if they did not repent of their sins. And of the way in which he was hunted from place to place by these very people, who were so angry at being told that they were sinners. I don't know if it is not all likely that in all your life you will ever know such hardships as he did."

"Any way, I don't believe he ever had a better time of his life than he had when he was away his bowl and springing up to be off his work."

"You may be sure it tastes all the better because you have fasted for it," said grandmother. "Listen, Jacky—don't ever get into your foolish little head the idea that it is not good to work, or that a blessing. The happy people in the world are those who can find plenty to do and who do it with honest hearts. The Lord has given you your eyes and your hands, and your feet, and your voice, and your strength, and your power, and your ability. He made good things to grow for us in fields and orchards and gardens; don't you think he would want you to use them? He made good things to grow for us in fields and orchards and gardens; don't you think he would want you to use them? He made good things to grow for us in fields and orchards and gardens; don't you think he would want you to use them?"

"There, now, grandmother," interrupted Jack, "you're always working and you ain't rich; look how shabby the carpet is, and think how many things we don't have that we like to have."

"Not rich, Jacky? Why, my boy, I would not change my riches for all the carpets and other things in the world. A good many years ago there was a dear old man who was very much like you. He wanted a good education, and he and his mother worked hard to get it. He was a poor man, but he was like the riches of the mind. And when he became a man it was in his heart to preach the Lord's holy gospel, and wasn't his mother proud to work to help him lay up his riches as such? And when he was ready to begin his work there came a call from far over the sea, and he wanted to go, but said he would work with a fond hope of helping him be a man like his father, think, my boy, what riches a man laying up."

Jack put his arms around her neck, gave her a hearty kiss, and then he thoughtfully buckled on his newspaper strap as she went on.

"Be sure, my boy, there are no people so unhappy as those who are idle, and those who soon come to ruin and misery. Why, you know yourself that you are never happier than when you bring me your week's earnings and give me a hard day's work for my money. It is in this beautiful world God has made for us."

"That's so, grandmother," he said, kissing

her again as she put his cap over his round face. "Only he paused a moment on the door step, to think it's almost time you were having a little rest. When I am a man I'm going to be the ravens bringing good things to you."

And the next moment he was bounding out into the half-light, half-moonlight, singing: "Here's yer Evening Gull-nal. All about the lee-tion. Only two cents.—N. Y. Observer."

Hen's Eggs Twelve Hundred Years Old. We are indebted to the Youth's Companion for the following historical incident concerning a remarkable hen's nest, which is an illustration of the adage, "Truth is stranger than fiction."

At St. Eloi, in the Faubourg St. Antoine, in France, a nest-full of eggs was found under the ruins of the palace where King Dagobert lived.

So they knew that twelve hundred years before some hen had stolen her nest, just as our hens do nowadays, and had been disturbed and left the nest before the eggs had been set upon.

The workmen, in clearing away the ruins to build the old church that still stands there, found the nest, and were going to throw away the eggs.

But the Abbe Denis, who was then the curate of the parish, remembering that wheat had been grown from grains that were found with the mummies in Egyptian tombs, which must have been three thousand years old, thought that these twelve hundred-year-old eggs, he set them under one of his good, motherly old hens, and sure enough, in twenty-one days, she came off the nest with a fine brood of twelve chickens, as they have ever since been called.

These chickens all lived to be fine hens and roosters. The breed has been carefully kept ever since; and the Dagobert fowls have so increased that the abbe of the parish has organized a sale of "King Dagobert" eggs for the benefit of the poor of his parish.

If any of the boys and girls who read this should some day visit the parish of St. Eloi, they might get hold of a "Dagobert" egg, one of the twelve-hundred-year-old eggs that were found under the ruins of King Dagobert's palace.

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In less than six years the Governor of Texas will be the nominee of the prohibition party. "This is a prediction, not a threat."

The Legislature refuses to submit the question of prohibition to the people. Perhaps they are afraid "Vox Dei" might be "vox populi."

Every presiding elder should carry with him on his rounds a catalogue of Southwestern University, and the University should see that he has one to carry.

An exchange calls attention to the fact that not one of the great evangelists now living uses a manuscript in the pulpit. The men who aim at immediate results speak extemporaneously.

SPEAKING of Christian institutions of learning, Mr. Wesley once said: "The schools of the prophets are there; is it not a more extensive benefit to sweeten the fountain than to purify a particular stream?"

The order of the President, that no cards will be received at the executive mansion on the Sabbath, is most heartily approved by the country; as is also the notification of Attorney General Garland that the Department of Justice "must be closed" on the same day.

REV. HORACE BISHOP, writing from Waco, bears the following testimony to the soundness of Sam Jones' work in that city: "I have been stationed five months in Waco, where Sam Jones held a wonderful meeting last fall. It is but justice for me to say his converts generally hold out faithful thus far."

In saying in another column that it is disloyal and unpatriotic to attack State beneficiary education at the polls and in the Legislatures for selfish reasons, we do not mean to yield the principle held by this paper in common with the best Methodist educators of the State: that the true attitude of the State in the controversy between the church and the public schools is neutrality, and that to compass this end it is our privilege to work at the polls and in the Legislatures.

The Woman's Missionary Advocate has made an appeal for an increased subscription list. Mrs. Wightman, president of the South Carolina Conference Society, feeling the need of a prompt and liberal response, issued a circular of "additional entreaty" addressed to the auxiliaries under her care. We reprint this circular in another column, with the hope of aiding in this good work. The Woman's Advocate is a missionary journal which the Southern Methodist Church can not now spare. To adopt Mrs. Wightman's words: "Tie on your bonnets, ye dear Methodist women—start out on this errand, and in ten weeks we will haul down that distress signal from our dear Advocate office."

The students of Harvard College, who have petitioned the college overseers to make attendance at prayers non-compulsory, are behind the age. In the German universities there is a revival of reverence or Christianity among the students. A noteworthy religious movement is now in progress in university circles in England. Prof. Drummond, made famous by his book on "Natural Law," is a leader of dignified meetings in the University of Edinburgh. An old alumnus of that institution thus describes one of these meetings: "A hall in the Scottish capital, crowded with undergraduates—floor and gallery packed—and young faces actually filling the passages between. I turned in breathless silence upon one ir-haired, blue-eyed, militaire looking man, who, with cool, clear, weighty words, reasons with the mass that each them must decide his own destiny, and may do it now."

A MONUMENT in memory of Sidney Pier, the poet, is contemplated. It will be erected at Macon, Ga., where he was born, if the projectors can raise the required sum.

THE DISTRICT CONFERENCES.

The season for district conferences in Texas is here. The question is pertinent, How shall these convocations be so managed as to secure to the church the good contemplated in their institution? Much depends upon a proper understanding of their functions and the manner of conducting them. They should be held strictly to the line marked out in our book of discipline; otherwise they introduce confusion into the movements of the church. That they are capable of being made the means of great good, has been sufficiently demonstrated. The good accomplished by any given district conference depends, under God, upon those composing it. Grave responsibility rests upon the presiding officer. It is expected that he will give caste and tone to the proceedings. As to the manner of conducting the business of the conference, large discretion is left to him. Certain interests of the church are to pass in review, but the manner of presenting them is not prescribed. Greater flexibility is allowed than in either an annual or quarterly conference. To give a district conference the formal precision of those executive bodies destroys its spontaneity; to allow too much flexibility lowers its tone below the point of efficiency. The state of the church in the several aspects noted in our book of discipline, in every pastoral charge, should be diligently inquired into. Where unusual success in any department has been reached, the methods ought to be brought out, that others may profit by them; where there has been failure, the cause ought to be sought and the remedy applied. All this will require good sense and piety in both the presiding officer and the conference.

When instituted, district conferences were an experiment, in the minds of many, of doubtful results. As the functions given to them are so limited, many thought them an unnecessary appendage to our economy. Even now there are not wanting those who think that unless their functions are enlarged, it were better to eliminate them from our economy. It is questionable, we submit, whether their functions ought to be enlarged. It might add somewhat to their dignity to transfer to them, as has been frequently suggested, the licensing and supervision of local preachers and their recommendation for orders and admission into the traveling connection, but it is doubted whether such change would be an improvement upon our present plan. Such a change would make the district conference to that extent an executive body without increasing in the church the executive force. In its inception the district conference looked to the accomplishment of other than executive ends. Mainly it was intended to afford the presiding elder the opportunity to bring together the preachers and influential laymen of his district to note progress and to inflame their zeal. It aims at preserving the esprit de corps of the church by inspiring a holy enthusiasm, and not at administering the laws of the church. Especially was it intended to afford occasions for earnest revival effort. Too much business would be in the way of this. All the business of the district conference, as now constituted, may and should be so conducted as to conduce to a revival. Canvassing the work may be so conducted as to have the full effect of a class-meeting. A district conference that is not attended with revival power is a sad failure, because it does not compass the end contemplated in its creation. In the five Texas conferences there are about thirty district conferences yet to be held. How they ought to tell in revival power throughout the State! Each ought to be a center from which the revival flame radiates to every pastoral charge, until it shall sweep over district and conference lines, pervading every part of the work. Why not? Let every preacher, local and itinerant, go up to his district conference burdened with a sense of the necessity of a revival, and let none be in haste to get back to his pulpit on Sunday. A fresh baptism of the Holy Ghost upon the preacher's heart, will richly compensate his congregation for the loss of a sermon or two. Let the lay delegate make it a matter of conscience before God and his church to attend, even though it require sacrifice; and let him feel in going that he carries in his heart a part of the spiritual force that is to accomplish grand results for God and man. Let all go in the love of the Master, to work for him, and to drink deeply of his spirit.

The composition of our next General Conference, in its lay department, will begin to take form at the district conferences of this year. Upon the delegates sent to the ensuing annual conferences will rest the duty of electing the lay members of the General Conference to meet May, 1886. The church needs her best laymen in this her highest judiciary. To get them, the work must begin in the district conference. Men of solid piety, combining a healthful amount of conservatism with the progressive spirit of the age, are called for.

Space has been set apart in the ADVOCATE for the reports of district conference proceedings, which we trust will be promptly furnished, but we would remind our correspondents that it requires no small care and skill to so report these proceedings as to satisfy the general reader. Condensed, crisp reports, especially if they have the revival ring, will be read with pleasure and profit.

If you desire to remove the objections to missions and church extension—educate.

SOUTHWESTERN UNIVERSITY.

That was a noble view of the great Prussian counselor who "saw in every poor man's son a being who would complain of him before the Almighty if he did not provide for him the best education possible." Let us hope that this is the spirit which now animates the American Republic in its zeal for public free schools, colleges and universities. "The best education possible" means much more to the church, however, than to the Prussian counselor or the American Republic. The church cannot rest satisfied with an education which, if the Christian doctrine of immortality be true, leaves two-thirds of man's nature unprovided for. The best way, however, to carry out the "steady, systematic movement" advised by Bishop McTear, can hardly be by a united attack at the polls and in the legislatures, for selfish reasons, upon State beneficiary education. That would be little short of unpatriotism and disloyalty. The wiser and more patriotic course would be to imitate the beneficent enterprise of the State, by founding and supporting institutions of learning which meet the requirements of our enlarged and Christian ideas of "the best education possible." To limit our view to that which most nearly concerns us, the wisest "steady, systematic movement" in behalf of "the best education possible" in Texas, would be a "steady, systematic movement" to complete the endowment of Southwestern University. In this we are not forgetting the other institutions of learning under the patronage of Texas Methodism. There are in the five conferences other schools, male and female, which are doing noble work, and which both need and deserve the support of the church. It is the business of the ADVOCATE to forget none of these institutions. Nor are they now forgotten or overlooked. Just now, however, we feel the need of calling special attention to the one institution of learning for whose success and maintenance every Methodist in the State stands pledged. The Southwestern University is the offspring and the common property of Texas Methodism. If not great in its endowment, it is great in the work which it has done. By that work it has attained the dignity of a clear and undisputed right to exist. It has maintained since its foundation a noble record of learning, scholarship and piety, and has been the constant center of revival influence. Moreover, in all this it has been gathering strength for larger results, for greater strides and achievements in the future. Well located, well organized, well managed, with able boards of trustees and curators, patronized in preference to any other school by those living in its vicinity, of good repute all over the State, creating the greatest enthusiasm among those who know it best, a success assured and unmistakable, it offers just what we want—a center about which we can rally, a powerful instrument which we can sharpen and wield, not for our aggrandizement as a church, but for the good of coming generations and the glory of the Redeemer. What it needs just now is an ample endowment. During the centennial year it received some large gifts from the rich among us, and the poor gave to it out of their poverty; but the endowment should be three times as large as it is, and of a surer and more permanent sort. Why should this be before the end of the year? Dr. Bourland, the active, able agent, is in the field, and we are free to say that he ought to be a privileged visitor wherever he may go; and we trust that in his canvass few places will be left unvisited. Our duty just now is to listen to him, weigh what he says, inform ourselves fully concerning the great cause he is sent to advocate, and then prayerfully to determine the extent of our responsibility and meet it. It is true we call the times hard, but this is a rich and prosperous State; many of us do not realize how rich and how prosperous. The assessed value of property in the State of Texas has increased in the past five years by more than the entire assessed value of the property of the State of Alabama. In this increase we have shared. Texas Methodism is growing great in numbers and rich in this world's goods—all of which increases our responsibility and leaves us without excuse in the face of a great emergency like the present.

THE laws of Alaska prohibit the introduction of wines and liquors into the Territory, except for medicinal and scientific purposes. The Treasury officers held that this excluded the introduction of wine for use in the sacrament. The Russian Minister at Washington called the attention of our Government to the case, as it affected the Russian Church in Alaska. The case was referred to the Attorney General, who has decided that the act of Congress in that particular is unconstitutional, and that the church has a right to bring wine into the Territory for sacramental purposes. The Secretary of the Treasury has accepted this opinion, and has issued an order to carry it into effect.

THERE are about seven hundred and forty retail grocery stores in this city (Fort Worth.) The vast majority of them, perhaps four or five, keep their stores open a portion, at least, of the Sabbath day. They feel that it is necessary to accommodate their customers and return their good will. Our informant gave us the names of ten dealers in this city who neither unlock their stores on Sunday, nor do any business in ales or wines. And then he told us that the ten stores who observe the spirit of God's law in both these particulars, do half of the retail grocery business of the city. The aggregate sales of these ten firms amount to more than the entire combined sales of seven hundred and thirty others. —Texas Methodist.

IT is a good thing to get rid of misunderstandings, says one of the associate editors of the TEXAS ADVOCATE, Rev. H. S. Thrall, referring to the association he has had with a number of the eminent ministers of the Methodist Episcopal Church: "Now, I wish to say, with an emphasis, that in all my intercourse with these brethren, the idea of disintegration and absorption was never hinted at or alluded to in the most distant manner, nor was the subject of a reunion of the two churches spoken of or referred to as a desirable or possible event." Bro. Thrall was at the Centennial Conference, and enjoyed it, as we can testify. He says truly that the representatives of the various Methodist Episcopal bodies "met on a platform of perfect equality." —Central Advocate, St. Louis.

THE American Congress of Churches, whose object is to promote Christian union, and to advance the kingdom of God, by a free discussion of the great religious, moral and social questions of the times, will hold its first meeting in Allyn Hall, Hartford, Conn., May 11-13. We see it announced that among the active participants will be Bishops Foster, Harris, and Cox, Drs. Howard Crosby, George Dana Boardman and James Freeman Clark, Mr. Washington Gladden and Gen. Clinton B. Fisk. The object of the congress, as indicated above, is to bring the different churches nearer together. It has no legislative functions. Its committees are selected from the several denominations, but are not appointed by them. The organization is, therefore, independent of all ecclesiastical control. The outcome of this first meeting will be awaited with much interest.

THE New Orleans States says of the growth and development of Texas: It has no parallel in the history of this country. Judging by the past, it would be difficult to fix a limit to her future growth and progress. She has certainly demonstrated her right to the title of "the coming Empire State," by the most tangible and substantial proofs. With a present population of over 1,500,000, which is being constantly increased by the advent of industrious and enterprising emigrants from all the countries of the world; with an acreage of 269,694 square miles—six times larger than the State of New York, over twice the size of Great Britain and Ireland, and larger than France or the German Empire; with every condition of soil, climate and population favorable, it is but natural that Texans should confidently look forward to a future of unexampled prosperity.

THE Christian Journal, London, seems to take rather an optimistic view of what is "called preaching over the heads of the people." It says: "The commonplace passages of a sermon are the useless pas-

sages; they are often worse than useless. The thought that has painfully worked its way through the brain; the statement of doctrine with an unusual look about it, because expressed in fresh language and illustrated from new sources; the application of acknowledged principles to current controversies; the philosophy of a position indicated; an argument whose general drift is unmistakable, but whose logical links may not be fully seized; a suggestive image which few listeners could, however, manage to reproduce; a conception nebulous because high; an imaginative flight, with a flash of light and beauty in it altogether inexplicable, gone with the moment; a throb of passion felt by all, but the ultimate reason and analysis of which only the most intellectual hearers could give,—these are the vital things which deeply and permanently bless and profit."

GEN. L. M. LEWIS, writing to the Richmond Advocate, says: "That our Methodism has a Texas type I do not doubt, for almost every one who comes here tries to mend it. Moreover, there is a class of people who, remaining amongst us, never exactly adapt themselves to the circumstances, but are 'pegging away' at an effort to adapt the circumstances to them; not succeeding, and not having the wisdom of Mahomet, they live a sort of embittered life. The circumstances are large out here; there is no mistake about it. To these malcontents, whether in pew or pulpit, the wind never sets from the right quarter; or, if located at all, it is in the northeast. I believe Hamlet said, 'When the wind is in the north-east, I can't tell a hawk from a han-saw.' People believed such an expression indicative of mental disorder—*verb. sat.* From these people we hear of such expressions as 'long-horned,' etc., applied to the old Texan because of his imperturbable claim to precedence. I know some, very many, indeed, of this old crowd, and a nobler, more hospitable people I do not call to mind. They may not live in elegant, modern villas or on model farms; they may not have fully adjusted themselves to the manners of the 'newcomers;' yet, in their homespun and simplicity, they have been a conservative element of power to this modern Texas. It was they who fought the battles, and won the independence of Texas; it was they who gave lavishly of the public domain to foster private schools; it was they who, with a princely munificence, provided for public instruction, surpassing anything in modern times. That for awhile, until life lifts them to the shores of another world—a brief period now—I should honor the few who remain in church or in State, seems no burden, but a privilege. You in the old States, we in the new States, have each his way; it can not be otherwise, and those who come should school themselves to such self-control as will enable them to go to the 'circumstances.'"

—Paris, Tenn., has had a fine revival. —There are sixty thousand Methodists in Arkansas. —Gracious revivals are reported throughout the North Carolina Conference. —A new Methodist church has been dedicated in Norfolk, Va., by Dr. R. N. Sled. —Bishop Hargrove has just held the Birmingham (North Carolina) district conference. —The next General Conference will be composed of 380 delegates—an increase of 30 over the last. —Mrs. Lambuth, (the elder) our Chinese missionary, is the first cousin of President Cleveland. —Dr. Haygood, as agent of the Slater Fund, has lately visited Benedict Institute, Columbia, S. C. —The catalogue of Vanderbilt University, just being prepared, shows 499 students, representing twenty-two States. —The North Carolina Conference is still agitated over the question of division, with a preponderance of sentiment against it. —Prof. T. J. Dodd has resigned the chair of Hebrew in Vanderbilt University, to take effect at the close of the present term. —Bishop Keener will hold the Gadsden (North Alabama) district conference at Guntersville, embracing the second Sunday in June. —The Rev. Julien C. Brown, of Helena, Arkansas, has accepted an invitation to deliver the Annual Literary Address at the commencement of McTear Institute, (Tennessee), in June. —Sam Jones reports, as the result of the meeting at Knoxville, Tennessee, about 1,000 conversions, and about 600 accessions to the churches. —The Southern University, Greensboro, Ala., Dr. A. S. Andrews, President, has entered upon a career of success which seems to grow brighter daily. —Dr. Wm. P. Harrison has finished his editorial work on the Centennial Volume. He edited the evening addresses. The book will soon be ready for the public. —On Easter Sunday, in Nashville, Dr. R. A. Young, at the invitation of the Knights Templar, delivered an admirable sermon on Jesus and the Resurrection. —Dr. D. C. Kelley, though still weak, and under the necessity of cultivating patience and prudence, is now considered out of danger and on the way to complete recovery. —After a long and painful illness, Mrs. Manning Brown, wife of the Rev. Dr. R. K. Brown, presiding elder of the

Nashville district, Tennessee Conference, died on Sunday morning, April 12. —A letter from Miss Blanche Gilbert, from San Luis Potosi, Mexico, where she is doing valuable educational work in connection with our Woman's Missionary Society, conveys the sad news that she is suffering much from malaria. Let all our people pray earnestly that this valuable life may be spared and her health be greatly improved. —Baltimore Methodist.

—A revival spirit pervades the Methodist congregations of Nashville. Protracted services are being held at Tulip Street, Elm Street, and Foster Street. Many souls have been converted, and the spiritual life of the several churches has been greatly revived. The Methodist women of Nashville are moving. A special union prayer-meeting was held by them on Monday at McKendree. The impulse that thus drew them together, and the spirit of the service, give promise of gracious results. Nashville Methodism is making a forward movement on the line of spiritual enlargement. Our ministers deliver the message of God with unusual power, and the evidences of quickened spiritual life and increased zeal are visible among the people. Our people everywhere have a connective interest in Nashville Methodism. Let this interest express itself now in fervent prayer to God in its behalf. —Nashville Advocate.

TEXAS PERSONALS. —Rev. Jas. M. Lawson, of Alvin, spent several days of this week in Galveston. —Rev. J. M. Wesson, of the Texas Conference, spent a few days of this week in Galveston. —Rev. C. B. Fladger preached a good sermon at the residence of Mr. J. H. Julian Wednesday evening. —Denton Monitor.

—Rev. J. F. Follin held the second quarterly conference for St. James' Church, Galveston, this week, doing valuable work. —Rev. P. E. Nicholson continues to improve, and is now sitting up, with a good hope of rapid recovery. He has suffered for twenty-one days, but without murmuring. —Rev. J. K. Lane, who has charge of this district, has constituted a station of the Methodist Church at this place, and now Rev. C. W. Daniels intends to devote his entire services for the good of Comanche. He will preach on the first, third and fourth Sundays in each month. —Comanche Chief.

—A letter has just come to hand from Bro. Sam. P. Wright, written in his usual clear and ready style. He writes that his illness was due to the bad effects of a dose of chloral, which was given to quiet his nerves when suffering from overwork. He reports himself, after twelve days of careful treatment, well on the road to recovery. He is still feeble, but hopes to be at home in a few days. —We had the pleasure of meeting at Fort Worth Rev. Leonard Ames, of the Louisville Conference. On account of ill health he was compelled to take a supererogatory relation at the last session of his conference, and is now traveling in Texas in the interest of a new book, "Home Worship." "Home Worship" is one of the most valuable books that could be introduced into any household. —Rev. H. S. P. Ashby has taken charge of the editorial department of the Grapevine Telephone. The salutary says: "And as our name indicates, we wish to become the medium through which our people communicate with each other. We invite correspondence, and we will endeavor to furnish news fresh from abroad; in short, the Telephone must flash along its columns the freshest news of the day."

—There were services at the Methodist church each night last week. Brother J. C. Mickle delivered some excellent sermons. Last Sunday communion services were held. There was not as large an attendance as we anticipated, owing, we suppose, partly, at least, to the unfavorable state of the weather. There were, perhaps, somewhere in the neighborhood of forty communicants at the altar. Bro. Mickle received a telegram at the close of his evening services on Tuesday announcing the serious illness of his father, in consequence of which he discontinued the services. —Caldwell Register.

TEXAS CORRESPONDENCE. —Rev. W. T. Melugin, Salado, writes: We are looking for and working for a gracious revival of religion on Salado circuit. —Jos. T. Bloodworth, Mineral Wells: I am preaching, praying, visiting, and expecting a great revival of religion this year. Lord, send it. —Rev. M. L. Hallenbeck, Gabriel Mills, April 14: Spring has opened finely. Farmers up and active, and times some better; prospects favorable. Our circuit is toning up. Pounded again, but left alive. I am for "immersing immersion." —Rev. R. T. Woolsey, Columbia, April 14: The standard of Christianity in this section is low, but it is thought that a better and higher spirit is near at hand. My people are favorably impressed with Bro. Follin, our presiding elder. There is much for him to do, and he has begun finely. I am glad to report a growing interest at Columbia in all the services. Evidently God is with us. —Rev. Weems Wootton, Dallas, April 19: Our meeting growing in interest daily. Four accessions to the church yesterday. Quite a good congregation at night, notwithstanding the rain, and several up for prayer. One happy conversion Saturday night and another Sunday night. Bro. Clarke is also having a gracious revival in North Dallas. Gen. Lewis is at the exposition. Bro. Cummins supplies the pulpit in his absence. —Rev. I. M. Woodward, Rosalie, April 3: The outlook on this circuit is good. Spiritual condition at some appointments low; at others good. We are trying to visit our people at home two days in the week. Have visited twenty-five families in the last four weeks.

THINGS SAID AND DONE.

THE New England Conference of the M. E. Church, which met at Springfield, Mass., March 9, matured and carried out a plan to secure a short session. The business sessions were not interrupted by secretaries or addresses of courtesy. The secretaries delivered their messages at the public meetings held afternoons and evenings, the conference extending its sessions over these, and the Bishop appointing a presiding officer so that reports and resolutions could be finally acted upon.

Zion's Herald tells the following good story at the expense of Henry Ward Beecher: "In one of his lectures he referred, as he is accustomed to do, to a domestic scene which occurred when he was a boy in Litchfield, Conn. His father was one day visiting a parishioner, and noticed in his pasture a particularly fine looking calf. Referring to its excellent qualities, the farmer, knowing the character of the animal, said, 'Dr. Beecher, you may have that calf if you can catch him.' The minister at once accepted the challenge, and when Lyman Beecher set for himself a task he usually accomplished it. Without much reference to ministerial dignity, he succeeded

Have established three monthly class-meetings, and hope we will succeed at every appointment. We are hoping, praying, and trying to labor for a successful year. Finances good.

—Rev. R. T. Purser, Tanglewood, April 14: Our second quarterly meeting for Lexington circuit was held at Ives' chapel, April 9th. Presiding elder not present. Had a full turnout of official members. The meeting was continued until Sunday, 12th inst. Large and attentive congregations. One accession to the church by ritual. The outlook is good. Sunday-schools and prayer-meetings at every appointment. Our motto is a revival and the Advocate in every Methodist family.

—Rev. C. W. Thomas (Texas Conference) reports good meeting at Alleyton, on the Eagle Lake charge. The meeting began at the quarterly meeting, and up to Saturday, 18th, there had been twenty-four conversions and twelve accessions. Bro. Thomas, in a letter to his presiding elder, Rev. J. F. Pollin, who is at this writing in Galveston, says: "We do not need preaching now, only singing and praying. Conversations bright and clear; new converts happy and working with a will."

—Rev. J. H. Stegall, Dickens, April 14: We have had the coldest winter for six years, and stock has suffered a great deal, but the loss of cattle has not been as heavy as would have been expected. The loss will not exceed ten per cent. The weather continues cold and we are needing rain. Our preacher, Bro. O. A. Shook, arrived here March 31 and preached twice on the first Sunday, and started for Mt. Blanco on Friday. He will be here the first in each month. We organized a Sunday-school last Sunday with fifteen members. The Advocate is a welcome visitor.

—Rev. Eugene T. Bates, Wortham, April 13: Our second quarterly meeting embraced the 11th and 12th of this month. Just about half of the officials present. Bro. E. L. Armstrong, presiding elder, present, looked after all the interests of the church and preached two excellent sermons. We had an old-fashioned class-meeting on Sunday at 3:30 p. m. Hope to see good results from the meeting. Two accessions during the quarter and five infants baptized. Our circuit is far behind, but we are laboring, and praying, and hoping that the time will come and that very soon when Wortham will be inundated with the love of God.

—Rev. C. J. McWhirter, Forney, April 14: Our church edifice is completed, having cost, including lot, about \$2500. The fifth Sunday in May is the time fixed for dedication. By this means we extend an earnest request to all former pastors to be present. There are Bro. W. W. Horner, Jr., T. Stanley, E. B. Thompson, C. B. Fladger, and perhaps others I do not remember, who have labored in this field. Their presence will add much to the interest of the occasion. The outlook for the church is encouraging. We must have a sweeping revival of pure religion. Our second quarter is past. Our circuit is far behind, financially. Money is exceedingly scarce. Our section has suffered by very severe strokes: First, the tolling was shot; Sister Savage was burned to death; the M. E. Church, South, house of worship, was burned, and now Bro. Smith's dwelling, and the parsonage caught fire, but was put out readily. Corn is coming up well, wheat and oats look well, cotton is being planted. Success to the Advocate.

DALLAS DOTS.

The city of Dallas is the center of North Texas, and the leading city in the North Texas Conference, with a population of twenty thousand. Methodism is very well represented, having five organizations. Rev. Gen. L. M. Lewis is at Lamar Street. Having no church building greatly retards the work of this devoted worker. The prospects are flattering for a building soon. The congregation has greatly improved in numbers and interest. The pastor will begin a series of meetings next Sunday (16th). At Floyd Street a gracious revival is in progress—Rev. W. Woodton, pastor. The congregations are large and quite an interest is manifested. It is quite evident that the building will have to be enlarged ere long to accommodate the crowd that worship. The Dallas City Mission is in charge of Rev. W. J. Clarke, one of the most ineffectual workers in Texas. He has three appointments, viz.: Oak Lawn, Cumberland Hill or North Dallas, and the Fairgrounds. Two of them, North Dallas and the Fairgrounds organized this year. Bro. Clarke is now in the midst of a powerful revival in North Dallas. He reports quite a number of conversions, and accessions to the church, besides twenty or more penitents at the altar.

DALLAS, April 17.

REVIVAL AT HEARNE.

On the night of the 15th inst. we closed our meeting at Hearne, after having protracted eighteen days. Religion seems to have been at a low ebb in Hearne for a number of years, and the preacher and the "faithful few," who have prayed and waited long, are profoundly grateful to God for the religious influence that now pervades the town and community. During the meeting there were twenty or twenty-five conversions and ten additions to the church; others will join the church soon and some will go to other churches. One of the marked results of the meeting is the advancement of Christians in Spiritual life. Family altars are erected in homes that knew them not, faith is stronger, hopes are brighter, and, having "put on the whole armor of God," they will be able to stand. During the meeting I received valuable assistance from Bro. Dimmitt. Dr. Bourland spent five days with us, and by his excellent preaching and judicious management contributed largely to the success of the meeting. On Sunday afternoon the Doctor held a service especially for men, and the keen blade of truth was fearlessly, yet kindly, thrust into the core of the glaring evils of the day. To all brethren who have Bro. Bourland's assistance, I commend similar services. Bro. Stephen, of Franklin, spent one day and night with us and preached to our pleasure and profit. No doubt, these gracious results are largely attributable to the faithful preaching of men who, not otherwise, "sowed in tears," yet saw not the gathering of the sheaves. "Other men have labored and we have entered into their labors." To God be all the praise.

CAULVERT, TEXAS, April 17, 1885.

FROM MEXICO, MISSOURI.

The people of Mexico are of the sort that desire liberal things for their preacher. They love to make him happy. Our great revival did them good, and they have done to the preacher and his family good. Yesterday evening we received a polite note asking us to meet the members at the church at 7:30 p. m. When we got there the Sabbath-school room was full of people, who greeted us with a peculiar air of self-satisfaction and authoritative patronage. They called on one of their number to make a speech, to which I replied, and then the door to the infant-class room was opened, and we were invited to go in and possess the land. Well, it did look as if they were

tired of the pastor and had determined to set him up in business. The table was full. A line stretched across the room displayed a small dry goods store, and behind that was a young grocery store. Flour, coffee, sugar, cans, jars, pans, pins, cups, silver-ware, towels, napkins, hats, dresses, pipes, tobacco, bolts of domestic—but I cannot name all. The young men had made up a fine suit for me—the best of the trade. A real meerschaum was there, fresh from St. Louis. Well, one hundred dollars would scarcely pay the bill.

Since our meeting closed we have a young man's prayer-meeting and one for the young ladies. They are well attended. We had one for prayers, and one profession Sunday night. This makes one hundred and thirty-five since the meeting began that we have joined us, besides a score or more that united with other churches. I am trying to live a holy life. God is gracious to me and gives me the victory. My heart is fixed to do all of the work of a faithful preacher. J. S. SMITH.

MEXICO, Mo., April 14, 1885.

W. F. M. S.

To the Woman's Missionary Society of the S. C. Conference: "It is the voice of the Publishing Committee that an appeal shall be made to each Conference Corresponding Secretary, in the interest of the Woman's Missionary Advocate. So many calls have been sent forth this Century year, for different purposes, that the prior claim of the paper as an object of continued effort and interest, has been in a measure overlooked, and unless there is a considerable increase in the number of subscribers between this and the time of the annual meeting of the Board, its finances will be straitened. Sisters in the work, you will not permit this! Redouble individual effort and write to the secretary of every Auxiliary, tell the necessity, and inspire each and all to send subscriptions, if it must be done by visitations from home to home." Very truly yours, Mrs. D. H. McGAVOCK, Ch'n Publishing Committee.

My Dear Sisters: The above appeal is sent out by the Publishing Committee, through the Chairman, Mrs. McGavock, to each Conference Secretary, that these may urge the call on the Auxiliary Societies in their respective conferences. No doubt our Secretary is doing her best to carry out this request. The matter is so urgent that you will please bear with these lines of additional entreaty. If the Woman's Missionary Advocate was simply another one to the many papers which now we cannot find time to read, you might well hesitate to take it, or be willing to let it go unread. But this paper is like none other to us, and all others cannot substitute it; it grew out of a felt need, and the need becomes greater as our work progresses. From the first it has vindicated its right to be our paper; has justified our faith in its success, and beautifully illustrated our happy choice of its editor. It is the bond of union between our conference societies, the living, pulsating bond; through it the thought of one is given for the good of all—the joy of one becomes the joy of all. And it is sweet to believe that to thousands of our sisters, as they read these lines, there comes, as it does to us, a consciousness of a pure, lofty soul speaking from its editorial pages, in its earnest endeavor, to more devout study to completeness of Christian character. A tide of tenderness flows over us as we read the correspondence from far and near, it is inspiring to catch the zeal of one writer, the faith of another, or the deep, still love of some bosom friend of the Master! I do not mean to be extravagant, but from the hour I saw the first number of the paper, when my eyes were dimmed with grateful tears, it has had an individuality to me, and it is inspiring to pray: for not only on its editor, whom I love, do I supplicate a blessing, but upon "our Advocate," that it may grow brighter and better, and have its Christlike mission to serve and to save.

Like a carrier dove it has sped over the seas to our dear missionaries, and born to them our message of love and of cheer, and soon, on tireless wing returning, it has brought on its pure bosom the answering greeting, which has filled our hearts with gladness, but not without it—we must not—we will not! It is the pulse of our work. No member of our society is taking a real, and intelligent interest in its operations, unless she reads the Woman's Advocate. None who appreciate the paper will ever be in danger of thinking that the great work of the Society is done by a few dimes a year from its members; no, indeed, will they believe that a few dimes will meet the Master's gracious call for their share. No doubt many will refuse this exhortation to read the paper—but I wish most earnestly, most lovingly, to urge all of you who value and read it, to speak of its merits, to collect a few with a copy who may be unable to afford it, and believe, when you do so, that you are sowing "good seed" whose harvest will most surely appear.

Mrs. McGavock states that our mailing list has fallen off, and looks to our conference to move forward at once. I appeal to each President of an Auxiliary, if she has not already done so, to appoint the lady best suited to this work, as soon as possible, and with a common consent through our conference secretary. We secure such a number of new subscribers, that our example may be an inspiration to thousands.

Do not wait for a monthly meeting—begin at once the "visitation from house to house"—and you will be surprised at your success. The on-going business of the Society, by women—start out on this errand, and in ten weeks we will have down that distress signal from our dear Advocate office. Yours in abiding love and trust, MARIA D. WRIGHTMAN, CHARLESTON, Feb. 18, 1885.

The camp meeting for Steel's Creek is to embrace the third Sunday in July; and for Bethel and Union together, the second Sunday in August. All are invited, and especially ministers. A. C. HESSON, THORNTON, April 14.

The Sherman District Conference will convene June 24th instead of the 11th. The opening session Wednesday night, by Rev. J. W. Clark. J. M. BINKLEY, P. E. SHERMAN, April 20, 1885.

The San Antonio District Conference will convene in our new and beautiful church, in Pleasanton, on Thursday night, June 25. After a sermon the conference will organize, and get ready for business on Friday morning, at nine o'clock. H. S. THRELK, P. E.

The Georgetown District Conference will convene at Georgetown, Thursday, June 18, 1885, at 9 a. m. Delegates and visitors who will bring their families will please notify the pastor, Dr. W. G. Connor. A cordial welcome will be given to all who attend. A full attendance of delegates and visitors is wished by the board of district stewards to meet with the conference. JAMES MACKREY, P. E.

W. M. S. of West Texas Conference. The Woman's Missionary Society of the West Texas Conference will hold its third annual meeting in San Marcos, beginning Thursday, June 18, 1885. Let every society which has been organized in the hands of the West Texas Conference meet immediately and elect delegates to represent them at this meeting. We wish a full attendance, and will gladly make provision for all delegates and visitors, if notified in time. Address a postal card what time you expect to arrive. The Woman's Missionary Society of San Marcos extends to all the sister societies of West Texas Conference a hearty invitation to be present. By order of the president, Mrs. M. J. MUGGER.

ERRATA.—Please say to the readers of the Advocate that the quotation from Dr. Vincent, in my first article, was from Dr. Vincent from the December number of the Christian, instead of the November number. I wish to be accurate. W. W. HONNER.

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CHURCH NOTICES.

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