

The Texas Christian Advocate.

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50,000.

Yes, that is the number—just the number of interested, reading subscribers wanted for the TEXAS CHRISTIAN ADVOCATE. And the number it ought to have. And why that number? Let us consider: We are in the empire State of the Southwest. Look at its vast area—from the gulf on the south to the Indian Territory on the north; from the State lines of the east to the far-reaching plains of the west, embracing country sufficient for an empire indeed, and this empire is fast filling up with people. Where seven years ago only four cities could be found with a population of over four thousand, now there are over thirty, and some of them are getting up toward half a hundred thousand. Nor is this increase in population confined alone to the cities, but the country is keeping pace, more than doubling and quadrupling its population. And now, from the most thinly populated, we are fast coming up into one of the greatest States in the Union. The church, with her literature, must keep pace with this incoming tide of population. Our five organized annual conferences, with the German Mission and Mexican Border Mission Conferences, earnestly desire to occupy every inch of ground available for sowing the seeds of gospel truth and righteousness. With churches in city, town and plain, garrisoned with the faithful sons of the "Captain of our Salvation," sustained by the faithful hosts of our militant Israel, why may not this goodly land be possessed for our Lord's cause? It should be possessed. Every available means should contribute thereto. The religious press certainly should prove a great factor in this work. Into every family, into every assembly or association of persons, whether household or individual, the religion of the newspaper or the book should find its way. The preacher and the teacher come and go, but the religious papers and books are there. They stay at hand like the silent teacher, ever pointing in the right direction and ever at hand ready and without delay to shed their light on every touch. Every week, right along after our more than five hundred Methodist preachers, who are endeavoring to spread scriptural holiness over these Texas lands, we want to send fifty thousand copies of the TEXAS CHRISTIAN ADVOCATE. Will these faithful preachers help us? Say a word in its behalf from your pulpit on the Sabbath and in the week day. In your pastoral rounds see whether or not the ADVOCATE has found its way before you; and if not, introduce it. Sample copies will be sent at any time you ask for them. We have more than fifty thousand Methodist households, into each of which we want to send the ADVOCATE. We want to send it full of church news—news of gospel work in foreign lands as well as at home—news that the children will delight to read of Him who said, "suffer little children to come unto me." Now, railroads fly to every point of the compass, and the telegraph, with lightning speed, bears the news from land to land, and this is borne to you week after week by the newspaper. Take the paper. Let its light cheer your mind and heart, and lead you out of yourself into the great world around and above.

THE AGED—RELICS.

JEAN PAUL.

1. Of some African tribes it is said that they convey the aged and infirm to favorite haunts of ravenous beasts for speedy termination of their lives; thus saving the trouble of nursing and expense for subsequent burial.

2. There is among us a lamentable lack of reverence for the aged. Not unfrequently their impotency is made the subject for merriment. Solomon held that gray hairs are a crown of honor. God declares: "Thou shalt rise up before the hoary head and honor the face of the old man."

3. Strange that aged preachers are not desired by most congregations. The old physician and lawyer are in special demand; but the old preacher is deemed a fossil, antiquated, and that, too, when the acquired wisdom and spiritual ripeness qualify him best for ministerial duty. An ecclesiastical system which fails to utilize its rarest treasure requires reconstruction.

4. Many old people are strangely acrimonious. It must be that not until in their "evil days" they discovered the vanity of all things terrestrial, smarting under the pangs of the aching void, a void which only Christ could fill. Chagrin, mortification and remorse are a natural consequence.

5. To many aged people the evening of life is woefully dreary and sad because of the discontinuance of habitual literary pursuits and intellectual effort, attempting to retire and rest ere night has come. Peculiarly we may accumulate a sufficient capital whose interest will support us in old age. But lore becomes musty and unproductive when the mind yields to ease and abandon.

Two sins are especially prevalent among the aged—covetousness and censoriousness. With more than youthful vigor many cling to earthly lucre; and dolorous lamentations about the degeneracy of the rising generation constitute their favorite pastime.

1. A proper appreciation of relics is commendable. The Israelites preserved in the ark of the covenant the pot with

maana, Aaron's rod and the tables of stone containing the law of God. At the tower of London, at the museum of the Vatican, at the Cathedral of Aix La Chapelle, I was more than charmed beholding the mementoes of olden times, enabling me to understand the past better than ever before.

2. One Bible differs not from another. All are equally valuable. Yet, when at the museum of Stuttgart Luther's Bible was shown me, with the great reformer's marginal notes in his own handwriting, that volume seemed strangely superior to all other Bibles. Yes, John Wesley's old tea-pot, exhibited at the parsonage of the City Road Chapel, London, afforded me more delight than all the ware in the monster stores Unter den Linden in Berlin.

3. In the papal church, relics are supposed to contain divine virtue, whose presence ensures numerous blessings. They are deemed indispensable for acceptable worship. At every altar where mass is being read, there is a receptacle for relics, called "the tomb." Without the presence of relics, the sacrament would be considered invalid.

4. It cannot be gainsaid, at the least, ninety-nine hundredths of the accredited relics are fraudulent. Jesus wore but one crown of thorns, but quite a number of them are exhibited; besides enough thorns of the same to load down an ordinary fleet of merchantmen. Enough splinters of the cross of Christ are shown to require a respectable forest to furnish the necessary wood.

5. Our credulity is taxed to the utmost when we are pointed to vials containing blood and tears of Jesus; several hundred weights of spikes which had pierced the hands and feet of our Master; a mountain of stones, each purporting to be the one which killed Stephen, etc., etc. Erasmus of the Sixteenth Century remarked that enough *coriste lac beate Virginis* is exhibited to satisfy the appetite of entire babydom.

6. Miracles wrought by relics are but the effluence of superstition. Those at Landes and Trier are supposed to be especially efficacious, giving sight to the blind, health to the lame, life to the dead. A lock of Christ's hair is supposed to do more for sinners than all the preaching of priests. A rib of Peter—i. e., a vision of the same—with appropriate prayers, will remove all rheumatism and gout, etc., etc.

THE DUTY OF THE HOUR—A DAILY ADVOCATE.

HORACE BISHOP.

OUR ADVOCATE is one of the most important and powerful agencies of Texas Methodism. It furnishes, weekly, news of the progress of the work. From time to time it gives a clear statement of our several doctrines, and the various features of our polity. It is an admirable medium for the interchange of thought among the preachers. Occasionally it calls out an enterprising layman, and gives us the benefit of his wisdom and knowledge on current questions of importance. It affords much help in religious meditation. It carries comfort, joy and peace to the family circle. The aged and infirm, who cannot go to church, are cheered through the Sabbath hours by the help of its instruction. It tells again and again the story of the triumphant close of a well spent life and so identifies the victor over death that all who wish may know this fact, "our people die well."

Letters from abroad and judicious selections from standard writers, tell us something of the principles and progress of Christian thought in the world. It is a good paper. But with all this, is it a sufficient and satisfactory exponent of our enterprise in Texas?

Texas Methodism is unique. Here are five English-speaking conferences, in our State, and no conference line crossing into the borders of any other. These conferences comprise nearly one hundred and twenty thousand Methodists. Among them there is a sort of Texas connectionism, with a perfect loyalty to our general connection. We have developed into a peculiar organization of our own. For practical purposes, self-evident, we have a central university—the South-western—and are united patrons of a paper in which we all have equal rights, privileges and benefits—the TEXAS ADVOCATE. Our institution of learning is not a theological seminary. The design of the University is well expressed in the name. The tuition there comprehends the entire realm of useful knowledge. Science, language, art, music, literature, philosophy, political economy, commerce, law, medicine, anatomy, physiology, pathology, hygiene, and a good many other words that I do not comprehend—are within the scope of its organization, and will be in the curriculum by-and-by.

Our church is in this way preparing her young men and women to meet life's issues in the light of God's laws, and with respect to the recompense. In addition to this, we have a system of schools correlative to the university, working in perfect harmony with these ideas. Emphasis is laid upon the religious life as essential to successful administration of our physical, mental and moral functions. Thus, from the primary to the

collegiate schools and university, we guard the minds and hearts of our young people.

The printing press is a factor of our civilization co-ordinate with the school. The church has recognized this fact, and through her advocates is striving to shed her light, and heat, and active rays upon the pathway of her people. But in this, as in her school system, she is far below her ideal. There is no department of truth that the Methodist press should not explore. The young people leaving school are just commencing the great school of life. The minds that speak through the religious press should see it that these young people view all current problems by gospel light. I mean it. An Advocate should handle all subjects—social problems, ethical questions, political questions, scientific questions, and so on to the end. It should give news on all topics that are fit food for thought, not only down among the colliers like the pious priest of Madely Parish, but among the laborers in every other department—among the merchants, among the lawyers, among the bankers, among the railway magnates, in the stock exchange, in legislative halls and congressional circles, in the capitol and the White House; everywhere it should go. "The world is my parish." "All the world," "every creature," is the scope of the commission under which we publish our paper. If there is a single department of life where gospel light is not needed then there is a place it is unnecessary for the ADVOCATE to go.

Let a man know you are writing about him and he will read what you say. The reason why so many classes are not interested in our preaching and our writing is we are not telling them about their own beauties and deformities. This brings us to the position: The interests of Methodism in Texas demand a daily Advocate. The relatively excellent paper we have is, after all, only a "make shift." I grant that it is equal to the foremost of church papers, and from that point of view I rejoice. But that it is accomplishing its mission I do not believe. It does not, and no editorial excellence and skill can enable it to do so while we are limited in space and issues to eight page weekly paper.

Nothing less than a daily can do the work that Texas Methodism ought to do through her ADVOCATE. Next week I will take up the subject from another point of view.

WACO, TEXAS.

KEEPING THE CHURCH REGISTER.

REV. H. V. PHILLIPS.

It seems that Brother Buchanan found no word or expression which served to tell how a member's name is retired from the roll when he has been lost sight of for twelve months; and Brother H. Bishop could not help him much, the Manual and the Discipline having no language which fitly voices the action of a church conference on such an occasion. "Dropped" would do quite well, and has served without fault being found with it until now; but fault being found with it, and it having been assailed as "jargon"—"confused talk; Webster"—we must get rid of it, I suppose; and as the Discipline gives us a very good word, I propose, as a peace measure, and because it seems to be just the thing, "Stricken off by the church conference." The Discipline says, "The conference may strike off the names of any who * * * have been lost sight of for twelve months; so that 'stricken off' is the order.

IRVING, TEXAS.

SUPERNUMERARY PREACHERS, ETC.

REV. W. E. PRICE.

I will notice the so-forth first, and then turn my attention to the subject matter included in the caption of this article. I have been a close observer of Methodism for forty years; thirty-eight of that time I have been trying to preach. The grandest feature of our system is the itinerancy. In this noble work our bishops occupy the highest position. There is not a "wheel" in the vast machinery that does not effect a divine purpose. All combined, we need a copious baptism of the Holy Ghost.

I have been deeply interested in the discussion between Brothers Allen and Edwards. I do not feel disposed to take any part in it, because, as I think, Brother Edwards is on the right side of the question and handles it logically. In all probability the disciplinary plan of supporting supernumerary preachers is better than the new one proposed by Brother Allen. If it is possible to inaugurate a new plan that will work better than the old, I would like to see it. In this particular, as in many other features of church polity, we fail to do our duty. I fear that we, as pastors, do not raise as much money for the conference collection as we might. There is none ordered of greater importance. To hear the names of claimants called, and see the small amounts handed out, is enough to excite the deepest sympathy of preachers and laymen. If the pastors would double their zeal and the members their charity, their claims would be fully met. Just at this time, with respect to this point, we need a general revival. We ought to use the means ordained, and

then we will reap the fruits of our labor—not before.

But little is said with regard to supernumeraries, their relation and claims. For years I have been disposed to offer my thoughts—not because I have "an ax to grind," but for the good of all parties. When a traveling preacher, of his free will or otherwise, takes a supernumerary relation, our people generally suppose that in the judgment of the conference he is unable to do the whole work of a pastor—but can do some. The law requires him to labor until he dies, or to be numbered with the supernumeraries. If he dies leaving a family, (more or less in number,) it would be better for them financially than for him to live; from the fact there are but few who are able to make a support. To do this without aid is a hard task. It may be just to withhold a part of the conference fund, but if so, I cannot see it in that light. I hope to live to see the day when the supernumerary relation of preachers will be numbered with past events. The General Conference has a right to repeal the law, and I hope it will do it.

In support of my conviction: I assume, as a general rule, that when ministers are not able to travel and preach they are unable to support themselves in any other way. There may be a few exceptions, but in all such cases they might, without any injustice to themselves, relinquish their rights for the benefit of others. I know that some would rather be laid on the shelf under the existing law than be called a "worn out preacher." The preacher who sustains a supernumerary relation is worn out in fact, because he cannot do the regular work. This fact is patent to all who look at the subject legally. "The laborer is worthy of his hire," but supernumeraries must labor without pay. True soldiers of Christ will labor in some way as long as they live—pay or no pay. They will not shirk responsibilities, nor seek a "fat appointment." They will do all they can in the Master's vineyard. Not only so, but they are perfectly willing to bear each other's burdens, and so "fulfill the law of Christ." It is not just, as I believe, to turn such heroes of the cross out upon the cold-hearted charity of the world. If any one of this class has a family to support, and no means to do it he will soon be a pauper, provided his relative or friends fail to help him. The supernumeraries have hard living (most of them), but it does not appear that their condition (financially) is any worse than the supernumeraries. The supernumerary must work according to his ability without any claim on the conference collection. Not so with supernumeraries; hence as many of them have as much of this world's goods as the supernumeraries. I therefore conclude that all such should have a legal right to the pro rata of the conference fund. As the law is, supernumeraries must do all they can without any remuneration until the conference places them on the supernumerated roll; and when this is done they will have a chance to get a few dollars. An ambassador of Christ, who devotes his time and talents to God's service, is not called to any worldly business, and for this reason he should be supported by the church, not because he is unable to do full work, but because he is unable to make a support at anything else. The church should keep in view the work he has done, is doing and may do. Many of them have spent the glory of their manhood in the ministry who never had an opportunity to prepare themselves for secular business of any kind. In all such cases would it be right to make them supernumeraries? To do such a thing, perhaps, it would be tantamount to reducing them to beggary. When they cannot do effective work they should be granted a supernumerated relation. Young and old men compose the supernumerated class, and the same may be said of supernumeraries; and as all are mentally or physically disabled, I maintain that they should stand on the same platform; but this cannot be done without abrogating the law with respect to supernumeraries. When a pastor is disabled so he cannot perform his duties, how can he support himself? I would be glad to see an answer to this question, based on equity.

Many effective men are driven to the necessity of taking a supernumerary relation. This being my conviction, I am frank to give my reasons, as follows: There is a disposition to ignore the "old preacher"—regardless of his success and talents. This may not be designed by the "powers that be," but, nevertheless, I do not think any one will deny the truth. The best stations and circuits are given to young men. They get the largest salaries and are comfortably domiciled. They are able-bodied, and in other respects able to go anywhere, and do the hardest work. But in contrast, we see old men who never failed to do good work sent out to dilapidated circuits, indifferent parsonages—if any; and on their arrival, they look back on long, needless moves and heavy expenses. The consequences are, small salaries and short rations. This kind of turning and forcing old men to ask for a supernumerary relation is enough to sicken the

heart of any Christian. I will never make friends with the principle—verified, thus: "Feed the fat horses and starve the poor ones." To illustrate this idea and make it apply to the subject, I will give one example: There is a man under whose ministry hundreds have been converted, and is still active, and in the regular work; but now, as some think he has lost energy and fire, he is dropped from his former position, and the droppers never try to raise him up. Thus he sinks with additional weight on his head, and the burden being so heavy, he becomes disheartened, and asks, "What must I do?" He sees no way to make a respectable living, and therefore he tries to hold up with death-like tenacity. He does not like to locate, because he feels that pastoral work is his sphere of usefulness. He fears those who turn the wheels and pull the wires. With fear and trembling he tries to raise himself by diligent work—hoping, at every session of the Conference, that some one will give him a helping hand. The darkness continues, the burden increases, and when patience and hope fail to bring relief, he sees that he must locate or ask for a supernumerary relation. My conviction is that the usefulness of many excellent laborers have been lost to the Church in this way. We need a reformation, and the Bishops have the power to produce it. It is true, the cabinet may find those whom they regard as "gum logs" which will neither split nor burn. But one thing is certain, none are too heavy to move. Whether there is any necessity or not, some of our best men are nearly ruined financially by long moves and heavy expenses. The aged or infirm men of the Church who have for many years proven their fidelity to God, ought to be appreciated. I have no personal interest in this subject, for I have always maintained that if any brother feels that he is ignored or has been badly treated in any way, he ought to locate. This privilege belongs to the members of every Conference. But true men of God ought to be favored provided it can be done without injury. If I am not badly mistaken, the repealing of that law on the supernumerary relation of preachers would produce more life in the ministry. If our legislative body will take down the shelf upon which so many rest, then the whole Church and world will see that two classes constitute all that is necessary, viz: Effective and supernumerated ministers. (I have no allusion to local preachers.)

CLIFTON, TEXAS.

COLPORTEERING.

BY A CONFERENCE COLPORTEUR.

"Let your business be known," is the motto of modern progress, and the "undersigned" is in the above line. He proposes to advertise a little. Why, at this particular juncture of financial pressure and hard times in Texas, we needed a colporteur, is not manifest. There being, perhaps, an excess of preachers over good places to put them may account for the necessity, which was easily supplied, and as he has an existence, he has a right to be heard from.

Let no one charge the present incumbent with the ambition of seeking this office; he is neither so un-Methodistic nor so aspiring; besides, there were other brethren of more talent, who could better fill the place. When the good brother who kindly represented the writer before the "cabinet," suggested to him this office as a desirable position, he promptly declared himself not a candidate for any place, affirming that he was unwilling to choose, but ready for any work to which he might be assigned. Appointed thereto and the first in a line destined, perhaps, to a long and illustrious succession, in the absence of precedent, direction, or suggestion for guidance, this incumbent, judging his business in general terms to be the selling of Methodist books, at once ordered a lot from the publishing house with which to begin. The functionaries at that point misreading, or misunderstanding his communication, were prompt to notify him that they did not allow men, even of his high vocation, to order books to be paid for when sold, or to be taken back if saleless, with all the shine taken off by the rough treatment to which they were liable in a bootless canvass.

But terms were agreed on, and the books came, and on a certain day betokening a continuance of good weather, the colporteur began his work. His immediate neighbors needed books, but a two years' drought had cut off their crops, and left them impecunious, and though dealing in religious literature, and seeking to do good, he could not forget that business is business, or fail to remember that the day of settlement with the publishing house, soon coming, foiled his selling on credit. His first day's work took him to Robinson's Branch, Johnson county, among his parishioners of last year, a noble, good people, to whom he sold his first books.

At Cleburne he was most hospitably received and entertained at the parsonage by its popular occupants, Rev. A. P. Taylor and wife, but the blizzard of the 7th striking the city soon after his arrival, made it too cold for a Southern colporteur. The cold subsiding, a succes-

sion of rainy days followed, where comfortably housed with that prince of local preachers, Rev. J. C. G. Patton, near Grandview, the black and waxy mud imposed an effectual resistant on travel and business. A day of pleasant sunshine beguiled him into the belief that the roads were passable, but an attempt to move a mile involved the necessary aid of a mule team and three additional men, coupled with the breaking of a single-tree, to say nothing of the bespattered condition of the colporteur, who notwithstanding, was kindly taken in at the parsonage in Grandview and made a welcome guest.

Next morning set out with the new preacher, L. P. Rogers, for Price's Chapel, his preaching place for the morrow. A mile or more of black mud in its best sticking condition was, after many mishaps, safely passed, bringing us to the more sandy soil of the cross timbers. The threatening rain then began to fall, and drove us for shelter to a good brother's house near the roadside. Starting again, after a rest and good dinner, the rain which had momentarily ceased came down afresh, and, borne on the wings of a fierce norther, at once changed to sleet, from which we were happy to find refuge at the comfortable home of Sister Heeth. For two days an arctic storm of wind, sleet and snow prevailed, the colporteur unable to get out, and his business at a heavy discount. Picking his buggy wheels out of the frozen mud the colporteur once more got under way, and passing Marystown reached Alvarado on the eve of the first quarterly meeting just in time to encounter blizzard number three of January, 1888. In the midst of it, on Saturday, the presiding elder, Rev. J. Fred Cox, and Rev. John Barcus, were found with a small crowd at the church, to whom the first named delivered a most excellent discourse. Notwithstanding the severity of the weather on Sunday the usual services were gone through with, the colporteur preaching at night. The indications here, religiously, are most promising. The pastor is getting a good start, and has already won the confidence and esteem of the people.

The colporteur was handsomely entertained by Marion Sanson, whose father-in-law, Rev. John Powell, helped to make the occasion enjoyable.

The stain of mud, cold and the road, wear and tear generally upon the colporteur's outer raiment having left their visible impress, some kind friends generously presented him with a superb pair of boots, a pair of pantaloons and a nice hat. Apart from their intrinsic value the compliment so unexpectedly bestowed was most appreciatingly received. The Lord knows the donors. May his blessings rest upon them.

From this point advance seemed impossible. Behind the colporteur was the drouth-stricken district, in which there was little, if any, money for books. With the mercury below zero and the roads impassable the people who would buy books could not be reached. So it was resolved to get home in the least possible time, and there abide until the budding time of spring.

From that point the colporteur now writes, and should any one think this unimportant and desultory letter is out of place in the ADVOCATE he is respectfully informed that it was not written for him.

RETIREMENT, TEXAS.

The New York Observer: A German poet has said, "he is happiest, be he king or peasant, who finds his happiness at home." May it not with equal truth be said that he is happiest who carries happiness into his home, even as it is "more blessed to give than to receive?"

The Southern Christian Advocate: It is a truth, nevertheless, if Methodism had waited for railroads to carry it along, it had never progressed as it has the world over. The horseback, saddle-bag contingent of the Lord's hosts invaded this country; and though it was thought they were suspicious characters, and ought to be watched because they had no certain dwelling place, "here to-day and gone to-morrow," it is evident now they came to stay and will here abide until the judgment trump.

The New York Advocate says: "The West Texas Conference, M. E. Church, proposes a colored Bishop. Whenever the right man is named, and it is shown to be best to elect a colored man, we are ready to vote for and advocate the policy. We are very sorry to see that one of our Southern exchanges not only favors the policy, but actually names a candidate. * * * We regret to see the nomination of any man before the church, black or white. The right man is damaged by the public mention, and the nomination of others not so obviously the best makes a decidedly bad impression." There is no accounting for what sort of propositions some men will make under the influence of the color czar.

New York Christian Advocate: What are the facts? Twice the church has been asked to vote in a "plan for lay delegation." At the first vote only male members had the ballot, and they promptly voted it down. At the second vote the help of women was sought, and in such general terms that the laity of the church thought that all that lay delegation included was open to all members irrespective of sex. The General Conference was asked to settle the question: "Who are laymen?" In unequivocal language the answer given was: "The General Conference holds that in all (not part) matters connected with the selection of lay delegates, the word 'laymen' must (not may) be understood to include all the members of the church who are not members of the annual conferences."

Texas Christian Advocate.

Old and Young.

THE STARS ARE IN THE SKY ALL DAY.

The stars are in the sky all day. Each linked coil of Milky Way. And every planet that we know Behind the sun is circling slow.

The stars are in the sky all day: But when the sun has gone away, And hovering shadows cool the west And call the sleepy birds to rest.

I wonder if the world is full Of other secrets beautiful, As little guessed, as hard to see, As this sweet starry mystery!

A WORD TO BOYS.

Miss Willard, in Union Signal.

I have made up my mind to speak to you about a little matter, for I believe you want to do what is fair. Now, when the girls study just the same books you do, and often go far ahead of you at school.

THE HABIT OF BIRDS.

Atlantic.

Birds do not cough and sneeze, but they dream and snore, making the most distressing sounds, as if strangling. They hiccup—a very droll affair it is, too—and they faint away.

One feat sometimes ascribed to man is in the case of birds a literal fact—they can sleep with one eye open. This curious habit I have watched closely, and I find it common in nearly all the varieties I have been able to observe.

No "set old woman" is more wedded to her accustomed "ways" than are birds in general to theirs. Their hours for eating, napping and singing are as regular as ours.

Every bird has his chosen place for the night, usually the highest place on the darkest side of the cage. They soon become accustomed to the situation of the dishes in their cages, and plainly resent any change.

HER SILENCE SAVED ME.

"I remember," said a young man, "being in company with several thoughtless girls. Among them, however, there was one exception; a serious, quiet and beautiful woman, whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper.

mistress makes great commotion among these close observers, and the moving about of furniture puts the tamest one in a panic.

DEACON LEE'S OPINION.

Willard Tract Repository.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revivals for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

"The deacon was not ready to give his opinion; and, after a little thought, frankly answered: "No, I don't."

"Do you think the church is alive to the work before it?" "No, I don't."

"Do you think the minister fully realizes the solemnity of his work?" "No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked: "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about, and criticizing and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had no power of the Spirit, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us by his Spirit, to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants touches the apple of his eye. I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish!'

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done!' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before his dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes,

and said 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then raising his thin, white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him; calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was 'Touch not mine anointed, and do my prophets no harm!'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for his sake, and I vowed to love them evermore for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to retaliate what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels. There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

"Do you think his sermon on 'Their eyes were holden,' anything wonderfully great?" "No, I don't."

"Do you think the minister fully realizes the solemnity of his work?" "No, I don't."

"Do you think the church is alive to the work before it?" "No, I don't."

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THE MINUTES. The publishers of the ADVOCATE have received a number of requests for the minutes of the different conferences in Texas. Let this notice serve as an answer to all. The publishers did not print the minutes of any conference. Preachers who have failed to receive copies will address the Secretaries of their respective conferences.

REMITTANCE BY POSTAL NOTES. A remittance by postal note is but little, if any, safer than to enclose money in a letter. We cannot, therefore, be responsible for moneys sent us by postal note. (See Post Office Department, eighth page). Remit by draft or postal money order. If neither can be had, then send by registered letter. The latter, however, is not a positive guarantee against loss.

THE WEEK OF PRAYER. What a thought! Over one million Methodists will gather all their forces and beseege the gates of blessing. May the windows of heaven open. May the doors of mercy be flung wide. Let us call upon the Lord mightily. Let it be a week of self denial and giving. With over a million Methodists there should be a surplus in the treasury, as a result of the week of prayer and self-denial, sufficient to run the missionary machinery of Southern Methodism for many months. May Israel be gathered by faith to meet around one common mercy seat. May God be exalted and Zion's bounds extended everywhere.

THE SACRAMENT OF THE LORD'S SUPPER. We said in a former article on this subject that St. Paul's doctrine of the Lord's Supper is that it is a commemorative sacrament, and not a sacrificial offering to God of the body and blood of Christ, as taught by Rome. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." It commemorates a fact, "the Lord's death." It establishes this fact as an event in history beyond the power of infidelity to overthrow. How utterly impossible to institute a rite as commemorative of a fact as already accomplished when the fact has no historical basis, will occur to any one on a moment's thought. We know that the declaration of American independence was published on the 4th of July, 1776, because ever since the 4th of July has been observed as a national holiday, commemorative of that fact. Were every line of subsequent history blotted out, the day would stand as an unassailable and perpetual memorial of the event that then transpired. So, this Christian sacrament establishes upon unassailable ground the fact that during the reign of Augustus Caesar there was born in Judea one who afterward became known as Jesus of Nazareth, and who started a great religious movement that has shaped the world's history ever since; that he propounded a system of teaching for which he was set at naught by his own people; that he was crucified upon Pontius Pilate; that he crowned a series of works believed by that and subsequent ages to have been supernatural by his resurrection from the dead. In the presence of this simple rite, the (so-called) higher criticism is put to silence, and the mythical theory of Straus and Renan is swept away. If the gospel history of this rite is not true, let opposers show when and how it came to be observed as commemorative of what the gospels propound as facts. We will not quote Pliny or Tacitus, nor Church History, which we might do, to show that the Lord's Supper has been constantly celebrated by Christians from the days of Pontius Pilate; but we simply point to it and say to skepticism, rule out the supernatural, the divine, in Christianity, and account for it.

THE SPREAD OF THE GOSPEL. Abraham, the father of the faith, is a conspicuous example of the work of faith, and labor of love, and patience of hope. In Genesis we read: "Now the Lord hath said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. * * * So Abram departed as the Lord had spoken to him." St. Paul's comment on the transaction in this: "By faith Abraham when he was called to go into a place which he should after receive for an inheritance obeyed, and he went out, not knowing whither he went." He gives us a brief resume of his subsequent life: "By faith he sojourned as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations whose maker and builder is God."

Multitudes of others of Old Testament times who had obtained like precious faith, men of whom the world was not worthy, having died in the faith, while yet they wandered in deserts, and in mountains, and in dens and caves of the earth—now behold us from their happy home above. A great cloud of witnesses they compass us about; hence the apostolic exhortation: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The divine injunction is: "Let this mind be in you which was also in Christ

the partaking of the bread and the wine were to be the seal by which the nature and binding force of the new covenant were to be continued in perpetual memory. It is the new covenant. The old was made between God and Adam in Eden. Its terms were, perpetual obedience and life as the result: "Do this and live." The new covenant was between God and sinning Adam and his posterity. It embraced the gift of the woman's conquering seed. Its terms are, accept the vicarious offering of God's provided sacrifice, and live. "My body is given for you—my blood is shed for you; take, eat, drink; as the pledge of my fidelity to the new covenant, I give you this sign and seal." Likewise it bears a covenant of sacramental meaning on the part of the recipients. They were to eat, not in remembrance of Christ in a general way, but of his body as broken, and of his blood as shed, for them. It was an acknowledgment on their part of the propitiatory nature of his death, and of their acceptance of it by faith. It is also a remembrance of God's infinite love that "drew the wondrous plan" of man's redemption, and symbolizes the nourishment the soul receives through faith from him, "until he come again" with the gift of endless life. It is a pledge or seal of a covenant stipulation that God accepts Christ's vicarious death for all who believe on him; while it does not generate any obligation that enters into his relation to God and Christ, and leaves a lively impression of the same upon the conscience.

The Church has always held the Lord's Supper to be the most solemn part of worship. It should not be approached irreverently, at the peril of "eating and drinking damnation" to one's self. It is true that this rendering of the authorized version is stronger than the original justifies; but the more correct rendering of the new version is fearful enough: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern (or discriminate) not the body." The general custom was, until more recently, for each congregation to observe a season of special preparation before this solemn service. The custom was good, and ought never to have gone out of use. It is in keeping with St. Paul's direction: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." To the soul thus prepared, how solemn, how deeply spiritual, how refreshing to approach the Lord's table! Such an one is brought into the midst of the facts of the crucifixion. He realizes something of the great sorrow that sweeps over the soul of Christ as he says, "One of you shall betray me;" of the calmness his mien, the unutterable sadness in his tone, as he breaks the bread and takes the cup; for they symbolize his own broken body and shed blood. That mysterious, infinite agony under the pall of night in Gethsemane; the arrest, the buffeting of the soldiers; the madness of the mob; the six hours of mortal agony on the cross; the hiding of his Father's face; the bursting of his heart under the pressure of a world's guilt; the cry that startled the sympathetic earth to its center—all this is real to the prepared soul, while faith makes a personal application of the true broken body and shed blood. It is thus that Christ is present in the Lord's Supper—not objectively in the bread and wine, but subjectively in the soul that has faith to appropriate the virtue of the atonement. Rid of all superstitious ideas that on the one hand invest it with too much sacredness for the worst sinner, if repentant, to approach; and on the other that reduce it to a mere charm, connecting saving virtue with the material substance of the bread and wine, as do Romanists, there is no religious movement so promotive of spiritual growth and comfort as the frequent partaking of this Christian sacrament.

Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon himself the form of a servant; and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Faith, humility, long suffering, condescension, and every other grace so adorn our Savior's life and character that he is indeed worthy alike of our devout adoration and humble imitation. As a true follower of Christ St. Paul stands pre-eminent. No bonds nor afflictions could move his steadfast soul. He was truly heroic. "Neither count I my life dear unto myself so that I might finish my course and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." The ardor of his zeal was irresistible. At Damascus the Lord declared him to be a chosen vessel to bear his name before the Gentiles and kings and the children of Israel! At Antioch the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." That work was the greatest in which any human being ever engaged. It was the work of missions. Of this work the great Dr. Pope says: "The Church of Christ exists for the sake of the spread of the gospel through the world. It is, in virtue of its original commission, a missionary body. Its obligation rests upon all individual societies, and all their members. With the fulfillment of this commission the functions of the church will cease, the kingdom of Christ will more and more fully be revealed, until by his coming it will be translated from a kingdom of grace to a kingdom of glory." This testimony is true, but ere this happy consummation will be realized the examples of Paul and Abraham, and above all, the example of Christ, must be more closely followed by the members of the Church of Christ which exists for the sake of the spread of the gospel.

EDITORIAL BREVITIES. THE editor is still unable to be at his post. The reserve force, however, is keeping the paper up to its standard. THE following brethren visited the ADVOCATE office the past week: Dr. J. H. McLean, Revs. W. H. Hughes, W. L. Clifton, C. I. McWhirter, J. C. Calhoun, W. H. LeFevre, C. G. Shutt, O. P. Thomas. DR. JOHN W. HEIDT, regent of Southwestern University, in the ADVOCATE of March 22, gave an encouraging report from that institution. If overlooked, hunt up the paper and read it. He gave also the commencement calendar. REV. R. LANE, sending in a subscriber, says: "You see I move slowly on the line of the fifty thousand, but a slow move is preferable to a culpable, inglorious stand-still as the fruit of neglect of duty both to the people and the church."

REV. J. B. SEARS, presiding elder of Calvert district, makes the following changes in his appointments: Franklin circuit, at Owenville, April 7, 8; Durango circuit, at Gena, April 14, 15; Kossie circuit, at Mustang Prairie, June 2, 3. THE following changes are made in Abilene district by Rev. John A. Wallace, presiding elder: Sipe Springs circuit, at Bear Springs, April 14, 15; Anson mission, at Center Line, April 28, 29. REV. R. R. NELSON: Where the people read the ADVOCATE they are willing to pay in other departments. Gov. Ross has called an extra session of the Legislature. Look up, brother, the seraph is coming with the live coal from the altar. CONFESS your sins and the sins of the people, that He may touch your lips and hearts. TURN your pocket wrong side outwards one time for the Lord Jesus, and see if that seraph, with tongs in hand, has not a fiery message for you. LOOK up and see those wheels within wheels full of eyes within and without. The Spirit of Life is in them and the King Lord of Hosts is moving that spirit to carry the gospel into all camps and courts and quarters. You are living in the close of a century. What shall the next twelve years witness?

LISTEN for news from the Isles of April. There should be one hundred and fifteen thousand conversions in Texas that week. EVERY member ought to be reconverted on the subject of missions. EVERY member should convert one sinner from the error of his ways. EVERY member should have a special baptism of the Holy Ghost. TEXAS has been severely punished with drought, but thank God that it is passed and

prospects are bright. Let us deny ourselves now even in our poverty, and our Father will trust us with temporal blessings. EVERYONE should see that the ADVOCATE is universally taken by members of the church in Texas. MR. A. M. PALMER, manager of the Madison Square theater, New York, has lately acknowledged that "the stage of to-day is a greater evil than any other institution we have. Nothing else does so much harm to the young men and women of this city."

PROFESSOR ELLIOTT, of Harvard: "It cannot be denied that childlikeness is fostered by intercollegiate contests, not only in the shape of 'hysterical demonstrations over successful games,' but in giving such a predominance to the athletic interest that recreation and enjoyment, or the having what is called a good time, becomes the most potent attraction which a college education holds out." THE St. Louis Advocate: "If the majority of the voters of this country ever become anti-temperance, anti-Sabbath, and thus, virtually anti-Christian, they will change this government in fact, if not in form."

A CORRESPONDENT, whose initials (S. P. W.) will not likely identify him in Texas, sends the following: "I met with to-day an historical fact altogether so curious that I think your readers ought to have it. If you think so, O K: Dr. Adam Clark, the great scholar, commentator and itinerant Methodist preacher, was born in the village of Moybeg, in the township of Coat-inaglogh, in the parish of Kilebrannigan, in the barony of Longhinsallin, in the county of Londonderry, in the province of Ulster, Ireland. No wonder he became a distinguished linguist." BISHOPS WILSON and DUNCAN will do good work in Texas till May 1. Bishop Wilson has a list of appointments in Texas from May 17 to July 1. Our Bishops are not "non-preaching prelates."—Arkansas Methodist.

OUR Texas Methodism is happy over three Bishops at once. Bishop Galloway arrives at Dallas next Sabbath. AN editor, unable to be at his office for some weeks, in appealing to a friend for assistance, said: "Write some editorials—short ones. If you haven't time to write a short one, write a long one." WOULD not some of those brethren who are disheartened with Missions do well to consider the following from the Presbyterian Banner: "Christian brethren, let us not be discouraged—only let us wake up. What do we expect of our converts? Dare we ask of them more than we do of converts at home? What pastor in Pittsburgh would expect a revival of religion in a little mission chapel situated, let us say, in the fastnesses of the Allegheny mountains and which he could visit for a Sabbath not oftener than twice a year? And yet this is substantially what we expect of these scattered groups of timid, half-instructed Christians surrounded by scoffing, persecuting neighbors, hardly freed from the meshes of a life-long superstition and pressed back at every turn by the dead weight of a dominant heathenism."

METHODISM in Texas has reason to be proud of her schools. Commencement season is drawing near. Extra efforts should be made on the part of the patrons and friends of these institutions to attend the closing exercises. IN this age, when pessimists spring up to deny the great degeneracy of the times, it is refreshing to read such helpful, hopeful, cheerful extracts as the one here presented, from the Methodist Times, of London: "The Christianity of Christ, the Christianity of love, the Christianity that offers a divine life to every child of Adam—that is mightier than ever. And there are many signs that we are on the eve of the greatest and holiest outburst of Christianity that the English race has ever known."

BISHOP GALLOWAY, in Arkansas Methodist, says: "With the forthright of true leadership, the brethren are laying sure foundations in the growing towns and cities. At Pine Bluff, Ark., a handsome church, costing about \$15,000, approaches completion, unexcelled in the State for architectural taste and beauty. At Monticello I had the pleasure of dedicating a new temple, modern in style, and admirable in all its appointments. My mission to the State was to promote a much-needed educational enterprise. In the work of the higher education Arkansas has not kept pace with her evangelistic achievements. A college for young ladies was felt to be a necessity. It was thought, therefore, that one fine, massive, well-located, thoroughly equipped, and sustained by the three conferences in the State, ought to be established. With this end in view I spent two days at Seary, a beautiful town and noted health resort about forty miles from Little Rock, and near the State's geographical center. On the Sabbath a subscription of eighteen thousand dollars was easily secured, which was increased the next day to something over \$25,000. On Monday an educational mass meeting was held, attended by a number of the preachers of the three conferences who had arrived during the day. Greater enthusiasm I have not seen outside a day of Pentecost at a revival. That an intelligent educational 'excitement' is possible in the church fills me with 'lively hope.'"

JINGLE nickels near and far, How I wonder where you are! Brother John cries, 'Treasury's light' From the morning till the night. Jingle nickels on the plate— You are behind, but not too late. Let the Ides of April see Treasury full and Allen free. First day of the week begin, Twice a day bring offerings in. "Eight days" later when we count All the offerings, O the mount Of Self-Sacrifice and Prayer, Christ transfused will be there, With his garments glistening white, Coming in his kingdom bright.

CLIPPED AND CONDENSED. The Presbyterian: Nothing wears like the old gospel with its new adaptations to arising needs. Western Christian Advocate: Backbone, moral backbone, counts for a good deal in this world of ours. The Watchman: The Hindoo would turn with disgust at such exhibits as are sought after and applauded on the stage of this country. Spurgeon: Do not pray for strength to bear the tortures of the Inquisition, when what you need may be grace to uncomplainingly darn the family hose. Nashville Christian Advocate: A revival of God's work is going on wherever God's people are hunting up the neglected and distressed with a purpose to do them good. Central Christian Advocate: Christ never shook the tree of knowledge and let fall the withered and wormy fruit mixed with

what was better worth preserving, but it was all hand-gathered and choice. Presbyterian Banner: There is one kind of provoking that is perfectly legitimate—provoke one another to good works. St. Louis Advocate: What we need is the simple willingness to "do the next thing," whatever that may be. THE HOME CONFERENCES. Personal. —On the evening of March 21, 1888, Rev. J. C. Calhoun, of the East Texas Conference, and Miss Bessie Moore, of Starrville, Smith county, were united in marriage at the First Methodist Church, Dallas, Rev. T. R. Pierce, pastor, officiating. The ADVOCATE extends congratulations. Death of Rev. W. D. Sheffield. —Rev. J. T. Bludworth, Cooper, March 22: Rev. W. D. Sheffield, a local elder, died at his home near Cooper, Texas, March 20, 1888. He died in the triumphs of the Christian faith. Burton. —J. P. Childers, March 22: Good meeting going on at this place. Four accessions last night; many penitents; large congregations. Bros. C. H. Brooks and Hooper are with me. You will hear good things from Burton in a few days. The interest is increasing. We expect to have a sweeping revival. Montague District. —W. F. Esterling, March 20: The work of the district is progressing with more than ordinary satisfaction. The week of prayer and self-denial will be generally observed. The entire face of the country is changed since the abundance of rain. The outlook, both temporal and spiritual, is promising. Martindale. —J. F. Denton, March 13: We had a splendid rain yesterday. Second quarterly meeting just over; had a full representation of officials; financial report first-rate for second quarter—had a good meeting. Corn generally coming up in this county; rans fine. Burton. —J. P. Childers, March 24: Meeting here still in progress. Eight additions up to last night. Congregations eager and interest increasing. The whole community is stirred. Brothers Brooks and Hooper still with me. Allen. —J. W. Lively, March 23: Our first quarterly conference just over. We had a profitable and pleasant time. Liberal provision was made for preacher. Brother Clifton's visit did us good. He has a sharp eye on every interest. Our people are hopeful of a forward move over the entire work. One new church building is on the way. Cooper. —John T. Bludworth, March 19: Rev. Harry May, of Nacogdoches, Texas, has been preaching for us for several days. Notwithstanding the cold and mud, the congregations were large and attentive, and I believe great good was accomplished. Harry May is a young man full of the Holy Ghost. He calls things by their right names; denounces sin in the plainest terms, and is thoroughly Methodist in doctrine. Any brother who can, and needs his help, will do well to get him. "A Specific End." —C. H. Buchanan, Bryan: The Wesleyan Advocate says: "A wise presiding elder, desiring to make his district conference of some use, will have some specific end in view." Now, while attention is being given to church book-keeping, would not a thorough execution of a good system of keeping the church books be as timely a "specific end" as could be had in view during the district conference? A Professional Beggar. —B. J. Guess, Willis, March 14: An elderly woman of some intelligence, well dressed, and claiming to hail from Georgia, is now traveling through this State. She professes to be a Methodist, and always calls upon her Methodist friends, and some times upon the Masons, with a tale of woe. Two years ago, while I was pastor of the Methodist Church at Westminster, S. C., she visited that town and paid me a call. I found her impatient when respectfully questioned, rude when courteously denied, and she became quite angry when her fraud was detected. I write this that our preachers and people may not be imposed upon. Granbury. —E. T. Sterling, March 20: The revival at this place is still in progress. The Lord is greatly blessing us. There have been, up to date, seventy-eight conversions; forty-four have united with our church by profession and six by letter. Many more will come in, while some will go to other churches. The congregation is very large every night. There never has been such a revival in this town before. We pray God that the good work may go on until all our people shall turn to the Lord and praise his holy name. Fathers and mothers are rejoicing in the salvation of their children. To read be all the glory. The Lord is our help and our salvation. Olympia, W. T. —E. H. Goodwin, March 17: Since we left Denton, Feb. 11, we have had trials and afflictions. On Feb. 24 our little boy, Charlie, took sick and died. He was eleven years old, and the pride of the family, but God saw fit to take him, and he is now at rest. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." We arrived here the 14th of March, and will perhaps remain here this year. Here we have the dense forests, beautiful valleys, with trees 300 feet high; clover and timothy, grass four inches high and flowers in bloom; yet we can look down across the bay and see the snow-capped mountains on the Cascade range. Fairfield. —C. M. Keith: First quarterly meeting held at Sunshine, on Feb. 25 and 26, J. B. Sears, presiding elder, on hand. He gave due attention to the various details of church work, preached three excellent sermons, which, together with the communion at 11 a. m., Sunday, was greatly to the edification and spirituality of God's people. He leaves all loving him more and more. His holy life sheds its fruit among his associates. Finances are behind, but we think the outlook for a prosperous year in this part of the moral vineyard is good. Our circuit has been distressed with measles, pneumonia and bad weather. I have visited nearly all my people. Pray for us. Farmersville. —T. J. Milam, March 17: We have been bogged in the black mud for near four months. But if we can have a few more dry days we can get out on some more. It has been utterly impossible to get a wagon or mule through some lanes in this county for weeks, until the last day or two; yet through the long, hard winter we have managed to pull through. We have received over thirty members into the church here since conference. Prayer-meeting and Sunday-schools doing fairly well. Hope to see a revival of religion soon. Bro. W. L. Clifton, presiding elder of this (Terrell) district, lost his youngest child March 11, 1888—six years and nearly eight months of age. She was a very intelligent and interesting child, and having been afflicted for over seven months, and being the object of special care, the entire family felt an unusual anxiety for her. The affliction seemed to increase the affection for her. I never saw a family more devoted to a child. But her suffering is over. She exchanged her suffering for a home in heaven, where there is no suffering. Indian Creek. —J. W. Story, March 21: The first quarterly conference for Indian Creek circuit met at Indian Creek the 17th inst. Our presiding elder, W. T. McLaughlin, was present. Had a very good attendance of official members, and notwithstanding the rain which prevented us having services on Sunday, I think the meeting was a success in many ways. Bro. J. R. Nelson, of Brownwood station, was with us on Saturday and preached an excellent sermon to the edification of all present. Bro. C. V. Oswald, a former pastor of the district, was with us Saturday night. The meeting was rained out and he was forced to go home without preaching any for us. Many of the preach-

ers have reported poundings received. I have had no reports, but am prepared to say we have an excellent people in this charge. They are careful of the preacher's interests, ministering unto his necessities in temporal things, and holding up his hands against the armies of the aliens, and my prayer is that God may always give me at least twenty-five that I may minister to them in spiritual things to the honor and glory of God. We are expecting success this year in every department of church work. We will pray for the ADVOCATE. Would love to put it in every Methodist home on the rock. San Marcos District. —H. G. Horton, Seguin, March 22: Bishop Duncan preached here last night to a very large congregation. He goes to San Antonio to-day; thence to district conference at Kyle. Protracted services have lately been held in Gonzales, San Antonio, Seguin, and other places, and are now being held in Lockhart, Bro. 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Church Notices.

1888

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and days of the week, listing church events and dates.

POINT WORTH DISTRICT—SECOND ROUND. Fort Worth, at Angelo, 1st Sun in April...

WAXAHACHIE DISTRICT—SECOND ROUND. Wesley and Rush, at Rush, March 31, April 1...

SAN ANGELO DISTRICT—SECOND ROUND. Menard, at Menard, 1st Sun in April...

SAN ANTONIO DISTRICT—SECOND ROUND. San Antonio, at San Antonio, 1st Sun in April...

JEFFERSON DISTRICT—SECOND ROUND. Danforth, at Bradford, 1st Sun in April...

PARIS DISTRICT—SECOND ROUND. Paris, at Paris, 1st Sun in April...

GEORGETOWN DISTRICT—SECOND ROUND. Georgetown, at Georgetown, 1st Sun in April...

VICTORIA DISTRICT—SECOND ROUND. Victoria, at Victoria, 1st Sun in April...

WEATHERFORD DISTRICT—SECOND ROUND. Weatherford, at Weatherford, 1st Sun in April...

GRANBURY DISTRICT—SECOND ROUND. Granbury, at Granbury, 1st Sun in April...

SULPHUR SPRINGS DISTRICT—SECOND ROUND. Sulphur Springs, at Sulphur Springs, 1st Sun in April...

SAN SABA DISTRICT—SECOND ROUND. San Saba, at San Saba, 1st Sun in April...

CORPUS CHRISTI DISTRICT—SECOND ROUND. Corpus Christi, at Corpus Christi, 1st Sun in April...

CALVERT DISTRICT—SECOND ROUND. Calvert, at Calvert, 1st Sun in April...

DALLAS DISTRICT—SECOND ROUND. Dallas, at Dallas, 1st Sun in April...

TERRELL DISTRICT—SECOND ROUND. Terrell, at Terrell, 1st Sun in April...

BEACON DISTRICT—SECOND ROUND. Beacon, at Beacon, 1st Sun in April...

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HUNTSVILLE DISTRICT—SECOND ROUND. Huntsville, at Huntsville, 1st Sun in April...

SAN AUGUSTINE DISTRICT—SECOND ROUND. San Augustine, at San Augustine, 1st Sun in April...

BROWNWOOD DISTRICT—SECOND ROUND. Brownwood, at Brownwood, 1st Sun in April...

TYLER DISTRICT—SECOND ROUND. Tyler, at Tyler, 1st Sun in April...

ABILENE DISTRICT. The Abilene District Conference will convene at Abilene, Thursday, June 14, at 9 o'clock a. m.

GEORGETOWN DISTRICT. The Georgetown District Conference will convene at Liberty Hill, Tuesday, May 29, at 9 o'clock a. m.

DALLAS DISTRICT. The Dallas District Conference will convene at Cochran, on Thursday before the third Sunday in May, at three o'clock p. m.

WACO DISTRICT. The Waco District Conference, at Corsicana, June 1, at 9 o'clock a. m.

WACO DISTRICT. The Waco District Conference, at Hillsboro, June 1, at 9 o'clock a. m.

WACO DISTRICT. The Waco District Conference, at Italy, June 2, at 9 o'clock a. m.

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"A passenger on a Missouri train" reflects upon a Western contemporary "was shot by a citizen and saved by a still to be made who stopped at the plug. Still there are people who insist on using fire-cure. What good would a wall of fine cut in the west pocket do while passing through Missouri?"

My wife was suffering over two weeks with a very severe attack of neuralgia which several physicians failed to relieve. I then got a bottle of Wonderful Eight which relieved her in five minutes and soon effected a permanent cure. G. S. STIVERS, Dentist, Cor. 5th and Wai. sts., Louisville, Ky.

There is one method of saving bones which should not be overlooked. It is to keep a barrel of lye convenient, into which all refuse bones should be dropped. The result is that the phosphate of potash will be formed, which, unlike phosphate of lime, is soluble in water, making one of the most valuable fertilizers known.

Fine CUTLERY. There may be other good Cutlery, but fifty years' experience with JOS. ROGERS & SONS, (Sheffield, Eng.) Cutlery satisfies us that we need not go any further for it. They assure us that they use but one kind of steel for their cutlery, cheap or dear. The difference is in the finish and the ivory case. We have Table and Dessert Knives and Carvers to match; Pocket Scissors, Nail Scissors, and Cut-throat Razors, single and in pairs, and combined with other implements. Send for Catalogue.

A. B. CRISWOLD & CO., 119 CANAL STREET, NEW ORLEANS, LA. Reference—Publishers of this paper.

Special Notices. J. H. GIBBS, M. D., practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT. Twenty years experience in this line of practice. Office No. 505 Main St., DALLAS, TEXAS.

J. C. GEBHART, M. D., THE SPECIALIST, Formerly of Hot Springs, Ark. Office, 732 Elm St., Dallas, Texas.

DALLAS DENTAL PARLORS. P. CHEANEY, D. D. S., Prop., 707 7th St., DALLAS, TEXAS. Call, write or telephone, and make appointments in order to have teeth reserved for your work.

DR. T. M. MILAM, DENTIST, 102 E. Elm St., Cor. Harwood. None but first-class work solicited. Teeth extracted without pain. Refers by permission to editor of this paper.

DR. G. BEAUMONT treats special diseases of the EYE, EAR, THROAT AND NOSE. ALSO DISEASES OF FEMALES. OFFICE—700 MAIN ST., DALLAS, TEX.

Dr. A. A. Pope, formerly of New Orleans, late of Galveston. Practice confined to diseases of the eye, ear, nose and throat. Office 912 Elm street, Dallas. Office hours from 9 to 1 and 2 to 4.

Winter Lap Robes and Horse Blankets—A small lot at cost, if called for soon. PADGITT BROS. Turf Goods! A full line constantly in stock. PADGITT BROS. Fort Worth School Supply Co., of Fort Worth, handles school desks, bank and church furniture. It has furniture to suit any kind of school. Confer with some of its agents before buying anything in their line.

Do Not Buy a Piano or Organ Till you have written to C. H. Edwards, at Dallas, for prices. Messrs. Armstrong & Sons Lumber Business is among the live enterprises of Dallas. They deal in Lumber, Shingles, Sash, Doors, Blinds and Mouldings. Their stock of all kinds of building materials is complete. Prompt attention to all orders, insuring accuracy and quick delivery.

Whips! A full assortment of Buggy and Riding Whips, and English Hunting Whips. PADGITT BROS. Spectacles. We have the largest stock of optical goods in the State and the best specialists in the world. You can be fitted by practical optician at J. W. Webb's, 610 Main Street. On easy payments, at C. H. Edwards', Dallas.

Teacher, private pupils, business men and every one who wants the most complete book of the kind ever published should have the "Manual of Correspondence" sold by the Fort Worth School Supply Co. It is a practical grammar and speller, and contains actual letter and business forms. Many use it as a text book. It should be in all classes ready for such work.

Saddles! A full line of Men's, Ladies' and Boys' Saddles—English and Home Manufacture. PADGITT BROS. Bridles! A complete line of imported Linen Bridles and English Saddles—Leather, Buffed and Russel Leather Bridles. PADGITT BROS. Elegant Display. FROM THE ART CENTERS OF THE WORLD! BEAUTY, QUALITY AND QUANTITY COMBINED. The finest display of fancy goods, diamonds, watches, jewelry, silverware, clocks, optical glasses and optical goods ever in the city of Dallas, is now on exhibition at J. W. Webb's, 610 Main Street. Most of the fancy goods, opera glasses and diamonds were purchased direct from the manufacturers and diamond-cutters by Mr. Webb while in Europe this season, and hence therefore afford to sell such goods, especially the diamonds, 15 per cent cheaper than any other retail house in the country. Lovers of beauty in art will find it a rare treat to inspect his stock.

The Wheelock Piano Are universally admired. For sale by C. H. Edwards, 732 & 735 Main St., Dallas. The Chickering Piano At C. H. Edwards', 732 & 735 Main St., Dallas, Texas. The Fort Worth School Supply Co. has the State agency for "Michael's Copy Book," the cheapest and most practical in the world. It teaches the rapid muscular movement—the system of the age. Teachers try it.

Coch, Hack and Buggy Harness! The largest and most complete stock in the South. Consisting of Genuine Rubber, Nickel and Silver-Plate Mounting—Double and Single Sets. PADGITT BROS. Float, Buss, Wagon and Cart Harness! A large assortment, and price to suit.

One of the Sleepy Kind. I love to wake at early dawn, When sparrows "cheep," And then turn over with a yawn And go to sleep. I love to see the rising sun In picture books. In nature I don't care a bun How Plebe looks.

I love to lie abed each morn. In dreamy daze. And make the neighborhood forlorn With tuncful nose. I love to draw the blankets well Up around my chin; I hate to hear the breakfast bell— Confound its din! In short, I love the sweet embrace And heaven to me, will be a place Where I can sleep! —Somerville Journal.

Men have many mistaken ideas concerning the management of swine, and that of feeding sour, fermented slops to hogs is most universally adopted. Call your reason to aid you one moment before you again give them the rotten mass. Clean and sweet food is what they relish best.

A Rich Legacy. The general attorney of the Pullman sleeping car company, Justice D. A. Lechman, states that old Dr. Higgers could have no better legacy than his Huckleberry Corral for all bowlers at all times.

W. G. Bailey, of Dallas, hired a colored cook. After she had brought home the wrong change from market four successive days, he said: "You are coming it just a little too strong. There is a mistake in the change again." "Dar's a mistake in de change, did yer say?" "Yes; and as usual, the mistake is in your favor." "Look heah, white man, you done up de wrong change, and I done up de right change. You done up de wrong change in de change agin heah, does yer?"

An Unsolicited Testimonial. COLUMBIA, BAZAAR CO., TEXAS, Feb. 29, 1888. —C. W. Preston & Co., Galveston—Gentlemen: You have not sent me bill for one dozen "Fretton's Cough Syrup"—at least I have received none. Every one who has used it will use no other. My son, who is at the A. and M. College, has used and given to the cadets four bottles, and expect he will send for more very soon. It has been a very great relief to myself and my household should be without it. Very truly yours, JOHN ADRIANS.

Coal Dealer (to capitalist)—I'm trying to organize a retail Coal Trust, and want your cooperation. Capitalist—Is there any money in the Coal Dealer—You bet there is. I'll do all the work and take seventy-five per cent. of the dividends, and you furnish the capital and take the other seventy-five. Capitalist (astonished)—But my dear fellow, there can't be more than 100 per cent of dividends. Coal Dealer—You don't know anything about the coal business.

LIFE is burdensome, alike to the sufferer and all around him, while dyspepsia and its attendant evils hold sway. Complaints of this nature can be speedily cured by taking Prickly Ash Bitters regularly. Thousands upon thousands have borne cheerful testimony as to its merits.

A ludicrous mistake happened some time ago at a funeral. The clergyman was reading the prayer book, until he came to the part which says, "our deceased brother or sister," without knowing whether the deceased was a man or a female. He turned round to one of the mourners and asked whether it was a brother or a sister. The man very innocently replied, "No relation at all, sir—only an acquaintance."

Morley's Two-Bit Cough Syrup is the best remedy we have ever found for colds and coughs of the throat and lung diseases. We have used it in our family for many years. It always effects speedy cures.

Guinness is coming more into favor as their merits as a table food are recognized. They have very fine grained and juicy flesh with a game flavor that makes them equal to partridge or grouse. Pearl Guinness have very dark flesh, and more than few of them appear on the tables of city restaurants as prairie chicken or partridge, and to all intents and purposes they are just as good. White or Albino Guinness have very white flesh and are equally as good, for table use, if not better, than the speckled or pearl variety.

A Candid Acknowledgment. Extract from a letter of Dr. W. Atkinson, Sioux Springs, Ark. "I know that many physicians are very much prejudiced against all proprietary medicines, and I think sometimes foolishly so. I am, however, willing to acknowledge merit wherever it is deserved. I have prescribed Simmonds' Liver Regulator, and have given it a pretty large trial myself, and think it deserves all the praise it receives. I have watched its effect for the last five years and do not know of a single case in which it has failed to cure. It is a very richly and it gives good results wherever it is used."

According to a recent discussion, a grass, in order to be most valuable for pasture, must possess the following characteristics: It well suited to the locality, both as to soil and climate, nutritious, palatable, capable of growing continuously, so as constantly to renew its foliage when cropped, endure the trampling of animals and be easily propagated.

Cure your cough before you are beyond the reach of the best medicine. Morley's Two-Bit Cough Syrup, properly administered, is a certain and speedy cure for all throat and lung diseases. It is not a mere syrup or cheap cough mixture, but a scientific preparation of great merit.

Canada has 300,000 farmers and 3,000,000 head of cattle. Over one-half the cattle are improved, but the farmers need a good deal of up-grading, for only twenty farmers' sons entered the agricultural colleges in the Dominion last year, albeit Canada boasts of some of the best equipped colleges in the world.

There is no mystery about making neat-foot oil. The only thing necessary is to boil in a kettle as many cattle's feet and hoofs as can be obtained, and skim off the oil until no more rises. From the four feet of one animal a pint of oil is generally obtained, and it is well worth the trifling cost of making it.

Ford's Extract, the most potent curative agent known for pains, Aches and Injuries; let those who have never used it inquire concerning its virtues.

The latest fashion in cowboy jewelry, is the use of call brands as designs for sleeve buttons, scarf pins, etc., in gold and silver, while even the precious stones are occasionally used.

Burns and scalds, where the skin is unbroken, are instantly relieved by the application of moistened cooking soda. Lard, sweet oil, or butter, combined with cooking soda, leaves steeped are all good remedies if applied quickly. The main thing is to cover the burn with something to exclude the air; when this is done the pain ceases.

An authority on hogs states that "if we take all the hogs fattened in the United States in a year, and sum up the time of fattening from cold to warm weather, one-half the grain now fed will make all the pork. This would be a saving of at least \$75,000,000 per year."

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"I am feeling very blue this morning," Deedee— "What is the matter?" "Every time I feel my nose it hurts me." "But you are not obliged to feel your nose." "But how can I tell whether it hurts unless I feel it?"

A lady who saw a sailor beaten and pounded by a brutal captain was made so ill that she remained bed-ridden for several days. When she once more made her appearance upon deck she said to the captain, "I have sympathy for you, but I have a great deal of sympathy for the crew, and said: 'How is your head today?' He had himself forgotten the 'twice circumstances, and, leaning on the compass, cheerfully replied: 'West-nor-west and running free; madam.'

What you need is a medicine which is pure, efficient, reliable. Such is Hood's Sarsaparilla. It possesses peculiar curative powers. The young man had been trying to tell her how madly he loved her for over an hour, but couldn't pick up the courage. "Excuse me a moment, Mr. Feathery," she said, "I think I hear a ring at the telephone. And in her quick way she swept into an adjoining room. Presently she returned and then his mad passion found a voice. "I am sorry, Mr. Feathery," she said, "to cause you pain, but I am already engaged. Mr. Sampson, learning that you were here, has urged his suit through the telephone."

VICTOR, Mo., February 3, 1887. Messrs. Morley Bros., St. Louis, Mo. GENTLEMEN:—Please send us 3 dozen Morley's Two-Bit Cough Syrup, and 3 boxes of Mexico. It is giving general satisfaction. CALHOON & SON.

Common coal oil is a good thing to use in cleaning up most kinds of common furniture. Bedsteads rubbed over thoroughly once a month with a rag dipped in coal oil will be safe against the encroachment of the nameless bug. The same remedy will tend to drive insects from other places.

PUBLISHERS' NOTICES. We have Pastors' Memorandum Books at 25 cents. Your Sunday-school should keep a correct record. We can send you one for 20 cents. For large Sunday-schools, 75 cents. Extra size, for two years use, \$1.00. If you want Sermon Papers order 25 cents worth. We can send you one for a long time. The Combination Blank—a book containing blank Church Certificates, Marriage Certificates, Baptismal Certificates and Blank Records, 25 cents. (All above are remnants of stock, hence the low prices.)

Collection Cards. At the request of a number of preachers we have gotten up a collection card. Size 5x7 1/2. It is worded as follows, and is appropriately ruled: COLLECTION CARD. METHODIST EPISCOPAL CHURCH, SOUTH. I hereby agree to contribute during the present conference year, as follows: For Foreign Missions \$ For Domestic Missions \$ For Conference Collection \$ For Church Extension \$ For Church Fund \$ For Bible Cause \$ Total \$ The foregoing is not a legal, but simply a moral obligation. Unless paid within one week before conference, it will be returned to signer. Sign here: NAME, ADDRESS, CHURCH, STATE.

NOTE.—Cards forwarded by mail. We will send the cards, post-paid, as follows: 10, \$1.00; 20, \$2.00; 30, \$3.00; 40, \$4.00. Address, SHAW & BLYTHE, 400 Dallas, Texas.

Professor Arnold states that it costs more to make milk from old cows than it does from young ones having the same milk capacity. As a rule, the best effects do not last beyond the eighth year of the cow's age.

Mistress (to servant): "Did you tell those ladies at the door that I was not at home?" Servant: "Yes, mum. Mistress: "What did they say?" Servant: "They said 'How art thou!'"

CHEERY WORDS. For the Citizens of Tyler and Smith County as Uttered by John M. Adams, of the Firm of McKay & Adams, Druggists. I have been a practical druggist in Tyler for many years, and in that time have had occasion to examine, try, and use a preparation known as Dr. J. C. Morley's Two-Bit Cough Syrup, and after a long possession on my part I finally made up my mind to make one for myself. I took it myself, and it cured me of the terrible affliction; and it now affords me the greatest pleasure of my life to see a friend who is suffering from a cough entirely cured, with no trace of the disease left, and all effected by the magic healing power of Dr. J. C. Morley's Two-Bit Cough Syrup. I have seen many cases of this kind, and I have seen many who have been subjected to the most severe attacks since ten years of age, and up to the present time have had four. The last case came to me in the following characteristic: A man well suited to the locality, both as to soil and climate, nutritious, palatable, capable of growing continuously, so as constantly to renew its foliage when cropped, endure the trampling of animals and be easily propagated.

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JOSEPH GILLOTTS STEEL PENS. GOLD MEDAL PARIS EXPOSITION 1875. Nos. 303-404-170-604. THE MOST PERFECT OF PENS.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, and Public Buildings. WANTED. Catalogue sent free. WARDEN & TIFT, Cincinnati, O.

KAYE & CO., Louisville, Ky. BEST Superior Cough Syrup. For Croup, Croup Hoarseness, Whooping Cough, etc. BELL'S MoShane Bell Foundry. Finest Grade of Bells. Cast for Pines and Castalones. Address: MoShane Bell Foundry, Cincinnati, O.

Devotional.

FAR UP THE HEIGHTS OF GLORY.

Far up the heights of glory, The youth who've fought the fight, I see all gird with laurels, I see all bathed in light; Withstood they here for Jesus, Brief time, life's foes and fears; They burn with youthful ardor, Through the eternal years!

Sharp was their earthly battle, Their armor soon laid down; Their life no broken column, They sooner wore the crown. No age can dim the lustre That kindled in their eyes, They wear un fading raiment, The vesture of the sky.

Not they like oak unrippened, For Jesus garnered them; The first fruits of the harvest, His hosts to diadem. I see the fair battalions, No winter does them ruit; They drink the living waters, Glow with eternal youth.

They fell like dauntless heroes, Our earth-born children fair; In very front of battle, They took the martyr's share. The Captain saw, and called them, The fields of light to grace; Amid the ranks of glory, In youth to hold their place.

—E. Rankin, D. D.

DESIRING BUT NOT SEEKING.

Desire is an impulse of the nature. Seeking is an act of the will. It is not always within our power to shape and regulate our desires but it is within the scope of our powers to control and direct our seekings. Therefore it is that we, being what we are, are sure to have desires which we, being what we are, have no right to seek the gratifying of. Both our desires and our seekings are measures and tests of our character; but our desires indicate our character in its specific tendencies, while our seekings indicate our character in its deliberate purposes. And this is alike true whether the desiring and the seeking be noble or ignoble; worthy of us, or unworthy. It may be wrong for us to seek that which it is not wrong for us to desire; as, again, it is sure to be wrong for us to seek that which it is not right for us to desire.

A man's nature may be such that he desires retaliation or revenge, when he has been injured. In such a case it is clearly his duty not to seek that which he desires. So, again, if his nature prompts him to desire more than his fair share in a division of property, he would be wholly at fault in seeking the object of his desire. If, indeed, his natural desires are in the direction of an indulgence in appetite, or passion, or lust, it would, obviously, be wrong for him to seek the gratification of his desires. So far, all can see that one's desires are not in themselves a justification of one's seeking. But when one's desires are not unworthy, and especially when they are in the direction of that which is itself good and admirable, the wrong of seeking that which is desired is not so apparent. Yet in many a case it is wrong to seek that which it is not right to desire; or, in other words, that which, in such a case, may properly be desired as a result, must not be sought as an end. Take, for example, a soldier in battle, a physician in time of pestilence, a ship's captain on a sinking vessel with a crowd of passengers to look after, an engine-driver on an express locomotive at the time of an impending collision, or a man in any other peculiar peril under a sense of responsibility for others—it is as proper as it is natural for him to desire his personal safety; but it is clearly his duty not to seek that object of his inevitable desire. His seeking in such a case must, in a sense, be in the opposite direction from his desire; he must persistently do that which imperils the life he desires to protect, and only as he refuses to seek safety, even while still desiring it, can he prove himself a true man, and evidence a purpose of character in a nobler direction than the natural tendency of his character.

Nor is it only on the plane of life-shielding that a man is likely to find himself forbidden to seek that which he is not forbidden to desire. Popularity, the favorable opinion of the public generally, is a thing to be desired; but not only is it wrong for a man to seek popularity as an end of his striving, but it may be his plain duty to do that which is sure to lose him popularity; and in such a case his right seeking is contrary to his not-wrong desiring. Praise, honor, position, may be desired without impropriety, when it would be wrong to seek that which is thus desired. To desire a nomination for an exalted public station is not unworthy of any man who has any measure of fitness for that station; but to seek a nomination to such a position is unworthy of any man who otherwise has high fitness for the station desired by him. In every walk of life, in fact, a man is constantly called on to refrain from seeking honors and gains which he cannot, nor indeed ought to, refrain from desiring. Even if it be in the realm of science, or literature, or art, or philanthropy, the man whose seeking is for that recognition and those rewards which he cannot but desire, instead of for that attainment in the line of his own ideals which ought to command recognition and reward, but which may not, is never likely to do so well, nor can he show himself so worthily, as if his seeking were not directly to obtain the object

of his desires. No seeking to win a desired prize is so high a stimulus to supreme endeavor, as is the seeking to compass one's noblest ideal—prize or no prize.

A desire to be loved is not only universal, but it is universally commendable. God himself seems to desire the love of all his creatures; and whoever retains any measure of the image of God desires to be loved by his fellows. But it is not universally commendable for one to seek a love which is eminently desirable. A true woman, for example, may inevitably, and without impropriety, desire the love of a true man whom she has come to know and to honor, when she must not seek his love; when, indeed, to seek his love would be the surest way of losing it. And as it is with a true woman, so, under other circumstances, it sometimes is with a true man. He may be forbidden to seek the special favor and approval of a noble woman whose esteem and regard it is not wrong for him to count desirable. Just here, indeed, it is that the distinctive peculiarity of the highest friendship is found; in its triumph of the unselfish seeking to evidence love for a friend, over the not unworthy and yet the selfly desire to secure love from a friend. To desire to have a friend is eminently natural; to seek to be a friend is gloriously preternatural. In other words, true friendship illustrates the truth that seeking to be good is better than desiring to have good; and that seeking is not necessarily to be in the direction of one's desire.

Desire is, indeed, never a safe guide of conduct; but seeking ought always to be in the direction of right conduct. Our desires ought to be worthy and noble desires; but whether they are worthy and noble or unworthy and ignoble, our seeking ought to be that which, unmistakably, is both worthy and noble. We are not always directly responsible for our desires; but we are always directly responsible for our seekings. In every emergency, whether our desires are for food, or dress, or praise, or fame, or life, or love, we are to seek first the kingdom of God and his righteousness—to seek to be and to do that which is right—and then all of those desired things which it is best for us to have shall be added to us; and herein is the comfort and the gain of duty-going.

Hard work is a relative term. There are few men in the community who do so little work as those who are called laborers. Among the hardest workers in the world are those who are called pleasure-seekers. A common laborer works fewer hours in the twenty-four, and has less to tax and strain him while he is at work, than many a society man, or a society woman, in the height of the winter season of gaiety in the city, or of the summer season of gaiety in the country. This toiling away at preparations for a night of festivity, and this dancing vigorously until nearly daylight—what a strain it is on the muscular and nervous forces of humanity! It a man or a woman had to do this as a mere matter of duty, life would be unendurable to the doer of it. Yet there are those who really enjoy it, or who think they do. Let other persons thank God that they are not compelled to do it as a drudgery; and that they have no inclination to undertake it as a matter of choice.

Duty ought to be a man's standard; but duty ought not to be a man's impulse. A man ought to do only that which is duty, but he ought not to do it only because it is duty. It is often said that a man ought not to live to eat, but that he ought to eat to live. Yet if a man eats only because it is his duty to eat as a means of preserving his life, his eating does not do him the good it ought to do him. When it is his duty to eat, a man ought not only to live to eat, but he ought just then to live to eat. And so it is in every sphere of duty-doing. A man ought to love to do what it is his duty to do; and he ought to do it as though he loved to do it. For the time being, that which is one's duty ought to be one's pleasure, and he ought to find real pleasure in doing his plain duty. In this sense it is that whether we eat or drink, or rest, or recreate, or exercise, or whatsoever we do, we can do so to the glory of God, and in that spirit of love for God, and for all that God would have us to do, which is the fulfilling of God's law.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of 90¢ CENT per word. Money should accompany all orders.

Extra copies of paper containing obituaries can be prepared if ordered when manuscript is sent. Price five cents per copy.

WAFER.—Mattie Penella, daughter of J. C. and E. J. Wafer, was born June 26, 1875, McLennan county, Texas, and passed to the world above from South Chapel Hill county, Texas, Oct. 7, 1887. Penella was a good girl; a Sabbath-school scholar—loved by the family she lived with. She possessed many of the Christian virtues, and was a devoted and manifested and characterized her then Christian, but now sainted, mother. The fading glory she appears, the short-lived beauties die away. J. W. SANSON.

ABBOTT, TEXAS.

MCCULLOCK.—Martha Jane, daughter of J. H. and M. J. McCulloch, was born in Alabama, April 14, 1873. Her parents came to Texas in 1861. Martha died of a fever after a brief illness, Feb. 17, 1888. Her suffering was intense, but her meretricious father soon died her from all pain. Her merry voice is missed. Her light step echoes no more through her father's house. Her loved ones sorrow not as those who have no hope. Faith is their consolation, and behold her little one among the lambs that are gathered to their Saviour's breast. Parents, "Mattie" will wait and watch for you. W. H. KIRKSEY.

DAWSON, TEXAS.

WAFER.—J. C. Wafer was born in Claiborne parish, La., Aug. 16, 1849; moved with his family to Texas in 1873, and departed this life Nov. 8, 1887, in Hill county, Texas. Bro Wafer had been a member of the M. E. Church, South, for several years previous to his death. It was his privilege to know and love Bro. Wafer personally, but learn from those who knew him, and with him when death came, that he had been a Christian soldier. "This finished, 'tis done. The spirit has fled; the prisoner is gone, the Christian is dead. The Christian is living through Jesus' love, and gladly receiving a kingdom above." J. W. SANSON.

ABBOTT, TEXAS.

CLARIDGE.—Sister Davilla Claridge was a Tennesseean, reared in Illinois. She moved to Texas with her husband and three children and settled in Hill county, Texas, where she died, Feb. 6, 1888—age sixty-four years. She had been a member of the Methodist Church for at least twenty years and was a devoted and true Christian. She was a sufficient long for me to learn that she bore the true marks of a child of God. She was given the grace for opportunity to do good. Wherever she went she was a blessing. "This finished, 'tis done. The spirit has fled; the prisoner is gone, the Christian is dead. The Christian is living through Jesus' love, and gladly receiving a kingdom above." J. W. SANSON.

FAIRFIELD, TEXAS.

CALLAWAY.—Little Joe Callaway, son of Tom and Rebecca Callaway, died of typhoid fever, in Hill county, Texas, near Mt. Calm, aged four years, three months and twenty-six days. It is a trial for the parents to give up their dear boy. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord forever. Realize that there is one more in the ranks of the heavenly shore. It is a sad thought to think that we all have to part with our loved ones and that we know not where they are; but blessed be the thought, we can meet them either in heaven if we will walk uprightly and follow the path of duty. May the Lord bless the parents in this their sorrow, and give them grace that will enable them to come out more than conquerors in the end, is the humble prayer of their friend." J. H. DAVIS.

LANGLEY.—Miss Lola J. Langley, daughter of Rev. G. W. Langley, was born in Panola county, Texas, in 1872, and died in her home, in Rusk county, Texas, March 5, 1888, aged fifteen years, eight months and two days. She professed religion when eleven years old, and was an earnest and true Christian. She was taken with measles a few days before she died, and as far as we could see was doing well, when suddenly she was taken with congestion, and died in a few hours. Her mother, conscious, she did not speak at her death. We tried to raise her right, and she tried to live right, and she died in the Lord. We are satisfied that our darling Lola is in heaven, glory to God for that reunion with our loved ones in the sweet by-and-by.

HER FATHER.

JAMES.—Parker, son of John C. and Julia A. James, was born in Cherokee county, Alabama, June 15, 1868, and died Feb. 18, 1888, aged thirty-one years, eight months. Mr. James was not a member of any church, but his heart and mind were devoted to God, and his father to the Baptist Church. While he was not a member of the church, the good influences under which he had been reared were not lost. He was a man of strong convictions of right; a firm believer in the doctrine of Methodism. A short time before she passed into the world of spirits she gave satisfactory evidence that her nature was pure, and her heart true to all that she loved. Her friends and neighbors were held at Kendall Chapel Church, of which she was a member, and she was laid to rest in the place to await the resurrection morn. She who has walked with us, and who has gone beyond us, is still ours. R. N. BROWN.

FAIRFIELD, TEXAS.

CLAY.—Sarah L. Clay was born in Stanley county, N. C., Jan. 29, 1826; converted in early life and joined the M. E. Church, South, in which she lived an exemplary Christian life until she died. She was married to Mr. J. M. Clay, and moved with her husband and family to Grayson county, Texas, in 1870, where she lived until death, which occurred Sept. 30, 1887. She was a devoted Christian, a woman of strong convictions of right; a firm believer in the doctrine of Methodism. A short time before she passed into the world of spirits she gave satisfactory evidence that her nature was pure, and her heart true to all that she loved. Her friends and neighbors were held at Kendall Chapel Church, of which she was a member, and she was laid to rest in the place to await the resurrection morn. She who has walked with us, and who has gone beyond us, is still ours. R. N. BROWN.

FAIRFIELD, TEXAS.

GARRISON.—Elizabeth Jane Garrison (nee Walker) was born Oct. 17, 1830. She was married to John Garrison in 1853. She was the mother of six children. Her husband's name was Henry Marshall. She embraced religion and joined the M. E. Church, South, in which she continued a useful member until the day of her death, which occurred Feb. 25, 1888, at 7 o'clock, p. m. She had been a true and devoted Christian for many years. Her spirit took away her strength until her death she realized the presence of holy angels in her room. Her friends and neighbors were held at Kendall Chapel Church, of which she was a member, and she was laid to rest in the place to await the resurrection morn. She who has walked with us, and who has gone beyond us, is still ours. R. N. BROWN.

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SWEETWATER, TEXAS. MILTON L. MOODY.

SCHEIDT.—Sister Ellen H. Scheidt, was born in North Carolina, Nov. 27, 1852, and was called in matrimony to J. G. Tomlinson, August 8, 1872. In 1876 she moved to Texas. In 1882 she professed faith in Christ. Soon after she joined the M. E. Church, South, and lived a consistent member until her death, Feb. 5, 1888. Sister Tomlinson died in the triumph of a living faith. She gave evidence of this in her last moments. She spoke of her faith in her Saviour, and said that she was not afraid to die, and praised his holy name in the hour of death. After calling her children around her and giving them advice, she called her husband and commended to his care her children. She passed away in the triumph of faith in the Redeemer of the world. A FRIEND.

LITTLE.—Albert J. Little was born in North Carolina, November 3, 1854, and died near Dallas, Texas, February 8, 1888. Albert professed religion about fifteen years ago. Like many of our young people he grew cold and withdrew from the church. Last July he attended a Cumberland Presbyterian meeting and was reclaimed and joined that church, and lived a consistent member until his untimely death. The deceased was deputy sheriff of Gonzalez county, and faithfully did the duties of that office. He was shot in the discharge of his duty. He lived only a few short hours; but long enough to talk beautifully about his Saviour, and to exhort his friends to love him. His friends were left behind to meet him where death never comes. J. W. VEST.

WHITLEY.—John A. Whitley was born Oct. 20, 1871; professed religion and joined the M. E. Church, South, in July, 1884, and was called in matrimony to Mary A. Woodland, Texas, Feb. 1, 1888. John was a Christian boy, and was obedient to his parents; and, although he was not entirely free from the imperfections incident to his youth, yet he was a Christian boy, and died in a Christianian—full of faith and hope. He was conscious of his approaching dissolution; and that little property he had inherited from his father, he desired him to have the property. He then called the family around his bedside and bid them farewell, at the time: "I am going to heaven. Don't grieve after me." Then he turned himself in the bed and commenced to breathe while angels echoed back and said, "doubtless fly wide, ye gates, he passed over the river. We miss him very much, but would not if we could recall him. God bless his heart, and may all the family one day meet in heaven." EUGENE T. BATES.

THORNTON.—A. D. Thornton was born Aug. 12, 1820, in Pontchartrain, Louisiana; married Miss L. J. Wynn, Nov. 8, 1871; came to Texas in 1878, and died near Mainfield, Jan. 1, 1888. His mortal sickness lasted from his parents, and for several weeks prior to his death, he was unable to talk above a whisper. His pastor's first visit found him troubled. Before the interview terminated, he rejoiced in the Lord, his family and his friends joining with him in praise to God. Before leaving, his pastor asked him if his relatives were satisfied with his will. "O, I would give them for the whole world," was his reply. Two days afterward the writer visited him, baptized him, and took him into the church. Two days later he gave him, at his request, the sacrament of the Lord's Supper. He was again asked about his spiritual pathway. "Just as bright as ever," he answered. "I was two months in the hospital, and to the last, he departed, leaving wife and children mourning, but comforted in the anticipation of glad reunion in the bright beyond." E. D. TINS.

RANDALL.—Mrs. Lucinda Angeline Randall (nee Math) was born in Alabama, Nov. 25, 1819; was married to James Randall June 10, 1847, in Mississippi, and was converted in Alabama while on a visit there with her parents, and joined the Baptist Church; but united with the Methodist Episcopal Church, South, in 1849, in Tennessee, where she lived until she moved to Texas in 1875, and settled in Callaway county, in which she lived until Dec. 31, 1887, when her pure soul entered the paradise of God. Many will no doubt rise up to call her blessed and praise God for her sanctified life. It was a benediction to be in her company and enjoy her pure and heavenly conversation; and, while her friends and family were gathered around her, and hearts and memories of loved ones and friends. Her home has been the lodging place of many weary ministers of the gospel. She possessed the secret of speaking the truth in love, so as to admonish without being censorious, and could award praise without flattery. Eternity alone can reveal the good she possessed in this sojourning world. Her weeping companion, now in his seventy-sixth year, realizes the loss he sustains in her death, and is desiring to see her again in union when "we shall know as we know." R. F. DUNN.

BOOTH.—Mrs. M. C. Booth was born in the State of Kentucky, Nov. 21, 1850, and died in Cherokee county, Texas, March 17, 1888. She was twice married—first to J. M. Fleming, then to C. F. Booth. Her husband and children, brothers and sisters, and a host of others, are bereaved. We mourn not as those who have no hope. She was happily converted and joined the Methodist Episcopal Church, South, in 1870, in which she lived and labored until the day of her death. She died with consumption, she was afflicted with true Christian resignation, after praising God aloud, saying often that she did not fear death, but was just waiting the will of her Saviour. She often prayed for her friends. When the last hours came she was perfectly rational, without pain, and died without a struggle, saying: "O, my dear brother, I see my way clear from earth, and I am glad to await the resurrection morn. She who has walked with us, and who has gone beyond us, is still ours. R. N. BROWN.

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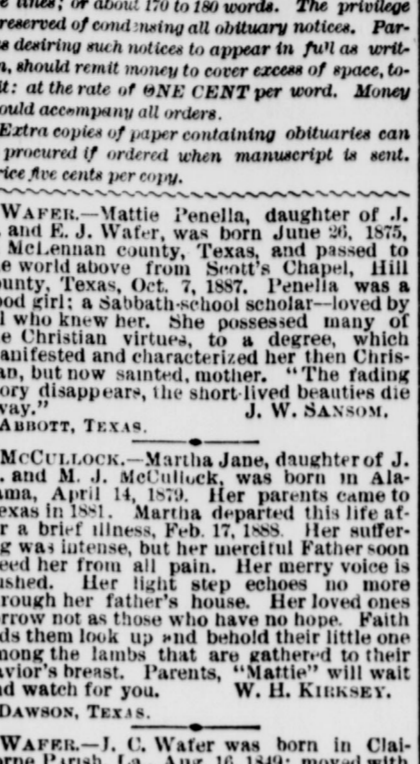
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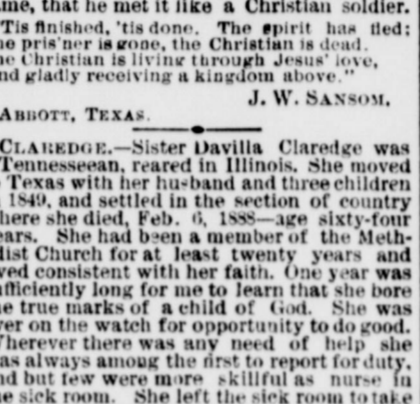
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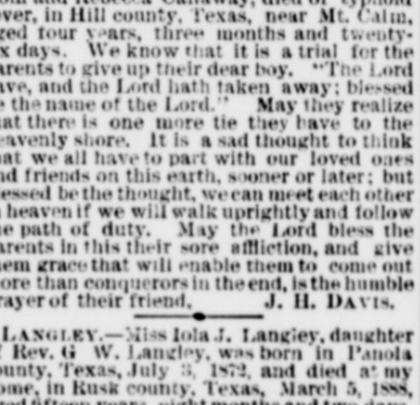
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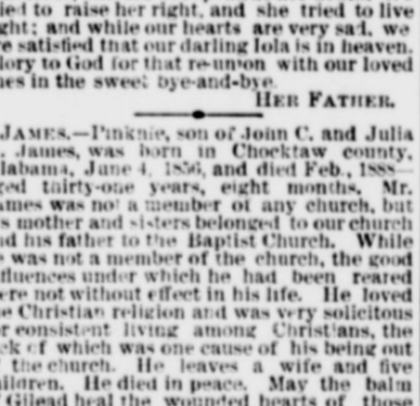
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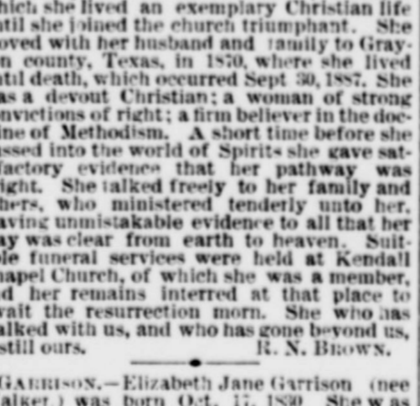
The best and surest Remedy for Cure of all diseases caused by any derangement of the Liver, Kidneys, Stomach and Bowels. Dyspepsia, Sick Headache, Constipation, Bilious Complaints and Malaria of all kinds yield readily to the beneficial influence of



It is pleasant to the taste, tones up the system, restores and preserves health. It is purely Vegetable, and cannot fail to prove beneficial, both to old and young. As a Blood Purifier it is superior to all others. Sold everywhere at \$1.00 a bottle.



Persons suffering from weak eyes arising from nervous derangement or over taxation, either in youth or middle age, will find great relief by using Hawkes' Crystallized Lenses.



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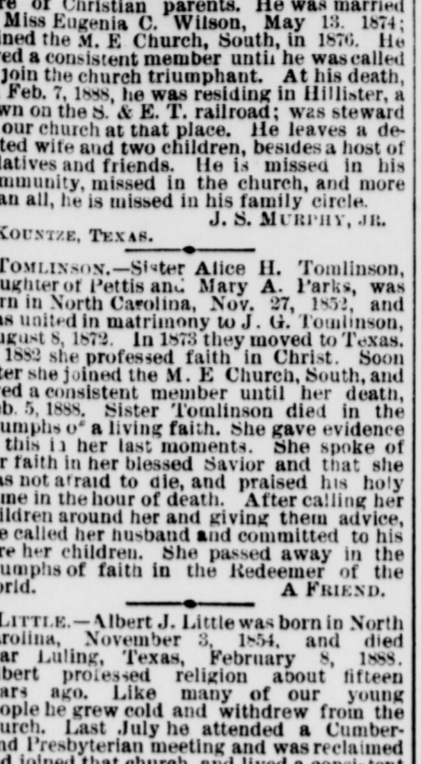
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Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

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Over the State.

Business Features. J. E. Pace, at Willis, Texas. The Waco Music Company, Dr. W. A. Smith, drug store, Navasota. J. H. Stanley assigned at Harrod. Tackaberry's saddlery establishment, at Fort Worth, assigned. E. Armor, dealer in merchandise, assigned at Belton.

Texas Fires.

Alberto Champaign's residence was burned at Brownsville. Sanchez's ranch, near Brownsville, was burned. Henderson Hotel, at Meritt, was burned, a loss of \$1,500. A whole business block in Cleburne was burned and losses were quite heavy. C. A. Jessup's residence was burned at Sulphur Springs. Allen & Co.'s dry kiln burned at Corrigan. J. A. Holcomb's house burned at Belton.

Obituary.

Policeman Thomas Martinez dropped dead at Brownsville. Hon. Peter Hart at Albany, Texas. W. A. Taylor, machinist, at Sherman. Lyle Campbell at Lancaster. Wm. Meadows, of Cooke county, dropped dead at church. J. J. Moss at San Antonio. Randall Robinson at Arlington. Joseph W. Gordon at Bryan, from mistaking morphine for quinine. Dr. and Mrs. Webster's little son at Texarkana; also John McMillan, a cripple. John Lipscomb at Tyler. Mrs. Emma Buckingham at Houston. C. J. McKibben at Huntsville, an old Texas pioneer. Mrs. Mattie A. West-Hawkins, David M. Fitts at Hawkins. Mrs. John Eckford at San Antonio. Mrs. A. L. Averill, wife of Rev. A. M. Averill, pastor of the Baptist Church, died at Lancaster. Gus Hodges, foreman of the Johnson County Record, died at Joshua. Dr. F. F. Roberts at Woodlawn.

Texas News.

Hon. Peter Hart, County Judge of Shackelford county, fell with vertigo on the courthouse stairs and received injuries from which he died in three hours. Systematic theft of corn by cutting sacks through holes in the floors of warehouses has been going on at Laredo for some time. Gordon claims to have natural gas. Hempstead is to have a new and elegant passenger depot. The first through train from Denver over the Fort Worth and Denver railroad arrived at Fort Worth at 3 a. m. March 19. Chappell Hill reports the first corn up. Witchita Falls is agitating a grand mill enterprise. McKinney turned out seven convicts to the penitentiary. Marshal George W. Edwards and detective John A. Williams were arrested at Texarkana, charged by indictment from Bowie county grand jury with horse theft. George B. Leo has been appointed traveling conductor on the Cotton Belt. Tyler has a closed contract for a \$40,000 opera house; also several new stores and a new church. Bosque county sheep men were never more prosperous. The Union Labor party of McLennan county has organized. Detectives at San Antonio have made arrests of thieves who have been stealing leather off the cars of Aransas Pass road. Parker county promises to exhibit at the State Fair in Dallas. The citizens of Wharton protest to Gov. Ross against the use of rangers in that county. In Bonham, a boy under trial refused counsel and managed his own case so successfully that he secured his own acquittal. Childress is to have a twelve hundred dollar Methodist church, but all denominations are to use it. Archie Hopkins, a painter, fell into a ditch in front of the new federal building at Tyler and broke his leg. The Concho and Colorado Live Stock Association met at San Angelo March 19. Mr. J. T. Whitesides, of Hempstead, was injured by a runaway horse and buggy. C. P. Huntington, of railway fame, is making love to San Marcos. Brenham was intensely excited over the accidental and almost fatal poisoning of three little boys.

Henderson Brumley is reported as indicted at Stephenville for train robbery. James Millican is being tried at Granbury for the murder of James Lee, of Weatherford. Fort Worth business men have decided to accept the proposition of the Farmers' Alliance to establish a branch exchange. The corner stone of the new city hall was laid in Galveston by C. W. Preston, Deputy Grand Master of Masons. Fruit is reported from many parts as injured by the frost. Bids for the new federal court house at Jefferson are advertised for. Bonham has 1000 gallons of artesian water per hour, said to be equal to Fort Worth. Real estate transfers in Dallas, March 22, amounted to \$75,000. Black Jack has a move to get a roller mill and the Frisco railway. The citizens of Mills county want rangers. The University of San Antonio and the Dallas Rapid Transit Company have been chartered. Tom Smith has leased the Driskill hotel at Austin. Cleburne is to have electric lights. Col. Swain contemplates a removal to Bonham. W. J. House was held at San Antonio under \$2,000 on charge of train robbery. Tyler cannery is finished, and the brick yards are to make 200,000 brick a day. Sir Thomas Gratton Esmond, Member of Parliament for county Dublin, arrived in Galveston last week. The Saltpur Springs Lumber Co. is organized with a capital of \$30,000. A freight train was wrecked four miles south of Rhombus, Wise county, but no one was hurt. Mr. Edmund Kerr, of Waco, was adjudged a lunatic, and was sent to the asylum. Parties from Chicago pronounce the iron ore deposit about Jefferson the richest in the United States. Corsicana has erected 155 new residences at a cost of \$100,000, and yet there are no houses for rent. Valuable leads have been found among the mineral hills of Montell, in Uvalde. Burglars at Texarkana and Farmersville. Denison has a new military company of fifty members. Marshall Joe Beaman, of Dallas, captured four runaway little boys from Sherman. Honey Grove has got a hole in the ground 800 feet deep; also mumps, measles and pneumonia. Judge A. R. Chandler, of Centre, Shelby county, lost his hand in a saw mill. Mr. Cahm shot and killed Mr. Benedikt at Dallas. Benedikt was merchant, and Cahm had been previously in his employ; both Israelites. Heel flies have reported for duty in Wacahita county, and cattle are kicking about it. McGregor is excited over her crop prospects. W. F. Slaton and J. W. Vines, at Arlington, were fined for sending letters wrapped in newspapers. Fort Worth is receiving Colorado coal. Arlington is shipping a great deal of corn. Mesquit fruit unhurt. Marshall failed to get suited in plans for the new court-house, and will re-open the competition April 2. Terrell has a good hay trade. Rockwall has a Teachers' institute. The Gatesville petroleum boom is still on. Ballinger has awarded a contract for a bridge 420 feet long across the Colorado river. San Antonio is to have a new city hall. A petition to remove the Federal Court from Graham is in circulation. The Cleburne round house is being rebuilt. The stockmen left Fort Worth for Denver. San Marcos is making preparations for the Texas Chatqua assembly.

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