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NO. 22.

HOME CONFERENCES.

Terrill.

F. A. Bosser, Jan. 25: Good congregations Sunday; two accessions.

West Georgetown Circuit.

Jas. M. Sherman, Jan. 28: West Georgetown circuit is moving on nicely. We began the work without an organization on it. There are now three small organizations. One Methodist Sunday-school and one Union Sunday-school.

Lawdale.

Jno. C. Burgamy, Jan. 27: Allow me to say that I am very well pleased with my work. I could not ask for a kinder reception. I am having good congregations, the best of order and attention. I have had some very impressive services. I am hoping and praying for a glorious revival of religion all over the work. I have moved to Lawdale. Am very well pleased with my new home. I am convenient to a fine school, and am surrounded with kind people.

Devers.

W. H. Whittington, Feb. 2: Our new appointment at Devers the fourth Sabbath of last month. He preached two excellent sermons, and a goodly number of Christians renewed their vows and promised to be more devoted to their Master's service this than last year. May God's blessings rest upon him and us all in the light of the word; and may he prove a power in this country against Satan. Success to the ADVOCATE.

Taylor.

Mrs. J. S. Tunnell, Jan. 28: The ladies and little girls of Corn Hill, please accept my thanks for the lovely black dress recently sent, through the kindness of Miss Ada Watson, assistant teacher in the Corn Hill Normal and Business College. Though we have found many warm, congenial friends in Taylor, and have already become attached to our new home, we can never forget the many dear friends among whom we lived the past two conference years, and their unending acts of kindness and tokens of love.

Honey Grove.

The Weekly Citizen: Last week the building committee, consisting of Young Burgher, T. B. Yarborough and D. E. Taylor, contracted with R. Baird for an addition to the Methodist parsonage to cost \$500. This has been greatly needed, and when finished will make one of the prettiest houses in town, and one of the most attractive and commodious preachers' homes in North Texas Conference. Thus does the McKenzie congregation advance with the times and give another token of their high appreciation of their pastor, Rev. Chas. O. Jones.

Crockett Circuit.

J. L. Chiles: Our pastor preached his first sermon to us the Sunday, and I must say myself am well pleased with him. Do not know whether I am contented or not, for I like all of our pastors, and will help him all I can, and in every way I can. My time will soon be out with the ADVOCATE, but expect to renew again. I wish all the brethren could realize that they ought to take their church paper. They cannot claim poverty, or they will get two or three other papers that will amount to the \$2. Deny yourselves and take the ADVOCATE. It will do you good.

Jonesboro.

A. B. Roberts, Jan. 28: Our first quarterly meeting just over; and truly it was a time of refreshing "from the presence of the Lord." Our new church (Harmoy Chapel) was dedicated by our faithful presiding elder, E. A. Bailey. This beautiful edifice and the consolidation of Turnerville and Prairie View societies, with a roll of 140 members, are a part of the visible results of our camp-meeting at that place last July. Six hundred dollars was assessed for preacher in charge and about one-fifth of that amount paid. Praise the Lord for a good board of stewards and for the ADVOCATE. These two are the Aaron and Hur that hold up the ministers hands while the army of the living God "advances to conquer the kingdom of sin." I send herewith five new subscribers.

Wharton.

Robt. B. Martin, Feb. 1: "The Lord hath done great things for us; whereof we are glad." The wise man saith, "As cold waters to a thirsty soul, so is good news from a far country." We are not far off, but near by that love that hopeth all things. Our Bro. Childers was with us the third Sunday in January. Preaching in the morning and administration of the Lord's Supper, assisted by good Bro. Todd, local preacher of Richmond, who preached for us at night. Two accessions by letter in the morning, and two at night by ritual. Bro. Childers addressed the Sunday-school children in the afternoon, and drew the hearts of the little ones to Christ. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good; that published salvation; that saith unto Zion, thy God reigneth. Experience meeting Thursday night.

Beaumont.

G. V. Ridley, Jan. 28: Bro. Abe Mulkey and his excellent wife have come and gone, and we were pleased to say that their work here was blessed beyond our expectations. Only those who are here and conversant with the obstacles to be overcome locally can appreciate the work necessary to be done in order to counteract opposition and bring into aggressive action the spiritual forces of the Christian portion of our city. In proportion to numbers we have as many willing and ready workers in the cause as any can boast, but when local industries lay their inexorable tribute on brain and muscle, it is hard to reach the soul either through the mind or heart, because the pulpit and the pew must approve all legitimate industries, and this apology, which Christianity must approve, is here offered to an extent rarely equalled and never excelled, and this fact cuts off the possibility of religious influences from many of those whom we most desire to reach; but Brother and Sister Mulkey reached a much larger number than any one else since my pastoral work began here, over two years ago. Large audiences were in attendance every night, though the weather was unpropitious nearly all the time. Thirty-five gave their names for membership in various churches; two have joined the Baptist Church, and thirteen have joined the Methodist

Church, with many more to follow, sickness having prevented many from attending service since the meeting closed. Our people, with one accord, say: "God bless Bro. Mulkey with his strokes in the form of plain and forcible sermons, and Sister Louisa with her beautiful songs and Bible talks to those who are seeking salvation. They have entailed upon us a blessing indeed, a dual blessing. Sinners have been saved and the Christians aroused to greater diligence. Praise the Lord for salvation.

Wesatche.

J. M. Shuford: I reached my appointment the first of December and found a comfortable parsonage, conveniently arranged, and we were kindly received. The first quarterly conference was held by the presiding elder, Bro. Deats. The conference was interesting. The stewards present had the cause at heart. Bro. Deats preached three times for us; Bro. Kookey once. The preaching was good. Such as will do men good; some of us at least were revived. Two young men came forward, showing an interest in their souls' salvation. The sacrament was administered. We had an old fashion class meeting. The writer acted as class leader. The presiding elder claims the right to be a member of the class. We all started out afresh with renewed vigor. We read the ADVOCATE with profit, and will get as many subscribers as possible. My post-office is Wesatche, Goffland county, Texas.

Enterprise.

T. B. Vinson, Jan. 31: Our first quarterly meeting, which was the 18th and 19th, was well attended by the officials, and the spirit of the Master came down and leavened the whole body, and we came together as a unit in Christ Jesus to glorify God and advance his cause among men. We had one of the most pleasant and profitable occasions I ever witnessed of the kind. The presiding elder was with us from first to last, and though he has served this people before, yet he seemed to get a deeper hold upon them than ever. As this is my first year in the regular work, being a supply, I find I have many things to learn, but realizing that God is with us we are hopeful for this circuit. We are coming up on some lines, and are praying for a gracious revival on all lines. We were struck down Sunday night of our meeting with the grip, a new lung disease, and then with pneumonia, and have not been able to sit up until yesterday, the 30th, but we hope soon to be out on our work. Hope this will satisfy all inquiring friends. God bless the ADVOCATE.

Haltville.

W. P. Pledger, Jan. 30: I am now ready to "make my report." On Friday, Dec. 20, I arrived at the above named place, and was warmly received by the good people of my new field. Notwithstanding we had many friends on Grape-land circuit whom we love and from whom it was hard to part, we enter the new year's labor with a glad heart and a single eye to God's glory. I have completed my first round and am well pleased with the work and the people. Of course I have not been panned, not being eligible to that honor, but have received some "hard cash," which is a good substitute. Since getting here we have organized three Sunday-schools under very favorable auspices. I have secured several subscribers to the ADVOCATE, for which I intend making a thorough canvass. Last week I went home and spent several days of pleasantness. May God bless the good people of Haltville circuit abundantly for their kindness to their pastor, and may he lead and nurture them as a good people of my new field. Happy greetings to all the brethren.

Blanco.

John W. Holt, Jan. 26: Our first quarterly meeting over. We had a good religious time. The Holy Spirit, accompanied by the Word preached, and, like the day of Pentecost, applied to the wants of each heart. To the sinner it brought conviction; to the Christian, a desire for a higher and better life. The financial report was as follows: Missionary support, \$18; missions, \$100; delegates to General Conference, \$2; other cause, \$10. Our collections could have been much better, especially the conference claims, had it not been that our church for the last two months has been laboring under serious difficulties arising from the election to change the county site. This is the third time that Blanco county has voted on this question. Great excitement and much hard feelings were the results. For the present property here has depreciated in value at least twenty-five per cent. I think, however, this will not be the case long. I don't know how long it will last, but always will be the best town in the county. The cause it is surrounded by fertile land, which is thickly settled and well cultivated. Blanco is high and healthy. Good school. Church moving along nicely.

Round Rock.

C. S. F., On Sunday, March 21, at 11 a. m., our new chapel will be dedicated by Rev. Horace Bishop. This church is known as Robinson's Chapel, situated near Rice's Crossing, Williamson county, Texas. We claim the prettiest chapel in Williamson county, if not the prettiest on any circuit in the bounds of the North-west Texas Conference. In some particulars we are far ahead of the far-famed Lorena Chapel (I believe comparisons are invited). If I mistake not our chairs are far ahead, since we have ordered fine folding opera chairs, with a place under each one for a heater hat. Messrs. Womack & Sturgis, of Taylor, who had already assisted us liberally, came out and looked at our chapel recently, and said: "We are so pleased with it that we must give you a couple of fine lamps, which will make it light as day." This church was built by sinners—that is, for the greater part. We trust that each one will be converted. The people of Taylor assisted us cheerfully and liberally. May God bless them. They are prospering, and deserve to prosper. I believe I'll open a letter I have just written to Bro. Childers and give you a quotation therefrom: "You have heard in your own country of all our splendor. Rumors of fine stained-glass windows, decorated ceiling and folding chairs have come to your ears. But when you come down to dedicate, on March 21, and see for yourself, you will say, 'I had heard in mine own country of all these things; but behold, the half had never been told! Like the Queen of Sheba, there is no more spirit in me.'" The mosque of St. Sophia, at Constantinople, is the finest and most magnificent mosque in the

world; of light brick and lined throughout with colored marble. When finished by Justinian, A. D. 532, he exclaimed, "Solomon, I have excelled thee!" Now I am going to say that I got this from Dr. Chapman and found it correct, and I sooner had our chapel been completed, and the news reached our neighbors at Georgetown, than a spirit of generous emulation seized them, and Bro. Vaughan announced, "We are going to complete our church on the hill of Texas. Methodist brethren, where did this inspiration come from? Well, well, so it is; set a good example and provoke each other to love and good works. You folks at Georgetown and Taylor don't forget March 21. I have just got the 'la gripe,'" or the "grip," has just got me or the other, so I will stop right here.

Vineyard City.

J. E. McCleskey: I am making my home at Vineyard City. This is a small town, and is improving some. Its main attraction is the mineral water. Great merit is claimed for it in the way of healing external ailments and chronic diseases. My first quarterly conference has been held. The presiding elder not present on account of sickness. Slim attendance at conference. We have no local preachers or exhorters on the work. Some of the sheep have been without a shepherd, and, consequently, are scattered. They seem to appreciate preaching. We are hoping for many conversions, acknowledge the gift of a new quilt by Sister Seidler. I do not thoroughly understand this, I being quite singular. Nevertheless, such tokens of regard are highly appreciated by me. I am working for the ADVOCATE. I sincerely wish it was in every Methodist family, both for my good and theirs.

McGregor.

H. B. Henry, Jan. 27: To-day the first dirt was cut for the foundation of our Methodist church in this place. Up to the present we have, as a church, been enjoying the hospitality of our neighbors, the Cumberland Presbyterians. By God's blessings upon the labors of my faithful and consecrated predecessors, the present conditions of prosperity and hope are realized. Bro. Samuel Morris, J. P. Mussett, and others, wrought in this field under more adverse circumstances. Today I am happy to send them the cheering news that I am entering into their labors. We desired to erect a brick structure, but at the time I came into the field and took the reins, I found it impracticable and out of our reach. Hence we will erect a wooden one, upon a solid brick foundation—there being five columns of brick the entire length of the building. The length is sixty feet, the breadth forty feet, and height of ceiling twenty-one feet. It is to be wainscoted three feet on the inner walls, then papered up to ceiling. Our people are all anxious to see it completed, so we may worship "under our own vine and fig tree." We hope to have it completed by the sitting of our district conference. The entire circuit seems to be moving on hopefully.

Weimar.

T. B. Graves, Jan. 27: We have entered upon the third year's pastorate at this place with the assurance of the people that we are more than welcome. We have no special articles to report, owing in part, I suppose, to the fact that this good people have kept the path to the parsonage so warm for the last two years that the supplies furnished before conference have not yet been exhausted; and yet there has been a regular gentle rain of special articles to report, and the salvation of souls be greater than that to quote Tom Murray, at La Grange, "We are in clover." A very nice thing done by our board of stewards was that every member was in attendance at their first meeting, and I feel of having done right so special articles to report, and they love their neighbor too, and they resolved that the pastor's salary had been rather light and they increased it to the capacity of the charge. One of the board said: "We will never get a blessing until we get to where our contributions to the church say, amen; but while this all acceptably, we should like to see this church, as it should be treated as the light side of church work. The all-important question for each and every one of us to propound to ourselves is, Will I live more closely to God this year than last? Shall my efforts for his glory and the salvation of souls be greater this year than last? To this end will I study the Word more diligently and spend more time on my knees in communion with God this year than last? To all of which, answering for myself, I say: "God being my helper, I will."

Some Paris Matters.

A. P. Boyd, Jan. 20: For some reason which I have not undertaken to explain—lack of spiritual life, I fear—the ADVOCATE has not had that circulation in Paris to which its excellence and its location would seem to entitle it. It has not been discussed, matters have begun to mend, and new names are going forward. We cannot do too much for our church papers, and especially ought Texas Methodists to sustain the ADVOCATE. Speaking of Methodists, gives me an opportunity of saying that we have two churches in Paris, and they are each prosperous, although, perhaps, a little quickening along the line would not be out of place. "Except the Lord build the house they labor in vain that build it," and I can speak for Centenary church, and say that the hand of God has been laid upon us for good, and our spiritual house is now going up. Our congregations are large, our prayer-meetings are well attended and are glorious in themselves. We look upon these meetings as the forerunner of such a revival after awhile as is seldom known. The church is praying for it, and many seem to feel that it is coming very soon. We are all united in prayer. I am in love with our new pastor, Rev. J. W. Hill—a man of brains, a consecrated man, a man who is burdened for the welfare of his church, a man filled with the Holy Ghost, a man who puts feet to his prayers and visits the poor, the lonely, the sick, and prays with and for the sinner. Such a man is our pastor, and he and his amiable and lovely wife have already won the hearts of our people, and been made to feel that their lines have been cast in pleasant places, and it is a sweet thought that they are here to stay, that we are not soon to see them go, as did the evangelists, Bros. Burnett, Mulkey and wife. Their work here was a splendid one, and now comes Bro. Hill and picks up, as it were, the sticks they dropped, and with a zeal that seems

to know no bounds, he is energizing and spiritualizing his church, and causing men and women all over the house to cry out: "Glory be to Jesus forever." Everything pointing to a great outpouring of the Spirit here, and there, so long as we are able to number the slain of the Lord. In the language of Abe Mulkey, "Praise the Lord for salvation."

Abbott Circuit.

S. B. Ellis, Jan. 27: We are all pleased with the ADVOCATE. The subscription is moving off well; has success painted on its banners. We took our conference collection at Abbott church last Sunday and raised \$62.00.

Plantersville and Courtney Circuit.

Jas. M. Wesson, Jan. 21: Our first quarterly meeting was held at Plantersville January 11 and 12. The weather was unfavorable, yet the attendance was good, all things considered. Bro. Mickel, our presiding elder, was with us, and from the manner in which he handled the gavel, gave promise of an efficient officer. By God's blessing upon his administration, we anticipate a prosperous year. Already tokens for good appear.

Paletine Circuit.

D. C. Neal, Jan. 28: Since receiving our appointment to this work, have made one entire round. Find almost the entire work somewhat on the decline, yet hopeful. We expect plenty of hard work. We also have people that we work for a people that are willing to work with us. We find a kind and appreciative people. We say we expect plenty of good old-fashioned hard work, and we think our people will aid us, and while we greatly appreciate the prayers and kind sympathies of all good people, we feel no disposition to go round and say "pray for us," but we expect to try to enlist the people of our special charge in that direction. We have hope of success also. We feel assured, while we pen these lines, that if we can prevail with the people of Paletine circuit to do nothing praying among ourselves, we will come up all right in the end. Should anything transpire of importance, we will keep you posted. O for a gracious outpouring of the Holy Spirit, and a general revival of vital piety.

Benjamin.

Mrs. C. A. Weatherly, Jan. 26: Our ADVOCATE urges us to be more liberal in our work of missions, and while we are willing and anxious to do all we can for "foreign missions," I ask you to help us at home. Will state the facts as clearly as I can. Our town (Benjamin) is a new town, with but a few inhabitants, and the surrounding country sparsely settled, and all poor in this world's goods. We have no church and are too poor to build one. All denominations use the school-house, so that we have only one Sunday in each month. Nor do we ever have any meetings for the home, but always in use. There is a vast field of work here, as the mass of our people are "cow-boys"—nice, gentlemanly boys, who are away from home influence, and deprived of the blessed privilege of hearing the gospel preached. Our pastor, Bro. Bennett, who he can spare the time goes as far as fifty miles, and will preach to a few of them by moonlight at their camps; says he never had such undivided attention and interest manifested by any congregation as he has from the "cow-boys." I feel that we could do a great deal if we had the help of our own churches, and now I ask and pray that you will help us build a house for the Lord. We might procure a loan from the Church Extension Board, if we were able to secure them. But we only have three or four male members, and by the time we get the house built, we will have to worship in, and now I ask and pray that you will help us build a house for the Lord. We might procure a loan from the Church Extension Board, if we were able to secure them. But we only have three or four male members, and by the time we get the house built, we will have to worship in, and now I ask and pray that you will help us build a house for the Lord.

Stephenville.

E. M. Sweet, Jan. 28: There is more in the manner of doing a thing than in the thing itself. Our people have fallen on a style of panning that is exquisite. They get a good deal of the poetic into it. Not content with making everybody happy in their way to some present rendezvous near by. Then when the trap is set ready to catch the intended victim, they send a deputation who make an alarm at the parsonage door, take possession of the preacher and proceed to initiate him into a secret lodge, where ladies sit around in their robes, and the things are done in a most bewildered and dazed with the scene, wondering whether he is dumb, paralyzed, or dreaming. Then some one wearing the insignia of office moves a resolution with a factious preamble, which is promptly carried. Then comes an outburst of a cyclone of affection, prayers, sympathies, and greetings, together with a cannonade from a battery of fifty or a hundred packages of material good things, is turned loose upon the preacher. A cyclone and a cannonade all in one? Yes, and worse, in the preacher's bosom. He is lifted and flung about, and gyratory efforts to regain his senses and make a responsive speech. Speech! Did ever a man make a speech whirling on the wings of a tornado? Did ever philosopher harness and make it talk for him? Was ever a sermon pictured in prose? Had ever a rainbow a perforation? Did ever self-poised composure follow earthquake? Then may a speech equal the rapture of the scene at church and parsonage Friday night, January 17. To adjourn the meeting demands a magician's wand. Fortunately, I possess a wand, a master of assemblies, looms up in time for the scene. Relief comes from him by motion for adjournment. It is a motion *sine die*, and carries, but the pounding refuses either to *sine* or *die*. Three days and nights it rages. Balls, packages, balles—some bowlers—pronouns—full. Angels envy the bliss and the privilege of bestowing it. Inspiration follows. Preacher and people are lifted above themselves, nearer the power not their own. Reciprocal elevation, endowment, and enlargement mark all such episodes, and the next quarterly meeting will be at Vin's chapel, where we have several readers of the ADVOCATE. We are much encouraged and feel that success will crown our efforts in the end. We have the promise of Revs. J. T. Bloodworth and John L. Lane to help us in meetings next summer. Hope the brethren will not forget their promise. May God's blessings attend the ADVOCATE and every Christian worker in the land. May this be the year in which thousands of souls will be reconciled to God and the church wonderfully revived and much honor and praise be given to God.

Gainesville.

W. M. Leatherwood, Jan. 27: After conference, Bishop Key authorized a change between Bro. J. D. Whitehead, who was appointed to Gainesville circuit, and myself, appointed to Mount Pleasant circuit. We moved here as soon as possible, rented a house in Gainesville and set to work. We find a clever and genial pastor, far as we have been permitted to cultivate them. While this work is not strong, and the assessment for the pastor and his family is small, yet the people seem determined that we shall live. We are expecting a year of spiritual prosperity, and have made a pleasant beginning. At Wiley's chapel, two and a half miles from Gainesville, we held a series of services during the holidays, resulting in several conversions and a general benefit to the members. Bros. Blackburn and Neely have had a gripe—rather, la gripe had them. Dr. Neely was so much indisposed by reason of the tightness of the gripe that he did not hold services Sunday and Sunday evening last. Bro. Blackburn and his people, at East Gainesville church, are building a nice, even handsome, parsonage on the lot adjoining the church; which parsonage the writer and his family are to occupy, at least till fall. That parsonage will, when completed, reflect much credit upon the members of East Gainesville church, and upon their pastor, Rev. M. C. Blackburn. By the way, Dr. Neely's people have sent for specifications to build a ten or twelve thousand dollar church to take the place of the frame building now occupied by the congregation. You see Gainesville Methodism is aggressive. Why should it not be with such men as Blackburn, Ballard, (presiding elder) and Neely, to lead the hosts? I should have said that our people at Wiley's chapel remembered last us pleasantly on the occasion of their Christmas trees, as others are continuing to do almost daily. Your correspondent and all his house have been severely gripped, and very many people of this city and

surrounding country. Our people, generally, are in good spirits and all things are moving off pleasantly. I send herewith a list of eight subscribers to the ADVOCATE, gotten yesterday afternoon in a church conference, and I am sure you will find to hold up the paper before the people and mention names of leading contributors, and to read head lines of subjects discussed, inspires interest in the paper on the part of the people. May your list of subscribers grow many thousands this year, and I wish and all good around with you and our beloved Zion.

Rusk.

B. R. Bolton, Jan. 28: We have reached the first quarterly meeting for the new year on our new work, and this new preacher must tell our beloved editor, the chief of all the beloveds, and the readers of the ADVOCATE, how the battle goes on Rusk station. The preacher, as a rule, whether old or new, is supposed to be the leader of the flock, but the good people of Rusk prefer to lead rather than be led, in some things, and we have cheerfully conformed to their wishes. They led us first from the depot to their beautiful and elegantly arranged new parsonage, where we were given an intelligent, warm-hearted Christian reception. There are men and women here who know how to make a preacher and his family feel at home. This comfortable parsonage was erected during the administration of the Rev. J. T. Smith, who is both our predecessor and successor, and who is loved by this people for the work's sake, without an "if" or "an" either expressed or understood. We have not been subjected to any formal, informal or premeditated panning, but one is ordered, for the ladies have taken it in hand, and the carpets are coming. We have not been disturbed or frightened by any furious storm bursting suddenly upon us, but verily, we have seen the lightning, for ten beautiful electric lights flashed in the Methodist church this evening. Our presiding elder and wife came in due time, but Bro. Phillips became a subject of King La Gripe for three days, was not able to be with us till Monday night. The pastor substituted himself the best he could for the occasion. All the stewards were present, and deposited \$200 in the Lord's bank the first quarter for the support of the ministry. We have taken an insight into the various departments of church work in this growing new station, and find the church well organized and the most beautiful harmony prevailing. We are impressed with the conviction that the field is great. Our town (Benjamin) is a new town, with but a few inhabitants, and the surrounding country sparsely settled, and all poor in this world's goods. We have no church and are too poor to build one. All denominations use the school-house, so that we have only one Sunday in each month. Nor do we ever have any meetings for the home, but always in use. There is a vast field of work here, as the mass of our people are "cow-boys"—nice, gentlemanly boys, who are away from home influence, and deprived of the blessed privilege of hearing the gospel preached. Our pastor, Bro. Bennett, who he can spare the time goes as far as fifty miles, and will preach to a few of them by moonlight at their camps; says he never had such undivided attention and interest manifested by any congregation as he has from the "cow-boys." I feel that we could do a great deal if we had the help of our own churches, and now I ask and pray that you will help us build a house for the Lord. We might procure a loan from the Church Extension Board, if we were able to secure them. But we only have three or four male members, and by the time we get the house built, we will have to worship in, and now I ask and pray that you will help us build a house for the Lord.

Stephenville. E. M. Sweet, Jan. 28: There is more in the manner of doing a thing than in the thing itself. Our people have fallen on a style of panning that is exquisite. They get a good deal of the poetic into it. Not content with making everybody happy in their way to some present rendezvous near by. Then when the trap is set ready to catch the intended victim, they send a deputation who make an alarm at the parsonage door, take possession of the preacher and proceed to initiate him into a secret lodge, where ladies sit around in their robes, and the things are done in a most bewildered and dazed with the scene, wondering whether he is dumb, paralyzed, or dreaming. Then some one wearing the insignia of office moves a resolution with a factious preamble, which is promptly carried. Then comes an outburst of a cyclone of affection, prayers, sympathies, and greetings, together with a cannonade from a battery of fifty or a hundred packages of material good things, is turned loose upon the preacher. A cyclone and a cannonade all in one? Yes, and worse, in the preacher's bosom. He is lifted and flung about, and gyratory efforts to regain his senses and make a responsive speech. Speech! Did ever a man make a speech whirling on the wings of a tornado? Did ever philosopher harness and make it talk for him? Was ever a sermon pictured in prose? Had ever a rainbow a perforation? Did ever self-poised composure follow earthquake? Then may a speech equal the rapture of the scene at church and parsonage Friday night, January 17. To adjourn the meeting demands a magician's wand. Fortunately, I possess a wand, a master of assemblies, looms up in time for the scene. Relief comes from him by motion for adjournment. It is a motion *sine die*, and carries, but the pounding refuses either to *sine* or *die*. Three days and nights it rages. Balls, packages, balles—some bowlers—pronouns—full. Angels envy the bliss and the privilege of bestowing it. Inspiration follows. Preacher and people are lifted above themselves, nearer the power not their own. Reciprocal elevation, endowment, and enlargement mark all such episodes, and the next quarterly meeting will be at Vin's chapel, where we have several readers of the ADVOCATE. We are much encouraged and feel that success will crown our efforts in the end. We have the promise of Revs. J. T. Bloodworth and John L. Lane to help us in meetings next summer. Hope the brethren will not forget their promise. May God's blessings attend the ADVOCATE and every Christian worker in the land. May this be the year in which thousands of souls will be reconciled to God and the church wonderfully revived and much honor and praise be given to God.

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NO. 899. J. W. COCKER.

Permit me to enter my solemn protest against such articles as that of Bro. C. L. Spencer in the last ADVOCATE. I thought politicians had worn the "bloody shirt" threadbare long since. I thought the war had ended. How long, oh Lord, how long will the brethren of our dear Southland indulge in such acrimonious speech against their brethren in the North? The bone of contention seems to be Hymn No. 899. While I don't claim to be a novice in hymnology, I do think that Bro. John F. Neal is right, and that Judge Fisher, in his article, went off at a tangent, and that Bro. Spencer, in his article, has gone even beyond the shadow and is beating the desert air. I would just like to sing Hymn 899 for Bros. Spencer and Fisher as I learned it when I was a school boy. I think the Judge would withdraw his protest and Bro. Spencer would make that order. I love No. 899! There is inspiration in it!

HYMN NO. 899. REV. G. A. GREEN.

I have often heard from a school boy the song: "John Brown's body lies a mouldering in the ground, John Brown's body lies a mouldering in the ground, John Brown's body lies a mouldering in the ground." As we march home, "As I understand, the song was supposed to have been sung by the Virginia State troops on their return after the suppression of the John Brown insurrection. To the above verse were added quite a number of others, such as "Hang Abe Lincoln on a sour apple tree," etc., ad infinitum. I never liked to join in the song, as it seemed almost sacrilegious to desecrate so sacred a tune to such an irreverent sentiment. The only relation that I can see existing between the song John Brown's Body and Hymn No. 899 is that a sacred camp meeting air has been used irreverently in connection with an irreligious sentimental song. Now, if the church begins to expunge every song appropriated by the devil, it must soon sadly hang its harp upon the willows. Let us let John Brown's ashes rest in peace until the morn of the resurrection, when we must all stand together, each to give an account for himself of the deeds done in the body. Let us not create in our hearts a hell for any, but rather a heaven for all; and, in spite of jealousy, envy, hatred and hell, let us continue to sing

"Glorious, glorious, hallelujah, glorious, glorious, hallelujah, glorious, glorious, hallelujah, for ever, evermore!" WORTHAM, TEXAS.

NO. 899. REV. J. A. SWATT.

A press of work delayed my reading the ADVOCATE of last week thoroughly till this evening. I have just finished reading Bro. Spencer's article, "Expunge No. 899." I freely admit that I am utterly astonished at the prevailing sentiment. I, like many others, would much prefer that the tune to which No. 899 is set had been supplied by some other, but I lack much of being ready to boycott our own Hymn Book and Publishing House because of one objectionable tune. He says, "I had just made up an order to our Nashville House for the book to supply our Sunday-school when I read Judge Fisher's article. That order is not sent, nor will it ever be sent until it is shown to be beyond all question that No. 899 neither is John Brown's Body, nor anything resembling it sufficiently to call to mind that song of hatred and of blood." I did not know we had a "Nashville House." I thought it was our "Publishing House." I wish to know where our other "house" or "houses" are located. Bro. Spencer once avowed to be "subject to the Discipline of the church, attend upon its ordinances, and support its institutions." It seems to me that until our judgment on any question involving this vow becomes infallible, that either of us would do well to defer somewhat at least to those that are in authority. In my judgment, in spite of the No. 899, our Hymn Book is the best extant; and then I prefer to be loyal, even though everything don't exactly agree with my "infallible" (?) judgment. Bro. Spencer's main objection seems to be the calling "to mind (scenes) of hatred and blood, and yet he goes on to relate instances more calculated to stir up such than the song possibly could. Has not the time fully come to cease to flaunt the bloody shirt? Yet, it seems to me that such articles as Bro. Spencer's would rather tend to such flaunting than otherwise. Jesus said, "Follow me; and let the dead bury their dead."—Matt. viii:22. Also, "Forgive us our debts as we forgive our debtors."—Matt. vi:12. Brethren, this is the "more excellent way."—1 Cor. xii:31 and xiii:1-7.

NUMBER 899. T. B. STONE.

We have often heard of a "mountain being made out of a mole-hill," but have never seen it so perfectly exemplified as in the unfortunate furor, made over the poor little hymn, number 899, in our new hymn book. For four years we waited for this book, and at last after the work was finished and the presses were put to work on it, it was with considerable impatience we waited our turn to have our order filled. When at last the book came, how glad we were to get it; how proud we were of it, and how much pleasure we anticipated in using it! In the beautiful burial service of the Masonic fraternity we are told "that perfection has never been attained on earth; the wisest as well as the best

have erred." Now we didn't look for perfection, but, after a casual examination, we did think the book was good enough. Somebody discovered that number 899 was to the tune of "John Brown's Body." Some one else says it is not the same, but very like. Then some one else says some ugly things about "song of hate," "Jeff Davis," "sour apple tree," "late war," but for temperate, rabid, "secesh" talk, Bro. C. L. Spencer "takes the cake." Such an article cannot be too strongly condemned. Let us suppose that the tune is exactly "John Brown's Body" and that its use might recall associations of those years of blood and hate, still we think it wrong for Christians, and especially Christian ministers, to take it as an excuse to show how well they can remember wrongs and how well they can treasure hate.

The pipings of peace for a quarter of a century, the rapid march of events, the constant practice of the principles of love and good will, inculcated in the religion of Christ, ought surely to have sufficed to cool the blood, still the passions and remove the hate of Spencer and others. We think it ugly in Fowler, Peck, and other Northern fanatics, to keep stirring up the old fires, and arousing sectional bitterness, and we do well to commend all efforts to counteract the influence of such men. It is derogatory to our characters as Christians, it compromises our dignity, and it is at the expense of our self-respect, when we give utterance to such sentiments as are embodied in the articles of Spencer and others.

Say what we please, do what we may, these articles have done us a damage; damaged us with the North, damaged us at home, and least, though that is very considerable, the hymn book is damaged.

These articles have shown us the fly "that stinketh the whole ointment," that would never have been noticed by many of us. Our bishops, who carefully examined and cordially commended the book, have more religion and more love than some of our laymen and clergy, for they thought they could worship God by singing a song set to a tune very much like "John Brown's Body." We think Bro. Spencer surely must have been struggling with la grippe.

In conclusion, while we think that our book would not have been ruined if that song and that tune had been left out, we do not think it ruined by being there, and we feel safe in believing that if Bros. Spencer and others continue to cherish such sentiments as they have expressed, it will be useless for us to ask them—

"Brethren, will you meet me On Canaan's happy shore?"

NO. 899. REV. J. T. SMITH.

In the ADVOCATE of January 16 is an article from the pen of Bro. C. L. Spencer on Hymn 899, and he demands that it be expunged from the new hymn book, and why? because it happened years ago to be sung to "John Brown's body lies mouldering in the clay." If that's all, and the tune is otherwise good—the bishops and committee thought it was—the reason is a mere whim; if it must be expunged for what it has been, for the same reason Mary Magdalene might have been expelled from the church, and for the same reason we should expell all reformed gamblers and drunkards who have been converted and taken into the church. If it's to be "expunged" because it brings up the recollection of the unhappy past, the same reason would expunge all history of the same events. The same reason would expunge many if not all of our grand old standard hymns and leave us nothing but the Hal-da-dal-da sort made since the war; for where is the tented field that did not at some time wring with "How firm a foundation," and "Am I a soldier of the cross," and many others of the same sort? No, Bro. Spencer, the tune to hymn 899 has been converted and taken into the church by the Hymn Book Committee, and college of bishops, and it is making a good member and many of us have learned to love and want it to stay. Dr. Dunlap sung it at our conference two years ago, and old soldiers of the gray and of the cross joined in and sung and cried and got happy. It was sung at one of our district conferences last year, and a sprightly lawyer and active layman in our church came forward and said I want one of our new hymn books. That tune and song are worth the price of the book. I have before me a letter from an old soldier who followed the stars and bars of the red, white and blue, and lost a leg in the conflict. He says, "I wish you would write to the TEXAS ADVOCATE and tell Bro. Spencer that old John Brown is dead, and W. H. Seward and Gen. Grant and Abraham Lincoln and Andrew Johnson, and the war is over long ago, and if the music set to the old song of John Brown's Body is good, I see no reason why we may not use it, and if he does not like it he need not use it—hat's all." If I didn't like it—there is only a half page of it—I'd just paste a piece of paper over it, and sing the one on the next page. The song itself may be a negro corn field song, but for all that it's been sung for more than thirty years and thousands have got happy singing it. No, no, let it stay.

HOW THEY ARE CONVINCED. REV. ELIAS ROBERTSON.

I have often thought it was a very difficult matter to convince men that certain things were right. Reasonable men will not listen to reason. They use argument themselves, but will not consider the arguments of another. My conviction is that when persons are convinced, in religious matters, the reason and argument which were brought to bear upon them were accompanied by the Holy Spirit. Unless

the Holy Spirit takes the truth and shows it to the hearers it will fall lifeless upon the heart and not be acknowledged as truth by the mind. We are invited to "come and reason together." Paul "reasoned of righteousness, temperance, and judgment to come," but it was not the Holy Spirit that applied the words and made Felix tremble; Lydia's heart was opened that she attended unto the things which were spoken by Paul. Without the living energies of the Holy Spirit the truths of Christianity would never be received as we hope they will be before the millennium.

The evil nature of man loves darkness rather than light, error more than truth. Men are inclined to evil and that continually, and will not seek after good. If any ever turn to the right way it will be by the help of the good Lord, the influence of the Holy Spirit. "God must give the increase." We have to contend against spiritual wickedness and we can be successful only so far as we can secure spiritual forces, the power of the Holy Ghost. We are opposed by the settled enmity of the human heart, which is deceitful above all things, and desperately wicked, and does not want to know the truth. This being true, where is our strength? In the Lord of hosts. "I will be with you always," says Christ—not in person but by the Spirit, to convince the world of sin, of righteousness, of the judgment.

Paul did not go to the Corinthians with excellency of speech or of wisdom, declaring unto them the testimony of God, "neither with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He gives a good reason for so doing; that their faith might not stand in the wisdom of men, but in the power of God. Men may not believe the reasoning of the preacher, but when they see hardened sinners convicted of sin, hear them cry for mercy, and then, when pardoned, shout for joy, they are somewhat convinced, for the Spirit is at work. They gather around the altar and gaze with amazement upon the wonderful works of God, and say in their heart, if not with the mouth, that God is in you of a truth. The Spirit begins his work in the heart, and if not quenched will carry it on. If a man tries to live a Christian without the comforting and strengthening influence of the Spirit, he has no solid and lasting peace, and he fails. He must not only be born of the Spirit, but must enjoy constant communion with God.

REPLY TO REV. C. L. SPENCER. REV. S. C. LITTLEPAGE.

Thunder from a cloudless sky would scarcely have been more surprising than the singular assault of Rev. C. L. Spencer, attorney-at-law, in TEXAS CHRISTIAN ADVOCATE, and I beg to reply to all that seems pertinent to the questions involved; and, first of all, in regard to the date of publication. At Georgetown last June, while attending commencement exercises, in the freedom of familiar Christian intercourse with Bros. Buckner Harris and W. V. Pinson, unimpeachable Methodist preachers, we were discussing among other things the necessity of the direct and personal agency of the Holy Ghost in the conversion of the soul and in the maintenance of the Christian life, and especially his importance in the defense of the truth and the preaching of the gospel. I remember taking the ground on that occasion that, while reason was important, it was not sufficient; that there was a spirit in man, and that the inspiration of the Almighty was absolutely necessary to give man knowledge of spiritual things. Having the private correspondence between Hall and myself, and thinking it covered a point or two in the discussion, I read it to those brethren with due apology, as I thought, for any seeming vanity the reading might betray, upon which both of them, after heartily endorsing my reply to Dr. Hall, insisted on the publication of the correspondence, and after my return to Bastrop I received a joint letter, signed by W. V. Pinson and B. Harris—the one the stationed preacher of San Antonio charge, the other his presiding elder—requesting its publication, a copy of which was sent, with the communication, to our editor. These brethren thought the publication would do good and so I sent it when I did, and not before, and the probabilities are it will do good before Spencer and I get through with it, whether it results in my crucifixion, Hall's decapitation, or Spencer's repentance and shame for having joined the accuser of the brethren in bringing a "raiding accusation" against an innocent party who has done nothing worthy of death or of bond. In reference to the origin of the correspondence between Hall and myself, as published in the ADVOCATE, it arose on this wise: His publishers, it seems, had broken him up completely, so that he was reduced to great straits and had to abandon the publication of his monthly (The Arena), and wrote me a letter, insisting on my aid in re-establishing the Literary Microcosm. I wrote him frankly that in my judgment the devil had side-tracked him in shutting him up to the defense of a mere theory of philosophy, which if established would amount to little; that having answered so completely the seeming evidence upon which Darwinian evolution rests its claims, he should enter the higher spiritual realm of truth, since the truth, as it is in Jesus, is the only power capable of subduing the world to Christ; upon which he wrote the elaborate letter, to which mine is a reply as published. Bro. Spencer, it seems to me, should have pointed out my heresy before demanding my retirement or crucifixion.

The only quotation he makes is that embracing the address of the Savior to John in prison, as sent by the disciples of the latter, the statement in our Lord's personality and divinity might be established. Then Spencer says that "If the analogy is to hold good throughout, one of these writers should be beheaded and the other crucified." This is strange language for a man of Spencer's sense, culture and character. Does he "consent to the council and deed of them" who crucified Christ and murdered his forerunner? It would seem so, as he raises the cry, "crucify him," "put him out," "send him to Brush College," against one of the most humble of his disciples, who, having asserted his loyalty to the blessed Master, sent, in quotation, a message to a brother in trouble, and that, too, embracing one of the finest arguments Jesus ever made for the divinity of the gospel and the safety of its true friends who maintain its spirit; for a gospel which gives sight to the spiritually blind, cleansing to the impure, life to the dead and supplies the poor with its saving power, is worth more than all the philosophies true or false, old or new, in the universe, and is its own best defense, and this is the gist of my whole letter which Spencer certainly has not read except the quoted clause.

As to Hall's pantheism, in my judgment, no man is freer from the charge than he. I took the liberty of insisting upon the elimination of the entire argument based upon the manner in which God created all things from his book before the last revision, on the ground that we could not think on such a planet all, much less correctly, and from the farther fact that it was not necessary to the argument against the transmutation of species and evolution, besides it would prejudice his work unnecessarily. He left the offensive argument in, on the ground, as he stated to me, that some argument, in his judgment, ought to be made to answer the sneer of infidelity, as implied in the aphorism: "Out of nothing nothing comes," and the equally wise assumption, that "Whatever has had a beginning must have an end." This led to quite a heated discussion in the Microcosm and other papers, when, finally, Hall frankly abandoned the whole theory of the "Manner of Origin," on the ground that on further investigation he concluded that, in the absence of revelation, it was impossible to know anything about it. This public retraction was published in Hall's own magazine several years ago, and I regret Bro. Spencer did not know it.

The valuable work Hall has done consists, in part, in the writing and publishing, forty years ago, an unanswerable work called "Universalism against Itself." This he carried, I believe, through forty-five editions, then sold it to the M. E. Church, which carried it through as many more editions; then, at the request of friends, some eight years ago, he revised, enlarged and republished it, and it is now having a fine sale. I hope Bro. Spencer won't say much against this book, for it not only has the endorsement of the Cincinnati Methodist Book Concern and many good Southern Methodists, but it is about as full of the Bible as Fletcher's checks are. Next in my appreciation is "The Problem of Human Life," especially that part of it which demolishes evolution, "root and branch," and Hall has done this, I think, more effectually than all other writers combined, whose writings I have read. I have circulated this book to meet exigencies as they have arisen in my pastorate, and will do so still, as necessity may require. When Bro. Spencer shows, by his letters and spirit, that he has been sufficiently nourished by the bread of life to justify him in arraigning, trying, condemning and crucifying an humble minister whose character has passed before four different annual conferences unchallenged, and for thirty-five years, then I will not refuse to die. Indeed, my heart and life, and all I have and am, has been upon the altar of the church I love for more than that length of time, and never was the consecration more hearty and joyous, or, as I believe, more intelligently made than now, and that Bro. Spencer should seek to injure me in reputation, having known me as he has, is amazing. I can stand the world, the flesh and the devil—and I reckon Spencer, too. May the Lord have mercy on him and forgive him, as I do this.

"THE GREAT CRIME." CHAS. BOGAN.

In your issue of the 23d inst. appears an editorial entitled "The Great Crime." In it are two points on which I beg to differ with its author: 1. It is just as reasonable to demand that preachers to live at cost, etc., as it is that the Publishing House should print church literature at cost. 2. The tone in which the article is written.

Recurring to the first, I should think the only reason that would justify the church in establishing a Publishing House would be to procure cheaper literature. The country is full of publishing houses at which we could get all our literature published by paying for it. If the Publishing House is going to be a constant source of expense to the church, a burden to it, or can furnish us our literature no cheaper than other publishing houses, then its only worthy mission is a failure, and it should be discontinued. It is said our literature, for several years, has cost more than that of other denominations. I know nothing of the correctness of that statement, for the reason I have had no occasion to investigate the matter; I have always patronized our own house. For along time the excuse was that the house was in debt. The inference made was that when the debt was paid, our literature could be obtained at less cost. But now, since it is free from debt, the policy of those in authority seems to be, not to reduce the cost, but to turn the surplus into another channel.

This is and should be opposed, not because it was appropriated to the needy superannuated preachers and to

their widows and orphans, but because it is a digression from the prime object of the movement to have a publishing house of our own. It is a variation from principle.

I think the preacher in charge, the presiding elder, the church officials, preachers who have worn themselves out, physically, in the service of the Lord, etc., should all be supported by the church, and commensurate with the ability of the church to pay. Let that be by collection; then you get the free-will offering and the sacrifice-offering, such as is approved by the Lord himself. I do not mean to say that if the Publishing House, a church institution, it is a money-making machine and it devotes its surplus revenue to a good cause, as was done in this instance, has not met with the approval of God the Father, but I know of no precedent for such action recorded in the Holy Book.

Evils crop into church affairs, as into everything else controlled by man. We have government for the protection of society. It costs something to support that government; hence a tax is levied and collected for that purpose and no other. But from an injudicious administration, long years ago, a surplus accumulated in the treasury. The congressmen said, "What shall we do with it?" Instead of reducing taxation to stop the accumulation of this surplus evil crept in under the guise of "protection" (?). Taxation increased, until now the whole nation is crying out against it. It appeared at first a good thing, yes, very plausible. So in the case of the appropriation made by the Publication Board. But the money power has the nation so firmly in its grip that the cry of the people is without avail. Brethren, stop this new departure right now. Stick to first principles, or else God's hand may blot the whole thing out, either by fire or by an irrepressible disension in the rank and file of the church. Above all things we should maintain our spirituality. We should trust in God for our necessary collections to be made from the free-will offerings of his people, and not by a moneyed institution, the invention of man, under the auspices of the church.

The article referred to appears to be written with much irony, and with but little of the Spirit. That course only provokes criticism, not prayer. But notwithstanding that, I do not believe that the brother intended to be sarcastic or cutting when he prepared the article for publication. I am inclined to the opinion that it is more in his style of writing, or the manner in which he expresses himself as a mode of discussion. And I am inclined to the opinion further that the brother so gave his views solely for good, and what he believed to be in the interest of the church. But while I believe that to be true of him, I think his views far from what is the best for the church.

BROWNWOOD, TEXAS.

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OUR CONFERENCE CLAIMANTS. Whatever may be the glory of our Methodism in other respects, there is one point at least at which she has not measured up to her full duty.

students, but the general reader can spend his time to much better profit by reading the simple stories of Matthew, Mark, Luke and John. The author strikes out on an independent line, and seems to be quite confident that he has dissipated error and illuminated the dark paths of theological truth.

trated in the case of Dr. Lafferty. He undertook to get the doodle-bugs to come to hear him lecture, but they did not know the call and failed to come. Who ever heard of doodle-bugs coming to a lecture? It's a world-wide custom, as old as the ages, that doodle-bugs only "come up to get a bushel of corn."

THE COLLECTION.

We now suggest a rest on No. 809.

The Dallas News copies the statement of the Central Methodist in reference to a quarrel at prayer-meeting at Flenningsburg, Ky., and thus corrects a falsehood which had been going the rounds in the press.

REV. J. W. HILL, Paris: The paper is getting better all the time. I am determined to put it in every Methodist family if possible.

SOME are for Barnabas, some for Luke and some for Apollos. That is, some hold each of these to be the author of the epistle to the Hebrews.

That man practices a gross deception upon himself who thinks he can do the full work of the ministry and at the same time accumulate a fortune. To prevent secularism in the ministry our preachers should not only be supported while in the active service, but should feel assured that in case of death the wife and little ones will not be left penniless, and that old age will not be accompanied with destitution.

Again, an ample provision for those on the retired list would enable the church to keep only efficient men in the field. The door of the conference would be more strictly guarded against the entrance of incompetent men, and those who are supernaturally in ability would be superannuated in fact. And besides all this, a great reproach would be removed from our Zion.

"BEHOLD THE LAMB OF GOD."

This is the title of a new book by Rev. H. R. Withers, D. D., of the Little Rock Conference. From the title the gentle reader may expect to be introduced in this book to the sweet and precious things of the gospel, but he will scarcely finish the first page when he will find himself turning somersaults in a regular theological gymnasiom.

Dr. Wither tries hard to show that as "sanctification by the Spirit" accompanies only a perfect atonement, that none could be saved before the death of Christ. He holds that Abraham, Moses and David had only a carnal or legal religion. These died in sin and were kept in hades waiting until the death of Christ, that they might be saved.

Dr. Wither also perpetuates the error that sanctification means in the New Testament to purify from sin. The fact is, that the word hagiozo, a Septuagint word, derived from the older Greek word hagio—to venerate or reverence the gods—is used in the New Testament generally in the sense of consecrate or to regard as sacred, e. g. "Hallowed (sanctified) be thy name;" "Sanctify the Lord;" "The altar sanctifies the gift;" the Son "whom the Father hath sanctified and sent into the world;" "For their sakes I sanctify myself," etc.

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THE ALABAMA ADVOCATE is level-headed on the Publishing House and superannuates. It concludes a strong article on that subject with these words:

Now, let the matter stand just where it is. We want no change in this respect, and we expect to write and vote and speak against any alteration of the Sixth Restrictive Rule. We can certainly bear the prosperity of the house for four years more without damage to any one.

REV. W. M. SMITH, Ellenville, Texas, sends in a large list of subscribers, and adds: "Your postal cards are too small to hold names at all times; consequently I have to resort to a sheet of legal cap."

THE paper does not reach this office till Friday at 2 p. m. Can you hurry it up to beat that? Can't you feel proud of the paper when we watch the office anxious for it to come? If you are not proud of it, you must be a stoic, or a stick, and petrified at that. P. S.—The paper has come on Thursday. Keep it so doing.—E. M. Sweet.

Yes, beloved, "our head" is almost turned, and, though we cannot always manage Uncle Sam, we'll do the best we can. Pleased to forget, however, that the paper cannot be mailed before it is printed.

SPEAKER REED, of the House of Representatives, is receiving a great deal of abuse now on account of his ruling that members who are present in fact shall be counted. It has been the custom that when a member of the House refused to vote he was regarded as being absent.

HERE is the latest from the happy quartette: The four girl babies, whose arrival created such an excitement are now more than a month old, and are growing rapidly.

THE Cumberland Presbyterian thinks solitude makes pessimists: The man who shuts himself up from the world, and lives in solitude in communion with his own thoughts, is very likely to grow gloomy and pessimistic.

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attention from the divine command which says, "Remember the Sabbath day to keep it holy." Are these views obsolete? Viewed from the standpoint of the modern mind, they are not. They are, in fact, makes everything bend to the demands of the age, they are. But viewed from the standpoint of Moses who first received and gave the divine code of morals, and which is still in force, they are not.

THE Los Angeles Advocate is opposed to stage singers in church: At a time when some about us are apparently forgetting the sanctities of God's house and are bringing it down to all but a level amusement, it is our duty to be on our guard.

THE Southwestern Methodist illustrates a point: Some people are religious for meanness. Whatever wastes money is, in their eyes, a moral sin, and so they value religion as it costs money and condemn with readiness and indignation.

A GREAT howl is going up all over the country against the danger from electric wires, from which only twelve deaths have yet taken place. Liqueur has killed 100,000 during the same time—but no legislation asked for. This is "gapping at a gnat" and "swallowing a camel" with a vengeance.—Jefferson Jimplecute.

THE Alabama Advocate is level-headed on the Publishing House and superannuates. It concludes a strong article on that subject with these words:

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Yes, beloved, "our head" is almost turned, and, though we cannot always manage Uncle Sam, we'll do the best we can. Pleased to forget, however, that the paper cannot be mailed before it is printed.

SPEAKER REED, of the House of Representatives, is receiving a great deal of abuse now on account of his ruling that members who are present in fact shall be counted. It has been the custom that when a member of the House refused to vote he was regarded as being absent.

HERE is the latest from the happy quartette: The four girl babies, whose arrival created such an excitement are now more than a month old, and are growing rapidly.

THE Cumberland Presbyterian thinks solitude makes pessimists: The man who shuts himself up from the world, and lives in solitude in communion with his own thoughts, is very likely to grow gloomy and pessimistic.

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the weakest, it is seen that they were organized as follows: Columbia in 1866; Western and Los Angeles in 1870; German Mission and Denver in 1874; Montana in 1878, and Mexican Border in 1882. These seven conferences report in 1888 an aggregate of 101 effective itinerant preachers and 10,904 church members.

One of the burdens upon a Methodist congregation is the support of the presiding elders—an officer essential to the effective working of the itinerancy. A preacher in a city charge once informed me that his congregation paid the elder one hundred dollars a session during the year—a pretty heavy tax. The multiplication of conferences largely increases this burden. The above named conferences have twenty-two presiding elders, and require most of the services of two bishops.

In new and weak conferences there is a tendency toward localizing the itinerant ministers. For ten years after I came to Texas, I believe every married preacher had a home of his own; which Bishop Andrews to remark that the itinerant wagon in Texas had its wheels locked. As conferences get older and stronger parsonages are provided.

Looking at the facts and figures, and the lessons which experience has taught us, it would seem safe to conclude that it would be well for the General Conference to go slow in creating new conferences in territory but sparsely settled, and where the prospect for rapid increase is anything but encouraging. So far as this scribe is concerned, this.

CHINA MISSION CONFERENCE. DEAR DR. JOHN: Our conference was held at Suchow, Dec. 11, 15, 1889, that date being fixed by telegram from Bishop Wilson. The annual meeting of the representatives of the Woman's Board of Missions was held at the same time and place. There was a full attendance, and the sessions of both bodies were characterized by great harmony and good will.

Notwithstanding an unusual amount of sickness during the latter part of the year, our missionaries are so great, encouraging and urgent, that there is no disposition to yield priority to the call from Japan. Nor can I see any need for it, however anxious I may be to see our church come up to the full measure of her opportunity in the latter part of the year.

In our mission meeting the question of uniting our educational work was referred to a committee appointed to devise a plan whereby so very desirable a result might be accomplished. That committee will in due time, I think, be able to report successfully. All the brethren are in favor of it; and as the time is fast coming for such a step, the conference of China, the extension of our work, and the necessity of reducing the individual element, personal jealousies, rivalries, etc., alike calling for it—there is no doubt in my mind whether as to the feasibility of the scheme or its success.

Again: The time is in our books—placed there by legal authority. The book is on sale at our own Publishing House, and, therefore I would consider myself disloyal to our church authorities and the interests of our Publishing House, were I, in any way, to aid or abet any measure calculated to injure the sale of the book. In addition to the above, it has been suggested to me by a worthy brother in the ministry, who has had the means of the book, that it is a pity that the interest of the General Conference to exchange said tune would seriously imperil the usefulness and success of our brethren on the border. He thinks the enemies of Southern Methodism would use it against us, and would be glad to have such an opportunity. These brethren in the border conference are, by their own roundings, compelled to be conservative.

“So,” he says (and I agree with him), “let the tune alone; sing it who may wish” (as we are in a free country) “and let the others confine themselves to the other side.”

ARRIVAL AT VANDERBILT—WESLEY HALL—MINISTERIAL EDUCATION. Arriving here next day after thanksgiving, Dean Tillett being at one of the annual conferences, I was kindly received by Assistant Librarian Miss Florence Conwell. She conversed intelligently of Texas men and work, lingering especially at the names of Bros. Shelton and Stovall. This was an earnest of no mean value; yet the manifest interest of our church in this school and its men increases daily. Why should it do otherwise?

Let us take a glance at Wesley Hall, the home of the young theologian. It is the only theological seminary owned by our church. Its cost is estimated at \$150,000. Of modern architecture, it has every convenience conducive to comfort and happiness. The building is complete within itself. Under the same roof professors and students reside, study, worship, and do their respective lecture and recitation work. This school prepares men for the entire church. Every Southern State, every Southern conference, every Southern college, should have a representative young man here. Of the twenty-two preachers in the junior class, Mood and myself are from Northwestern University and the Northwest Texas Conference. Then there is Bradfield from the North Texas. These are the only men in the Bible department. Now take up the annual register, examine the Law, Dental, Medical, Literary—every department—and it will be seen that, besides Tennessee, Texas has by far the largest representation. Men are met with here, who, laying aside their professional for a time, have come up from the fields of medicine, law, science, teaching, to prepare for extended usefulness; or, rather, in order to hold their positions. This indicates that everything in Texas is destined to move forward. I take it that the next ten years are to push us further forward than the last twenty have done. If we contemplate her deep water, thriving cities, increasing railroads, and teeming immigration, we say this looks like prosperity. The heretofore undeveloped resources of the Northwest, now beginning to be worked, will, in a short time, be all that is asked to make her queen of States. With such development from every conceivable material standpoint,

which amount the native preachers paid \$235.

We are glad to welcome Bro. Gray to China. Bro. Burke has been long wanting a colleague at Sung-kiang, and Bro. Gray is just the man for the place. Bro. we ought to have had five men instead of one. Where are the other four? One comes and another goes.

After fourteen years' work in this field I am now, with my wife, coming home for needed rest and recuperation. Dr. Milford Phillips accompanied me to the North Carolina Conference, and the health of our mission is much improved. The scarlet fever seems to have abated, and Bro. Ried, who was seriously ill if not dangerously ill in October and November, is now very much better, and will, we trust, soon be strong again. I enclose a list of the appointments.

STEAMSHIP "CONGO," near Hong Kong, Dec. 25, 1889. APPOINTMENTS. Shanghai District—C. F. Reid, P. E. Shanghai Station, C. F. Reid, Sz Tz College Station, Y. J. Allen. Tsih Pao Circuit, C. S. Sun. Sung-kiang Circuit, W. B. Burke, one to be supplied (by Wong Vau Tz). Tsing Pu Circuit, to be supplied (by H. L. Gray, and Dzung San Tseng). The Kansing Circuit, M. B. Hill, Dzung Dzin San, and Seng Yuen Peh. Anglo-Chinese College, Y. J. Allen, president; W. B. Bonnell, G. R. Locher, professors.

Suehow District—D. L. Anderson, P. E. Suehow Station, J. L. Hendry, one to be supplied (by Dzung Yong King). Chang-shuh Circuit, Li Tz T. (Chwen-sau) Circuit, to be supplied (by Dong Moh San). Nanziang and Hospital Chapel, to be supplied (by C. K. Marshall). Buffington Institute, A. P. Parker, principal.

THAT OBJECTIONABLE TUNE. REV. WESLEY SMITH. Please allow me space in your excellent ADVOCATE for a few thoughts by way of rejoinder to the late criticisms of Hon. Sterling Fisher and Rev. C. L. Spencer. I know these brethren to be sincere, intellectual, Christian gentlemen, and I fully sympathize with them, as I remember something of that terrible war of coercion and the period of re-construction—so-called—that followed it. And I also remember that that war ended (disastrously to the South) in 1865, some twenty-five years ago, and while my loyalty to the South and Southern Methodism is not to be questioned, I verily believe that all sectional prejudice and rancor should be (if possible) buried with the “lost cause” in the “tomb of the Capulets.”

What has all this to do with tune No. 899 in our new tune book? Just this: I think the criticisms of these good brethren are, for various reasons, to say the least of them, unfortunate and of evil tendency. In the first place, the committee of revision, provided for by our last General Conference, was composed of the best men for the work in our connection in the judgment of our college of bishops; and we learn that the work of said committee was thoroughly scrutinized by the bishops, especially by Bishops McTear and Keener, and, therefore, I conclude that if there had been anything seriously objectionable connected with this particular tune, it would have been rejected. As to the tune itself, I know almost nothing. Never sung it, never heard it sung, had never, until quite recently, seen it in print, not having up to this time owned a copy of such a revised hymn and tune book. I suggest that this particular tune may be and probably is a hundred or more years older than old John Brown whose worthless body lies mouldering in the grave, and if it be any addition to Christian harmony, we have as much right to its use as any federal soldier who aspires to “hang Jeff Davis on a sour apple tree.”

During the late session of the Louisville Conference I was appointed to the Sharon Grove circuit, Todd county, Ky. While I reached our field of labor the 11th of October. Found some friends of Methodism who were wearing suspenders while others had gone. They were not crude, did not pound us, but they were friends and members of the Dorcas Society. “They brought treasures from afar.” We found eggs, lard, apples (dried and green), meat and jellies in quantity enough and to spare. For this compensation we began a meeting at Mt. Sharon, which terminated with good results—some eighteen professions, ten restorations, and ten accessions to the church. At the close of this meeting I came home and had a meeting; met that interesting, expensive company; and it is in keeping with the manner which I was treating, which certain strangers, “for some have entertained angels unawares.” I entered into conversation with him; thought of interrogating him in regard to his political views; but he declined telling. I suppose he preferred waiting until the next prohibition campaign. He was a very earnest, his principles religiously; found him to be a simple pure Methodist. The young man seems to be doing well, but his paternal progenitor has been wild ever since his birth, on the 22d of November, with animated unapproachable rhapsody. I am highly pleased with the people I am serving and delighted with my circuit. Send greetings to Clark, Nichols, Binkley and Malery. H. G. SCHMERS.

WEST TEXAS CONFERENCE. DEAR BROTHERS: Our brother, Rev. L. D. Shaw, is now quite low and may never recover. We will have no friends at the next annual conference to help him. Will all your churches, therefore, contribute for a special collection for his recovery to Bro. V. M. West, Uvalde, Texas, or pay over to the Joint Board at conference? “With what measure ye mete it shall be measured to you again.” F. S. JACKSON, Chairman Joint Board of Finance.

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CHURCH EXTENSION FUNDS. The gravest question confronting us is, How are we to secure enough money to pay the appropriations made by the Board last spring which are now so urgently needed? So clamorous were the demands upon us that we made larger appropriations than we had before, hoping that the church would respond with its liberality as to enable us to pay them all before the end of our fiscal year. This response has not yet been made and the funds are not yet in our treasury. They may be and will be if the preachers will take up their church extension collections for the current year and forward the same to the treasurer of their respective conference boards. We hope no money will be sent us except by the treasurers. Let it go to them and let them divide it and send only the part belonging to the General Board and all confusion will be avoided. Let no one suffer the month of February to pass without taking his collection and remitting proceeds, as above suggested. If this be done many churches will be built this summer which otherwise must be deferred and it will enable us to make a much more gratifying report to the church and to the General Conference. May we not depend upon our brethren everywhere to help us out in this emergency. DAVID MORTON, Secretary.

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should we not, as a church, stop to consider how little we are doing to educate our ministry?

Bro. Allen's letter contained much that met my approbation. Having struggled with adverse circumstances for many years, but with delight the publication of whatever looks to the education of our preachers. They meet with the adversity of poverty, but this is not the greatest foe. The troublesome barrier is the disfavor brought to bear by those who profess to be friends. Taking into account these internal demands and the needs for educated men in the foreign field, we are led to see that comparatively nothing is being done. As proud as we are of our school at Georgetown, it is a fact that between the years June, 1882, and June, 1888, there was no new graduate, as such, graduated from its halls. Since that time we see a change for the better. God grant that we may be ministerially represented in each succeeding class.

What we need is less discouragement from Israel's hosts. Give a boy proper counsel and he will earn money or borrow it at a fair rate per cent, and go through college, whether he reaches the seminary or not. Let a general encourage him; they will charge a fence, scale a walled city, or face the booming cannon. Here is something of what I mean. At the annual conference of the Western Conference, the wife of a presiding elder, said: “So glad you are getting off to school! You can form no idea of the demands for prepared men, the calls by the laity for cultured ministers of the gospel.”

Now, to my young brethren who are called to attend college, do not think of coming here until you have received the advantages of our Southwestern. It will be wise to attend Vanderbilt for theology, but secure your literary education in Texas. The reasons are numerous and good. C. V. BAILEY.

WEST TEXAS CONFERENCE. At the Luling conference, when I was made “chairman” of the “Joint Board of Finance,” the conference paid that year for the support of the supernumerary preachers, etc., 14 1/2 cents per member. At the Victoria conference, a year later, the conference paid 12 cents per member. At the Austin conference, the same year, the conference paid 23 cents per member. The efforts of the “Joint Board of Finance,” or by the officers of the same, were objected to by some of the members of the board, and by a few of the preachers. We give the board as well as the superintendent, and some of the older brethren complaining at what they called my rashness, impudence, and unwillfulness in work, we took on a severe case of the “blues,” and begged Bishop Key, at conference, several times to release us from the board. He did not. This increased our case of “blues.”

Since conference we have received several letters from the faithful old veterans and heroines, thanking us for our efforts in their behalf, and praying for our blessing and success in them. The figures, as above presented, the figures, which enabled us to turn a “summersault” out into the sunshine again.

So, brethren, you may complain, misjudgment, or anything else, but “this one thing I do,” forgetting such grumbling. I mean to stand on my feet, and to give a respectful support to our precious old men and women. F. S. JACKSON.

A NOTE FROM KENTUCKY. During the late session of the Louisville Conference I was appointed to the Sharon Grove circuit, Todd county, Ky. While I reached our field of labor the 11th of October. Found some friends of Methodism who were wearing suspenders while others had gone. They were not crude, did not pound us, but they were friends and members of the Dorcas Society. “They brought treasures from afar.” We found eggs, lard, apples (dried and green), meat and jellies in quantity enough and to spare. For this compensation we began a meeting at Mt. Sharon, which terminated with good results—some eighteen professions, ten restorations, and ten accessions to the church. At the close of this meeting I came home and had a meeting; met that interesting, expensive company; and it is in keeping with the manner which I was treating, which certain strangers, “for some have entertained angels unawares.” I entered into conversation with him; thought of interrogating him in regard to his political views; but he declined telling. I suppose he preferred waiting until the next prohibition campaign. He was a very earnest, his principles religiously; found him to be a simple pure Methodist. The young man seems to be doing well, but his paternal progenitor has been wild ever since his birth, on the 22d of November, with animated unapproachable rhapsody. I am highly pleased with the people I am serving and delighted with my circuit. Send greetings to Clark, Nichols, Binkley and Malery. H. G. SCHMERS.

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GENERAL CONFERENCE NOTICE. The committee appointed by the last General Conference to provide for its entertainment at the approaching session in St. Louis, beginning May 7th proximo, has established an office in that city, located in the American Central building, room 503, corner of Broadway and Locust streets. It is in charge of H. M. Gerrogs, Esq., a member of the committee, to whom also has been assigned the duty of making all local arrangements, with authority to appoint committees and assistants as he may deem proper and expedient. Rev. T. M. Finney, presiding elder of the West, is in charge of the arrangements. By request he will also attend the office of the General Committee in St. Louis and conduct the correspondence of both committees. All communications in reference to the business of either committee and inquiries for information are to be directed to him at the above address and will receive due attention. The committee has in hand the affairs entrusted to its management and is earnestly endeavoring to carry into effect a plan of entertainment prescribed by the General Conference. The Centenary Church has cordially tendered the use of their commodious and imposing edifice for the place of assembly, and it has been accepted. All other arrangements will be concluded in due time and private notice will also be given to each delegate, with ample information concerning railroad rates and the reception of delegates on arrival in St. Louis and their place of abode during the session of the conference. Secretaries of conferences will be favored by forwarding a copy of their printed minutes to the office of the committee at St. Louis. E. W. COLE, Chairman.

THE LOST BOY FOUND. On the 21st day of December last the town of Atlanta was startled by a report into the greatest consternation and anxiety, and the family of Bro. J. D. Johnson into the profoundest grief and sorrow of heart. That morning the father, J. D. Johnson, with his son Henry, a sixteen year old boy, went twenty miles north of Atlanta, to shoot ducks in Sulloway bottom, and the son got lost from the father in that dense and watery bottom, and was not found until last Sunday morning, the 26th January, 1890, and the 27th day from the day he was lost. His father found him for the most part unharmed, but he was very much fatigued and sound as it was the morning he left home. When it was announced that his body had been found a large number of Atlanta's best people went at once, and returned the same day and interred it in the presence of nearly the entire population of the town.

This sad occurrence (and no man knows how sad and what sort of feeling it evoked unless he has passed through something of the sort) brought to the surface the kindness of fellow feeling of which human nature is capable. The almost continuous search for twenty-seven days developed many noble and heroic acts, in which hundreds of men imperiled their lives, endured rain, cold and deep water until it reached a sublime climax in the finding of his body by Dr. Crossly and Ed. W. Sunday morning last.

The finding his body was a rift in the cloud that hung over our people for twenty-seven days and nights. There was almost a simultaneous ejaculation from every one: “In so glad he is found!” To attempt to describe the emotion and distress of the family through those terrible days and nights is impossible. Not until the human heart with its deepest emotions can be spread on canvas or photographed can such sorrow be conveyed to the understanding of others.

The parents manifested a Christian resignation (not a mere submission to the inevitable), but an absolute resignation to the will of God, that is worthy of apostolic times and every one's admiration. I have nearly always been religious, and have always prized my religion above “my chiefest joy,” but I never saw such a man as I did when I saw the mother rise like a burst of gold through the trials of her son's burning sorrows and plant herself firmly on her faith in God. Then the incubus of darkness that hung over the spirit was suddenly changed to a halo of light—night became day. The pall of despair instantly fell from my eyes. One last prayer, and anguish were supplanted with joy and praise. Thank God for such religious support, and for the bright hereafter, promised in his word!

Henry Johnson, as above stated, was about sixteen years old, and was a member of the M. E. Church, South. He made a profession of religion about three years ago, when Mulkey and Burnett held a meeting at this place. He was quite seldom seen on the streets, always at church and Sunday-school. Very promising for usefulness, and when by the sweet waters of life he was baptized, saw the few little mementoes taken from his pockets to become home and heart treasures is ever after, those that most impressed me were his Sunday-school papers and prize tickets. They were well accredited passports from that watery grave to the realm of light, and were prominent on the other side, and now for all that have wept and all that rejoice, we say farewell Henry, dear boy, until we meet in that brighter and better day above.

WM. A. EDWARDS.

SANTA CLAUS VS. CHRIST. REV. C. N. BIGGANS. We need a critical examination of the song at the birth which Christmas celebrates, “Glory to God in the Highest.” By the custom of many Sabbath-schools it should be “Glory to Santa Claus in the highest.” [See facts in the case.] If St. Nicholas exists his prominence is due to a semi-barbaric custom. The arguments offered by his devotees are unparental, unchristian and too silly for note. Should a lie be taught to children? Should we pretend to commemorate God's great gift to man and tell the little ones a mythical character does all this liberality? How can a Christian invoke Christ's presence and blessing, say “Amen,” then ask an old father and cotton man, or a dressed-up “swell” dressed in the Santa Claus (“disfined delusion”), to come out, deliver the presents as from him, receive all the honor and retire covered with eminence, gratitude, mystery, reverence, etc., a feeling which should be offered to Christ alone as the primary cause of these presents to “us children”? It is easy to secure confidence in ten matters now than it will be in one after your child finds you lied to him. The day may come when your offspring will doubt the existence of Christ. Then remember this: Santa Claus is a ruse of the devil. LADONIA, TEXAS.

TO REGULATE THE STOMACH, LIVER AND BOWELS. Dr. Pierce's Peppermint. 25 cents a vial; one a dose.

“Where are you going my pretty maiden?” “I'm going to sneeze—atchoo, she said.”

WILLIE. “COUSIN CARLE.” What a lovely, bright afternoon it was when I first saw the little Willie. It had only been two weeks—such short, blissful weeks, too—that the handsome, gallant man by my side had had the right to call me “willie” (which always so delightfully thrilled me) when we entered up to papa's and mamma's gate on our little brown ponies this bright May afternoon. Why were nature so extravagant on that day when the flowers looked so pretty, never had their fragrance been so sweet, never had the birds sung so delightfully or the grass looked so green; the vines clambered in such a graceful, tender clinging way, and the air so fresh, as in that ride that afternoon in May? Ah, this was because I was so happy. Everything looked gay, and everybody looked joyous and happy.

When we stopped at the gate they all came running out to meet us. “Mamma! gave me such a good, old-fashioned handshake,” said Willie, “Welcome, Cousin Carle! How comfortable the broad, low farm house did look, with its low galleries and ample yards! How we did enjoy going there! Such good things they gave us to eat! The memories of those days, and those happy times are with me like the husband of my young days—with the little Ralph God had so graciously given us—has left me all alone. The little Willie, dear, sympathetic child, how close you creep to my heart! I wonder how I ever knew how I loved you. In some people's lives there are no clouds—all is sunshine. In mine there has been little sunshine. But Willie had always been bright—like this May-day when first I saw her—only there was a heavy bank of clouds in the distance, which only melted away in the sunshine.

She was her mother's only darling, her father's idol. Never in life have I known of such devoted fondness for each other as existed in this family. As the child grew, she provided herself more and more the “angel of the household.” She was a glad sunshine in the home, gentle and lovingly on any who chanced to pass within its influence.

At last misfortune came—the clouds had obscured the bright sunshine—and the father took his wife and the little Willie to California. Now, indeed, did she prove herself an angelic look upon her and her work, and feels drawn toward the friend she loves. Her Bible is her constant companion, and many happy letters came to the loved ones in the Lone Star State. Her daily walk and conversation bore testimony that her religion is undimmed and leaves impressions which prove lasting.

After many months in the “Golden State” a letter comes saying she is ill, sick unto death. Then “papa and mamma” are afraid to hear from their little granddaughter; then her fond parents are dumb with an awful fear; then her new-found friends see more clearly in her patient suffering the angelic character she had sustained while in health. They found more than one kind Samaritan in that far-off land. May God answer Willie's prayers and richly reward her for her life. But the fever has not yet spent itself. It is still strong and slowly—yet how surely—gaining on her ebbing strength. The little fingers flutter as she clasps them—so feebly now—around her weeping mamma and says: “Mamma, dearest mamma, do not weep. I think that I go home all well. His will is mine.” How happy she seems as she sings the “Sweet Bye and Bye” with such a sweet, tender smile on her face. “All is well!” Happy mother! Happy father! You now have two angels in heaven—all your own. 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Devotional.
GOD HOLDS US ALL.

"Take me, papa," said my darling, As we stood within the hall; So I bore him up the stairway, Scarcely felt the burden small.

In my other hand I carried Books I wished to scan that night, And the elfin begged me let him Take them in his arms so slight.

Step by step to top we mounted; Then he said with childish pride, "Why carry books that I have found, Didn't he?" "Yes," I replied.

Little innocent! not dreaming, As he bore the asked-for load, That his father's strength upheld him, Double-burdened on the road.

God is sometimes pleased to give us Work for wondrous skill and thought; Gladly we do the laurels, When his hand the triumph wrought.
 —Addie H. Beery.

"WALK IN WISDOM TOWARD THEM THAT ARE WITHOUT."

The Christian is presumably "within" the church. The visible church of Jesus Christ in the world should have every living Christian within its fold, and none others. As a matter of fact, however, there are living Christians who are not within the church, and there are within the church those who are not Christians. But it has always been so. The Master warned his disciples that there would be tares in all wheat-fields. Even in his own small field of twelve stalks of grain there was one tawny stalk that was a tare, and another stalk that for a time looked very much like a tare. And from their epistles to the churches we learn that in the fields of the apostles tares were continually found springing up with the wheat. So it has been in all lands and in all the generations since, and so it is now. And yet, bad as this is, it is better to be within the church than to be without in the world. But there is a fold in which there are none but Christians. This is the kingdom of God in the world. It is not physical and visible, but spiritual and invisible. Its metes and bounds are not tangible, but intangible. To some degree its unseemly boundaries correspond to the seen boundaries of the church; but sometimes they pass without them, and often lie far within them. God sees where they run, and whom they include; man does not. But within these bounds are all God's people in the world, and none others. And every one of them has a new heart, and believes on the Lord Jesus Christ, and loves him, and is united to him, and is an heir of heaven and eternal life. This means something and is worth something. These citizens of the kingdom of God are not perfect men, women and children, not one of them, and some of them are very imperfect indeed, but they are citizens of the kingdom, with all that that includes. And no one whose eyes are open to see can fail to see that it is good to be within this invisible spiritual kingdom of God.

And there is something better still, a fold still more sacred than this. It is the fold Christ himself. Every Christian is in Christ. All Christians are in Christ. It is not blasphemy—it is not irreverence—it is not thoughtlessness to say this. We have authority for it. We cannot explain it, but we can assert it. Paul says: "There is therefore now no condemnation to them who are in Christ Jesus. And again: "That I may win Christ, and be found in him." And again: "Who also says in Christ before me." And Jesus says: "I am in my Father, and ye in me." "Abide in me," "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." It is a great mystery, but it is also a great revelation. Christ is in the Christian and the Christian is in Christ. The fire of the forge is in the bar of steel, and the bar of steel is in the fire of the forge. The bar can get fire into it only by getting into the fire. The Christian can get Christ in him only by getting in into the fire. It is very wonderful, but very glorious.

Christians are in the church, in the kingdom of God, and in Jesus Christ. And the value of all this may be seen in the price paid for it. God the Father so loved us that he gave his Son to die, to bring us into the church, into his kingdom, into his Son. God the Son so loved us that he suffered and died to bring us into himself. And God the Spirit so loved us that he came into the world to bring us into the church, into the kingdom of God, and into Jesus Christ. This is the expression of God's estimate of the value in itself, and of the worth to us, of being in the church, in the kingdom of God, and in Jesus Christ.

And sinners, be they who they may, and what they may, great and small, who are not Christians, are "without" all these things. They are "without" the church, "without" the kingdom of God, "without" Jesus Christ. And the misery of it is that they do not wish to be within. Sin so blinds the eyes of them, and so binds the teeth of them, that they do not want to be within. And the lives of some within the church, the visible church, are so worldly and unlovely that they repel those "without" from wishing to go "within" to them. This, if possible, is greater misery than the other.

Hence, the exhortation those who are "without" to give up their worldly pleasures of the world and no desire of the heart and no demand of the will to win those "without" "within?" Are they walking in wisdom when they live so inconsistently and selfishly that those "without" can see no difference between them as Christians and themselves as sinners?

When will God's people learn that it means something, means everything, to be a Christian, and be within the church and the kingdom of God and Jesus Christ? When they do, those "without" will clamor to come "within."—*Illustrated Christian Weekly.*

THE HINDERANCES OF FELLOWSHIP.

Every Christian should discipline himself with a view to helpfulness. The intimacies of life bring us near to each other; and we have more to do with the formation of the character of others, especially in the family circle, than many of us are aware of. One has said: "We are on the homeward way together and no doubt there is in this great mutual help; but there may be mutual hinderance as well. One may cast a shadow on the path of another. He looks with a clouded brow, with a mistrustful eye. He speaks in a hesitating tone. He seems to see nothing but the wrong things and the weaknesses; the right and the growing strength are within, and are seen only by him who looks from above. It is not only that the wrong things are seen, but often the right is called the wrong, and treated so. The signs of purity are interpreted as signs of guilt; diffidence is confounded with pusillanimity; self-distrust with unfaithfulness; a zealous energy is sneered at as officiousness; openness of action is called ostentation; and so on. If our spirit is molded after the divine pattern, it will be easy to watch against everything that tends to "offend" and hinder others. God will then be our "Keeper," so that we may become the keepers of others. Kindly sympathy, the greatest of his gifts, as a reason why we should be the servants of Christ by serving those whom he seeks to bless and save.—*New York Advocate.*

Marriages.

VANDERWATER-SMITH.—On the 22nd inst., at the Methodist Episcopal Church, Mr. H. Vanderventer and Miss Lizzie Smith were joined together in "man and wife," by Rev. J. T. Bloodworth.

STEWART-NEW.—At the home of the bride's father, Mr. Kin New, in Gaudinville county, Jan. 22, 1890, by Rev. J. T. Bloodworth, Mr. John Stewart and Miss Katie New.

LAY-MCKAY.—At the residence of the bride's mother, Mrs. J. M. McKay, Jan. 15, 1890, by Rev. C. E. Statham, Mr. D. B. Lay, of Lavender, Wilson county, and Miss Lizzie McKay, of Gaudinville county, Texas.

PALM-CHILDERS.—At W. S. Palm's residence, in the town of Stockdale, Jan. 21, 1890, by the Rev. C. E. Statham, Mr. O. O. Palm, of Stockdale, and Miss E. Childers, of Breville, Texas.

WOLF-COLE.—At the Baptist Church, in Wolf City, Jan. 19, 1890, by Rev. W. F. Clark, Mr. Morrison H. Wolf to Miss Anne L. Cole, all of Wolf City, Texas.

ROBERTS-THOMAS.—On Jan. 22, 1890, at the home of the bride's mother, Mrs. Thomas, by Rev. W. H. C. C. Roberts, Mr. J. H. Thomas, of the Rev. W. H. C. Roberts, and Miss L. H. Thomas, of the Rev. W. H. C. Roberts.

CHAMBERS-HAYES.—On Jan. 18, 1890, at the parsonage at Gaudinville, by the Rev. B. T. Hayes, Mr. J. C. Chambers, of the Rev. B. T. Hayes, and Miss M. Hayes, of the Rev. B. T. Hayes.

MOORE-BAGGETT.—On Jan. 22, 1890, at the bride's father's, near Gaudinville, by the Rev. B. T. Hayes, Mr. J. C. Moore, of the Rev. B. T. Hayes, and Miss M. Baggett, of the Rev. B. T. Hayes.

THOMPSON-MUSICK.—At a Nixon, Jan. 22, 1890, by Rev. G. P. H. Thompson, Mr. J. M. Thompson, and Miss Lydia Musick, of the Rev. G. P. H. Thompson.

HARRISON-PORTERFIELD.—At the residence of the bride's grandfather, Rev. D. C. Harrison, Mr. J. H. Harrison, of the Rev. D. C. Harrison, and Miss L. A. Porterfield, of the Rev. D. C. Harrison.

McCALL-SEAMAN.—At the residence of the bride's parents, in the city of Houston, by Rev. J. H. McCall, Mr. J. H. Seaman, of the Rev. J. H. McCall, and Miss J. Seaman, of the Rev. J. H. McCall.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 120 to 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should send them to cover excess of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSERTED.

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

MOORE.—Little Oscar Edward, son of W. T. Moore, died on the 21st inst., at the residence of his mother, Mrs. W. T. Moore, at Gaudinville, Texas. He was only six months of age. His death was the result of a cold which he contracted while on his mother's lap. He was a very sweet and amiable child, and his death was a great loss to his mother and father. He is buried in the cemetery near Wolf City, Texas.

RICKS.—John Alexander Ricks, aged eighteen years and three months, after an illness of six or seven days, died near Wolf City on the 24th inst. He was a native of Texas, and was a member of the Methodist Episcopal Church. He was a very kind and amiable child, and his death was a great loss to his mother and father. He is buried in the cemetery near Wolf City, Texas.

GOODWIN.—William John, son of W. J. and Mary J. Goodwin, was born in Pleasanton, Texas, on the 10th of July, 1889. He was a very kind and amiable child, and his death was a great loss to his mother and father. He is buried in the cemetery near Wolf City, Texas.

AVANT.—Susan Avant was born in 1860, and died on the 21st inst., at the residence of her mother, Mrs. Susan Avant, at Gaudinville, Texas. She was a very kind and amiable child, and her death was a great loss to her mother and father. She is buried in the cemetery near Wolf City, Texas.

DEWEY.—We buried our baby yesterday. Little Tom was not quite eight months old. God let us have a little while, but in that time how close to our hearts strings entwined around his tiny form. He was a very kind and amiable child, and his death was a great loss to his mother and father. He is buried in the cemetery near Wolf City, Texas.

SHRIVE.—Mr. D. A. Shrive died in pain January 2, 1890, at the residence of W. W. Roberts, Beatty, Texas. Mr. Shrive was born January 11, 1815, in Hopkins county, Ky., and came to Missouri when a boy, and remained until 1849, when he moved to Texas, where he lived the rest of his life. He was married to Margaret Mabery 1849. He had nine children: all are living except two. He joined the Methodist Church in 1852, and lived a devout Christian, and never faltered in his duty to God. Anger and mortification had no place in his nature. He suffered long and painfully; yet not a murmur escaped his patient lips. He was comforted to his last moments by the presence of his wife and children, and may we all so live as to meet him in heaven.
 His GRAND DAUGHTER.

WILLIAMSON.—Sister Mollie Williamson (nee Nichols) was born in Crawford county, Ga., Nov. 8, 1830, and died in Smith county, Texas, Dec. 29, 1889. She married Matthew Williamson, Feb. 16, 1856. She joined the M. E. Church, South, when a child, and lived a consistent Christian life and an upright and noble one. She was a devoted mother and a faithful friend. She was a member of the church for many years, and her death was a great loss to her family and to the church. She is buried in the cemetery near Wolf City, Texas.

HARGROVE.—Mrs. Mary M. Hargrove, (nee McCall) was born in Pennsylvania, May 16, 1818. She married James M. Hargrove, and lived in Colorado, where she continued her residence up to the 18th of January, 1890, at which time she died of a long and painful illness. She was a very kind and amiable woman, and her death was a great loss to her family and to the church. She is buried in the cemetery near Wolf City, Texas.

RILEY.—The young son of our dear brother and sister, J. D. and Lujana Riley, was made very sick on the night of January 18, 1890, on account of a cold which he contracted while on his mother's lap. He was a very kind and amiable child, and his death was a great loss to his mother and father. He is buried in the cemetery near Wolf City, Texas.

SPENCER.—Mrs. Susan Spencer was born in Philadelphia, Penn., Sept. 30, 1808. She removed when a young girl to her parents in Cape Girardeau county, Missouri. She married William W. Spence, by whom she had two children, a son and a daughter. She was a very kind and amiable woman, and her death was a great loss to her family and to the church. She is buried in the cemetery near Wolf City, Texas.

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Saif's Specific has cured my little niece of white swelling of the worst type. More than twenty pieces of bone came out of her leg. She was not able to walk for eight months, and was on crutches a year. The doctors advised amputation, but I refused, and put her on S. S. She is now as well and playful as any child.
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