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HOME CONFERENCES.

San Saba District.

M. A. Black, P. E.: Owing to severe illness of my family I have been hindered in my work. I am sorry, but could not help it. The brethren whose quarterly meetings I missed have written me kindly. Many thanks for kind words. I hope the Lord will enable me to meet all demands the remainder of the year. The work is hard, but I take pleasure in doing hard work for the Master and Methodism. I want to say to the preachers of San Saba district: Take the collections. Do not start early means success; to delay takes on at once the aspect of failure. I am anxious to see how many of the preachers will report the collections in full by the district conference. A letter before me from Drs. John and Barbee tells the story of a depleted treasury and of the necessity of borrowing money to pay the bills of the missionaries. Interest must be paid on money thus borrowed. Hence a waste of the Lord's money. Why not pay up these assessments and relieve these brethren who manage this interest for us of their embarrassments? Brethren, are you preaching on missions? Do you pray for missions before the congregations? I know some camp-meeting members of the church will tell you not to say anything about money; tell you it will throw cold water on the revival fire. Then if you take a collection Col. Henry will never come to church on February 15. Do not let the devil side-track you by a man or a woman who has nothing to do with the church but once a year, and that at the camp or protracted meeting. A man who in theory or in practice is opposed to missions is opposed to Christ. A preacher who does not instruct his people in mission work and press the collections fails in one of his most important duties. The appointing power will not give a man an important post unless there is fidelity along this line, and every place is one of trust now. Your report is the standard rather than the presiding elder's representation. May the Lord fill our preachers and people with the missionary spirit. May we go up to conference with our assessments in full. May the preachers get the best of appointments and the people the best of preachers.

Lindale.

W. H. Crawford, Feb. 18: First quarterly conference over. One hundred dollars reported on the annual collection.

Farmer.

S. J. Vaughan, Feb. 13: We have added another room to the parsonage for Farmer circuit, costing some \$90.

Boston.

J. T. Bludworth, Feb. 22: We have just bought a nice, new, roomy, and well arranged house in this town for a parsonage. The deed is clear, brethren.

Shearn Church, Houston.

E. W. Solomon, Feb. 21: Shearn is harmonious and probably as many of its members, if not more, are hard at work for the Lord as ever before in its history. We need a revival and we are waiting for working.

Waxahachie.

J. S. Davis, Feb. 20: We are moving along at Waxahachie station very pleasantly. The people are very kind to us; congregations large and very attentive; seventeen have been received by certificate since conference. We are praying for and expecting a revival here soon. The outlook is very hopeful.

Dodd.

C. C. Davis, Feb. 21: Our first quarterly conference is over, and over twenty-five per cent of the members of the church have been baptized. The ministry has been paid. We lost fifty members during the quarter—most of them by certificate. We received twelve, making a net loss of thirty-eight during the quarter. Notwithstanding the shortage in crops for three years, I have never seen more prosperous people here. We are organizing the children into a missionary band.

San Marcos.

T. J. Deets, Feb. 16: The Coronal Institute burned Monday morning at 3 o'clock a. m. College and contents lost, except four pianos. Students lost everything. Nobody hurt. Praise the Lord the school will go on. There will be a mass-meeting of the citizens this afternoon to take steps to rebuild. A much better building will soon stand on College Hill. The old building was insured for \$10,000.

Fort Worth.

R. C. Armstrong, Feb. 17: The First Methodist Church of this place is prospering. The services are well attended, with a growing interest. We have had thirty additions by ritual and letter. We have raised in cash and subscription more than \$2,000 to renovate and furnish our church. We anticipate raising and expending \$3,000 or more on our church. Dixon Williams is here holding a meeting in the Cumberland Presbyterian Church. San Jones is booked for March 20. All the Protestant churches will unite in this meeting.

McDade Circuit.

J. W. Thompson, Feb. 20: First quarterly conference is over on this circuit. Presiding Elder, C. H. Brooks, was with us, notwithstanding he had a gripe. He preached two fine sermons. Collections reasonable; paid preacher in charge \$54.20; paid presiding elder \$10.80, and bishops' claim in full. The good people of McDade were not satisfied to stop at that, for we were stormed the night of the 15th by the good people of McDade. The result of which was the bringing in of sugar, coffee, rice and other things too tedious to mention. May the Lord reward them abundantly, and help me to show to them my appreciation by right living and working. To the Lord be all the praise.

Smithville Circuit.

J. M. Sifton, Feb. 10: Have just completed the second round on my work. Have been kindly received at every appointment. My congregations were small the first round, but, thank the Lord, they are growing. I have an intelligent, energetic and noble-hearted people, but I am sorry to say the majority of them are irreligious. May God help me to be a pastor in deed and in truth, carrying the life and principles of the Lord Jesus Christ into the homes and hearts of this people. We have no church houses on this circuit. We are building at Smithville. We also have a lot and several hundred dollars' worth of lumber. I can't believe I know of the people, I feel safe in saying, we will have a church house here before

the year is out. The first quarterly conference for Smithville circuit is over. Our beloved (that word has its full meaning) presiding elder was with us, physically weak, but strong spiritually. I wish every one could have heard his sermons. Thank God for our presiding elder. The stewards made a liberal assessment. God bless them in their work. We are asking and expecting great things for Smithville circuit this year.

San Marcos.

Layman, Feb. 17: Coronal Institute, the pride of San Marcos, was laid in ashes about 3 o'clock this morning. Loss of building and furniture about \$25,000, and insured for \$10,000. Mrs. D. S. Combs, in charge of the building department, loses \$250 in furniture, and insured for \$1,000. Prof. Thomas and Stanfield lose jointly about \$1,000. No insurance. At the time of the fire there were forty-five to fifty school girls sleeping in the building, all of whom narrowly escaped a horrible death, in their night clothes, leaving all else to the flames. They were immediately cared for and their temporary wants supplied by kind and sympathizing friends. This is a terrible blow to San Marcos, but Coronal will ere long rise again in grandeur upon the site of her present ruins.

Liberty Hill.

John Munro, Feb. 19: La grippe has got Bro. J. S. McCarver fast at Liberty Hill on February 15. Friends anxious to hear from him and not hearing why, they only have had a good case of la grippe can sympathize with him. Church matters are progressing finely under the watchful eye and care of this faithful father in Israel, who has stood so long on the walls of Zion, and whose eye ever on the lookout for the encroachments of the enemy. We have a good Sunday-school, good Juvenile Missionary and Women's Missionary Societies, good prayer-meetings, and we are looking forward for a glorious time of refreshing in the near future from the presence of Him who said, "ask, and you shall receive, that your joy may be full."

Lorena.

Geo. B. Culpepper, Feb. 19: We have been in Texas nearly two months. Our dislikes are few. Our people are second to none, in many of the essentials. In point of spirituality we lack. Every demand, financial, is met. The circuit is not yet up to its full stature; but with these noble men and consecrated women to nourish, it will grow rapidly. We expect a good year.

Our new church, Oak Grove, is receiving the finishing touches. We will have it dedicated soon. Of course you have heard of the Lorena church. At Spring Valley we need a church. At Stanton's Chapel we need a congregation. Hope to meet both the necessities some day. The Advocate is doing fairly well on the circuit. Most of the heads of families take it. Texas people are different, in some of their customs, from the more eastern people; but lovable withal. In many respects they are ahead of Georgia. Our Sunday-schools are doing well. Class-meetings at Lorena are advancing. Prayer-meetings are not what they ought to be, but attendance and attention are good. The Lord is with us.

Commerce Circuit.

A. W. Gibson, Feb. 21: A practical fact has lately come under my observation and one that accords with Scripture: that the Lord loves the cheerful giver. He loves them in a way that he blesses them. I believe with all my heart that withholding from the Lord will impoverish. Our people at Commerce and Wesley Chapel are a liberal people, and they have plenty and some to spare. They believe the calls of the church are the calls of God, and they answer them. I hope them the church wants a certain amount and it comes. God prospers such a people, and they go with happy hearts and make the preacher happy. In certain portions of the country we hear of hard times; even adjoining works to this, where the country is as good as this, they have the complaint. My honest convictions are: that people make the hard times or bring it on themselves by withholding what is the Lord's. Our people have got to learn that God rules in nature and proposes to have his rights. Wherever you see a liberal people you see a prosperous people. Wherever you see a miserly people you see hard times. Try me, with the Lord, and see if I won't pour you out a blessing. Let our hard-time workers try God. Answer to the calls of the church and see the result. It is as much as God can do to keep people alive who do not help him. He does not propose to prosper such people. This idea of giving five cents to missions and run the preacher to the last notch to live will never do. God bless the people and let them see if he don't love the cheerful giver.

Whitesboro.

S. A. Ashburn, Feb. 21: Our town is still growing. A better town is not to be found in North Texas to its size. Our church is not very large, though we had a prosperous year last. We have adopted the assessment plan and monthly payments. The folks have begun to see the wisdom of the course adopted. Our assessments this year are about thirty per cent more than they were last year. These amounts will be raised in full, I hope. We are to have the district conference this year. We are glad of the privilege of entertaining the beloved presiding elder and those over whom he shall preside—the Sherman District Conference. The conference is to be congratulated in that its lines are to fall in pleasant places. We hope to obtain much benefit from the conference, and shall strive to make the occasion one of pleasantness and profit to all who may attend. We hope to be able to report the church greatly revived and strengthened at the district conference. We are not having many new converts this winter as last summer. Grippe may explain why there have been so few meetings thus far. I fear that many of us will suffer ourselves to become over-much interested in San Jones while he is laboring in our State. I shall pray for his success, but the meanwhile I must look after the sheep and lambs committed to my care. The great things of life are but the aggregation of small things. If we are but faithful this year, the Lord of Harvests will smile on every worker in his vineyard. Bro. W. A. Edwards goes head in the pounding class. The editor seems to have believed the brother's report. I can't believe a report alone. I will have to have the assistance of Bros. Powers, Fladger and

Thomas before I can accept his statements. Expect it would be hard for us all to believe such a statement. The trend is toward wit more than wisdom these days.

Big Valley.

W. A. Gilleland, Feb. 21: Big Valley mission is improving. Day before yesterday a load of corn and potatoes came from Rock Spring neighborhood to this preacher's rented house. This was set as a quarterage, but as it was the first of anything of the kind to come without the preacher bringing it, I could not keep from writing about it. Hope there will be improvement at other points on the work.

Rockdale.

Medora Donthit: We see many letters from different points, but none from Rockdale. We have a small church at this place, but truly Zion languisheth. Consistent, consecrated, and common are needed to work in the Master's cause. We have a new preacher, one who is perfectly acceptable to the church. He is energetic and alive to the interest of Methodism. The prayer-meetings have been revived. These that have received the word of God. A comment on the twelfth chapter of Romans—one verse in particular—"Rejoicing in hope," was comforting and refreshing to those who have that "hope sure and steadfast." Another work has also been revived—pastoral visiting. That the church will be blessed by the personal responsibility that rests upon each member; that each one could realize to the fullest extent the solemn, sacred vows they took upon themselves when they united with the church, promising to "support the church and its institutions," and to be "subject to its ordinances."

Gonzales.

E. K. Denton, Feb. 17: We have been for nearly three weeks in a hard struggle, trying to have a revival in the church and to win souls for the Master. There have been a number of public conversions, seven additions, and there are about a dozen candidates for church membership. We think the church has been greatly revived. The meeting still continues. During the first part of the meeting Bro. Jas. P. McTeer, a local preacher of the Holston Conference, was with us, preaching to the delight of the people. He is naturally oratorical, and is capable of making a first-class pulpit speaker. I think he intends applying for admission to one of the Texas conferences next fall. Bro. Snow (C. W.), of Tenth Street, San Antonio, is with us now, and has been for several days, than whom a more consecrated and deeply pious preacher I have not known. He is a preacher of one book—the Bible—and he uses that sword of the Spirit with a great power. I think Bro. D. Shaw the other day. It was very affecting to see the two brothers embrace each other as the older lay confined to his bed. We expect Bro. Deets, our presiding elder, to-day.

Homer.

C. B. Smith, Feb. 18: I have deferred writing a card to the dear Advocate until I made a "round," so that I could write intelligently. Owing to the ill health of the dear Bro. Smith, (L. F.), who was with me last year, I cannot meet you in bad shape. In reference to my "predecessor" I will say he has a host of warm friends all over the circuit, who believe and say he did more than he was able to do. God bless him. I hope he will thoroughly recover this year. I am now about my work with encouraging prospects. Since I came on the circuit my first quarterly meeting has come and gone and with it that "prince of presiding elders and pulpit orators," Rev. U. B. Phillips. He preached two grand and edifying sermons and presided over the conference with his earnestness and ability indicative of the right man in the right place. The good sisters of Homer met and organized a Parsonage Society last Friday and took hold in earnest. I must not fail to mention the visit of one "beloved" who visited our town—Rev. C. E. Statham, of Laveria circuit. He preached a grand sermon, and his work will continue to do good. In this connection I will mention the "new issue," which was almost providentially detained in our town and preached two telling sermons, thereby relieving this preacher—I mean Bro. F. J. Browning, presiding elder of the circuit. He does not do so, we would be glad to have him call again. These dear brethren have our prayers. I hope and pray for and expect success on all lines this year. I serve a kind, generous people. May God make their humble pastor a means of grace to them this year. My prayers for all the brethren everywhere.

Benjamin.

N. B. Bennett, Feb. 10: I see in the Advocate of Feb. 6th an appeal to the brethren of this circuit to help in the building of a church at Benjamin, from Sister C. A. Weatherly (and not Weatherly). Yes, brethren and sisters, I hope you will all—I mean all, not a few—hunt up this twenty-second number, Feb. 6th, and find Sister Weatherly's article, spell it over carefully and read the article as carefully and as prayerfully as she has asked you to. And let me say loud and strong, help liberally to build a church at Benjamin, for I feel sure that there is not a place in Texas where a Methodist church is needed more than at Benjamin. The Benjamin mission is composed of two counties, Knox and King; has two appointments. I preach in school houses, at private residences and sometimes only under the canopy of heaven; but no matter where, "God is with us." Last year I held a protracted meeting at this place. School was going on, so we could only have service at night. We had eight conversions, five of whom were converted at Sister Weatherly's fireside. If we could have held service during the day we might have had many more conversions. Now, to all lovers of—I'd like to have said Methodism, which is, I believe, no less than saying all lovers of Christ, for if all cannot subscribe to her doctrine all lovers of Christ love Methodism for work sake, if for no more; and if your Master was willing to suffer and die for all, are you not willing to sacrifice something that Methodism may be strengthened at Benjamin? What is it that we are willing to pay so much to build churches at home and nothing abroad? We ask all who

can to join with us in prayer to God for a church house at Benjamin, and while you lift your heart to God, open the purse, and we will say amen. We have held one protracted meeting in the Christmas week; had ten conversions and five additions. Have had in all, since conference, eighteen additions; have four classes and four Sunday-schools; have baptized one adult and one infant; others to be baptized as soon as winter is past.

Wolf City.

W. F. Clark: Our church is moving up in good style. We have had about thirty additions to date. Our beloved elder gave us two fine, impressive sermons Sunday and Sunday night. I think his visit to our city will help the Advocate. As the result of his visit already ten new names have been sent up. Hope he will make us another visit.

Lancaster and Ferris Charge.

C. G. Slutt, Feb. 22: Have managed so far to "hold down" Lancaster and Ferris and Hutchins mission. You may think it a big job for one little preacher to hold down two full-grown charges, but I guess I am holding it down, for enough, and you will think so, too, when I tell you there is a population of some 8,000 or 10,000 in this vast territory over which I roam, and we have one little prayer-meeting of about ten members. There is nothing liable to break or wear out soon in the machinery over this way but the hold-back straps.

Sealey and San Felipe.

A. J. Anderson, Feb. 22: Our first quarterly meeting is just over. Our presiding elder, C. H. Brooks, was on hand, and he and the spirit of the Master were like the preacher—full of the spirit. The first was didactic; second, cutting; third, polemical, yet hortatory. The text: Romans, sixth chapter, third and fourth verses. He first showed three baptisms—suffering, water and the baptism of the Holy Spirit. Can you drink of the cup that I shall drink of and be baptized with the baptism that I am baptized with? They say unto him we are able. Where water is intended our Savior always said water. In this text the Holy Spirit is intended. He said: "We bury dead things; not live ones." It was not this body, but the old man—Sin. How shall we that are dead to sin live any longer therein? Our salvation was made complete on the cross. So we were buried with him in death—the old man (Sin). By one baptism we are baptized into his body, etc. At night he preached on the Prodigal Son, and oh! how beautifully he portrayed the boy. It was grand. After preaching three were received into the church. Finances well up. For all the above we bless the Lord.

Whitesboro.

J. A. Wyatt, Feb. 17: Please allow me the space to make the following statement: During a part of the months of December and January, just passed, Elder J. A. Wyatt, of Whitesboro, was here and held a meeting in said church. During this meeting he made frequent challenges to discuss the doctrines of his church, and the doctrines of other churches in regard to the differences existing. I got tired of his repeated challenges and sent him the following paper:

"Elder J. J. Lockhart—Dear Bro: I accept your repeated challenges to discuss the differences between the church you represent and the Methodist Church, and will have a man who is thoroughly endorsed by the Methodist Church, both in public and private life to meet you at any time upon which you and he may agree, and upon such propositions as may be satisfactory to both."

Subsequently, my official brethren handed me a paper substantially the following:

"Rev. J. A. Wyatt, P. C., of Whitesboro: We, your official brethren, think that a debate here at this time would not be conducive to spiritual growth, and we, therefore, respectfully request you to withdraw your acceptance of Rev. Lockhart's challenges. We, your official brethren, with the following and sent them to Bro. Lockhart: "Elder J. J. Lockhart—Dear Bro: The enclosed paper explains itself; therefore, in accordance with the request made therein, I withdraw my acceptance of your challenges. The withdrawal is made solely on the ground that my brethren think that a debate would not be conducive to spiritual growth—scriptural holiness being the main point to which we are committed."

After this Bro. Lockhart and I met, and he voluntarily started to me that the withdrawal was honorable, and left no ground for either side to say the other backed for. Notwithstanding this statement, I am told that he is stating, wherever he goes, that he backed the Methodists down at Whitesboro, and, also, that his brethren are making a similar statement. Any statement indicating that we backed down is a very gross mistake, and if our Campbellite brethren do not believe it, they have but to renew their challenge in writing to find out the facts. We are satisfied as things exist, but if our opposing brethren are not, they can certainly be satisfied.

Cisco.

Thos. C. Ragsdale, Feb. 19: Three months ago to-day I began my second year's work in Cisco. I had no reason to object to my return. The year has been thus far occupied principally in church building. Not having room to store our goods, we have torn down our old house and built a new one. In the interval between conference and getting into our new house we enjoyed the hospitality of our neighbors, the D. S. Presbyterians, who kindly allowed us half the time. The Sunday-schools held their Xmas tree together with very satisfactory results. Very satisfactory to me, at least, for my name was called, despite the fact that it had been announced that no presents would be allowed except for the Sunday school children, and a small package handed me bore the following inscription: "\$30.00; from many friends." A nice scrap-quilt labeled "Mrs. R." from the ladies at our country place came exactly at the right time. Our little ones found the tree satisfactory also. Since the first Sunday in January we have been in our own house, the carpenter's benches, etc., occupying one side and we worshipping in the other until about three weeks ago. We still lack a few additional pews and some painting. The first lot of improvement, in addition to the material in the old house, nearly all of which was used, will be something over

\$1500. Our church represents about sixty families; nearly all considered poor people and only a few well-to-do; but the most of them know how to give a hundred cents on the dollar to the Lord and take pleasure in doing so. Our house makes no pretensions to modern architecture, is neat, commodious and substantial; painted white, with green blinds; Gothic windows, double doors in front, with Gothic transom, and a vestibule at entrance, with doors opening into auditorium from either side. Square bell tower, round dome and spire, being altogether twenty-one feet in height. Our auditorium is 40x60, (just twice its original size) with eighteen feet ceiling, acoustics splendid.

Our second quarterly conference embraced the 12th and 13th inst. Finances all up to date. Our good bishop Key was with us, who dedicated our church, and, as Dr. Mackey said, "preached two of his best sermons." As an immediate effect I have heard more than one declare their resolutions to read papers of religion and immediately connected with its publication was that of a "grand" ball to be given in the same town where this saintly woman had shed her tears and offered fervent prayers for the salvation of that people. The Advocate visits all parts of conference, and carries the glad news of the field to the Christian homes, where the faithful inmates read it with glad hearts, and pronouncing its benedictions upon that home, and bearing their blessings up and down the lines, cheering the hearts of former pastors as it heralds the news of gracious revivals of religion and scores of conversions where once he labored and wept and prayed for the salvation of that people. And at once how dear becomes that Scripture, "One sower and another reapeth." Yes, the Advocate follows the preacher as to the foreign field or outpost he goes with his God-given commission, and gives them fresh inspiration and bears back the tidings of these heroic men and their wives. God bless them all! At our last annual conference we pressed warmly the hand of our beloved Fuller and Roberts. But when we saw that dear little sickly woman (Bro. Fuller's wife) rise from her seat in the conference room and pick up her cloak to go with her husband into a strange land, oh how our souls took fire and went up in prayer for grace and strength to sustain the unflinching woman as she turned her back upon home and friends to go to the front. O that word, the "front." Like in battle, none but the true soldier can stand there. How it pains the heart of the pastor to go into the homes of his people and find circular papers taking the place of the church paper. As I too often the case, while some are in the front, others are filled with scandals and tragic events, filling their deadly mission of poisoning the morals of the unsuspecting youth—a deadly storm gathering to burst unrelentingly upon the peaceful home when least expected. Is this not like Paul's allegory of the entertaining of the child of the bond woman and casting out the child of the free? God says through the mouth of his prophet, "My people doth not consider." With this article I send a list of renewals and subscribers, and the Lord helping me I intend to continue to hold up its claims before my people. For the last four weeks I have been suffering with la grippe, the most of which time I have been confined to my room. With this disease our town has been scourged, with but few exceptions. Local brethren, Moore and Jay, came to my relief, and preached one Sunday each in my place. Thanks to these dear brethren, in all respects we are moving along well. Some accessions and interest good. The angel reaper has visited us and cut down one of our fairest and best Christian girls, Katie McKimney. In the cemetery is seen her new-made grave, over which we shed the falling tear, and thank God for such model young Christians. The Lord abundantly bless the Advocate, its force and its many readers.

They may come again—just as often as they please. They know how to get even with us, and become one of us. Eminent the right sort of people for Texas. We are expecting other good things to happen in Cisco ere the close of this year. The district conference and "Abe" are a part of the program. May the Lord God, in the power of his name, come with both.

Cooper.

C. A. Tower, Feb. 22: Our little town was made a half station last conference, and Bro. W. A. Stuckey was sent to labor among us. The people are well pleased with him. As an evidence the house is filled at every service. He is a power in the pulpit. We anticipate a grand revival and a mighty ingathering of souls this year. The spiritual interest of the church is better. We need a revival. We expect it. We are praying for it, and by the help of God we will have it. Bro. Stuckey and his good wife are alive to the interests of the church. Praise the Lord for such faithful, untiring Christian workers that are sent to our midst to labor in the interest of heaven and immortal souls.

Floyd Circuit.

E. B. Thompson, Feb. 20: The board of stewards took the preacher in charge was without a horse and furnished him with one of the best. We were in need of a few times and a good Presbyterian brother handed us twenty. Last Monday we were furnished by a Christian family a big fat gobbler. On Tuesday following, at dinner, we had at the parsonage warm roast turkey, cold for supper, and turkey hash for breakfast Wednesday. Soon after this a brother and wife handed us several Plymouth Rock chickens. A kind man, the same day, asked us to our supply of syrup; when told about our proposed to furnish ten gallons. This is a sample—we have not time to enumerate. We like the plan. A gradual supply—not a feast and then a famine. Like the Giver of all good things, the supply is to meet present demands.

Along the Sabine and East Texas Railroad.

Thos. Ward White, Feb. 19: It has been the priest's pleasure and privilege to spend several weeks along the line of the above named railroad in the discharge of his evangelistic duties. Much of the time he was the guest and coadjutor of the Rev. V. A. Godbey, of Village Mills. We should like to tell his church that which his own innate modesty keeps him from telling. Bro. Godbey is doing a good work for the Master and his own branch of the church. All of his conference collections have been raised, and he is indefatigable in his labors of love. He is popular with all classes, and if his life and health are spared will make his mark in the ministry. Bro. McKnight, of Woodville, of whom we saw but little, is growing in favor and preaching a gospel of truth and righteousness.

East Poetery.

J. M. Peterson, Feb. 20: At the annual conference held at Greenville I was appointed as junior preacher on this (Poetry) circuit, with H. E. Smith as preacher in charge, and it was so arranged that I took the east end of the work. Am sending a kind people who have to make a young preacher out on his first work feel at home. We are having some success; have had some conversions; about sixteen accessions. The great trouble with us is that we have no church houses on this part of the work, but if the Lord blesses us with a good year we think we will report at my appointment at the next annual conference. We have had some gracious outpourings of the Holy Spirit at some of our appointments. I am at work for the Advocate; have sent eight names before this and now send you eight more. Last Sunday we had quite a season of grace at my appointment, after which I made a speech for the Advocate and took these subscriptions. Wish all my members would take it. We are praying and hoping for a glorious victory for the Lord and Methodism.

Van Alstyne.

J. E. Vinson, Feb. 20: I lay down the Advocate to contribute this communication to its columns. I am growing in love with the Advocate. Each issue brings cheerful tidings from the laborers. O how Methodist preachers grow on each other! We meet on annual conference occasions, and amid the pressure of business associate pleasantly for a few days, wherein we are cheered by each other, and after the reading out of the appointments and warm handshakings and fervent benedictions we part again, to go to our appointed fields of labor, some of us no more to meet again until called from the labors of earth to the reward in heaven. Hence the interest with which we read of other's communications. In one communication we read of a brother-preacher's warm reception, and the encouragement he receives from a loving, thoughtful, godly people; of his bright prospects and his reconsecration to the Master. Then our own souls catch the inspiration and we feel the quickening touch. Again, a brother comes to us with his dear heart bleeding with troubles. He is burdened with a thoughtless, godless people, who have no warm words of comfort with which to soothe his aching heart. Spiritually and temporarily his way seems bright, until his untiring friend, the faithful old Advocate, opens its columns as a repository for all his griefs. Here he touches many responsive chords, while all

along the line prayers go up for the care-worn brother. On its pages Christians meet and learn to love each other. And though our faces are unknown, yet, as Peter, and James, and John, upon Taber's top, bathed in celestial fire, recognized Moses and Elias, so when our hearts here shall have ended, and we meet upon the glory-crowned hills of immortality, we shall recognize each other's faces and know as we are known. Again, we meet in the columns of the obituaries of our dead, and as we tread softly amid the mounds of our sacred dust, we feel like saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Here grief and joy chase each other until faith grows strong. And then we thank God for Gethsemane's open graves—the gate through which the Christian enters heaven. Then we grow happy in the sweet assurance, "Because I live, ye shall live also." A few years ago in my charge one of our devoted Christian lady members died. A reporter sent her general notice to one of the leading secular papers of our State. And immediately connected with its publication was that of a "grand" ball to be given in the same town where this saintly woman had shed her tears and offered fervent prayers for the salvation of that people. The Advocate visits all parts of conference, and carries the glad news of the field to the Christian homes, where the faithful inmates read it with glad hearts, and pronouncing its benedictions upon that home, and bearing their blessings up and down the lines, cheering the hearts of former pastors as it heralds the news of gracious revivals of religion and scores of conversions where once he labored and wept and prayed for the salvation of that people. And at once how dear becomes that Scripture, "One sower and another reapeth." Yes, the Advocate follows the preacher as to the foreign field or outpost he goes with his God-given commission, and gives them fresh inspiration and bears back the tidings of these heroic men and their wives. God bless them all! At our last annual conference we pressed warmly the hand of our beloved Fuller and Roberts. But when we saw that dear little sickly woman (Bro. Fuller's wife) rise from her seat in the conference room and pick up her cloak to go with her husband into a strange land, oh how our souls took fire and went up in prayer for grace and strength to sustain the unflinching woman as she turned her back upon home and friends to go to the front. O that word, the "front." Like in battle, none but the true soldier can stand there. How it pains the heart of the pastor to go into the homes of his people and find circular papers taking the place of the church paper. As I too often the case, while some are in the front, others are filled with scandals and tragic events, filling their deadly mission of poisoning the morals of the unsuspecting youth—a deadly storm gathering to burst unrelentingly upon the peaceful home when least expected. Is this not like Paul's allegory of the entertaining of the child of the bond woman and casting out the child of the free? God says through the mouth of his prophet, "My people doth not consider." With this article I send a list of renewals and subscribers, and the Lord helping me I intend to continue to hold up its claims before my people. For the last four weeks I have been suffering with la grippe, the most of which time I have been confined to my room. With this disease our town has been scourged, with but few exceptions. Local brethren, Moore and Jay, came to my relief, and preached one Sunday each in my place. Thanks to these dear brethren, in all respects we are moving along well. Some accessions and interest good. The angel reaper has visited us and cut down one of our fairest and best Christian girls, Katie McKimney. In the cemetery is seen her new-made grave, over which we shed the falling tear, and thank God for such model young Christians. The Lord abundantly bless the Advocate, its force and its many readers.

They may come again—just as often as they please. They know how to get even with us, and become one of us. Eminent the right sort of people for Texas. We are expecting other good things to happen in Cisco ere the close of this year. The district conference and "Abe" are a part of the program. May the Lord God, in the power of his name, come with both.

Cooper.

C. A. Tower, Feb. 22: Our little town was made a half station last conference, and Bro. W. A. Stuckey was sent to labor among us. The people are well pleased with him. As an evidence the house is filled at every service. He is a power in the pulpit. We anticipate a grand revival and a mighty ingathering of souls this year. The spiritual interest of the church is better. We need a revival. We expect it. We are praying for it, and by the help of God we will have it. Bro. Stuckey and his good wife are alive to the interests of the church. Praise the Lord for such faithful, untiring Christian workers that are sent to our midst to labor in the interest of heaven and immortal souls.

Floyd Circuit.

E. B. Thompson, Feb. 20: The board of stewards took the preacher in charge was without a horse and furnished him with one of the best. We were in need of a few times and a good Presbyterian brother handed us twenty. Last Monday we were furnished by a Christian family a big fat gobbler. On Tuesday following, at dinner, we had at the parsonage warm roast turkey, cold for supper, and turkey hash for breakfast Wednesday. Soon after this a brother and wife handed us several Plymouth Rock chickens. A kind man, the same day, asked us to our supply of syrup; when told about our proposed to furnish ten gallons. This is a sample—we have not time to enumerate. We like the plan. A gradual supply—not a feast and then a famine. Like the Giver of all good things, the supply is to meet present demands.

Along the Sabine and East Texas Railroad.

Thos. Ward White, Feb. 19: It has been the priest's pleasure and privilege to spend several weeks along the line of the above named railroad in the discharge of his evangelistic duties. Much of the time he was the guest and coadjutor of the Rev. V. A. Godbey, of Village Mills. We should like to tell his church that which his own innate modesty keeps him from telling. Bro. Godbey is doing a good work for the Master and his own branch of the church. All of his conference collections have been raised, and he is indefatigable in his labors of love. He is popular with all classes, and if his life and health are spared will make his mark in the ministry. Bro. McKnight, of Woodville, of whom we saw but little, is growing in favor and preaching a gospel of truth and righteousness.

East Poetery.

J. M. Peterson, Feb. 20: At the annual conference held at Greenville I was appointed as junior preacher on this (Poetry) circuit, with H. E. Smith as preacher in charge, and it was so arranged that I took the east end of the work. Am sending a kind people who have to make a young preacher out on his first work feel at home. We are having some success; have had some conversions; about sixteen accessions. The great trouble with us is that we have no church houses on this part of the work, but if the Lord blesses us with a good year we think we will report at my appointment at the next annual conference. We have had some gracious outpourings of the Holy Spirit at some of our appointments. I am at work for the Advocate; have sent eight names before this and now send you eight more. Last Sunday we had quite a season of grace at my appointment, after which I made a speech for the Advocate and took these subscriptions. Wish all my members would take it. We are praying and hoping for a glorious victory for the Lord and Methodism.

Texas Christian Advocate.

THE PRODUCE OF THE HOUSE.

REV. F. N. WINBURNE.

I have been astonished beyond measure that any true itinerant Methodist preacher should ever have conceived the idea of diverting the net proceeds of the Publishing House from its original purpose. What an idea, after these faithful old veterans have made us and the Publishing House all we are, not to give the hard-earned pittance must be wrested from them—for what? Why, for various reasons assigned, the principal of which seems to be that we may cheapen the literature of the church, and especially the Sunday-school literature. It seems to me if we furnish the literature cheaper than the present prices the church had better desist at once to furnish it gratis. It seems to me if almost any pastor will compare the financial strength of his people with the amount contributed annually for Sunday-school purposes, he will be ashamed to offer this again as an argument. Further, after several years' experience in working for the circulation of our literature, the trouble more frequently originates in the will than in the pocket. A large majority of our adult members are able to supply themselves and children with the cheap paper and a reasonable amount of Sunday-school literature. In every church I have ever served I find people who plead poverty when the claims of the church paper are presented, and at the same time can afford to take two or three secular papers, some of them, too, (not all), I am sorry to say, not fit to go into a decent man's home.

Right here a little incident is in point. Once upon a time I accosted Bro. E. thus: "Bro. E., don't you want the ADVOCATE?" "Well, I reckon not. I am too poor to pay for it, and besides they charge too much for that paper, etc." The next week a little secular paper came out with this complimentary notice, which I happened to read: "Our friend E. was in recently and settled for his paper, and after settling his dues in full made us a present of a beautiful five dollar bill as an evidence of his appreciation of our valuable paper." Well, I thought Bro. E. told me—well I forbear. No, sir; as a rule it's stinginess rather than poverty. To this rule I'll admit there are honorable exceptions, but they are few and far between. And now, after a long struggle of fifteen or eighteen years to get the Publishing House above water, to ask our general Conference to rob our dear old men and the widows and orphans of our deceased brethren and appropriate to these selfish ends—no, indeed, they will do no such thing. Remember, dear brethren, that we are all traveling rapidly to age and "feebleness extreme," and that fat stations and well organized circuits were bequeathed to us by these precious old brethren who bore the heat and burden of the day in the long, long ago. God bless them. They are entitled to all they get and much more besides.

THE TRUE RELIGION.

P. H. SIMPSON.

There has ever been a great controversy about the sixteenth chapter of Matthew, thirteenth to eighteenth verses inclusive. In the ADVOCATE, some time ago, we had several interesting and able articles by different authors on that Scripture, but I don't think the subject is yet exhausted. This is among the grandest of our Savior's deliverances, and carries with it a depth of meaning that a part of the Christian world has never fully appreciated. The question has ever been, upon what did Christ build his church? The Roman Catholics say, upon Peter; Protestant or orthodox Christians usually preach that that "rock" means Christ. So scholars differ. Does that rock necessarily mean either Christ or Peter? Or is it to the Catholic side, I will remain silent, as I am not writing for or against Catholics. But because Christ is spoken of in the Scripture as a "rock," should we infer that rock always means Christ? Christ is spoken of as a "corner stone" in Zion, and the "rock" referred to here lies beneath even the foundation of the structure, and therefore supports the whole structure, and means, as I understand it, that the religion of the Lord Jesus Christ is simply a wall of adamant in the face of its enemies, so strong that the "gates of hell shall not prevail against it."

But what is the "rock," in essence, upon which the Savior said he would build his church, that makes it so exceeding strong? The "rock" is that feature that differentiates Christianity from every other religion in the world. It is the feature by which every accountable person in the world, regardless of any degree of intelligence, or of any circumstances of birth or education, or any previous beliefs or unbeliefs, superstitions, idolatries, skepticisms, or what not, may "know for themselves" that Jesus is "the Christ," and that Christianity is true. The mind of the Infinite, in perfecting the plan of salvation, recognized that numerous false religions were in the world, and that men, in consequence of ignorance, superstition, idolatrous education, etc., could and would as readily believe in those false religions as they would in the true, and that in justice to mankind it would be necessary to have a feature in the religion he should offer to the world by which men could know the true religion from the false. If we could only accept Christianity upon our belief in the Bible alone, we "should have ceased at par with Mohammedanism, Confucianism, Brahmanism, etc., because their religion, to them, is as sacred and sublime, and as reasonable as Christianity is to us, and their sacred books carry to their minds as much evidence of inspiration as the Bible does to ours. And so we find that God has even given in the holy religion of Jesus Christ a feature by which all men can know of its truth, and such a feature as no false religion ever can have, and such a one as no false religion ever pretends to have, and that is the "rock" upon which the Savior declared he would build his church, a spiritual revelation from heaven of Jesus as "the Christ, the Son of the living God," and a knowledge of sins forgiven.

The Savior declared to Peter that "flesh and blood hath not revealed it unto thee, but my Father which art in heaven." That is, that through the physical senses Christ was not manifested. Though Peter had been with the Savior, had seen him, and heard him, and had even observed the miracles he wrought, and had enjoyed social intercourse with him day by day, yet these things had never revealed to him the "Christ," because these things were physically "discerned" and "spiritual things" must be "spiritually discerned." If the physical senses could have revealed the Christ, all people would necessarily have been converted that ever saw him or heard him. But the Savior said, "They have eyes, but they see not," etc. That is, they had physical eyes, but they did not see spiritual things; they had physical ears, but they would not permit him to quicken their spiritual perception that they might see and hear and be converted.

Even the apostles had no advantage over Christians of to-day as to a knowledge of Christ, because he was revealed then just as he is now, and now just as he was then. This needs to be so, because God is no respecter of persons. If he made it easier to be saved at one age of the world than at another he would certainly be a respecter of persons.

Christianity is pre-eminently the religion that is adapted to all the world, for the reasons that I have stated. It would not be possible for a man to believe that Brahmanism was true while he entertained and believed in the teaching of Christianity. Obliterate the teaching of Christianity and possibly he could believe it was true, but could never know it. On the other hand, if the Brahman will put Christianity to the test, use the "prescription for sin," as Dr. Abby calls it, he will know that Christianity is true, and his false teaching will be obliterated by his true religion. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Who is the builder of the churches that are not founded upon the rock of a spiritual revelation of Jesus as "the Christ, the Son of the living God?"

WORKS ON ROMANISM.

REV. W. W. HORNOR.

For several years I have been investigating Romanism, both from the standpoint of its own writers and from our own standpoint as Protestants. This is a subject, it seems to me, of tremendous importance, and no man ought to be indifferent or careless in regard to a church that claims to be the only church that has any scriptural right to exist. When we consider the trickery and chicanery of the Jesuits, the gigantic efforts that Archbishop Corrigan and Cardinal Gibbons and others are making to establish their great University in Washington City, and then see how they manipulate the politicians of the North and how they make war upon the public school system, we think it is high time for our people to awake out of their lethargy and exert themselves to counteract the influence of the Catholics in their efforts to overthrow our republican institutions.

In my judgment one of the most effectual methods by which these wily and insidious foes to our institutions may be defeated, is to circulate such books as are calculated to open the eyes of the common people, so that they can see clearly the monstrous errors and dangerous heresies of the Romanists, and to see also the necessity of doing all they can to prevent them from gaining any stronger hold on the people than they already have.

"Rome in America" is a good book to put in the hands, not only of the clergy, but the common people. Ministers, at least those who are wide awake, see the dangerous tendencies of popery, but the masses of the people do not. In this great work the gifted author, Dr. Justin D. Fulton, deals with Romanism with a masterly hand, and shows just what they are endeavoring to do in our country. He shows up the origin of Romanism, and proves conclusively that it is Paganism baptized in the name of Christianity, and that it is insufficient as a system of religion. He further shows that if they only had the power they would demolish all the other churches and reign supreme over our land.

Quoting from Father Hecker, the following words, "Ere long there is to be a State religion in this country, and that State religion is to be Roman Catholic," he demonstrates the fact that they intend, if possible, to demolish civil and religious liberty. This is further seen in the following words of Bishop O'Connor, of Pittsburgh: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." Again, the Archbishop of St. Louis, declares: "If Catholics ever—which they surely will—gain an immense numerical majority, religious freedom in this country will be at an end." Page 11.

These words of the leading Catholics in America certainly show the trend of their thoughts and purposes in this country. What Protestant can read these words and then think that there is no danger ahead? How it may occur to others, I do not know, but while I am neither a prophet nor a seer, yet I think that the most tremendous battle that will have to be fought on American soil will be between the wily emissaries of the Pope and the staunch defenders of our glorious, blood-bought liberty—between Romanism on the one hand and Protestantism on the other. Dr. Fulton proceeds to show what Romanism has done in other lands, and then says they will repeat their bloody deeds, and cruel acts in this country if they can. Speaking of the confessional, he says: "Auricular confession is a human invention, unscriptural and anti-scriptural, an engine of immense power placed in unworthy hands, and employed to throttle liberty, to destroy chastity, and is fraught with the most dreadful danger, temporal and spiritual, to priest and to people, to the church and to mankind, for this world and the world to come. Is it any wonder that thousands in the Romish Church object to their wives and daughters entering the confessional, and that some refuse to have their wives meet the priest except in their presence?" Pages 61, 62. This little work ought to be extensively circulated and read.

Another work which deserves extensive circulation is: "The Priest, the Woman and the Confessional," by Father Chiniquy, who was in the Romish Church for fifty years, and who knows all about the corruptions, the heresies and monstrous practices of that iniquitous and deluded body of men who are the slaves of the Pope. He reveals the fact that Romish priests, bishops and popes are bad, and have always been so from the origin of that church. It is shocking and heart-rending to read of the shameful practices of men in that church who claim to be the vicegerents of God, and the only authorized teachers of his word. I have not space to give an extended notice of this book. I do not believe that any Protestant mother can possibly give her consent to

send her daughter to a Catholic school after reading the book, which gives so graphic an account of the corruptions of the Catholic Church.

"The Nun of Kenmare" is another work which ought to be placed in the hands of the people. It is written by Miss Cusack, who did a great deal to advance the cause of Catholicism, but after writing twenty books in defense of her church, and after having been the victim of the bitterest persecution and abuse from those for whom she had done so much, she was led by the grace of God to see the errors of that arrogant church, renounced her Catholicism, and is now lecturing in the United States, and showing up the dangerous tenets of that church in which she was such a diligent worker. These two books should be read by all who wish to know anything about the intrigues of Romanism.

ORIGIN OF MAN.

REV. W. H. MOSE.

Rev. G. A. Coulson, a Baptist preacher, who is traveling in Texas in the interest of the Texas Family Journal, lecturing and preaching as he goes, gave a lecture on the above-named subject on last Sunday afternoon in the town of Dawson. On his printed circulars we read as follows: "What is said of Rev. G. A. Coulson, The Texas Baptist: Mr. Coulson's lectures in Dallas abounded in good sense, convincing arguments and diction. He is the best posted man in Texas. Dr. J. B. Link, of Austin, in Texas Baptist and Herald: Mr. Coulson is an interesting and fluent speaker, and all who hear him will be instructed." All of which, after hearing him lecture, I steadfastly do not believe.

Although I cannot, from memory, quote verbatim the language of the speaker, I think I can give its purport. Let it be understood that I do not purpose a review of Mr. Coulson's lecture in a sectarian spirit. The love of truth, especially Bible truth, constrains me. If he were a Methodist preacher I would charge him with heresy.

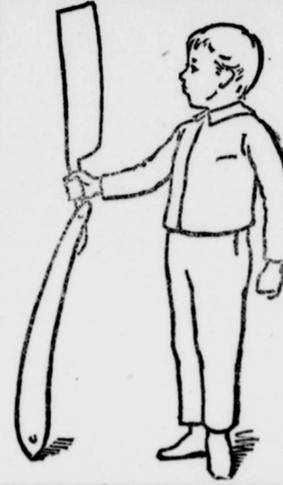
Apparently fearing he would shock his audience by the announcement of his faith upon the subject, he reminded us that this is an age of advanced thought, that as great progress has been made in other things, we should not be surprised to hear something new in theology. "Don't get scared," he said. When, as he thought, he had prepared our minds to receive the wonderful revelation without being damaged thereby, he proceeded to inform us that the Bible teaches two separate and distinct creations of the genus homo. In the first chapter of Genesis we have an account of the first creation in which the earth was peopled with different races of men; in the same way it was stocked with different genera of animals and birds, and the sea with many kinds of fish. In the second chapter of Genesis we have an account of the creation of Adam, who, it appears, was superior to the men of the first creation, and was designed to be their teacher, by whose teaching they were to be elevated to a higher plane of intellectual and moral excellence. The reason that Christ is called the second Adam is, that, like Adam, he is the world's great teacher. This is what I understood to be his theory of the origin of man. For wild, unreasonable and unscriptural speculation, it surpasses Darwinism. The love of novelty, and the vain desire to be recognized as an advanced thinker often causes men to advance beyond the bounds of truth, reason and common sense into skepticism and infidelity. "Be not carried away by divers and strange doctrines," Bro. Coulson said it matters not what a man believes concerning the origin of man. Is it no matter when a man denies the plain teaching of the Word of God, and that without any show of reason? This is what he does who denies the unity of the human race. Paul said at Athens: "And hath made of one blood all nations of men to dwell on all the face of the earth." How can any man who professes to believe in the inspiration of the Scriptures deny the unity of the human race in the face of this declaration made by an inspired apostle? If the Bible teaches two creations in Genesis it is remarkable that it never afterwards speaks of any besides the Adamic race. And if the fact that there are two accounts in the first and second chapters of Genesis authorizes us to believe there were two creations, the accounts in the second and fifth chapters authorize us to believe two Adams were created. As I heard a preacher once say: "It is all foolishness, my brethren; it is all foolishness." If it is believed there are races of men on earth now, how did they escape being destroyed by the flood? It is generally conceded that the flood was universal. Again, Adam called his wife's name Eve, because she was the mother of all living. How could she be the mother of all living when there were other races of men in the world? "It's all foolishness, my brethren." I have not yet done. Bro. Coulson believes in missionary work. He thinks we ought to carry the gospel to those who are not "bone of our bone and flesh of our flesh." Now it appears to me that his theory of the origin of man excludes them from the provisions of the gospel. According to the Scriptures, which give us all the light we have upon the subject, Jesus Christ represents only those who are fallen in Adam. They teach us that "by one man (Adam) sin entered into the world;" that by the offense of one (Adam) "judgment came upon all men to condemnation," and that by one man's (Adam's) disobedience many were made sinners. If there are sinners in this world who are not so naturally, by the corruption that naturally engendereth of the offspring of Adam, we have no account of them in the Word of God. They cannot be sinners in consequence of the Adamic transgression, for Adam was not related to them either naturally or legally.

There is no reason why Adam should be responsible for them as he was for his natural descendants, and there is no reason that they should be condemned and suffer on account of his sin. It is very plain that all the sinners Christ came to save are those who sprang from Adam. The reason Christ is called the second Adam and that Adam was a "figure of him that was to come," is that Christ, like Adam, was a public or representative character. Christ represents the sinners, and them only who were made such by the disobedience of the one man Adam. Christ is not related, naturally or legally, to any but the descendants of Adam, and, therefore, could no more atone for the sins of any other race on earth than he could atone for sinners of another planet. Hence it is said: "For verily he took not on him the nature of angels, but the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. chap. ii, v. 16, 17. We learn from this Scripture that Christ must be related by blood to those for whose sins he would make atonement. "In all things it behooved him to be made like unto his brethren." Is Christ the brother of any besides the descendants of Adam, from whom he descended, and could he be in all things like those to whom he was in no way related? He was made of a woman who was a descendant of Adam, made under the law that Adam violated to redeem them (Adam's posterity) that were under the law. Another Savior will have to come to save the races of the first creation. Is it no matter what a man believes concerning the origin of man? It is not surprising to hear shallow-brained infidels asking where Cain got his wife and how the fact of different varieties of men can be reconciled with the unity of the human family. But for an accredited minister of the gospel—"the best posted man in Texas"—to advocate a plurality of races, is deplorable. It is productive of skepticism and infidelity. All that many people know of Bible teaching is what they hear from the pulpit. Few, like the Bereans of old, search the Scriptures to see if what they hear be true. Many of them want an excuse not to believe and obey the gospel, and if a preacher, who is a man of advanced ideas, will furnish the excuse, they are well pleased. Bro. Coulson believes and advocates the brotherhood of man. But his theory is against it. Men do not naturally relish the fact that people of an inferior race are their brethren. But the fact of the unity of the human family compels them to accept the doctrine. There are many to-day who deny the unity of the races because they dislike the idea of being in any sense, however remote, brothers to the African.

When we believe that we are all made of one blood, and all redeemed by the same blood, and that we must all appear before the judgment seat of Christ, and that we are all going to the same hell or to the same heaven, we are bound to confess that we are all brethren of the same great family. At night Bro. Coulson's subject was, "Christ, the World's Great Teacher." The object of the sermon seemed to be to show that it is a very easy thing for a sinner to obey the gospel and be saved. I once heard a preacher preach on the text, "The way of the transgressor is hard." He told the transgressors how to make it easy. If they had taken his advice it would have made it harder. He told them to oppose conscience, the preaching of the gospel, and other things which no one can oppose and not suffer for it. Bro. Coulson's notion of obeying the gospel is deceptive and misleading. Christ is a great teacher, and all you have to do to be saved is to obey his teaching. Very true, but what does he teach? He says: "If any man will come after me, let him deny himself and take up his cross."

Is that easy to be done? It is comparatively so if it means simply quit your meanness and be a gentleman. Some will not do so much as that, although they know they ought. The young ruler did not find the way of salvation easy when Christ told him what to do to inherit eternal life. When Jesus walked on earth, there were those who thought it was an easy thing to be a Christian. It was because they did not conceive the height and depth of Christian obligation. But Christ undeceived them. When a man, who seemed to think it was a very easy thing, said to Christ: "Master, I will follow thee whithersoever thou goest," Christ replied: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." There were others like-minded; but Christ undeceived them all and said: "Strive (agonize) to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able." Bro. C. says there is no godly sorrow in the repentance of a sinner, that none but a Christian can

feel godly sorrow. So there is no need for such conviction as makes one sorrow and mourn on account of his sins. Simply obey the Great Father. But Paul says: "Godly sorrow worketh repentance unto salvation." Bro. C. gave us to understand that he is opposed to the "mourner's bench." Of course, according to his notion, there is not only no need of a mourner's bench, but none of prayer, the spirit of God, or anything else, but a teacher like Brother Coulson. The Lord said by the mouth of the prophet Jeremiah concerning the priests and prophets: "They have healed also the hurt of the daughters of my people slightly saying, peace, peace, when there is no peace." The same complaint might justly be made against some preachers now, who lead people to believe that they have repented when they have not, and to believe they are converted when they are not. That much of that sort of work is done, I have not a doubt. I am sorry to see this departure from the "old paths" in any denomination of Christians.



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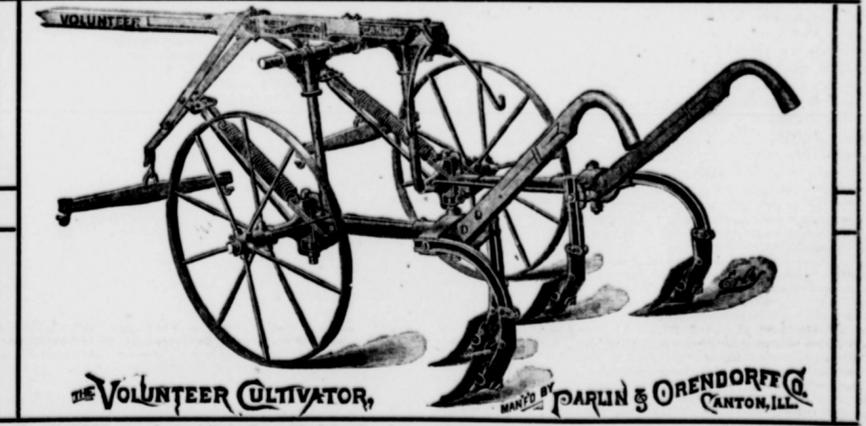
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Texas Christian Advocate.

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ASSOCIATE EDITORS. R. S. FINLEY, D. D., East Texas Conference...

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SPiritUALITy. "We had a very interesting and profitable quarterly conference, considered from a business standpoint, but not so spiritual as was desired."

"Bro. A. is a plain, practical and forcible preacher; he always speaks to the point, and puts the people to thinking, but his preaching is lacking in spirituality."

"Well, bishop, the spiritual state of the church on my work is good. I have never known better, but the material interests are not so good; the preacher's salary is not up and the collections are all behind."

"Our elder, bishop, is not what you would call a very fine preacher, nor is he considered a first-rate business man."

Some elders have much better success in managing the temporal affairs of the church; but, bishop, he is the most spiritual man I ever saw. He is eminently religious. His preaching is always deeply spiritual, and his quarterly conferences in that respect are new."

When he comes to a hard place in the business—a deficit at the eighth question, for instance—he is sure to get happy, shake hands with the brethren, when they all get happy, and preacher, stewards and all forget the deficit and proceed to other business, rejoicing. Yes, our elder cries, and shakes hands, and shouts, and there is no better way to promote spirituality. In fact, we have all seen whole congregations set on fire and raised to the shouting point by a well directed handshaking. Safe case, bishop."

"Spirituality! What is it? A common, but rather unfortunate use of the term is set forth in the phrases quoted above, which have grown familiar to, at least, Methodist ears. In this phraseology the term is used almost exclusively in the sense of emotional. If the words spiritual and religious were replaced in a great deal of familiar language with the word emotional, the language would conform more perfectly to the facts. Spiritual, and spirituality, are words signifying whatever pertains to spirit as contradistinguished from matter. But it is not strictly in that sense we are now discussing the meaning of these words. We are discussing them as applied to religious conditions and states of life. In this sense the word always relates to the Holy Ghost. All spiritual conditions and states of experience and life imply in some way His presence and work. We judge, therefore, that a man is spiritual when he is under and yielding to the influence of the Holy Ghost; and any manifestation of that influence is a spiritual manifestation. St. Paul evidently used in this sense the term, "spiritually minded," which is literally translated in the marginal note, "the mind of the Spirit." There is no better definition of spirituality. It expresses a consciousness of, a yielding to, and a following of the influence of the Holy Spirit. That, says the apostle, is "life and peace." A man is spiritual when he has the fruit of the Spirit, and his spirituality is manifested at any particular time by some one, several, or all of the graces so named."

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v: 22, 23). So the influence of the Spirit, or spirituality, is manifested in love, in joy, in peace, in long-suffering, in gentleness, in goodness, in faith, in meekness, and in temperance, which is literally self-control. Then spirituality does not consist solely in the overflow of tears nor in

the feeling of happiness. While there is a spiritual joy, that does not include all of spirituality. The quiet peace and the serious attention to the Lord's business are as much the manifestations of spirituality as the overflow of joy. St. Paul says again that the "fruit of the Spirit"—that is spirituality—"is in all goodness and righteousness and truth." Then the man who does good, who is righteous, who is truthful and obeys the truth, is spiritual. "I like that preacher. He is so religious. He cries, gets happy, and makes the people shout." Indeed! That is very good. But "pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." No man can be more religious than that. An English Methodist in this country was once asked if the Methodist people in England shout as much as their brethren here. He answered: "No, I never heard shouting in England but once, when by an old lady." "What do the people do when they are converted?" "They get up and tell their experience. Then they go to class-meeting and tell their experience, and when the minister preaches they respond with hearty amen. Here in this country you have a protracted meeting; all get happy and shout, and the next Sunday after the meeting you sit in church speechless, and the class-meeting is avoided as if an evil." An yet for all that the Methodists across the water may be no better nor worse than their shouting brethren on this side. We do not condemn shouting, but simply contend that it is not the only manifestation of spirituality, nor are all forms of it the best expressions of joy in the Holy Ghost.

It is frequently claimed that the business matters of the church, such as lifting collections, the proceedings of quarterly and annual conferences interfere with spirituality. This cannot be true if the business be regarded as the Lord's, and is carried on in the fear of God as it should be. There is no reason why any part of the Lord's work should not be done in the deepest spirituality, since if it be God's work, there is nothing in it to prevent the presence of the Spirit, and if he be present it cannot be unspiritual. No, such things do not prevent spirituality. In the language of Mr. Wesley (ser. 114), "possibly it may prevent loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, and throwing about the arms or legs, both of men and women, in a manner shocking not only to religion, but to common decency; but it never will check, or much less prevent, true scriptural devotion." To reiterate, that man is spiritual who has the fruit of the Spirit and that work is spiritual which partakes of that fruit. St. Paul enumerates nine graces as the fruit of the Spirit. It is well, therefore, to be careful that while we give prominence to one, we do not set aside the others. It is well to remember that ministering to the sufferings of the afflicted, and giving money to send the gospel to the heathen, are as spiritual as singing psalms, and paying the preacher of the gospel is spiritual work as well as preaching the gospel.

REV. J. L. LEMONS. The Rev. J. L. Lemons, a worthy member of the Texas Conference, died at Franklin, Texas, at 11:45, the 21st instant. He was born in Blount county, East Tennessee, Aug. 6, 1844. In the same county, at a union meeting, he was converted July 22, 1860, and joined the Methodist Church the following August. In September, 1868, he was licensed to exhort under Rev. Jacob Matthews, and to preach July 1870, under Rev. B. D. Dashiell. He was admitted on trial into the Texas Conference at Galveston in 1871, Bishop E. M. Marvin presiding. Bishop J. C. Keener ordained him deacon at Bryan, Texas, December, 1872, and Bishop Pierce ordained him elder at Brenham, Texas, December, 1876. Bro. Lemons remained in the Texas Conference until his death.

From the statistics before us we see that he was successful in getting sinners converted and in building churches. The Texas Conference has lost a faithful member, and his loss will be felt by his brethren. Later, from Rev. J. B. Sears: Of course you have received notice of the death of our brother, J. L. Lemons, at Franklin. This news broke upon me like a sudden knell. At our recent conference he looked so hearty and happy, as was the habit of his life. I loved Bro. Lemons as I love but few preachers. I feel a keen sense of personal bereavement. The Texas Conference has lost a true soldier of the cross—one who never faltered nor murmured. He was a successful, laborious, strong pastor, both in the pulpit and in the social circle. Better still, he was spiritual. He had religion of the Methodist type. He was always loved by his people. As I write there comes to me a vision of Bro. Lemons in the pulpit preaching on the occasion of a camp-meeting in the summer of 1888. He spoke of an experience he had had that afternoon while in his private preparations for the pulpit. But few times in my life have I been impressed as I was with the elevation, the beauty and the intense spirituality of his passages in that unique description of the Spirit's communion with him. He had evidently "met the Lord in the way." May God comfort the widow and children.

THE COLLECTION. We received at a late hour an appeal from the Building Committee of Coronal Institute, which was crowded out this week.

The delegates and visitors to the General Conference may rely upon Bro. Sam'l P. Wright for information so soon as he has completed arrangements for transportation, etc.

FAIR PLAY, who has an article in this issue on Speaker Reed, is an eminent jurist and a Democrat. He discusses the subject fairly and impartially from a non-partisan standpoint, and his arguments are conclusive. So far as the ADVOCATE is concerned we dismiss the subject and will wait patiently to see whether the

Democrats, when in power again, will justify the "new departure" by adopting it, or whether they will return to the old ways.

The notice of Drs. John and Barbee in this issue is one of great importance. Let all the people, especially the preachers, read, digest, and act accordingly.

We are obliged for a copy of the minutes of the East Texas Conference. Revs. D. F. C. Timmons and Lacey Boone are the editors.

PETITIONS are now being circulated asking Congress not to pass the "Sunday Rest Bill." Seventh Day Adventist, "religious liberty associations," so-called, infidels, and allies of the devil generally, are doing all in their power to defeat the bill. Let the people be awake lest they be deceived in this matter. Be sure you have the right petition before signing.

REV. A. G. NOLEN, Thomaston: I will have a larger list of subscribers this year than last. I am having some revival on this line.

A NOTE from Dr. Elton Foster, of Brooklyn, New York, says: The winter here is something remarkable—no freezing and no snow yet. The great event of last week was the dedication of the finest religious publishing house in the world by the Methodist Episcopal Church, at which all Methodist rejoice.

OUR need of God's help for the meeting of the petty vexations and the minor trials of our ever-day life, is as real as it is for the supreme struggle of our being in the final conflict with the Arch-Enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much, or what is little, for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying, will help us also in our daily living.—Sunday School Times.

A REPORTER to the Dallas News from Corsicana says:

The Rev. Dr. Ward yesterday evening preached an eloquent sermon. In the course of his remarks he said that it was wholly within the will of a man to be or not to be a Christian; that religion is something let down into the heart where God serves man and not man serving God. A glowing compliment was paid the Dallas News by the doctor, who said that in its publication of the sermons of the great evangelists and other religious notes that it was doing great service for Christianity than any half-dozen religious journals in Texas.

The doctor's definition of religion differs somewhat from that of St. James, but the doctor makes the very common error of confounding religion and salvation; or, in other words, of defining by a half truth. It is but reasonable to suppose also that the doctor judges the good being done by religious journals by the fruits of those journals he is wont to circulate among his own people, and if the sensational reports of sensational sermons interspersed with quasi witty remarks by the reporter are doing more good than a half dozen of them, his church must be supplied with very light material in the way of religious journals.

THE twelfth annual report of Rev. W. B. Rankin, district superintendent of the American Bible Society, shows the work accomplished by himself and ten colporteurs of the society:

The colporteurs traveled on official duty 17,308 miles, visited 24,296 families, of which 3514 were found without Bibles. They supplied 2216 destitute families and 1173 destitute individuals (1298 families refused to receive the Bible), sold 7642 copies of the Scripture for \$3357.97 and 2208 copies were given away, valued at \$564.77.

Mr. Rankin himself, in superintending the work, was absent from home 288 days, traveled 13,695 miles, wrote 1101 official letters—or over three per day. Also preached 98 sermons, addressed 20 ecclesiastical bodies in behalf of the cause, visited 84 auxiliary Bible societies, organized 12 new Bible societies and committees, and through auxiliaries and colporteurs, distributed 17,570 copies of the Holy Scripture.

N. W. KEITH, Montreal: The ADVOCATE is a great help to me on this outside work.

SOUTHERN METHODISM. News, Views and Personals.

Nashville Advocate: Secretary Morton came over to Nashville, and on last Sunday presented Church Extension to our McKendree congregation, and received a special contribution of \$1,000 for that worthy cause. As a Vanderbilt professor said, "He is a Corliss engine," and he keeps moving with a full head of steam on.

New Orleans Advocate: According to previous announcement, Dr. B. Carradine preached to a large audience, last Sunday morning, on the Louisiana State Lottery. We had the privilege of listening to the sermon, and characterize it as a powerful arraignment of that wicked abomination. It carried the conviction that there is nothing in all this land so monstrous in the ruin it effects.

Nashville Advocate: The Rev. Lee Harris, a young man who came from Texas to Nashville about three weeks ago, has attracted much attention by his preaching at our Elm Street Church, which has a peculiar power and flavor. Great crowds were in attendance, more than eighty souls were converted, and there was a great stir in that part of the city. It is probable that the pastor, Dr. Erwin, will continue these special services.

Episcopal Methodist: Miss Marcia Marvin, daughter of the sainted Bishop Marvin, and one of our missionaries in Brazil, writing from Rio de Janeiro, says: "Though this is called a Catholic country, there are many who have turned their backs upon the priests and have no faith in them as good men. The missionaries here are taking everything quietly, though very happy at the thought of better days. They cannot resist the temptation of saying to each other, 'Vive la Republica!'"

Southern Advocate: Rev. W. P. Lovejoy, the wide-awake presiding elder of the Augusta district, North Georgia Conference, is arranging for a series of

grand missionary mass-meetings in the city of Augusta, the exercises to continue for a number of consecutive days. Speaking in February. He preached there every effort will be made to kindle such an interest in the missionary cause as has never been felt before. These meetings are to be held in the month of April. We commend this example to other presiding elders in city and country. We know from personal experience, as well as the experience of others, that the greatest good will attend such meetings. Let us revive the missionary mass-meeting and have one in every town and city, and on every charge if not at every church.

M. B. Chapman in Arkansas Methodist: Can the great Methodist Churches of this country afford to continue to occupy their present antagonistic attitude? Can the great M. E. Church, with a clear conscience before God and man, continue to appropriate thousands of dollars annually to its "white work" in the South, when there are unevangelized masses of population in its great cities, and when one thousand negroes have been crucified without the Gospel? And that in the face of the fact that there is a sister Church, identical in all save name, which could do that work infinitely better than they are doing it? Can the M. E. Church, South afford to continue to occupy their present antagonistic attitude? Can she afford to continue to occupy her sister church is strongly entrenched and can do all the work better? When there are such loud and urgent calls to send the Gospel to those who are in utter darkness, is it not unchristian for either church to empty their money on a selfish and unchristian attitude? "Feelings?" In this age when God is summoning his church in thunder tones to go into all the world, when the moving pillar of Divine providence is beckoning us into the open doors, when the very gates of heathenism have been taken from their hinges and thrown prone in the dust, when vast regions hitherto inaccessible are no longer closed, it is no time for mere sentiment.

TEXAS PERSONALS.

Standard-Enterprise (Rusk): Rev. B. R. Bolton, pastor of the M. E. Church, has been feeble a few days; was not able to preach Sunday night.

Bro. J. H. Trimble, of Springtown, writes, Feb. 18: Bishop Key dedicated our church at Springtown the second Sabbath in February. He preached there a straight-edged sermon while he was here. Our people were glad to see a live bishop. He certainly was a blessing to all who heard him. I am still in a low state of health.

Geo. F. Fair, Sipe Springs, writes, Feb. 20: I wish to inform my brethren and friends in the Advocate that the hand of affliction is heavily upon my family, and need the prayers of all Christians for the grace of patience to bear our afflictions. My dear wife is a great sufferer with la grippe and measles. Six of our children are also sick with the same diseases. I have been down, too.

Mr. G. W. Richardson, of Moody, Texas, would like to keep peace in the household, and he does it. All ye "pestered" husbands, read and go and do like him. He says: "I have been in the habit of calling on you when my wife's ADVOCATE ran out for a passport, as I knew better than to go home without reading her quarterly paper. Now Mr. Editor, I have reformed. I am no longer a drummer. I have concluded to stay at home; but I find one thing that 'can't be did'—that is, to stay at home with any great degree of comfort without our church paper. So I inclose \$2 for the renewal of the ADVOCATE."

The Rev. Hoston Twomey came into our office the other day smiling as if returning from a wedding with a hundred dollar fee. In fact he was returning from some where, as was indicated by his conversation. He talked a great deal about vaults, and block and tackle, and the want of danger in the skillful use of the same. He spoke also with some manifestations of pride of having "exalted" a goodly number on this round. In short, the old man was looking as youthful as a budding potato vine, and as happy as a young Benedict.

P. S.—This is to prevent jealousy upon the part of other editors, by stating that the above was written at Bro. Twomey's request. He wanted a big send-off to see how it would feel, as it were.

Bro. M. A. Black, of Llano, writes: While in San Angelo recently I met with our Bro. Potter, and Bro. Rector being sick, had the pleasure of announcing an appointment for him to preach on Sunday after the quarterly meeting. So I afterwards learned that Bro. Potter filled the appointment. He is in the way now to get well, but is laid on the shelf for the time being. His means of support are meagre. He will get nothing from the conference fund for a year. His book is the principal source of income. The book has been well-spoken of by men in position in the church. Will our people buy this book and thus help a worthy man? Will our preachers sell the book and thus help one who has toiled long and well? Bro. Potter wants you to get value received. If you buy the book you will get the worth of your money, and he will be helped to buy meat and bread for his wife and children. Buy a copy of the Life of Andrew Jackson Potter. His address is San Angelo, Texas.

WILL THEY? REV. R. H. ADAIR.

"The common sense of the country will sustain his ruling." This is the opinion of the learned editor of the TEXAS CHRISTIAN ADVOCATE, in regard to the revolutionary rulings of Speaker Reed in the lower house of Congress. The error of the learned editor consists in the amazing fallacy that this is a government of majority rule, and of partisan might rather than of conservative right and constitutional principle. Our government in its constitutional methods and in its parliamentary practices and devices is one vast system of checks upon the rabid zeal and frothing fury of a reckless majority. This very device which Speaker Reed is attempting to break down in the year 1873 saved the Southern States from being bound hand and foot under the malignant Force Bill. Under the leadership of Sam J. Randall, of Pennsylvania, a session of ninety-six hours, continuous, was held without his allowing to get a vote—prevented by this shrewd man and his energetic colleagues. A vote would have filled the South with murder, arson, rape and arrest. Our younger men ought to be schooled in the principles of a republican government. We feel morally sure that no man schooled to the extent of making him a useful factor in preserving the delicate balance of powers innate in our form of government can ever endorse the rulings of Speaker Reed. No member of Congress is there in his individual capacity. Nor can any man be compelled to vote. Nor was it ever known that votes not cast were to be counted before Speaker Reed announced that principle; but the learned editor says common sense will endorse it. All honor to Joe Abbott, of the Sixth district, when he knew his constituents abhor the purposes of revolution and plunder, proposed by a mere majority that in the name of his people stood as silent as if to say, "not my plunder the treasury, or anything else, but it will go into history that you went at it alone." Conservatism is what must rule any country and the minority ought to have any other sort of legislation. The learned editor makes his mistake in leaving the inference that John G. Carlisle, Wm. Springer, Wm. Bynum and D. A. Culbertson are descending from their exalted positions as statesmen and businessmen to play the role of petty obstructionists. We cannot think he meant that way. These statesmen standing there have a right to use all time-honored customs to prevent unwise and oppressive legislation. Our government is not intended to be a partisan government, but a government of and by the people, and when one party attempts to coerce the other party with blistering methods, rushing things over them, they have a

DEATHS.

Rev. J. B. Goler, Rosalie, Feb. 21: Henrietta Vanway, aged seventy-six—fifty-two years a member of the M. E. Church, South—died in peace, Feb. 18. Last words, "My Saviour passed this way; let me pass, too."

W. F. Clark, Col. P. Wolff, the founder of Wolf City, died very suddenly on Sunday, Feb. 16. His death was a sad shock to all the community.

SPEAKER REED. FAIR PLAY.

Very strong terms of condemnation have been used against the Speaker of the House of Representatives in regard to his ruling on the quorum question. He has been charged with usurpation, tyranny and despotism. Let us look at his ruling in the light of reason. Upon a vote in the House the question was raised that there was no quorum. He was required, by the constitution, to decide the question. Usurpation is the exercise of authority not given by law. If a judge undertake to decide a question not submitted to his jurisdiction by the law he is a usurper. He is not one because he may decide erroneously a question which is within his jurisdiction. Now the Speaker must rule on all questions of order arising in the proceedings of the House. So, however erroneous his ruling may be, it is in no proper sense usurpation. I take it that the critics of Mr. Reed mean merely to assert that he is in error; that his ruling is wrong. This question is an appeal lies from the ruling of the Speaker to the House, I submit whether he is not bound by the sense of the House. The appeal is the best resort for the correction of errors. If one of our courts refuses to carry out the judgment of the appellate Court a mandamus will lie to com-

pel him to do so. Now it is presumed that Mr. Reed knew pretty well the sense of the House on the quorum question before he made his ruling. We were all soon enlightened on that subject. For on appeal his ruling was sustained, and he has been steadily sustained ever since. So if there be wrong, it seems to me, it is in the House rather than in the Speaker. If his ruling had been different it would have been reversed as soon as a vote could be taken on an appeal. Then is the House wrong? That is still another question. He certainly departed from a custom long continued. Does this necessarily involve a wrong? Was the first Congress so inaccurate that it is wrong to make any change in its modes of procedure? Or if it was absolutely correct in all its work, may not changes in times and surroundings at least permit, if not demand, changes in rules and modes? Are we bound by custom as with an iron chain? Where, then, is our boasted respect for a quorum by the number voting? I suppose it was not originally contemplated that members present would decline to vote. At any rate, no trouble grew out of this construction of the rules for more than fifty years. But at length members sound, when parties were nearly equal, a minority could indefinitely obstruct legislation on any party issue. At the opening of the present session one party claimed a majority of eight. Now, there is rarely a time when that number is not absent, from sickness or other cause. Then, according to the rules, as construed, the minority could perpetually lock the wheels of legislation, by simply refusing to vote and raising the question of no quorum. This mode of obstruction, soon after its introduction, obtained the designation of filibustering, a term derived from the name of a kind of boat used by pirates. It was first applied to lawless adventurers to overturn some feeble governments in the West Indies and Central America, and then extended to the action of minorities in Congress, seeking by methods not regarded with favor to defeat the will of the majority. It does not prevail outside the American Congress, as far as I am advised. When the Texas Legislature seeks to break a quorum they leave the House. They do not remain in their seats and fume because they are counted as present.

Admit that filibustering has prevented some bad legislation, is it not quite as likely to prevent good legislation? Do not our institutions take it for granted that the majority is, at least, as likely to be right as the minority? And is not this true? If so, the policy is to permit legislation to proceed, after proper deliberation and discussion. And there are other methods to obtain these. Then, if the majority be wrong, correct them at the ballot-box. If the President and a majority of both houses of congress favor a law, the theory of our government is, that it should be enacted. If the people think these officials are all wrong, they can set them all adrift at the next election, and elect men who will correct the error.

If the journals should fraudulently be made to show a quorum when there is none, that would be another question. That is not the ground of complaint. It is that members actually present are counted by the journals to be so. They were in no instance counted as voting either aye or nay, but as present and not voting. I think the constitution contemplates such counting when it authorizes the House to compel the attendance of members to make a quorum. The House would not nearer a quorum after every member is brought in if they are to avoid being counted by refusing to vote. The rules adopted by the House, Feb. 14th, are in accordance with the ruling previously made. From this time, whatever party claim a majority, a quorum is determined by the number present, and not by the number voting. Possibly some bad laws may result from this in the present instance. If so, it must be charged the people and their votes in the last election. They may correct it in the next. If republican institutions are a success, then the majority, acting under constitutional limits, should be permitted to make or repeal laws. The minority must submit. And at no distant day we will all be proud that filibustering has received its quietus.

FROM OUR LOUISIANA CORRESPONDENT. One of our Texas preachers writes requesting me to write again, telling all about the Sam Jones meeting. Space and time would fall me, much as I would like to do so, and as you are to have him awhile now in your own State—some of your breezy Texas correspondents can try their hand delineating the cyclone or photographing the forked lightning. One impression I will give. I had thought of him as the embodiment of excitement, or nervous future. I found him to be the most completely self-possessed man I have ever seen. He was in perfect control of himself, and in consequence of his audience—I ever saw. He grows on you, too. No man has ever called out such congregations, nor held them so completely spell-bound in New Orleans. The crowds steadily increased until the very close. The dainty and fastidious daily press of the city, under the moralizing influence of that great "benevolent and charitable institution," the Louisiana State Lottery, either modestly put their fingers noseward, and exclaimed, in tones of well simulated disgust: "Immodest! Buffoon!" "Crank!" or, putting their hands over their eyes, as a dead language, "Sam" were "dumb as a dead aligator." But backed by the Protestant ministry of the city (almost to a man) and encouraged and cheered by all the good, he struck valiant blows for God, truth and morality that have told, and will continue to tell, for good in this city and State.

To in any way appreciate our condition you need to realize, to some extent, the vast difference between citizens of Texas and Louisiana. Scholars, writing on other lines, would use the words objective and subjective, as calculated to convey my idea. A Texan reaches out his arms like the right and left wings of a cyclone, inches the world, throws up his hat, and shouts, "This is Texas!" A Louisianian surrounds himself with his fertile fields and aristocratic environments, and in self-complacent admiration, and with condescending affability, exclaims, "This is the world!" Politeness and warm-heartedness, with an unbounded spirit of liberality, characterizes our people, and while exceedingly slow to move, when they do move, something will be done—surely. So you may expect, when the truth is known in full, a moral upheaval in this State that will overturn alike the Louisiana State Lottery and the present daily press of our city. "Coming events cast their shadows before." and the shadows are already in sight. Just now our chance is to exhibit their journalistic enterprise, and they are making up for failure to the Jones meeting. The Sangrerist (celebration or what not) has called the "sweet German accent" from afar, and while the beer saloons are crowded, our papers keep the outside world well posted as to the rash and puerile demand. Witness the following from the Times-Democrat:

No more brilliant scene could be pictured than that in the narrow streets than when the glare of the electric lights fell upon the decorations. In the different beer saloons, the tables were set up, and the tables were ranged in line, that the proprietor, looking at the time, had twenty or thirty glasses ordered at one moment. The proprietor, looking at the time, had twenty or thirty glasses ordered at one moment. The proprietor, looking at the time, had twenty or thirty glasses ordered at one moment. So great had been the strain upon him. Everywhere there were meetings of long-ported friends.

The "Sullivan-Kilrain fight" has been about the only event for twelve months that has exceeded it in importance, judging by space taken in the reports in our daily press.

But—but—but—adieu!

F. D. VAN ALKENBURGH, NEW ORLEANS, LA.

LETTER FROM THE WEST. R. G. H.

A new church on Seguin Mission, West Texas Conference, approaches completion. It is located on twenty-one miles south of Seguin on twenty-one acres of land donated by Dr. Leach and Ex-Gov. John Ireland. No Methodist church building has ever before existed in that neighborhood. The people are poor, but zealous in the work of the Lord. The friends of Seguin have helped to the extent of a pulpit, table, chairs, lamps, Bible, and the Board of Church Extension gave \$25.00. Thanks to C. L. Spencer for knocking the bottom out of the A. Wilford Hall substantial philosophy drill.

Dr. R. S. Finley should not repress the functions of imagination, for by their slight exercise the historical middle connected with Tyler station becomes clear. Substitute the name of some other town for Tyler.

A sketch of the life of Jefferson Davis records the fact that while Secretary of War (1861) he chiefly instrumental in the experiment of using camels for govern-

ment to do so. Now it is presumed that Mr. Reed knew pretty well the sense of the House on the quorum question before he made his ruling. We were all soon enlightened on that subject. For on appeal his ruling was sustained, and he has been steadily sustained ever since. So if there be wrong, it seems to me, it is in the House rather than in the Speaker. If his ruling had been different it would have been reversed as soon as a vote could be taken on an appeal. Then is the House wrong? That is still another question. He certainly departed from a custom long continued. Does this necessarily involve a wrong? Was the first Congress so inaccurate that it is wrong to make any change in its modes of procedure? Or if it was absolutely correct in all its work, may not changes in times and surroundings at least permit, if not demand, changes in rules and modes? Are we bound by custom as with an iron chain? Where, then, is our boasted respect for a quorum by the number voting? I suppose it was not originally contemplated that members present would decline to vote. At any rate, no trouble grew out of this construction of the rules for more than fifty years. But at length members sound, when parties were nearly equal, a minority could indefinitely obstruct legislation on any party issue. At the opening of the present session one party claimed a majority of eight. Now, there is rarely a time when that number is not absent, from sickness or other cause. Then, according to the rules, as construed, the minority could perpetually lock the wheels of legislation, by simply refusing to vote and raising the question of no quorum. This mode of obstruction, soon after its introduction, obtained the designation of filibustering, a term derived from the name of a kind of boat used by pirates. It was first applied to lawless adventurers to overturn some feeble governments in the West Indies and Central America, and then extended to the action of minorities in Congress, seeking by methods not regarded with favor to defeat the will of the majority. It does not prevail outside the American Congress, as far as I am advised. When the Texas Legislature seeks to break a quorum they leave the House. They do not remain in their seats and fume because they are counted as present.

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Texas Christian Advocate.

Head of the House—Well, young man, I have received another note from your teacher stating that you are at the foot of your class again. Now this won't do. I shall have to punish you if you do not get along better. Young Hopeful—Well, it ain't my fault, pop. I was 'way up secondarily, but then now the last boy left school, and I have to get put back just for that.

The Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health-giving, blood-purifying and appetite-stimulating which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so nobly benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong.

Book Agent—Here is that book, ma'am, "How to Play the Piano." Lady of the House—What book? I didn't order any book. Book Agent—No'm, but the neighbors did, and they told me to bring it to you.

LITTLE PEOPLE.

For Hoarseness, Whooping Cough, Spasms of the Wind-pipe, known as crouping disease, and indeed for every ailment which is common among the little people, Morley's Two-Bit Cough Syrup of Tolu, Cherry and Tar, is a pleasant and certain cure.

Graver—How is that butter I sent you? Customer—Better, thanks—gains strength every day.

Good health, as well as a good name, is rather to be chosen than great riches. To insure this it is necessary to keep the liver in good condition, which can be done by the use of Cascarine.

CONSUMPTION SURELY CURED.

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy freely to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,
T. A. SLOCUM, M. D., 101 East 5th St., New York.

Aprons of the Fire—If I hear you barely escaped? "Not so bad as that. I had my night-shirt on."

Diseases of Women.

Nausea, indigestion, bloating, general debility, DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred ailments, permanently cured by using MAGUIE'S Candorans.

Teacher—Now, children, by what is the earth divided? Tommy (whose father is a kicker)—By the politicians.

Herrings and piles are cured by Drs. Dickey & Scoley, without the use of knife, Dallas, Texas. Sea-biscuit.

Sticks up for his right—The millage man. By its gentle laxative qualities, Cascarine will speedily eradicate the one great foe to good health—constipation.

A great flight of locusts, believed to have covered 2000 square miles, recently crossed the Red Sea from the African shore.

Bradfield's Female Regulator

Should be used by the young woman, who suffers from any disorder peculiar to her sex, and at change of life is a powerful tonic; benefits all who use it. Write the Bradfield Reg. Co., Atlanta, Ga., for particulars. Sold by all druggists.

"How long ago was the first newspaper started?" Well, we read of "The Sun in the first chapter of Genesis,"—M. Y. S.

It is a pleasure to witness the modest, yet thorough, way the Catherine Medicine Co. is putting Catherine in the front ranks, Hurrah for Texas and Catherine!

Better than no reign at all—Half a crown. FORD'S EXTRACT for all Pains and Inflammations is manufactured and bottled by the sole proprietors, Ford's Extract Co., New York and London. See our name on every wrapper and label.

It's a very wise father who knows as much as his son.

Nervousness, sleeplessness and headache in the morning park the inception of disease. Cascarine will remove the cause and effect a cure.

He—I am thinking of embracing a literary life. She—I do not doubt that the life will be a very happy one if you—if you should treat it the way you spoke of.

INFLUENZA AND PNEUMONIA.

T. F. Barnhart, M. D., of California Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in my practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal it to relieve pain."

Brown—Hello! what's this? Another murder case at large? Why don't the police exercise a little energy and search the country. Bass—Because they haven't got the sand.

Columbus discovered America, and Dr. H. Heintzsch discovered the fact that Catherine would and did cure his Catarrh. Which deserves the most credit?

Gives, but never takes—The paying teller. Promote gray whiskers should be colored to prevent the appearance of age, and Bucking-ham's Dye is by far the best preparation to do it.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh of the Throat, Croup, Lung Affections; also a positive and radical cure for Nervous Debility and all nervous complaints. Having tested his wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using, naming this paper, W. A. NORRIS, 529 Power's Block, Rochester, N. Y.

Mr. Newrich (back from honeymooning in Switzerland)—Do you remember that lovely gorge up in the mountains, Arthur? Mr. Newrich—I do; it was the squarest meal I ever ate.

A Good Reputation.

"Brown's Bronchial Trochies" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve coughs, sore throat and bronchial affections. Price, 25 cents. For sale everywhere, and only in boxes.

Brown—Old Peckskill is the most religious man I ever saw. He lent dinner waiting over fifteen minutes to-day while he held a fellow's note he doesn't give him a moment's grace.

A Family Blessing.

Simmons Liver Regulator, the favorite home remedy, is entirely vegetable, and is the purest and best family medicine that is compounded. No error to be feared in administering; no injury from exposure after taking; no loss of time. It is the best preventive medicine and safe to use in any family. The sick may prove to be, and, in any ordinary disease, will effect a speedy cure.

Rate Duds—See here, tailor, you've made those trousers big enough for a cow. Polite Tailor—Oh, no; just large enough for two calves.

There's a purpler half to the purple grape and a sweeter half to the peach. There's a warmer half to the human heart which kindly deeds may reach. There's a brighter half to the dreary world where the skies are ever blue. And a better-half to every man whose wife is good and true.

I was persuaded by a friend to try "salvation" from a headache and headache. I found it a great relief after a few applications. I cheerfully recommend it to all who likewise suffer.
G. McGEHEE.
To unfortunate chronic coughers we recommend the timely use of Dr. Bull's Cough Syrup. 25 cts.

Bluster—"Yes, ahem! My correspondence is, ahem! remarkably large. I receive, ahem! on an average, three hundred letters a day." Colley—"Why don't you pay up, then?"

LA GRIPPE, OR INFLUENZA.

Reger, Mo., Feb. 17, 1890. My customers are using Morley's Two-Bit Cough Syrup for La Grippe. It soon stops the fever and cures every pop.

JOHN CLEMENTS. Where they all make money—in the mint. You cannot be happy and have indigestion at the same time, but by taking Cascarine the digestive organs will be fully restored and happiness complete ensues.

Not Italian illumination—Roman candles. Out of the 50,000,000 people in the United States, 50,000,000 suffer from Catarrh, Hay Fever, or Bronchitis, in some of its forms. Cascarine is the cure for these diseases.

A heavy responsibility—The Lead Trust. The beautiful crimson blush, the bright sparkling eyes, a clear intellect, long so often wanting among our most lovely females, and why? Because they are suffering from some peculiar, lingering female complaint. A sure, safe and effective remedy, is ENGLISH FEMALE BITTERS.

Miss Daisy (to Mr. Charles, who has an enviable rival in Mr. James)—Mr. James is just as witty as he can be. Do you think so, Mr. Charles? Mr. Charles—Yes, most people are?

A cough or cold, if not promptly attended to, may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchial or asthmatic, Morley's Two-Bit Cough Syrup of Tolu, Cherry and Tar is a pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the ulceration is healed, and the sufferer is restored to perfect health. Price 25 cents at all dealers.

Mr. Brownstone (of New York)—What's become of De Barb? Mr. Barns (of Brooklyn)—He's gone West to live. Mr. Brownstone—You don't say so. What was he caught at?

Waco, the home of Catherine Medicine Co., is almost free from Catarrh. They use Cascarine and get cured.

Take a tumble very quickly—Acrobats. The afflicted will do well to read the advertisement in this issue of Drs. Dickey & Scoley.

"I suppose," said the poet, as he laid his manuscript on the desk, "that I will get credit for this with your paper?" "Take it down to the counting-room. Maybe they'll treat you for one inspiration."

THE GRIPE, FEB. 16, 1890. The Grippe has struck our town and we have sold out of Morley's Two-Bit Cough Syrup, which is a sure cure. Please send us some more at once.
WILSON & CO.

In the Parlor: Young Man (with a glance at Johnny)—See, the Rev. John Jones is mistaken, Miss Bylo. The sun does not move. Young Lady (coolly)—He moves. Mr. Pipsley, when the right Joshua comes along.

P. CHEANEY, D. D. S., DALLAS DENTAL PARLORS, 709 1/2 Elm Street, DALLAS, TEX. Specialty—Preservation of the natural teeth. Telephone 248.

Church Notices.

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

TERRELL DISTRICT—SECOND ROUND. Merritt cir. at Blue Ridge. March 22, 23. Floyd cir. at Hendrix. March 22, 23. Nevada cir. at Josephine. March 22, 23. Metendon cir. at Castleberry's. March 22, 23. Poetry cir. at College Mound. March 22, 23. Farmersville sta. March 24. Kaitman sta. March 29, 30. Wills Point sta. March 29, 30. Kemp cir. at Kemp. April 12, 13. Forney cir. at Laurence. April 12, 13. Memphis cir. at. April 20, 21. Rockwall cir. at Royce. May 4, 5. Hamilton cir. at Hamilton. May 11, 12. Allen cir. at. May 17, 18. Roberts' Mission, at—will meet at Kaitman, March 27-30. Bishop Key will preside. W. L. CRISTO, P. E.

ROCKWELL DISTRICT—SECOND ROUND. Round Rock cir. at Robinson's Chapel. March 1, 2. Florence cir. at Pleasant Grove. March 15, 16. Bartlett cir. at Holland. March 15, 16. North Belton cir. at Leavelle. March 22, 23. Roger's cir. at Mount Vernon. March 29, 30. Belton sta. at Belton. April 5, 6. Salado and Corn Hill, at Belle Plaine. April 12, 13. South Belton cir. at. April 20, 21. Temple sta. at. April 26, 27. West Georgetown cir. at Conaway's. May 10, 11. Marble Falls cir. at. May 17, 18. HORACE BISHOP, P. E.

CUTERO DISTRICT—SECOND ROUND. Victoria sta. March 1, 2. Edna cir. at Ganado. March 15, 16. Hallettsville cir. at Morally. March 15, 16. Hallettsville cir. at Yorkum. March 22, 23. Williamsburg cir. at Finney chapel. March 29, 30. Wadley cir. at Monahan. April 5, 6. Leavelle cir. at Bethel. April 12, 13. Westgate cir. at. April 20, 21. Hamilton cir. at. April 26, 27. DeWitt cir. at. May 4, 5. ROBT. J. DEETS, P. E.

GATESVILLE DISTRICT—SECOND ROUND. Crawford and Valley Mills, at Compton. 1st Sun in March. McGregor cir. at Station Creek. 2d Sun in March. Clifton mis. at Conon Creek. 3d Sun in March. Meridian sta. at Meridian. 4th Sun in March. Killeen cir. at Killeen. 5th Sun in March. Copers Cove cir. at. 1st Sun in April. Lampass cir. at. 2d Sun in April. Rio House cir. at. 3d Sun in April. Hamilton cir. at. 4th Sun in April. Jonesboro cir. at. 5th Sun in April. Hamilton cir. at. 6th Sun in April. Shive cir. at Live Oak. 7th Sun in May. Henson Creek cir. at. 8th Sun in May. The pastors will please give every member of the quarterly conference to be present this round, as important business is to be looked after. Delegates to the district conference will be elected. E. A. BAILEY, P. E.

WAXAHACHE DISTRICT—SECOND ROUND. Lancaster and Ferris cir. at Ferris. March 1, 2. Rio and Chastell cir. at. March 15, 16. Bristol cir. at Palmer. March 22, 23. Red Oak cir. at Cedar Hill. March 29, 30. Oak Hill cir. at St. Marks. April 5, 6. Cavalon cir. at Byrd. April 12, 13. Wadley and Rush. April 19, 20. Sims and Glenwood, at Glenwood. May 3, 4. Waxahache. May 10, 11. Delegates to the district conference will be elected on this round. Let members of the district conference be present. Now is the time to work for your pastor. Let the stewards make a strong effort now. E. L. ACKERSON, P. E.

NEURALGIC PERSONS. And those troubled with nervousness resulting from a cold or overwork will be relieved by taking Brown's Iron Bitters. Genuine has trade mark and crossed red lines on wrapper.

DEWITT DISTRICT—SECOND ROUND. Denton Street. March 15, 16. Denton sta. March 22, 23. Denton sta. March 29, 30. Gainesville cir. April 5, 6. Denton sta. April 12, 13. Denton sta. April 19, 20. Denton sta. April 26, 27. Denton sta. May 3, 4. Denton sta. May 10, 11. Denton sta. May 17, 18. Denton sta. May 24, 25. Denton sta. May 31, June 1. Denton Springs cir. May 17, 18. Denton sta. June 14, 15. Delegates to the district conference will be elected this round. C. L. HALLARD, P. E.

SHERMAN DISTRICT—SECOND ROUND. Van Alstyne sta. March 22, 23. Sherman sta. March 29, 30. Whitesboro sta. April 5, 6. Collinsville cir. at Collinsville. April 12, 13. Denton sta. April 19, 20. Bells and Savoy, at Savoy. April 26, 27. Denton sta. May 3, 4. Dentonville cir. at Dentonville. May 10, 11. Sherman cir. at Pecan. May 17, 18. Denton Springs cir. May 24, 25. Denton and Preston, at Georgetown. May 31, June 1. Denton cir. June 7, 8. How cir. June 14, 15. Pilot Grove cir. June 21, 22. District conference for Sherman district will be held at Whitesburg, beginning May 25, at 9 a. m. W. D. MORGENTHAU, P. E.

JEFFERSON DISTRICT—SECOND ROUND. Jefferson sta. 3d Sun in March. Knoxville cir. at Harris chapel. 4th Sun in March. Pittsburg sta. 5th Sun in March. Jefferson sta. 6th Sun in March. Coffeyville cir. at Cox's school-house. 7th Sun in April. Atlanta sta. 2d Sun in April. Balmertown cir. at Bradiel's church. 3d Sun in April. Gilmer cir. at Parish chapel. 4th Sun in April. Texarkana sta. 5th Sun in May. Linden cir. at. 6th Sun in May. Lyons cir. at Liberty. 7th Sun in May. Kildare cir. at. 8th Sun in May. Mount Pleasant cir. will convene at Pittsburg, June 26th, at 9 o'clock a. m. The opening service will be preached by Rev. Julian Woodson at 11 o'clock. C. B. FLAMBER, P. E.

WACO DISTRICT—SECOND ROUND. Corsicana cir. at grape creek. March 1, 2. Corsicana sta. March 8, 9. Thornton cir. at Hill Hill. March 15, 16. Cotton gin cir. at Point Enterprise. March 15, 16. Mexia sta. March 22, 23. Waco cir. at Killeen. March 29, 30. Waco cir. at Mt. Zion. March 29, 30. Waco, Morrow, at Waco. March 29, 30. East Waco cir. at Brushy Tank. April 5, 6. Bruceville cir. at Bruceville. April 26, 27. Waco cir. at station. May 3, 4. Delegates to District Conference, which will be held at station, Waco, June 19th, will be elected on this round. SAM L. WRIGHT, P. E.

EL PASO DISTRICT—SECOND ROUND. Silver City. 3d Sun in March. Tomaso, at Frather's S. H. 4th Sun in March. White Oak. 1st Sun in April. Howell. 2d Sun in April. El Paso. 3d Sun in April. Wortham cir. at Killeen. March 24, 25. Rosemead cir. at Mt. Zion. March 29, 30. Waco, Morrow, at Waco. March 29, 30. East Waco cir. at Brushy Tank. April 5, 6. Bruceville cir. at Bruceville. April 26, 27. Waco cir. at station. May 3, 4. Delegates to District Conference, which will be held at station, Waco, June 19th, will be elected on this round. SAM L. WRIGHT, P. E.

MARSHALL DISTRICT—FIRST ROUND. Troupe and Overton cir. at Troupe. March 1, 2. Halvick cir. at summerfield. March 8, 9. Coleman sta. at Coleman. March 22, 23. Henderson sta. at Henderson. March 22, 23. T. P. SMITH, P. E.

SAN AUGUSTINE DISTRICT—FIRST ROUND. Center and Thappon, at Timpon. March 1, 2. Carthage cir. at Clayton. March 8, 9. Rockwell cir. at Rockwell. March 22, 23. Beckville cir. at Beckville. March 22, 23. Shelbyville cir. at Shelbyville. April 5, 6. J. W. JOHNSON, P. E.

GALVESTON DISTRICT—FIRST ROUND. Columbia and Brazoria. March 1, 2. Volcano. March 8, 9. Madras and Wharton. March 22, 23. H. V. PHILLIPS, P. E.

DALLAS DISTRICT—FIRST ROUND. Grapevine cir. 1st Sun in March. Rockwall cir. 2d Sun in March. Smithfield cir. 3d Sun in March. T. R. PIERCE, P. E.

CAMERON DISTRICT—FIRST ROUND. Caldwell cir. at Caldwell. 1st Sun in March. Rockdale sta. at Rockdale's Chapel. 2d Sun in March. Rockdale sta. at Rockdale. 3d Sun in March. FRED L. ALLEN, P. E.

CHAPPELL HILL DISTRICT—FIRST ROUND. Eagle Lake cir. at Eagle Lake. March 1, 2. Rockwell cir. at Rockwell. March 8, 9. Hempstead sta. at. March 15, 16. Independence sta. at. March 22, 23. C. H. BROWN, P. E.

BEAUMONT DISTRICT—FIRST ROUND. Beaumont sta. First Church. March 1, 2. Orange sta. March 8, 9. Laine Pass mis. at Laine Pass. March 22, 23. Liberty cir. at Liberty. March 22, 23. Livingston cir. at Livingston. March 29, 30. Mosses cir. at Hollywood. April 5, 6. F. J. BROWN, P. E.

PALESTINE DISTRICT—FIRST ROUND. Palestine cir. at Trinity. 1st Sun in March. Palestine cir. at Elkhart. 2d Sun in March. Jacksonville mis. at Providence. 3d Sun in March. Palestine sta. at Palestine. 4th Sun in March. U. B. PHILLIPS, P. E.

HUNTSVILLE DISTRICT—FIRST ROUND. Madisonville cir. at. March 1, 2. Bodiam mis. at Round Prairie. March 15, 16. J. C. MICKLE, P. E.

AUSTIN DISTRICT—FIRST ROUND. Flatonia sta. March 1, 2. Flatonia cir. at Ridge Chapel. March 8, 9. Levant cir. at Levant. March 22, 23. Lagrange sta. March 29, 30. E. S. SMITH, P. E.

PARIS DISTRICT—FIRST ROUND. Annona cir. at. March 1, 2. Boston cir. at. March 8, 9. Ingrool mis. at. March 15, 16. J. R. WAGES, P. E.

TYLER DISTRICT—FIRST ROUND. Canton at Canton. March 1, 2. Lawndale mis. March 8, 9. Tyler sta. at New York. March 15, 16. JOHN ADAMS, P. E.

BONHAM DISTRICT—FIRST ROUND. Stephenville cir. at Lone Elm. March 1, 2. Maxey mis. at Naxey. March 8, 9. J. M. BIRLEY, P. E.

SULPHUR SPRINGS DISTRICT—SECOND ROUND. Black Jack Grove. 1st Sun in March. Greenlee. 2d Sun in March. Greenlee. 3d Sun in March. Campbell cir. 4th Sun in March. Pine Forest. 1st Sun in April. Leosburg. 2d Sun in April. Wintersboro. 3d Sun in April. Gullman. 4th Sun in April. Commerce. 1st Sun in May. Sulphur Springs sta. 2d Sun in May. Sulphur Springs sta. 3d Sun in May. Sulphur Springs mis. 4th Sun in June. District conference at Cooper, commencing 9 o'clock a. m., Thursday before and continuing over fifth Sunday in June. Wm. Taylor will preach the opening sermon Wednesday night. Full particulars in due time. GEO. T. NICHOLS, P. E.

SAN SABA DISTRICT—SECOND ROUND. Brady cir. 1st Sun in March. Junction City mis. 2d Sun in March. San Angelo sta. Thursday after 3d Sun in March. Garden City mis. Thursday after 3d Sun in March. Sherwood mis. Wednesday after 4th Sun in March. Woodland Springs cir. 5th Sun in March. Llano sta. 1st Sun in April. San Saba sta. 2d Sun in April. Delegates to the district conference will be elected on this round. M. A. BLAKE, P. E.

WAXAHACHE DISTRICT—SECOND ROUND. Lancaster and Ferris cir. at Ferris. March 1, 2. Rio and Chastell cir. at. March 15, 16. Bristol cir. at Palmer. March 22, 23. Red Oak cir. at Cedar Hill. March 29, 30. Oak Hill cir. at St. Marks. April 5, 6. Cavalon cir. at Byrd. April 12, 13. Wadley and Rush. April 19, 20. Sims and Glenwood, at Glenwood. May 3, 4. Waxahache. May 10, 11. Delegates to the district conference will be elected on this round. Let members of the district conference be present. Now is the time to work for your pastor. Let the stewards make a strong effort now. E. L. ACKERSON, P. E.

NEURALGIC PERSONS. And those troubled with nervousness resulting from a cold or overwork will be relieved by taking Brown's Iron Bitters. Genuine has trade mark and crossed red lines on wrapper.

MONTAGUE DISTRICT—SECOND ROUND. Bowie sta. Hopewell. March 15, 16. Henrietta sta. March 22, 23. Wichita Falls sta. March 29, 30. Montague and Wheeler, at Montague. April 5, 6. St. Jo cir. at Mount Zion. April 12, 13. Huntington cir. at Illinois Bend. April 19, 20. Nussel and Craton cir. at Craton. April 26, 27. Chico cir. at Pleasant Grove. May 3, 4. Alvord and Craton cir. at Craton. May 10, 11. Post Oak cir. at Antelope. May 17, 18. Archer City mis. at. May 24, 25. Bowie cir. at. June 7, 8. Montague district conference will convene at Bowie, June 18th, 9 a. m. We greatly desire a full attendance, and all to be present at the opening session. W. S. MAY, P. E.

ABILENE DISTRICT—SECOND ROUND. Buffalo Gap cir. at Jim Ned. March 1, 2. Abilene cir. at Putnam. March 8, 9. Haskell mis. at Haskell. March 22, 23. Anson cir. at Prairie View. March 29, 30. Roby mis. at. April 5, 6. Anson cir. at. April 12, 13. Abilene sta. April 19, 20. Stonewall mis. at. April 26, 27. J. S. A. WALLACE, P. E.

BROWNWOOD DISTRICT—SECOND ROUND. Indian Creek, Mo. Annual. March 1, 2. Zephyr cir. at Step A Creek. March 8, 9. Goldthwaite cir. at Pleasant Grove. March 8, 9. Brownwood sta. Brownwood. March 15, 16. Santa Anna cir. Thrifty. March 22, 23. Glen Cove sta. Colman. March 29, 30. Ft. Hubbard mis. Hayrick. April 5, 6. Ballinger cir. Brownsville. March 22, 23. Comanche and DeLeon sta. Comanche. April 19, 20. Round Mountain cir. Round Hill. April 26, 27. Carbon cir. at. May 3, 4. Pine Springs cir. at. May 10, 11. Cottonwood cir. at. May 17, 18. Big Valley mis. at. May 24, 25. We desire all the members of quarterly conferences, on each charge, to be present. We will elect delegates to district conference. W. T. MELVIN, P. E.

VERNON DISTRICT—SECOND ROUND. Childress and Quannah sta. March 1, 2. Amarillo mis. at. March 8, 9. Plainview mis. at. March 15, 16. Childress mis. at. March 22, 23. Frazier mis. at. April 5, 6. Seymour cir. at. April 12, 13. Fernier cir. at. April 19, 20. The Knottman mis. at. April 26, 27. JEROME HARALSON, P. E.

CORPUS CHRISTI DISTRICT—SECOND ROUND. Oakville and Tilden cir. at Lehanda. March 2, 3. Rancho cir. at Bundick. March 9, 10. Goliad sta. March 16, 17. Rowell and Rockport cir. at Rockport. March 23, 24. Kennedy cir. at San Domingo. March 30, 31. Helena cir. at Rungge. April 6, 7. Leveyer cir. at Rockport. April 13, 14. Wesley cir. at Selma. April 20, 21. Laredo cir. at Laredo. April 27, 28. Corpus Christi sta. April 27, 28. ALANSON BROWN, P. E.

MARSHALL DISTRICT—FIRST ROUND. Troupe and Overton cir. at Troupe. March 1, 2. Halvick cir. at summerfield. March 8, 9. Coleman sta. at Coleman. March 22, 23. Henderson sta. at Henderson. March 22, 23. T. P. SMITH, P. E.

SAN AUGUSTINE DISTRICT—FIRST ROUND. Center and Thappon, at Timpon. March 1, 2. Carthage cir. at Clayton. March 8, 9. Rockwell cir. at Rockwell. March 22, 23. Beckville cir. at Beckville. March 22, 23. Shelbyville cir. at Shelbyville. April 5, 6. J. W. JOHNSON, P. E.

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Devotional.

WITH YOU ALWAYS.

Often when the way seems dreary
And the end far out of sight;
When our hearts with care grow weary,
And the dark shadows of the night;
'Tis so sweet amid the darknesses,
Just to feel our Savior near;
Near to whisper words of comfort,
Near to wipe away the tear.

Dear heart! Do great fears oppress thee,
Is thy burden hard to bear?
Do the fiery arrows pierce thee,
And it seemeth none do care?
Close beside thee walks thy Savior;
Thou canst almost see his face,
And canst hear his words most cheering,
'Will give thee strength and grace.

That "SECRET PLACE."
Mean "the secret place of the Most High," the inner sanctuary where the soul, apart from earthly afflictions, holds uninterrupted communion with the Father.

No pen comes closer to the reality than David's: "Because thou hast made the Lord, which is my refuge, even the Most High, the habitation, there shall no evil befall thee." This is his own experience. He calls this inner sanctuary "my refuge."

While reading his personal testimony we find that he was not content to have to speak upon this subject. No human life has ever been subjected to more trying experiences. We sometimes hear of some domestic troubles. Where is there a house made desolate through the perversity of Absalom like unto his own?

Recall the critical hour when "David feared and went in and lay all night upon the earth." How his ignobility, conducted immediately before his death, merited nothing but divine judgment! If ever "the secret place" were to be denied a soul on account of its conduct, it is here.

Our deficiencies, great enough indeed, are not to stand in and lay all our sins upon the Lord. The afflicted one "shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him."

Many in the Church of God have been burdened with a sense of responsibility in solving important questions, or in seeing a great and perplexing problem concerning Christ's work. To retain a proper regard for the opinions of others, or to maintain a warm, active charity toward all who differ with us, is beyond human power.

Perhaps there is no subject more lightly treated in many quarters, when its theological aspects are considered, than the doctrine of sin. The very mention of the terms "total depravity" and "original sin" brings a smile to many faces. The idea of a personal devil is scouted by many persons, and some notions concerning his appearance, his horns or his hoofs, ends the conversation with a laugh.

And yet these very men who treat this subject so cavalierly are very particular to see that every door in their house is locked and every window fastened before they retire. They will spend an hour in their office, perhaps bantering each other about the Calvinistic idea of sin, and before they leave that office they will lock all their cash and valuables in a safe of iron with a combination lock which the most skillful burglar is defied to pick.

Marriages.

BROWN-RITCHIE—On Jan. 12, 1890, by Rev. H. A. Bowers, at the residence of the bride, Waco, Texas. Mr. R. B. Brown, of Coleman, and Miss Beattie Ritchie, of Waco.

McLEOD—By Rev. Wm. A. Edwards, at the residence of the bride's father, near Atlanta, Texas, Jan. 25, 1890. Mr. L. McLeod and Miss J. E. Edwards.

BOWEN-ARMSTRONG—At the residence of the bride's parents, twenty miles below Richmond, in Fort Bend county, on Feb. 12, 1890, by Rev. J. P. Childers, Mr. Walter E. Booth and Miss Martha B. Armstrong; both of Fort Bend county, Texas.

DEWEY-ROBINSON—At the residence of the bride's father, Richmond, Robinson, Feb. 12, 1890, by Rev. E. Hammond, Mr. Frank S. DeWey and Miss Lela Robinson; all of Rockdale, Texas.

SMALL-MOSES—At the Methodist church in Montgomery, Texas, Feb. 6, 1890, by Rev. S. H. Morgan, Mr. Jas. G. Small, of Colorado, and Miss Florence Motes, of Montgomery, Texas.

WEEKLEY-WHEAT—At the residence of the bride's father, Mr. J. M. Wheat, Gonzales county, Texas, Feb. 13, 1890, by Rev. L. J. Morris, Mr. Earl Weekley and Miss Corbie Wheat.

LATIMER-COSBOR—At the residence of the bride's father, by Rev. A. C. Benson, Feb. 12, 1890, by Rev. W. L. Latimer, of Fort Worth, and Miss Elsie P. Connor, of Dallas, Texas.

HAYWOOD-STILES—By Rev. A. C. Benson, at the bride's home, Feb. 12, 1890, by Rev. A. C. Benson and Miss Stiles; both of Cass county, Texas.

SLOAN-DAVIS—At the residence of the bride's father, Mr. Phillips, three miles from the city of Dallas, Texas, Feb. 27, 1890, by Rev. M. C. Sloan and Miss Mabel Davis.

ZANT-LOVINE—At the residence of the bride's father, Feb. 12, 1890, by Rev. A. P. Payne, Mr. John S. Zant and Miss Mary L. Lovine.

HEWITT-COLLINS—At the residence of the bride's father, by Rev. A. P. Payne, Mr. S. H. Geise and Miss Mary Annie Collins; all of Stephens county, Texas.

SMITH-MAYES—At the residence of the bride's father, in the personage, in Breckinridge, Feb. 13, 1890, by Rev. A. P. Payne, Mr. J. L. Smith and Miss Mollie Mays, of Crystal Falls, Texas.

FLORIAN-LYNN—At the residence of the groom's father, at 720 p. m., Feb. 12, 1890, by Rev. B. L. Florin, Mr. J. M. Lynn and Miss Jennie Lynn; all of Amarillo, Texas.

BOYD-CASEY—At the residence of the bride's parents, in the town of Wellborn, Feb. 12, 1890, by Rev. G. O. Casey, Mr. A. W. Boyd and Miss Anna E. Casey; all of Wellborn, Texas.

HARRIS-KIRKLEY—At the residence of the bride's father, in the personage, in Breckinridge, Jan. 7, 1890, by Rev. L. C. Ellis, Mr. W. J. Harris and Miss Ada Kirkley; both of Beckville, Texas.

COLEMAN—At the residence of the bride's father, in the personage, in Breckinridge, Jan. 7, 1890, by Rev. L. C. Ellis, Mr. W. J. Coleman and Miss Ada Kirkley; both of Beckville, Texas.

McNAUGHTON-HEERMANS—At the residence of the bride, in Jacksonville, Sunday night, Feb. 16, 1890, by Rev. J. E. Ament, Mr. D. McNaughton, Mr. San Marcos, Texas, and Mrs. M. C. Heermans.

SHULL-CARROLL—At the residence of the bride's father, S. Carroll, Feb. 12, 1890, by Rev. H. A. Thomson, Mr. J. W. L. Shull and Miss Iona Carroll.

COLEMAN-BENNETT—At Bremond, Texas, Feb. 12, 1890, by Rev. O. T. Hutchins, Mr. M. M. Collins, of Corsicana, Texas, and Miss Mattie Bennett, of Bremond.

Obituaries.

The space allotted obituaries, tends to brevity; lines; or about 150 to 180 words. The privilege is reserved of condensing all obituary notices, parties desiring each notice to appear in full as written, should remit money 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.

REV. MOSES KNIGHT. Whereas, It hath pleased Almighty God in His wisdom to call to Himself, His servant, Rev. Moses Knight, who for many years a member of this quarterly conference.

REV. THOMAS FLEWELLIN. Whereas, It hath pleased Almighty God to remove from this world His servant, Rev. Thomas Flewelling from his earthly home to his home "eternal in the heavens"; and whereas, he was a member of this quarterly conference for thirty years prior to his death; therefore, be it

REV. W. C. FELLINGHAM. Rev. W. C. Fellingham was born in the State of Georgia, Morgan county, May 7, 1827, moved to the State of Alabama with his parents in the year 1830, and to Texas in the year 1840, and finally settled in Wise county, Texas, in 1853, married to Sarah M. Mahan in the year 1850. Rev. Fellingham professed religion and joined the M. E. Church, South, in his 18th year. He was licensed to exhort in 1852; was a bold and fearless soldier of Jesus Christ; always at his post of duty, whether in his own appointment or that of his pastor. As an exhorter, he was under God a power for good in the church. He was licensed to preach in 1858. His ministry of the gospel was faithful and fruitful. His entire object was to get sinners converted and mourners converted. The work, which was often a laborer with the preachers and most of the congregation, being tired and weary, leave the altar of prayer. He was moved with the love of God, as all called him, would not rest until the work was converted. If he could get them to resolve never to leave the altar until they realized their souls pardoned, he would stay there and pray with them for them. He was one of the most zealous workers in the church I ever saw. He died in the Indian Territory January 11, 1890. He leaves a good wife and family of children to mourn his loss, as also two brothers and two sisters and a host of loving friends. But who should we mourn? He fought a good fight and died at his post triumphantly in the faith that he has gone home to his Father. He has left behind him a record which will stand as a monument to his life, and which we shall all most highly prize. J. B. DANKS.

REV. JAMES FLETCHER. Whereas, On Jan. 11, at 3:15 p. m., death visited our community, and took from our midst our brother, Rev. J. C. Fellingham, whereas, in recognition of his many virtues and useful life we owe to his memory and the respect to those who survive him some public expression of condolence in this hour of their great affliction; therefore, be it resolved, That in his loss we realize that our community has been deprived of a good neighbor and the religious work of a devout and earnest Christian minister.

REV. JAMES FLETCHER. Whereas, We commend his noble and self-sacrificing life to the young of the vicinity, that they may profit by emulating his example; and if further:

Resolved, That we tender our heart-felt sympathies to those who are suffering under the affliction which they are now passing.

JAMES FLETCHER, R. KNIGHT and J. W. CHERYBOMER, Committee.

PRICE—Mrs. E. A. Price was born in Scotland in 1812 and died near Montgomery, Texas, Jan. 30, 1890, she had long been a worthy member of the Presbyterian Church. Held in high esteem by all who knew her, ever faithful and kind, so her son went down in peace. May her son follow in the footsteps of her loving and loyal example. Rest, dear mother, till we meet again. N.

KING—Died at his home near Valley Springs, in Llano county, Texas, February 4, 1890, Bro. M. F. King. Bro. King was born in the State of Georgia in 1822, was married to Miss Ganano Tooke in Texas in 1847; joined the M. E. Church, South, in 1858. After his conversion his life was that of a consistent Christian. His disease was consumption. For two years he was confined to his bed, during which time he suffered much, and often expressed his readiness to go. He leaves a wife and six children to mourn his loss. But though in deep grief, they sorrow with a hope, and with the prayer of their pastor, the W. W. HOBBS.

HAMILTON—Sister Susan S. Hamilton, nee Price, was born in Tishomingo county, Miss., May 12, 1817, and died in the faith at her residence in Montague, Texas, on October 30, at 10 o'clock, p. m., 1890. She lost her father in early life, and with her mother and two sisters, she grew up to womanhood. She was happily united in marriage to Rev. J. P. Hamilton, in 1836. The same year she was devoted, until death. The same year of her death she embraced religion under the ministry of Rev. J. H. Newell, and she was baptized in the Methodist Church, having been baptized by Father J. W. McKinnis, one of the grandest preachers of the day. She was a devoted Christian woman, a dutiful and loving wife, a kind and affectionate mother, and a true neighbor, and her home was full of sunshine, cheerfulness and love. Her nature was not very demonstrative, and she was a true and devoted mother and child, and her devotion to her husband and children, all evinced the fact that she lived in sweet and happy communion with God, and that she has gone home to her Father in the sunshine of His presence forever. She was ever ready to visit the sick, and wait upon them in their afflictions, and her cheerful and devoted presence will no more be seen in the sick room. She leaves a husband and five children to mourn her departure, and a once happy home, now broken up by this sad bereavement. It was thought she was improving rapidly and would be up soon, but alas! our fond hopes were frequently blighted, and our loved ones taken away unexpectedly.

As the grief-stricken family we tender our sincere condolences, and pray that this sad dispensation of Providence will be a blessing to all who are united in the whole family of God. May we meet her pure spirit in the land of bliss, and there we will meet her again in the prayer of their pastor, the W. W. HOBBS.

BARNETT—Mary J. Barnett was born in Monroe county, Mississippi, July 29, 1843, and died at her home in Fairfield, Freestone county, Texas, Jan. 20, 1890. She had long been a member of the M. E. Church, South, and was a devoted wife and mother. She was a true and devoted Christian, and her home was full of sunshine, cheerfulness and love. Her nature was not very demonstrative, and she was a true and devoted mother and child, and her devotion to her husband and children, all evinced the fact that she lived in sweet and happy communion with God, and that she has gone home to her Father in the sunshine of His presence forever. She was ever ready to visit the sick, and wait upon them in their afflictions, and her cheerful and devoted presence will no more be seen in the sick room. She leaves a husband and five children to mourn her departure, and a once happy home, now broken up by this sad bereavement. It was thought she was improving rapidly and would be up soon, but alas! our fond hopes were frequently blighted, and our loved ones taken away unexpectedly.

DEAN—Whereas, Our beloved parent has seen fit to remove from this life, on January 18th, 1890, her eight-year-old daughter, J. T. and Ellen Dean, able to enter the Sabbath school. He has been a member of one of its most helpful members; therefore, be it resolved, That we, the M. E. Church, South, will do our utmost to sympathize with the bereaved parents, assuring them that their children are still in the hands of a merciful and loving Father, and that they will be reunited in a happier clime, where their bodies will be laid to rest, and their souls will be reunited in glory.

PALMER—Mrs. Catherine Palmer, daughter of R. W. and Mahulda Perry, was born in Alabama, March 15, 1827, and died in the faith at her home in Dallas, Texas, on February 24, 1890. She was a devoted wife and mother, and her home was full of sunshine, cheerfulness and love. Her nature was not very demonstrative, and she was a true and devoted mother and child, and her devotion to her husband and children, all evinced the fact that she lived in sweet and happy communion with God, and that she has gone home to her Father in the sunshine of His presence forever. She was ever ready to visit the sick, and wait upon them in their afflictions, and her cheerful and devoted presence will no more be seen in the sick room. She leaves a husband and five children to mourn her departure, and a once happy home, now broken up by this sad bereavement. It was thought she was improving rapidly and would be up soon, but alas! our fond hopes were frequently blighted, and our loved ones taken away unexpectedly.

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