

The Texas Christian Advocate.

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TO PREACHERS, \$1.00.

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DALLAS, TEXAS, THURSDAY, FEBRUARY 19, 1891.

NO. 24.

HOME CONFERENCES.

Wanted for this department all the church news, sent fact—no comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

McGregor.
J. D. Crockett, Feb. 12: Our pouncing had not yet ceased. Last Monday, as we were starting home, Bro. W. L. Griffin, of Station Creek, caught four fine hens and a rooster and put them in our buggy; and yesterday he brought us a fine Chester White hog, and Sister W. Smith is still sending in butter. May the Lord bless these good people.

Zephyr.
N. Kelsey, Feb. 10: The first quarterly conference for Zephyr circuit is past. The weather was pleasant. We had a good attendance of the officials. The stewards made a good assessment for the preacher. Bro. J. P. Mussett was present and preached two excellent sermons. The outlook is hopeful. The good people had dinner on the ground Saturday and Sunday. We are all proud of our presiding elder; may God bless him in his labors. We hope to see him in a new parsonage soon.

Crockett.
J. L. Dawson, Feb. 10: We had a most delightful and I hope profitable union service at the Presbyterian Church last Sunday. The writer preached at the service, and had a very interesting communion service, conducted by Bro. Tenney, pastor of the church, assisted by Rev. T. Ward White, evangelist for East Texas Presbytery. The Master revealed himself to all who entered into the spirituality of the services. Congregation large. It was good to be there. We are getting along nicely.

Bristol.
W. E. Hawkins, Feb. 9: We are moving along smoothly—no great excitement. We have had considerable sickness in our family; was deprived of the pleasures and benefits of the annual conference; by personal afflictions was glad the Bishop returned us to this people, who received us kindly. Our parsonage has been improved considerably since conference. We send this day seven new subscribers. Sorry to note that Sister Smith, wife of Bro. J. L. Smith, is no better; glad to say that she is ready and in the full enjoyment of the consolations of the Christian religion.

Tenaha.
W. L. Pate, Feb. 9: Since conference I have been assisting in building a parsonage at Tenaha. The house is now about finished, and we have been occupying about one week. The night after we moved home, and had a very interesting and successful service, some for the little ones, and others found their way into the culinary department. Tenaha circuit is a new work. It has so far, with one exception, failed to let us serve newly organized, or rather newly arranged, work. We have a hard year's work before us, and by the grace of God we will address ourselves to our task, believing that he who sent us out into the vineyard will be with us and give us success along every line of church work.

Bianco.
J. B. Denton, Feb. 9: Our quarterly meeting came off, embracing last Saturday and Sunday. The presiding elder was on hand promptly and did his work faithfully and efficiently. It was a good meeting in all respects. The Spirit of Grace was on the presiding elder and his preaching was with power and in demonstration of the Spirit. There were a number who came forward for prayers, and the communion service was a feast indeed to the Christian people of our stricken town. Two of our strongest merchants have failed in business during the last few days, and everything looks gloomy financially, as these merchants were members and the strongest supporters of our church. But we are not discouraged. We expect to stay here until March 4. We have no preacher at this place. The one that was to come here from San Marcos did not come. His excuse was because he did not send him money enough to pay his expenses. The Lord have mercy on a man that is called to preach and will not trust himself in the Lord's hands without money. "Then Jesus beholding him, loved him, and said unto him: One thing thou lackest; do thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me." (Mark x:21.) How many have went away sorry for this. But, although we had no preacher here for the last four months, we thank God he has sent Miss Lilia Roberts here, and she and the other young ladies that are with her have held the fort. Please send the Advocate to Miss Lilia Roberts.

Burnett.
C. S. Field: I am glad to note the joyous tone of many of the communications to our church paper. From every quarter comes the tidings of whose-soul-receptions and substantial tokens of appreciation. I have not written from this place for two reasons: (1) I have been very hard at work, and (2) there is no danger in any one thinking that Burnet is behind in this line of things. Suffice it to add that Burnet has received the present pastor, as she has received all who have gone before him, with every mark of kindness that one could desire. Our church is prospering; congregations good and attentive. We have had a little small-pox excitement in common with other towns. Mr. Pearson, our County Clerk, was associated with a drummer beating a drum, and in two weeks was taken with a light form of varioloid. He is convalescing now, and care has been taken that it spread no further. On call of the pastor quite a number of our young people met on last night, February 12, at the parsonage and organized an Epworth League. Miss Minnie Rawlings, President, and Mr. Carl Francis, Secretary. We think it will be very interesting and accomplish good. Those who are acquainted in Burnet to any extent know that it is well off.

Della Plains Mission.
Wm. B. Ford, Feb. 9: I very much desire that the people whom I serve read the Texas Christian Advocate, for I think it a power for good. People who read a religious paper sympathize more with their pastor and their minds are in better condition to receive the truths of the gospel. Our first quarterly conference convened on the 7th and 8th of this month. Our work was slow and could not be with us. How we looked for one none know except a very little preacher in charge on a great big work—bound on the east by Benjamin mission, on the south by Snyder, or Colorado City, and on the west by Plainview mission—on the "American Desert," with winter quarters in Floyd county. Floyd, Crosby and Motley are organized counties, Dickens soon will be, and the people are pouring into Brisco. These counties constitute my mission. The question every day is, how can I go to all of them? And still the cry is "come over into Macedonia." We will do our best. The stewards assessed themselves \$258 and aim to pay it. This work has good

material in it and we hope to build societies worthy the name of Christian churches in this beautiful country of ours. This is a grand country and the people are grand and sensible people who possess it. Pray for us that the grandeur of our country and people exceed not the grandeur of our success in bringing the people to a far grander Savior.

Booneville Circuit.
E. J. Maxwell, Feb. 3: We have just held our first quarterly meeting. The weather was unfavorable, but our presiding elder was present and preached on Saturday and met the brethren in conference in the evening at 3 o'clock, where he found most all the brethren present and with good reports. The elder preached again Saturday night and Sunday at 11. He then left in haste to meet his next appointment at Poolville, thence to Weatherford Monday, to take dinner with his wife, whom he had not seen in twenty-one days. We hope he found her well, and pray God may bless her in his absence. Well, this is my second year on this work. I am in good spirits. The outlook is good at present for the ingathering of many souls. I am serving a good, liberal, free-hearted people, who are well drilled in Methodism, and know how to make the preacher and wife feel at home, and if some other brother thinks he has a better work than this I am willing to change with him when my four years are out.

Bloomington Grove.
C. E. Gallagher, Feb. 12: I am not going to write about a "pounding," but about a "pouncing" that left more "big jaws" at this parsonage than can be benefited by the inmates of any other parsonage in this conference. We have had eight cases of the mumps. Yes, the mumps; and they have kept this preacher from his work for a solid month. Thank God, we are all getting better now, and hope to soon be able to put in full time for the Master. Our new church at Barry is being pushed toward completion. We have built a barn, paved the yard and garden, and made a lot fence, buggy-house, poultry-house, etc., since conference. We have now a parsonage complete in all its parts, except it is not finished. Brethren, we expect to turn this parsonage over to some of you next conference, so get ready, for this is our last year. The Dresden circuit has a parsonage good enough for the best preacher, and are entitled to the best. The Board of Stewards have advanced the salary from \$600 to \$700. Pray for us.

Amphion Circuit.
F. J. Perrin: Amphion circuit, a new charge organized at the beginning of last year, doubled its membership during the year and was divic'd leaving in the Amphion circuit of this year three societies with about 120 members, a large per cent of which are new converts. We have a new parsonage and will soon have a new church; in fact, nearly everything is new—some what crude, but good. Have had our first quarterly meeting. Bro. Brown, presiding elder, had his appearance mounted on a two-wheeler. He grasped the situation, pushed us up a little all around and left us refreshed and encouraged. It has ever been so with us. So far from being a "fifth wheel" the presiding elder is a most necessary part of our machinery. Without him, how heavily our feet would sometimes go. Our assessments were: preacher in charge \$420; presiding elder, \$55; nearly one-fourth of which is paid. Have not been pounded, but our buggy is often loaded with good things, to say nothing of raven visits to the parsonage. Have received eight members by letter. Death has robbed us of some; during the last week of January we buried Brazie Kennedy, W. S. Nutt and Fernando Moore, the latter recently from Devine.

Bartlett, Cohasset, Mexico.
James Talloia, Feb. 12: I left Laredo on the 7th instant. I spent Sunday at Lampazos and preached two times. Monday night I preached at Monterey. Tuesday night I preached in this place, and I expect to stay here until March 4. We have no preacher at this place. The one that was to come here from San Marcos did not come. His excuse was because he did not send him money enough to pay his expenses. The Lord have mercy on a man that is called to preach and will not trust himself in the Lord's hands without money. "Then Jesus beholding him, loved him, and said unto him: One thing thou lackest; do thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me." (Mark x:21.) How many have went away sorry for this. But, although we had no preacher here for the last four months, we thank God he has sent Miss Lilia Roberts here, and she and the other young ladies that are with her have held the fort. Please send the Advocate to Miss Lilia Roberts.

Dallas Preachers' Meeting.
O. S. Thomas, Feb. 16: The reports from the several charges in the city showed an excellent week's work and an onward movement all along the line. Young people's meetings, prayer-meetings and regular services increasing in attendance, in interest and in spirituality. Pastors are greatly encouraged in their work and are anticipating a gracious revival during the series of meetings now in progress under the leadership of the evangelists, Burnett and Mulkey. Bro. Burnett was with us this morning and made a strong appeal to the pastors for thorough consecration on the part of both ministry and people, quoting Mr. Moody's language that: "It yet remains to be demonstrated what God can accomplish through the instrumentality of a consecrated man." Bro. T. C. Ragdale, pastor of Mission Avenue Church, Fort Worth, was with us and gave a good report of his work. The meeting began at First Church last Friday night with almost a full house, and has been growing in interest with every service. Last night every seat in the large auditorium was occupied, while many people standing in the aisles, while a great many went away for want of room. Brother Mulkey in his inimitable way preached his inimitable sermon on "Restitution." May it produce a hundred-fold to the glory of God. They will continue at First Church some two weeks and then go to Oak Cliff.

Independence Circuit.
Erastus M. Myers, Feb. 11: On account of a vaccinated arm I am sorry to say I missed two of my appointments—Independence and Mount Pleasant. My arm is getting well, and I begin to feel like work again, and intend to get out among my people soon. I preached last Sunday at Tunis; had a good day, considering the rain. Tunis is a little country town, mostly composed of doctors, three whom are Methodists. There are some good people at Tunis as I ever met. We haven't any organization there, but will organize at our next appointment. I think in the near future we will have a good Methodist Church at Tunis, with a circuit forty miles long, with six appointments, and four miles of the worst bottom to cross in Texas. We consider we have had our hands full of work; but by the grace of God we are determined to do our duty, and when we go up to Jerusalem we will fall to report to have a clear conscience toward God and man. The greatest need on this circuit is more family religion in the homes and every-day life. May the Giver of all good revive the state of things on Independence circuit before the conference year is gone, is what our humble servant is praying and working for. We are going to solicit for subscribers to the dear old Advocate. I don't see how I could do without it.

Rusk.
J. S. Mathis, Feb. 11: Our first quarterly conference for this station closed last Sabbath night. The new and young presiding elder was on hand several days in advance of the meeting, moving around among the people, seeing that everything was in shape. Consequently, on Saturday at 11 o'clock, he opened, in what I heard several of the old members say that the congregation was the largest that they had witnessed on Saturday in this station in many years at quarterly meeting. At night, in our quarterly conference, we had the largest attendance of members and lay members, men, women and children, that I ever remember to have had these thirty-eight years of my itinerant ministry. Perfect harmony prevailed; it was good to be there. And just here I wish to say to all that there was no mistake made when Bishop Galt, who had the largest attendance of members and lay members, men, women and children, that I ever remember to have had these thirty-eight years of my itinerant ministry. Perfect harmony prevailed; it was good to be there. And just here I wish to say to all that there was no mistake made when Bishop Galt, who had the largest attendance of members and lay members, men, women and children, that I ever remember to have had these thirty-eight years of my itinerant ministry. Perfect harmony prevailed; it was good to be there.

Springtown.
J. H. Trimble, Feb. 11: We have had two genuine cases of meningitis, or spotted fever—both died; two cases of congestion of the brain—both died; three cases of pneumonia from the chest to the surface of the lungs, and all died. Sixty-six families have left. Such excitement I have never seen. Men lost their reason—acted from instinct—you could not reason with them; hawks flying, men running—some on horseback and some on foot; loaded wagons start to move at midnight or just any time. Well, this is a curious world—made up of strange people. The medical world say it is not contagious. I have been mixed up with it all the time. I went to see the worst cases, saw them die, buried the dead, and I am not the least afraid. I may "take" if I do I'll take it from Trimble. Our physicians all agree that it is a germ, and if a person takes cold it develops into spotted fever. We are not having any preaching or Sabbath-school. Several sick in town; don't know what will develop. I look out at night and see the lights of a lamp now; a week back, could see perhaps 100.

Van Alstyne.
Methodist, Feb. 12: Bro. J. F. Archer, our new pastor, visited this station as soon as the East Texas Conference adjourned, and, of course, went at once to work in his usual way. He met with a hearty reception from the entire church. The stewards have made a liberal provision for his support, placing the assessment at \$750 and adopting the individual assessment monthly plan. They will be able to pay this easily. The Sunday-school, under the superintendency of Bro. J. D. L. McKinney, is growing, and proposes to keep it at all the year. The prayer-meetings are well attended and are spiritual. Finer and finer is growing every week, and our people feel glad of having such men to train our children. Now, with sixty-two Texas Advocates coming into our charge, we believe the Lord will do great things for us this year.

Pittsburg.
R. A. Morris, Feb. 11: We have a nice Epworth League at Pittsburg, a good prayer-meeting well attended, a very fine Sunday-school, over one hundred scholars, and a fair representation of good business and warm-hearted laymen. Our pastor, Bro. E. M. Murrill, is well liked by his people and he is one of the best preachers this station ever had, and he is free from that filthy habit of using tobacco. I hope the Bishop will never send us a preacher who uses tobacco, for our boys want to be like the preachers, and the boys will most surely follow the preachers in the use of tobacco, if nothing else. The good sisters of Pittsburg have raised the money and have employed the painter to paint the parsonage and in a few days the parsonage at Pittsburg station will look much nicer. Our presiding elder, Bro. Fladger, is doing good work in this district; this is his fourth year and we would like to have him four more years.

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Plan.
Subscriber, Feb. 12: Our new pastor, Rev. E. L. Spragins, from the North Mississippi Conference, came to us as soon as he received his appointment and has been hard at work from the day he arrived. He preached to a house full every service, and we go away anxious for the next sermon to come, so we may be led on the bread of life. He preaches "the Word" with love and power. Our Board of Stewards, with Bro. J. A. Bowman as President, have determined they will not understate the amount of support, and have placed the minimum amount to be raised at \$800, and have adopted the individual assessment plan, to be paid monthly. Since conference we have raised \$500 for repairs on the parsonage, and the ladies have furnished it complete, from Brussels carpet on the floors to all the heavy furniture needed. We have also insured our church, parsonage and pastor's library. Our Woman's Missionary Society, with Mrs. Bowman as President, is growing every week, and when the North Texas W. M. Society comes here this year we will be ready to entertain them in good style. Mrs. Schimpenig has had for several years an Epworth League composed of girls, and Mrs. Bowman has the boys, and with these as helps to our Sunday-school, of course it is prosperous. With the aid of all these institutions we expect to step up in the front rank this year as a station. One of our great aids is the fifty-one copies of TEXAS CHRISTIAN ADVOCATE that come in our charge every week.

Greenville.
T. J. Milam, Feb. 9: I have just returned from a visit to Greenville. That live city is in the midst of quite a boom. There is nearing completion an elegant school-building, which is said to have cost \$25,000. Electric lights began a few evenings since. Just as the sunlight began to fade—the rays of their silver rays into every part of the city. For six thousand years darkness, each returning night, had held peaceable possession, except now

manifested. I thank God and take courage. First quarterly conference over and over again a heavy assessment for the support of the preacher in charge. We raised in our charge \$200 to liquidate the indebtedness of district parsonage. May God use us instrumentally in accomplishing much good this year. Success to the Advocate. I send one subscriber now; hope to send more soon.

Ennis.
Few: We are having unusually large and attentive congregations now, and everybody seems highly pleased with the new pastor.

Lewisville.
W. R. Manning, Feb. 10: We are having considerable winter again and the Ladies Aid Society have decided to add to the comfort of the parsonage by making and presenting a beautiful rag carpet, which was gotten down just before this cold spell. Mrs. M. is feeling very grateful to the good ladies for this evidence of their kindness. As we were meeting, the citizens of Lewisville decided to watch their preacher in charge, and right well was this done recently, when they raised about \$25 and put a nice and elegant gold (filled case) watch on this preacher and a beautiful chain to suit. It is useless to say this was appreciated.

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and then slightly disturbed by the moon. This subtle enemy of light having never before had his right to reign questioned except in presence of sun and moon, was not prepared to meet this new and phenomenal enemy, so he at once fled from the city, leaving the future of Greenville in perpetual light. The city that once "sat in the region and shadow of darkness" (in it, light is sprung upon. Paved streets are talked of; M. K. and T. railroad car-shops are to be located in Greenville, for which the city is to pay \$25,000 as a bonus. I love a live man, I love to see live corporations, I love to see a wide-awake to her commercial interests; but I was more delighted to see evidences of a high type of Christianity prevailing. I fell in at one of Bro. Shelton's prayer-meetings. It was truly a spiritual meeting. I felt that it was good to be at a prayer-meeting in the city of Greenville. It was so very devotional. I was told that the classes were meeting equally as interesting as the prayer-meetings. Bro. Shelton seems to be moving on nicely; congregations large. Sorry to find Sister Shelton quite sick. Contributions to North Texas Female College amount to \$110, for which we would acknowledge our thanks, and pray God's blessings upon the donors. We would also mention the fact that in a flying visit to the Advocate office Bro. Blaylock gave us a contribution to the office of \$40. We hope he will make \$400 to take its place.

Albuquerque District Conference.
J. A. Crutchfield, Feb. 9: Perhaps you will expect, and as Secretary I ought to say, an account of our district conference. It was held in San Marcial, Socorro county, February 4-6, instant. This, as you quickly see, is the first session of the Albuquerque District Conference under the New Mexico jurisdiction, and was organized by the roll of members called by the next representation of good business and warm-hearted laymen. The spirit of Christ was surely with the conference. Rev. J. M. Stevenson, presiding elder of the El Paso district, and the saintly and warm-hearted B. J. H. Thomas, of Deming station, visited us, and preached, oh, how beautifully, "wonderful words of life." Many interesting subjects occupied our time, great prominence being given to religious services. Rev. J. D. Bush, C. H. Gregory, J. M. Crutchfield and your correspondent were called to fill the pulpit during the session. Nothing but love to the Master and the brethren was indicated during the conference. The committees on Sunday-schools, Spiritual State of the Church, Financial Methods, Missions, etc., "Drew closely and let down the plumb-line" deeply on all the subjects in hand, so that all with one accord seemed satisfied with the other's work. Our memorial to the Board of Missions, asking help for the schools at Las Vegas and La Mesa and the mission fields, met with the Macedonian cry and most reasonable of all, "cannot give just now." Rev. D. Bush, who is competing for years as presiding elder of this district, at last allowed, with less freedom from adulation he had several times frowned down, a beautiful tribute, because sincere, to his unexampled work, which we New Mexico people feel in view of the cause (sickness) were appropriately passed and copied for him. Deserved thanks, couched in a resolution to San Marcial (perhaps the best charge in the district), were offered, passed heartily and handed the local paper for publication. Conspicuously absent were the names of Rev. N. Crutchfield and Rev. J. P. Hilburn. "I. N." as you call him, has been long and seriously sick—twenty-four days consecutively undressed and in bed. Well, this is getting too long for a notice. Who among the good, humble, pure and true ministers are you going to send us, telling them we need them? I think that Bishop Fitzgerald is not dreaming when he says good or none for New Mexico, even if it eliminated your correspondent. An important place badly supplied has driven many a good person of our church lineage to identify themselves permanently with other churches or the world, when they would have waited very patiently and hopefully for the coming of one whom God and they would have delighted to honor. Tell my dear brethren in Texas howdy for me. It is cold as my own here—five snow is seven to ten inches deep and the mercury way down below zero. Fond memory goes back and my prayer goes up, and before me stands, in vision, a host of the known and loved of other places and years.

VIRGINIA LETTER.
The present year in Virginia has been marked by weather of moderate temperature generally, but it has been remarkable that hardly a clear Sunday has been known since the winter commenced. This has interfered with preaching in the country, especially with the presiding elders.

The presiding elder on our district, Rev. A. G. Brown, D. D., is also superintendent of colportage for the conference, and has established a depository here in Ashland. In a recent visit to Nashville he made an arrangement with the Publishing House by which all the business of the house in the Virginia Conference will hereafter be done through his agency, and the ministers and deacons will be given by him the same discounts that are given at headquarters. As he is a first-class business man, this will lead to a large business before long. I do not know how it is with you in Texas, but it is literally true that though there are three railway routes from Nashville to Richmond, the average time for a box of books in coming is about twenty days. Why this is so no one seems able to explain, but it has been so for years. This one fact has proven a great obstacle in the introduction and sale of our books. A depository has thus been made a necessity, and it will open the way to large sales. This business must largely depend on the ministers, who have the opportunity to spread the books and publications among the people. Good literature in

families and Sunday-schools is second only to the preached Word. Its dissemination should be as vigorous as its importance demands.

Bishop Granbery continues to improve and has commenced the delivery of a series of lectures to the ministerial class of Randolph-Macon college. His full recovery will be a matter of gratitude and rejoicing to his friends.

One of the oldest, most active and most useful ministers in our conference, Dr. John E. Edwards, is temporarily disabled for work. He began his year's work in Lynchburg with his usual zeal, but has not been able to preach for a month past. He has been filling the most important charges in the church for fifty-six years, and never lost during that period but one year, during which, however, he did a good deal of preaching. He has never in his long-protracted ministry failed to receive his salary, and has never failed to bring up his collections, assessed in full. He has been a member of every General Conference from 1848 to 1890. He has written a number of books, and probably more letters to the religious papers of the Southern Church than any man living. He celebrated his golden wedding in 1888, and the wife of his youth is still living.

Such a man would be missed were he to leave us, and much solicitude is naturally felt on his behalf by his thousands of friends and former church-members, many of whom he has married and many more baptized and received into the church. The old doctor has recently been writing much, and preaching also, about worldliness in the church. It is not wonderful that he is troubled about it. You are happy if you are not troubled with it in Texas, but as the epidemic as la grippe, if you are not, you may look out.

No wonder old Methodists sigh and weep over the sad story published from the time in the "Streets of Askelon" whereat the "daughters of the Phillistines" came to bring up his master, pronounced rejoice" that at the theater the family of Messrs. A. B. and C. prominent officers in the Methodist Church, occupied boxes at high rates; that Mrs. E. F. and G., wives of distinguished ministers of the Baptist Church, did the same; Misses H., I. and J., the daughters of Rev. Dr. of the Presbyterian Church, who weekly warns sinners to flee the wrath to come, mingled in the mazes of the dance at a public ball. "It was never so seen in Israel," before.

If these prominent people ever go to prayer-meetings no "daughters of the Phillistines" ever to be there taking notice—at least he does not "prent" them. If the devil and the Catholics have not mortgaged on the daily press then it does a deal of gratuitous work in their behalf. If the leaders of that great agency should get into the clutches of the "miserable latter ought" to do the best to pray them out; for they have no more faithful servants.

What is the effect of all this corruption in morals being advertised in every home and hamlet? If governors, judges, doctors, stewards and all the members of the press and halls and progressive eunuchs like the populace in Jeroboam's time, the people will follow their example until corruption and religious defection will set Ahab and Jezebel on the throne, and Baal's temples be seen in every square of our cities. It will not do for San Jones to have the fight against the world, the flesh and the devil all to himself. The religious press and the pulpit must "cry aloud and spare not" till this breach in the walls of Zion be repaired and the enemy driven back.

Watch some of your readers may say. Oh, he is an "old fog." All I have to say is that I am better content to be called thus than to be a "young fog." RICHARD IRBY.

"CHILDREN'S BIBLE DAY."
Easter Sunday, March 29, 1891.

The managers of the American Bible Society, impressed with the importance of our youth possessing the Holy Scriptures in the closing years of the nineteenth century, have adopted a plan for furnishing, through the Sunday school, a Bible for every child who can read.

Suitable, beautiful Bibles are to be made for this noble Christian work, ranging from 20 to 90 cents a copy. Circulars have been prepared for auxiliary Bible societies, pastors, Sunday-school superintendents, teachers and parents, earnestly asking their prayerful and active co-operation with the work, which are well intended to secure the desired results. One of these is the designation of a particular Sabbath, to be known as Children's Bible Day, so that the prayers and gifts of the children on that day may be devoted to this noble undertaking.

We comply with the suggestions of Easter Sunday, the 29th of March, of this year, is hereby named as such day in Texas. It is respectfully and urgently asked that contributions be made, in the churches and Sunday-schools on that day, in memory of the risen Lord to aid the Parent Society and the auxiliaries in furnishing his gospel to the poor and destitute. I also request of the superintendents of Sunday-schools, of pastors, etc., that if they consent to observe this day, to inform me by postal card, or otherwise, at least three weeks before the time appointed, so that I may supply their schools with interesting information respecting the work, etc.

"Sanctify them through thy truth: Thy word is truth."—John xvii:17.

W. B. RANKIN,
District Superintendent.

FROM THE DEPOSITORY.
Many of the brethren are wanting to know if we require them to send the cash with their orders. No, sir; that is not business to pay for goods before you get them. We make no such demands; but if they prefer to do this, it is their own doing business with us on the same terms and prices they have heretofore done with the House at Nashville. Send us your orders and we will fill them as soon as possible. To succeed we must have the co-operation of the entire State. And I may say thus, for we are not disgraced. Many thanks to the brethren for words of encouragement as well as orders sent us. As I am not "among the churches stirring up their pure minds by way of remembrance," if any of the brethren want my personal attention with any special order please write on their envelopes, and I will send orders to Morris & Letchworth.

I. Z. T. MORRIS,
Colporteur.

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Texas Christian Advocate

"FOR JUSTICE AND FAIR DEALING."

Under the above heading I find in the last issue of the ADVOCATE an article from the pen of Bro. Biggs, in which he criticises the work which we have undertaken to do in the Waco Female College for the daughters of our Texas ministers, as I presented it in my letter to the ministers and church in Texas. The only point which I care to notice is his inference, which I maintain is unwarranted by anything which I have said or written, that "the Waco Female College has been selected by the five annual conferences in Texas as the school to do this work, viz: The education of the daughters of itinerant ministers in Texas," which inference he very properly denies as being true. But as none of our schools had undertaken the erection of a house sufficient in commodious, or its endowment for this specific purpose, this college, by the unanimous action of its Board of Trustees, undertook to make this its peculiar work. A little more than a year ago I visited our five conferences and laid our plan and purpose before the "Board of Education" of each of them, and then before the conferences in open session, and they indorsed our undertaking. There was in this no "selection" of this school in preference to any other—no other was undertaking this specific work. All were doing what they could without an endowment, and with the means and room they had, and yet the great mass of our ministers stationed where our colleges are located, and those who are not, are hardly able to send their daughters from home. As Bro. Bishop said on the floor of the conference, "I can show you fifty ministers who have the daughters, not one of whom has even \$100 to pay their board."

Bishop Key pronounced this "one of the noblest enterprises he has heard proposed in the church."

This is an age of specialties. We cannot endow all our colleges at once, and we cannot do this work without an endowment. Why not concentrate our energies and do something worthy of the church? Do something to relieve our suffering brethren. Our ministers will never send all of their daughters to Waco. All of our schools will be crowded when Waco is full, as indeed they all are now—Waco and the rest—and yet scores, if not hundreds, of our preachers' daughters are at home, not receiving a collegiate education because the church has made no provision for them and they are unable to meet the expense themselves.

Bro. Biggs asks: "Will the new Waco Female College have room for one or two hundred girls?" I answer, yes; room for two hundred and fifty. He asks further, "Will the lands adjoining the college campus be sufficient endowment to meet the expense of such gratuitous education?" I answer, no; but with a hundred or a hundred and fifty paying pupils we can take one hundred of the most necessitous ones, free of any and all charges, and meet the expense. Will this be nothing, as a beginning, in the way of relief to our suffering brethren and their children?

As to our church schools having their "legitimate bounds for work," I have only to say that Waco Female College has the daughters of ministers and laymen from the "bounds" of every conference in the State, and as far as I know or believe all our church schools have the same, and yet there is no antagonism or conflict. Why should we seek to make the impression that we are not all working "in the interest of justice and fair dealing?" I hope my dear Bro. Biggs will see no "strange jargon" in this letter, which is meant to be plain, and is certainly dictated by the kindest feeling for all.

I am seeking to do a work in my age, which will probably be the closing effort of my life, for the families of my brethren who will live after I am gone. This subject has been driven into my heart by the observation and experiences of fifty years in the work of the ministry, and God is my witness that only my love for itinerant ministers and their families prompts and sustains me in it.

I shall continue my efforts to carry forward this most praiseworthy enterprise to a successful consummation, and if my brethren withhold their cooperation, or misjudge my motives, the responsibility shall be upon them, but I will not be provoked to unkind discussion or recrimination.

F. T. MITCHELL.

THE VIRTUE OF INFANT BAPTISM.

About twelve years ago, while we were taking dinner, a man on horseback called at the front gate. I went to the door, asked him to get down, come in and get his dinner. He said no; that he had heard of me while at Pilot Point, that he was wanting work and to be otherwise instructed, and from what he had heard he thought I was the man he desired most to live with. I told him that if he had business with me he must certainly get down and have his dinner first. He then alighted and came in.

He was of medium size, rather short form, had light auburn hair and seemingly of strong constitution, physically approaching what sportsmen would call an athlete of light weight. He appeared a little nervous, but maintained a dignity that indicated he had sprung of a good family, but by several years' association with roughs of the West there had grown on him a few spurs that in a degree interrupted the evenness of his gentility. He told me at the table that he had been a stage-driver in the Indian Territory for five years, that his health had failed, that he had come down into Texas and wanted religion. For a moment I

knew not how to consider my stronger guest. I could not banish the thought that he was seeking some advantage, for horse-stealing was no uncommon thing at the time. I said to him, rather emphatically, that I had heard a great deal about the Indian Territory and but little that was good, that he was the first man I ever knew or had ever heard of who left the Territory and came down into Texas for the purpose of getting religion. He made no reply, but his face flushed red and then grew rather pale; the tears came in his eyes. Oh, how wicked we are sometimes!—even we who ought always to know how to do good.

We were through with our dinner and I was glad of it. I could not but feel sorry for the words I had spoken, yet I had gained the point I wanted to know. I saw this man was in deep earnest about his soul and resolved to do him all the good in my power.

Retiring from the table, I asked him to give me a brief history of himself. He said: "I had a good father and a good mother. They were Presbyterians. They taught me to go to church and Sunday-school. But when I became fifteen years old I thought the family government too rigid and left home. I became a bad boy, even profane and licentious, and finally wandered into the Indian Territory. But one thing has followed like my shadow. I never could forget that my good father and good mother gave me to God in baptism when I was a child. The memory of what they told me about it has followed me everywhere. However wicked I may have been through the day, whenever I lay down at night I was certain to think of that good father and good mother and that they had given me to God in baptism when I was not able to think or to take care of myself."

In conversation with this man I found that his parents had faithfully kept the baptismal covenant. They did not have their child baptized and then turn him loose on the waves of an uncertain society and sentiment, but wrote deeply in his heart the virtue of their own lives and convictions of true religion. I gave this man instruction as best I could. In a few days a meeting began in the neighborhood. He was at the altar, a penitent the first day and soon rose rejoicing in hope through his regeneration. He joined the church. I employed him to work on my farm. He was faithful, but his health was not good and he went to the Southwest, but carried his church certificate with him. He soon wrote me from Blanders county that he was engaged to herd sheep, and that he much regretted there was no church convenient. His letter breathed a religious spirit. About six months afterward he wrote me in a rejoicing spirit that he had got to a place where the Methodists met to worship, but he seemed very sad because he had lost his certificate and asked me what was best to do, and if I could help him out of his trouble, as he wanted by all means to join the church. I laid his case before Rev. John Beverly, who was in charge of this circuit, and under his instruction I sent a duplicate certificate. That is the last I heard of young Gillespie; whether he is living or dead I know not. One thing in this young man impressed me deeply: He could not forget the thought of his infant baptism. In all our conversations he showed that the virtue of his baptism was deeply grounded in his moral nature. He seemed to have a life-picture of the scene—the good mother bearing him in her arms, and the good father with her, taking upon themselves the vows to bring up their dear boy in the fear, nurture and admonition of the Lord. May this give encouragement to parents who have had their children baptized. May it induce others to see the virtue of infant baptism, but may they all alike keep the vows as did the father and mother of young Gillespie.

ROCK HILL, TEXAS. WM. ALLEN.

HOW TO MAKE THEM SUCCESSFUL.

[This article was prepared by Dr. T. H. Callahan, of Gonzales, and read before the Sunday-school teachers' meeting of the M. E. Church, South, in Gonzales, January 25, 1891, and it was unanimously requested that it be sent to the TEXAS CHRISTIAN ADVOCATE for publication.]

In this brief paper we could hardly touch upon the history of the Sunday-school, its development and wonderful work as an arm of the church. We will simply allude to this one historical fact, that John Wesley organized and conducted the first Sunday-school on the American continent in Savannah, Ga., in the year 1736.

Sunday-schools should be organized in every congregation where ten persons, old or young, can be gathered together for the purpose. The preacher is pastor, and the superintendent is elected annually by the quarterly conference, which body has general supervision of Sunday-schools, and to which the superintendent is responsible for his acts, and to which body the pastor makes a quarterly report of the condition and work of the school. The superintendent, assisted by the pastor, should select the teachers and appoint the officers of the school. All teachers should be members of the church, intelligent, pious, apt to teach, know what to teach, be good judges of human nature, simple, yet not childish, studying closely and comprehending the lesson, able to illustrate, not too deep or too serious, with a solid, religious character, seen in life during the week with an earnest, cheery, genuine manner toward the children and in perfect harmony with all the plans, purposes and methods of the pastor and superintendent. The teacher should possess a fair knowledge of the doctrines of our church, be able to instantly discriminate between Arminianism and Calvinism, be able to explain the nature of sin, repentance, faith, conversion, regeneration, the nature of the "new life" and holiness, and should be, at least, partly acquainted with the

P. H. CALLAHAN.

"HOW TO BECOME CHRIST-LIKE"—A REVIEW.

No doubt many of the readers of the ADVOCATE have seen the lecture "Modes of Sanctification," by Prof. Henry Drummond, author of "Natural Law in the Spiritual World." No one has greater admiration for this great man than the writer of this article. So great is his well-earned fame that one feels that it is almost presumption even to question the correctness of his teaching on any part of the field. We should remember, however, the greater the man the greater the error, both in fact

and in effect, and that the weight of a great name has often caused error to outbalance truth. Mr. Drummond is evidently a rigid Calvinist. In his chapter, "Growth in Natural Law," and also in the lecture above-mentioned, he uses an illustration to point out the uselessness of human effort so far as our sanctification is concerned. It is of passengers on board a ship. It stops in mid-ocean. He asks the question: "Do you think the crew could make it go on if they had pushed against the sides or against the masts?" His definition of sanctification is becoming like Christ—"being transformed into the same image, from glory to glory." Mr. Drummond mentions four methods employed by men to become Christ-like: 1. Striving, anxiety, self-effort. 2. Concentrating on one sin at a time and subduing that, and then another and another until one is holy. 3. Copying the character of Christ bit by bit, point by point, into one's life. 4. Writing out a lot of rules and endeavoring to live by rule. He then says "All these methods are perfectly human, perfectly natural, perfectly ignorant and perfectly futile." He seems to think he has gone a little too far and so modifies by saying in the next sentence: "I do not say we must abandon them, but they are futile to accomplish the real end we seek"—i. e. "to be like Christ." He then quotes II Cor. iii:18, Revised Version: "We all with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit." Mr. Drummond stresses, "we are transformed." When a simile, or any figure founded upon resemblance is used, we should be careful not to carry it too far. Thus, if I say, "He fought like a tiger," I do not mean that he possessed claws. Let us be careful not to pervert Bible figures. In the text above quoted we need to guard this point. Here I will state that I firmly believe that all work that fashions the soul into the image of Christ Jesus is the work of "the Lord the Spirit." Under the hand of the artist we see the shapeless, uncouth rock gradually growing more and more gracefully, losing its rough angles and ugly proportions until at length, when many blows have fallen, it comes forth, bright, fair, polished and life itself, except it lack a soul. So the great architect works upon human souls, fashioning them more and more into the "image of his Son." But while God does the work, man is not passive like the stone. God's government is suited to that which is governed. He works upon clods as clods and upon men as men. In the work of becoming like Christ our efforts may be perfectly human and perfectly natural, but that they are perfectly ignorant and perfectly futile, I deny. Of course, if a man were to set out to become Christ-like simply by his own effort, and ignore God's grace, it would be perfectly ignorant and perfectly futile. Mr. Drummond was addressing Christians, and as there are none of that class in the world, i. e., those who expect to be altogether self-made, it is not reasonable to suppose that he was addressing such.

The great aim of every Christian is to be Christ-like. Mr. D. says all these methods are perfectly ignorant and perfectly futile, and yet says we are not to abandon them. Why not abandon any method that proves futile or inadequate to bring the desired result? God broods the world and works in many ways. The one object of all things is the salvation of men—is that we may be Christ-like. This is the "one event" to which the whole creation moves." Our hopes, our fears, our successes and our failures, our blessings and our adversities, all, all, are used by the Divine Spirit to make us better!

I do not believe that the Bible is the only revelation from God, nor that Jesus is the only one who had a divine mission on earth. There is nothing above nor beneath that is not a divine revelation, and every man has a divine mission, and that mission is to give himself for others and live to make others better. Many of you have read of the pirate on the lonely island who, seeing a flock of pure white doves cooling and spreading their wings in the morning sunshine, was convicted of the sinfulness of his heart, and as he looked at the blackness within his bosom, cried to God: "Oh, that my soul was as white as the wing of the dove!"

God makes men Christ-like, but he uses our hands to chisel the divine image. He uses our hands simply because we have hands to use.

Mr. D. seems to think that there is no use in being anxiously desirous to be Christ-like. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." (Matt. v:6.) "My soul thirsteth for thee, my flesh longeth for thee." (Ps. lxxiii:1.) He seems to think that striving is perfectly ignorant and futile, yet Christ said "Strive to enter at the straight gate." His theory that we grow like the lily is very pretty. Was Christ illustrating spiritual growth then?

Mr. D. uses an unfortunate illustration. He says: "In crossing the Atlantic the Etruria stopped in mid-ocean—something had broken. There were a thousand passengers on board. Could we have set it going by pushing against the sides of the boat?" No, that were unintelligent human effort. It was set going by intelligent human effort, that is, by adjusting the broken machinery.

Christ said at the grave of Lazarus: "Roll ye away the stone." Rolling away a stone was a perfectly human act, but as essential to the work of raising Lazarus as the Omnipotent fiat, "Lazarus, come forth." To the man with the withered hand Jesus said, "Stretch forth thy hand." It was a perfectly human act, yet as essential to the healing as Christ's own power to heal.

I believe that men become Christ-like by faith, by labor, by hope, by joy, by sorrow, by suffering, by prayer, by reading, by conversing! In other words, the Omnipotent and Omnipotent Spirit uses any and all agencies to work upon human souls. No man humbly tries to copy "little by little" the character of Jesus—to walk "as he also walked"—that God does not bless that effort. I will pray, not only because I need to pray, and love to pray, but because he taught me to pray by precept and example. God sees the purity of motive, blesses the act, and you do become more Christ-like in character. I will visit the sick. My Master visited and sympathized with them, and you are more Christ-like—call it mechanical who will. Mr. D. thinks that prayer or communion with Christ is the only mode of sanctification, as he calls it simply "standing before Christ" and passively receiving his image. It is indeed blessed to wait before the Lord, and, as the open flower receives the dew of night and treasures it in its heart, so to receive Christ's blessing in the place of secret prayer.

Is it not likewise blessed to work in the vineyard under the eye of our Lord? The servant's hands may grow weary, the shoulders burdened, as was Paul's.

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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No! He was talking about clothes for the disciples to wear!

A lily cannot help itself—men can! A lily is an inanimate material thing. A man is a living spiritual being. Mr. D. thinks we are to be as indifferent about growing as the lily. Paul said: "My little children of whom I travail in birth again until Christ be formed in you."

He calls upon the Roman Christians to strive or agonize with him. (Rom. xvi:30.) "Again he says I therefore so run so fight I not as one that beatech the air." Peter says be diligent. Everywhere in the Word of God self-effort is encouraged, nay, is shown to be indispensable!

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He calls upon the Roman Christians to strive or agonize with him. (Rom. xvi:30.) "Again he says I therefore so run so fight I not as one that beatech the air." Peter says be diligent. Everywhere in the Word of God self-effort is encouraged, nay, is shown to be indispensable!

Mr. D. uses an unfortunate illustration. He says: "In crossing the Atlantic the Etruria stopped in mid-ocean—something had broken. There were a thousand passengers on board. Could we have set it going by pushing against the sides of the boat?" No, that were unintelligent human effort. It was set going by intelligent human effort, that is, by adjusting the broken machinery.

Christ said at the grave of Lazarus: "Roll ye away the stone." Rolling away a stone was a perfectly human act, but as essential to the work of raising Lazarus as the Omnipotent fiat, "Lazarus, come forth." To the man with the withered hand Jesus said, "Stretch forth thy hand." It was a perfectly human act, yet as essential to the healing as Christ's own power to heal.

I believe that men become Christ-like by faith, by labor, by hope, by joy, by sorrow, by suffering, by prayer, by reading, by conversing! In other words, the Omnipotent and Omnipotent Spirit uses any and all agencies to work upon human souls. No man humbly tries to copy "little by little" the character of Jesus—to walk "as he also walked"—that God does not bless that effort. I will pray, not only because I need to pray, and love to pray, but because he taught me to pray by precept and example. God sees the purity of motive, blesses the act, and you do become more Christ-like in character. I will visit the sick. My Master visited and sympathized with them, and you are more Christ-like—call it mechanical who will. Mr. D. thinks that prayer or communion with Christ is the only mode of sanctification, as he calls it simply "standing before Christ" and passively receiving his image. It is indeed blessed to wait before the Lord, and, as the open flower receives the dew of night and treasures it in its heart, so to receive Christ's blessing in the place of secret prayer.

Is it not likewise blessed to work in the vineyard under the eye of our Lord? The servant's hands may grow weary, the shoulders burdened, as was Paul's.

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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CANTON LEVER HARROW - ALL-STEEL

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with many cares, the brow aching, and the laborer feels almost faint as he thinks how much is to be done and how little he is doing. The Master looks down in compassion, smiles upon his weary workman and whispers, "Well done," "thou hast been faithful." Is this not also blessed? Is it not Christ-like?

[NOTE.—Some one may say Mr. D. only argues against being careful about the growing, i. e., the act itself; that we are to get into the right relationship and then banish all care, etc. This is nice hair-splitting. A man with a full stomach is no very careful about something to eat.]

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DEPARTMENT OF North Texas Female College CONSERVATORY OF MUSIC, (SHERMAN, TEXAS.) A PLEA FOR CRANKS.

Webster defines the word crank as a noun, adjective and verb. The noun, a bent portion of an axis, serving as a handle for communicating circular motion to machinery. As an adjective, it means full of life and jollity. As a nautical term, a ship too narrow for the sail it carries—top-heavy. As a verb, it simply means to turn. In all these forms it implies power, life, activity.

The word, as a noun, and applied to persons, the use in which I shall discuss it, is not to be found in the dictionary, though it belongs to the same family, bears the same name, and possesses the same leading family characteristics. The question naturally comes, then, why is it that there clings to the word in this peculiar sense a suspicion of contempt, ridicule and weakness? Is there anything contemptible, ridiculous or weak in possessing power, life and activity? But you may say even these admirable qualities may be possessed in an abnormal degree, as the crank ship too narrow for its sail. By what standard of the normal, mentally and morally, is our fellow-man to be measured—our own? The very acme of conceit.

One morning I met Squire A. in his shirt sleeves, with his arms full of books, going to his office. He stopped me and said: "See that fellow across the street, dressed in pea-green alpaca, with his blouse and sash, dodging the sunlight and twisting his cork-screw mustache; he is a crank, the genuine article." I pass on down the street, feeling that I have seen a real specimen. I meet a farmer: "Well, Mr. B.; how goes it?" "Bad. I don't know what is to become of the country. We are raising a generation of cranks." "Crank?" "Yes; your town is full of them. There sits one, that green parrot in front of the hotel, and the man you were talking with just now, he thinks there is nothing outside of books. He is a fine lawyer, but he doesn't know nor care for anything else. If you ask him about the weather he replies: "The court will not give its opinion in the case until the evidence is all in."

It would have been interesting perhaps to have heard Squire A.'s opinion of the farmer. Let us now look at a more serious example of the fallacy of human judgment. Will any one deny that had the Word been in use at the time but that the Jews would have applied it to Christ? Do they not now so call him? And, indeed, according to their standard, he was.

The Jews were the most enlightened race in the world. They were the chosen people of God. They had lived under his divine guidance, walked in his light and enjoyed communion with him. Yet when he sent his only begotten Son, the embodiment of all wisdom, all love, all purity and all morality, they jeered and scoffed at him, and held him up to ridicule, and why? Because, unlike them, he valued the spiritual rather than the temporal; the kingdom he was to establish was a heavenly, not an earthly one. He prized the enduring joys of eternity rather than the evanescent splendors of time.

What is the result to-day? The proud, alwise Israelite is a wanderer on the face of the earth, and the humble disciple of the crank, who was accused of being in league with the spirits of darkness, is the happy possessor of a land flowing with milk and honey. Concede the fact that this average crank is an abnormal development, carrying more sail than ballast, some turning aside too often from the barren highway of custom to gather the flowers of the wayside; some following too closely the narrow, well-worn path of fashion and precedent.

A symmetric character is like a well-rounded sphere that can find its state of equilibrium set in any position. The crank is the top-heavy over-shot water-wheel, with full buckets on one side and empty buckets on the other, its equilibrium constantly disturbed; it turns, it moves and the source of its power and motion is this lack of equipoise, yet it has a mission in the world as well as the sphere.

Does not society need a model? Isn't it human nature to fall below the standard? The stupidity of the average intellect requires that the lesson should be emphasized, stressed, exaggerated. Should all dispense with the coat, as Squire A. does, wouldn't the next generation dispense with the vest also? The dude is a necessary check on the sloven. The beak-worm, the one-idea, an offset to the superficial. One crank furnishes the radical force, another the tangential, and society moves forward in a well-rounded orbit; the farmer is himself a crank who thinks it is the whole business of man to raise oats. Civilization would soon go to seed if such influence were not counterbalanced by those other cranks. Society is an automatic, self-adjusting machine. There is an overruling law of correlation and conservation, which lays hold of this man and makes a handle out of him, uses him as a crank, with which to turn the mills of thought and wheels of progress. A Calhoun here to grind out Democracy and State rights to neutralize

the superfluous flow of centralization from the Webster crank; a rough and manly cowboy to correct the abnormal culture and effeminate.

LIZZIE SEALE.

Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

FIRST QUARTER, LESSON VIII.—FEBRUARY 22.

STUDIES IN THE KING.

ELIJAH'S SUCCESSOR.—II Kings ii: 12-32.

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—Zech. iv:6.

TIME: B. C. 896.

PLACE: Jericho.

RULERS: Jehoram, son of Jehoshaphat; Jehoram, son of Ahab.

I. PROPHETIC SUCCESSION.—Verses 12-15.

12. Elisha saw—Elisha's translation, the horses and chariot of fire, were seen by Elisha's unveiled vision, not by his natural sight, as afterward his servant's eyes were opened to see his celestial guard (chap. vi:17). My father—Elijah was his spiritual father, but the word itself and its repetition indicate strong personal affection and bereavement. The chariot of Israel and the horsemen thereof—he thought also of his country's loss as well as his own; this expression means that Elijah's piety and religious influence were Israel's safeguard, a stronger defense than all of Ahab's chariots and horsemen. Religion is the stronghold of national existence. Rent them in two pieces—thus testifying to the depth of his sorrow.

13. He took up also the mantle of Elijah—this mantle had been cast upon him at Abel-meholah when he had been called to the prophetic succession (I Kings xix:16, 19); its possession now proved his right to Elijah's office.

14. Where is the Lord God of Ahab?—his master was gone, but his master's God was present and powerful as before. "When he also had smitten the waters, they parted"—thus proving that with the mantle he had also inherited Elijah's power, by the anointing of the Holy Spirit.

15. "The sons of the prophets... said, The spirit of Elijah doth rest on Elisha"—they had probably seen Elijah perform this miracle (verses 7, 8), and seeing Elisha do the same thing, they were convinced that God had invested him with the Tiahbite's authority and influence, and in deep reverence "they bowed themselves to the ground before him."

II. A FRUITLESS SEARCH.—Verses 16-18.

16. "Let them go... and seek thy master"—the sons of the prophets had not witnessed Elijah's translation, but, hearing the account from Elisha, they were skeptical of his supernatural disappearance; they thought that either his absence was temporary, or, if dead, his body could be found; they were the rationalists of that day.

17. They urged him till he was ashamed—he, knowing the fact, did not want the young men to search for Elijah's body, but at last becoming ashamed of their stubbornness allowed them to go.

18. Did I not say unto you, Go not?—he rebukes their doubt and loss of time, and attempt to bind the Almighty in chains of rationalism. To-day many strong men weary themselves and hinder the church in trying to find out why God does this or that, or to prove that He ought to have done so and so. If God acts contrary to our judgment, let us submit our view to His, in place of wasting time and spiritual vigor in trying to find out what really did become of Elijah.

III. HEALING THE WATERS.—Verses 19-22.

19. The men of the city—the elders of Jericho, now that the prophet dwells among them with a well-established reputation, desire to use him for the city's benefit. The situation of this city is pleasant—it was in the fertile and beautiful Jordan valley. Study the history of Jericho. The water is unwholesome—it had some noxious quality that made it poisonous to man and beast, and rendered the land through which it flowed barren.

20, 21. Cast the salt in there—the salt did not work the change, for salt renders water unpalatable, and it could have changed only a small quantity of the water; it was cast in as a symbol of healing power. Our Lord uses it in the same figurative sense in saying, ye are the salt of the earth. The salt of religion can heal the waters of sin. Thus saith the Lord, I have healed these waters—Elisha was the agent, and salt was the symbol, but the power was of God. No power rested in Moses' rod, Elijah's mantle, or Elisha's salt; it is not in human agencies or church ordinances, but in my Spirit saith the Lord of hosts.

22. The waters were healed unto this day—the "Fountain of Elisha" is yet pointed out to the traveler and is considered as sweet and abundant as any spring in Palestine.

The spirit of Elijah doth rest on Elisha—when God was about to remove the Tiahbite, he sent him to anoint the son of Shaphat. He never translates one leader without commissioning another. He will not suffer his cause to fall from lack of forethought in providing for vacancies. At this point faith is often feeble. Lamentation over the departure of our great leaders is often more poignant because of the fear that we may be found to take their place. We say our loss is irreparable. Have these fears ever been realized? Elisha was not Elijah, but he did his work as well as Elijah did his. Men are not cast in the same mold, nor would that be wise, for when the work changes so must the workers. An army of inva-

sion needs many qualities unnecessary to an army of occupation. I doubt if the preachers of to-day could do the work done by the pioneer preachers; but the pioneers could not do our work, the conditions being so changed. One thing we must all have—the spirit of Elijah. We must have Elijah's God, then, whether leaders or followers, the pleasure of the Lord will prosper in our hands.

LESSON IX—MARCH 1.

THE SHUNAMMITE'S SON—II Kings iv:25-37.

GOLDEN TEXT: The Father raiseth up the dead, and quickeneth them.—John v:21.

TIME: B. C. 885.

PLACES: Shunem, Mount Carmel.

RULERS: See Lesson VIII.

OUTLINE.

I. Trustful Grief.—Verses 25-30.

II. Helpful Sympathy.—Verses 31-37.

INTRODUCTION.

Five or ten years after Elijah's translation the events of the present lesson took place. In his travels Elisha became acquainted with a rich but childless couple at Shunem, a village three miles north of Jezreel. They were pious and hospitable, building and furnishing for the prophet's use a chamber in or over the gateway to the court. Here he could stop and rest. Grateful for this kindness Elisha offered to repay it by commending them to the king or his chief officers. The Shunammite answered, I dwell among mine own people. She was content and had no favors to ask. The prophet then promised that God would give her a son to nourish her in old age. When the child was about six years old, he went into the harvest field and had probably a sunstroke. He was taken to his mother and sat on her knees till noon, and then died. She laid him on the bed of the man of God, and with a servant went as fast as possible to Mount Carmel, about sixteen miles away, where Elisha was staying, hoping that he would come and restore her son to life.

I. TRUSTFUL GRIEF.—Verses 25-30.

25. Gehazi—Elisha's servant, active, selfish, unscrupulous. He coveted and obtained by fraud the reward which Naaman offered to his master, and was therefore smitten with leprosy and dismissed from the prophet's service; but for this he might have been Elisha's successor.

26. She answered, It is well—she desired to tell the sad news only to Elisha himself; but her answer, It is well, breathes the acquiescence of faith in God's will: it is well with the child, even in the world of spirits.

27. She caught him by the feet—expressive of intense emotion and supplication (Mark vii:25; John xi:32).

To thrust her away—Gehazi thought her act was either troublesome or disrespectful to his master, or he was angry because she did not tell her errand to him. Let her alone; for her soul is vexed—her emotion was too great for utterance, and Elisha gives her time to become composed. The Lord hath hid it from me—the prophet had no intuitive knowledge of the past or future; he knew only as it was revealed.

28. Did I desire a son?—she had not asked for a son. Do not deceive me—(v. 16) do not give me a son, who, when all my love goes out to him, shall be taken from me; that would be a cruel deception.

29. He said to Gehazi—Elisha's heart was touched by her piteous appeal. Take my staff—the symbol of his office; in giving it to Gehazi, it was a temporary endowment of authority; the man with the king's ring has kingly power. "Salute him not"—there was need of urgency, and Gehazi must not stop to give the tedious and ceremonious greetings common in the East. "Lay my staff upon the face of the child"—(1) to encourage the mother, (2) if the child were only in a swoon, the staff on his face "might act as a stimulus to excite the animal motions;" (3) some may have thought that the power was in the staff, and Elisha would show this error and rebuke superstition, for the staff had no effect (v. 31).

30. I will not leave thee—from this it seems that Elisha was about to send the woman home without accompanying her, but after Gehazi's attempt to thrust her away she had no confidence in him, she feared that the staff would not avail, and she knew that her child was not in a swoon but dead.

III. HELPFUL SYMPATHY.—Verses 31-37.

31, 32. Neither voice, nor hearing—the staff had no virtue; and thus superstition had; miraculous power was in it or in any rod was exploded. The child is not awakened—a euphemism, for he is dead; death is often spoken of as a sleep.

33. Shut the door—it was to be an interview too solemn for witnesses. Prayed unto the Lord—the power is not in Elisha any more than in his staff, but Elisha's prayer has power in it (I Kings xvii:21).

34. Lay upon the child—that his bodily heat might warm the child's cold body. Put his mouth upon his mouth—breathed into his lungs to restore respiration; he used every natural means, praying all the while to the Author of life.

35. Walked in the house to and fro—to restore by exercise his own natural warmth which had been drawn into the child's body. The child sneezed seven times—in returning animation, muscular contractions, shiverings and sneezings are natural. The child opened its eyes—about the first thing done in conscious wakefulness. Generally miracles were instantaneous; in this and other cases progressive (Mark viii: 24, 25).

PRACTICAL.

1. Throughout this lesson we see the

depths of maternal love. Here was a childless couple to whom the Lord gave a son in old age. When he fell sick the father said, "Carry him to his mother." Her grief is intense, but she will not sit down in her desolation; she will first exhaust every measure of relief. What determination is expressed in her command to her servant: "Drive, and go forward, slack not thy driving for me;" and in her statement to the prophet, "as the Lord liveth, and as thy soul liveth, I will not leave thee." Many mothers, however, seem to care more for the bodies than for the souls of their children. Maternal love is solicitous about the health, the dress, the fashionable accomplishments of a child, but often neglectful of its habits and spiritual welfare. The Shunammite said, "It is well" with the child. Not every mother, weeping over the dead body of her son, can say this. Oh, mothers, neglect the physical, rather than the spiritual, welfare of your children. Delay not, but "drive, and go forward," in this matter. Neglect may cause the death of the soul. Say to mothers what a holy charge is theirs; with what a kingly power their love might rule the fountains of the newborn mind.

2. We have here a fine illustration of faith and works, prayer and the use of means. Elisha trusted in God, but he did not scorn personal effort. He prayed, and stretched himself upon the child. Too often we divorce prayer and works. We trust in the Lord to do that, which He expects us to help in doing. Many a Christian prays, Let thy kingdom come, but does nothing, and gives nothing to make it come. Man's extremity is God's opportunity. A miracle is the last resort of God. But even in miracles we must co-operate with Him. In that greatest miracle, one's conversion, one must come to Christ and trust in Him, that he may be saved. Much spiritual lethargy would be cured, if Christians would realize fully that both their own salvation and the world's conversion, in this sense, depended upon them. The Scripture on this point is summed up by Peter: "Give diligence to make your calling and election sure: for if you do these things, ye shall never fall."

Old and Young.

SHUT-EYE TOWN.

Tell me what is the way to Shut-eye Town. Shall I take my way upward, and over the hill? Or down through vale and along by the rill; Or past the swift cart-racing tumbling down. As its waters roll on o'er the precipice pouring, And dancing and dashing and bubbling and roaring? Shall I pass along that way to Shut-eye Town?

Tell me what is the way to Shut-eye Town? Whoever can answer, I pray you declare. The way that will certainly lead me there. I am seeking that place of such great renown. Where all is serene and the people so blest, That nothing unpleasant disturbs their sweet rest. For all care is forgotten in Shut-eye Town.

Tell me, how shall I go to Shut-eye Town? Shall I drag along wearily, slow, heavy feet. By some thorny pathway, or rough stony street? Shall I soar through the air like a thistle down. On the wide rolling sea, should I set my sail, And be carried along by the sweeping gale To be landed at last at Shut-eye Town?

Not so will you ever reach Shut-eye Town; It isn't a troublesome, wearisome way. Though not easily found by the light of day. When the night queen comes in, with her star-dit crown. Then, with garments of white and with feet unshod, An angel will lead through the dull land of Nod, And soon you'll be resting in Shut-eye Town?

Then away! I'm away for Shut-eye Town! For that blessed angel now leads me along; She is murmuring sweetly a beautiful song. As she fans me so gently, with wings of down. And nothing to fear, see us to walk abroad As I'm quietly passing the land of Nod. Farewell! I am resting in Shut-eye Town.

THEY WERE ALL POOR BOYS.

John Adams, second President, was the son of a farmer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods, for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home a very humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a very poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

U. S. Grant lived the life of a common boy, in a common house, on the banks of the Ohio river, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until the time he was strong enough to use

carpenter tools, when he learned the trade. He afterward worked on a canal.

A BALL, A DOLL AND A MAN.

One day in Chautauqua, N. Y., Prof. Drummond, of Scotland, told us this true story about a ball and a doll and a man:

A great steamer had started from Liverpool to New York. Among the passengers was a little boy and his sister. One day the boy lost his ball overboard; he rushed to the captain, begging him to stop the ship and get it. The captain laughed, and told him it would never do to stop a steamship for the sake of a ball. The boy argued a little, and grumbled a good deal, and told his sister that he believed the reason the captain did not stop his ship was because he could not; he believed it was wound up some way so it would have to keep on going until it ran down, or else he would never have left a great, splendid rubber ball like that in the ocean.

Two days afterwards the little girl's dollie fell overboard. She ran crying to the captain, to beg him to stop the steamer.

"That won't do any good," her brother shouted after her; "he can't stop it. Don't you know about my ball?"

But the little girl made her pitiful prayer to the captain, who ran to the engine-room, peeped down, and saw the dollie lying there.

"Wait a minute," he said to the little girl, and the ship went steadily on its way; but in a few minutes the captain came back with the dollie safe in his arms, all dripping with salt water, but safe.

Only the next day there went a cry over the deck of that steamer. "Man overboard!" Instantly a bell rang in the engine-room; short, sharp orders were given and obeyed, and the great ship stood still in mid-ocean, while the life boat was launched and slipped out after the drowning man. Then there was one very much astonished boy on board.

As soon as the steamer reached New York, or as soon as possible, the boy received a handsome new ball from the captain, with a note expressing his regret that he could not accommodate his passenger and stop the ship to get the one left in the ocean.

I wonder if you could think why Prof. Drummond told this story?

"To please the children," one little girl said when I asked her, which was a good answer; but he had even a better reason than that; and he pleased the grown people, too. He told it to illustrate different ways in which God answers our prayers. The captain thought it not best to stop this great ship for the sake of a ball, yet the boy received from him in due time a newer and better one than he had lost. It was not necessary to stop the ship in order to answer the little girl's prayer; she begged him to do it, but that was because she did not understand his power to save the dollie without that; the thing she prayed for she received, though not in the way she asked. Yet the moment came, when because a human life was in peril, even the great engine had to be silenced, and the course of the steamer changed, and the captain had power to do it.

I wonder how many children, who read this, will understand how it applies to prayer? Please each sit down next Sunday in some quiet corner and think out the "How!"—The Parson.

THE LITTLE DUMB BOY.

Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children in the knowledge they possessed of the divine truth.

A little boy on this occasion was asked in writing, "Who made the world?"

The boy took up the chalk and wrote underneath the question, "In the beginning God created the heavens and the earth."

Then the minister inquired in a similar manner, "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

A third question was then proposed, eminently adapted to call his most powerful feelings into exercise, "Why were you born deaf and dumb, while I can hear and speak?"

"Never," said an eye witness, "shall I forget the look of holy resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote, 'Even so, Father, for so it seemeth good in thy sight.'"

These are truly beautiful answers, especially the last. Many of us, I fear, think much more of our tiny troubles than did that dear boy of his one great trouble, of not being able to join in conversation with those around and hear what is said.

Oh, let us remember that nothing happens by chance to those who call God their Father, and if trouble fall to our lot, say, like the deaf and dumb boy, "For so it seemeth good in thy sight."—Sunday School Evangelist.



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Texas Christian Advocate.

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DISTRICT CONFERENCES. Eddy District, at Eddy, N. M., Feb. 20; Galveston District, at Wharton, May 19; Montague District, at Abilene, May 26; Fort Worth District, at Mulkey Memorial Church, May 28; Corsicana District, at Hubbard City, May 28; Cisco District, at Cisco, June 3; Waxahachie District, at Waxahachie, June 10; Abilene District, at Colorado, June 17; Vernon District, at Claremont, July 2.

"CHRIST AND THE MULTITUDES." "And many followed him." Why did the multitudes follow Christ? What was the attractive power that drew the vast multitudes to him? To answer that question is to answer the modern question so often asked by and for the church, "How shall the masses be reached?" Some followed him, no doubt, for the loaves and fishes and others were attracted through curiosity.

Mark says: "And a great multitude from Galilee followed; and from Judea, and from Jerusalem, and from Idumea, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him." We are not to suppose that all these people were drawn after Christ by an idle curiosity to see him work miracles, but believing in what they heard, they congregated to him that they might become partakers of the "great things he did." Matthew says: "Many followed him and he healed them all." Christ reached the masses, then, by his goodness. There was a real attraction in his character which drew the people after him.

The most exhaustive, and yet concise and simple analysis of the character of Christ ever written is given in less than five verses of I Cor. xiii. Every element of love there described was practiced by our Lord. St. Paul there gives the abstract definition, but in the life of our Lord as recorded in the four Gospels we have the concrete exemplification. Take one expression, for instance: "Love seeketh not her own." Christ did not seek his own, but gave himself a ransom for many. He sought not his own, but the many, and, therefore, the many sought him. He went about doing good. He bore the sorrows and afflictions of the people. Let the church follow his example and the people will be reached. Does not the church member seek his own too much to reach the masses? Let the church deny herself that the masses may be reached and it is done. The church has confined herself too exclusively to the spiritual needs of the people. That is the true work of the church, it is true; but if we have not entirely misapprehended the character of Christ and the spirit of the gospel, the spiritual need being the greater, includes all other needs. "Seek ye first" the one and the others "shall be added." The mission of our Lord was to save the souls of men and also their bodies. He not only died on the cross to save men from sin, but he saved them from suffering while on earth. In preparing men for the heaven beyond he made as much heaven as possible for them on earth. "Himself took our infirmities and bore our diseases."

There are organized brotherhoods which pay to their members sick benefits and furnish nurses in time of sickness. These are by no means to be compared with the church; but if the church did more of that sort of work she would be more like her Master. To expect the pastor to do all the needed work along that line is not well—it means to be religious by proxy. There is need of some organized effort in this direction, and we know of no better organization for the purpose than the "class" as provided in the Discipline. There is no need for a benevolent society in the church for this work. Let the class-leader look after the sick and needy in his class and assist the pastor in providing all needed help. And let practical charity extend beyond the pale of church membership. Let the church build hospitals and orphan asylums, and visit the sick, clothe the naked and feed the hungry, and then will the "common people hear" the church "gladly" as they did our blessed Lord.

words. The roaring of a wind is as articulate of meaning. Yet the temptation to darkness counsel with words is common to youthfulness. Each adjective is a concept. The mind cannot readily grasp many at once. Its effort to do so causes it to drop all. Result: confusion worse confounded. Each adjective is a qualifier. It shades the meaning of the plain proposition. Its use ranges from the dainty to the Meiseneir. Often one adjective gives one qualification, and the next cancels it, and the next superimposes a totally different notion, and so on, until inaccuracy and confusion reign. There is but one way to overcome this debilitation of style. It is to "slaughter adjectives." Accuracy comes of definite thinking; definite thinking is promoted by careful writing. Study synonyms. Thumb the dictionary. Be less solicitous of the how much than of the how well. Away with expletives. Tear out and throw away the rubbish under the English name which was buried. Your style has a symmetry and strength before unknown. You are understood. Busy people have time for your message. Your thirty-minute sermon has more in it than your fifty and seventy-minute sermon had before. When you write for the Western, you rarely need more than seven hundred words to express what formerly required twenty-one hundred. Simplicity, beauty, clearness and strength are the characteristics of your style; and speedily become the marks of your character. Comment us to the man who slaughters adjectives!

The lay vote in the M. E. Church for the admission of women into the General Conference was largely in favor of admitting the women though the whole vote was small. The vote is now being taken in the annual conferences on the same question and so far the majority in the conferences is against admission. EDITOR PARKHURST, who has just returned from Nashville, the New York of the Church South, announces that Bishop Haygood has been located at Los Angeles, and Bishop Fitzgerald at San Francisco, California. It must be that he expected one of them to settle in Boston; for he says that "this will strike the general Methodist as well as Christian public as a strange allotment."—Western Advocate.

Go away from home to learn the news. We have heard that Bishop Fitzgerald would probably make his home in California, but did not know that Bishop Haygood had been located there.

A NEWSBOY called "Sash" was accidentally killed in Dallas, February 11, by another newsboy named Pat while playing with a target gun. The other newsboys, knowing "Sash's" mother was too poor to bury him, decided that this duty devolved upon them, and they agreed to raise \$50 for the purpose—\$30 of this they contributed themselves, many of them going without upper and breakfast to give the money thus saved to the burial fund. The other \$20 was raised by soliciting contributions on the street. They attended the funeral in a body, and stood with uncovered heads and saddened faces while the body of their comrade was being lowered into the grave. They are now endeavoring to raise money to mark the grave with a marble slab, on which the words "Sash, the Newsboy," shall be inscribed. This is a praiseworthy example of sacrifice and sympathy. It shows that there are elements in the "gamin" which, under proper environment, might be developed into true manhood. There is material here which our Sunday-schools might well afford to cultivate.

At the Sunday afternoon gospel services Dr. Kelley said substantially that the church would have to do one of two things, either quit demanding amusements which many considered innocent, or reach a point where they would turn a rich man's wife out of the church for going to the theater. He said he was not defending the theater, but stating a proposition.—The Issue.

Which did Dr. Kelley do when in charge? Which does he think the church ought to do? Why was it necessary to inform his congregation that he was not defending theaters?

FIFTY YEARS ago next August I essayed to take up the missionary collection at a school-house on my circuit. To my surprise the class-leader arose and said: "We don't take up missionary collections here; too many heathen at our doors to look after." This was a damper, but I said: "It is my duty to go through the motions; you may do as you please about giving." So, taking my hat I presented it to every one present. One woman gave a dime. There were several very well-to-do men present, and the class-leader was rich, but that dime was the extent of the collection. Meanwhile I had, with much persuasion, induced that class-leader to subscribe for the Western Christian Advocate. He had a family of ten children, all at home but two. The only paper coming to the family was the Dollar Weekly, a cheap, trashy publication. I was at least six months at it. The argument that finally prevailed was that it would be worth "a quarter's schooling" to each of the eight children at home in giving them a taste for reading. There were no free schools in Indiana then, and every "quarter" cost \$1, so he saw money in it and subscribed. Four years later I met the old class-leader on a steamboat. After the usual salutations he said: "Do you remember that missionary collection at our school-house? Nothing of that kind now. You got me to take the Advocate. We all give

something now and our class is the banner class on the circuit for missionary money." But that was not all that came of that Advocate. Two of the sons became preachers, and one of the daughters married a preacher, and all became Methodists. None of the work of the first years of my ministry ever bore such lasting fruit as that devoted to selling books and getting subscribers for our papers.—T. A. Goodwin, in Michigan Advocate.

SOUTHERN METHODISM. News, Views and Personalities.

February 18th was set apart for the location of Millsap's College in Mississippi. The Arkansas Methodist reports the death of Rev. Z. W. Richardson, of the Little Rock Conference. Nashville Advocate: Mrs. D. H. McGavock, widely known throughout the church as the Foreign Secretary of the Woman's Missionary Society, has been quite sick for some weeks at her home, near this city. We are most happy to hear to state that she is now much better, and good hope is entertained of her perfect and permanent recovery. Nashville Advocate: For about five weeks Dr. W. P. Harrison, the book editor, has not been able to come to his office. Though confined at his home, he is not idle, and does as much as most do when they are in thoroughly good health. The improvement in the Quarterly Review, of which also Dr. Harrison is editor, is attracting very general attention throughout the church.

Nashville Advocate: Several of the Nashville churches are passing through very serious seasons of revival. At North High Street, Rev. T. Duncanson, pastor, there have been more than fifty conversions, and the meeting is still in progress. We rejoice greatly with our brother at this signal manifestation of God's favor upon his work. At Tulip Street, the floods are out. The pastor, Dr. B. Erwin, assisted by Rev. M. L. Blanton and others, has been engaged in special services for five weeks. More than two hundred souls have been brought to Christ. On Sunday, the 8th inst., the practical fruits of the revival showed themselves in a spontaneous thank-offering of \$500 for completing the hardware of a new church. The city missionary, Rev. G. W. Winer, is renewing his youth. At seven different points in and around the city he has opened places of worship, with the most pleasing prospects of success. A generous friend, whose name we should like to publish, is working a revival to do so, has promised to build him a new church in the neighborhood of the recently erected railroad shops. This is a necessity for a large class of worthy and substantial laboring people. At all the other churches, as far as we can learn, the tendency of things is decidedly upward. Nashville is likely to hold her place as the most solidly Methodist town in the world.

TEXAS PERSONALS. The Rev. J. W. Vest has been sick and now has sickness in the family. The Rev. Ben H. Bounds showed his shining countenance in the ADVOCATE office this week. The Rev. T. R. Pierce, presiding elder of Dallas district, is reported sick. We hope it will not be serious. Bishop Key will dedicate a church at Walnut Springs second Sunday in March. Rev. W. U. Jones is the pastor. The Rev. W. H. Hughes, of Pilot Point, called at the office this week. He has been called to the city to the bedside of his son, Lee, who is quite sick with pneumonia. We hope that the Lord may grant restoration to health.

The ADVOCATE was pleased to welcome in its sanctum this week such a book. Respectfully, T. L. ADAMS. The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy. SHAW & BLAYLOCK, Publishers Texas Christian Advocate, Dallas, Texas.

"UNITED WE STAND"—STRONGER. The cause for the division of the Methodist Episcopal Church and formation of the M. E. Church, South, was settled more than twenty-five years ago (i. e., slavery), when the war ended. Now, why not reunite? Can it be possible that a senior bishop or two or a few older Methodists, East and West. They eat and sleep and camp and have their patriotic speeches. They remember with reverence and unite in speeches of praise and songs of Generals Grant, Lee, Hancock and Stonewall Jackson, and are more firmly united in bonds of union than ever before. It seems to me that the Christian churches (I don't mean Methodists only, but our brothers, Presbyterians, Baptists and others this applies to as well) that they should be first in exemplifying Christian fidelity, fraternity and love should be so slow to reunite. If it seems to me that at the Emancipation Conference to meet in Washington City in October the reunion of all Methodist Churches, if possible, and especially the Southern and Northern, of the United States would be the grandest theme or subject our delegates could inaugurate, and unite there and then if possible. Have not others thought of the grand work that could and would naturally be done if united? Aside from the examples, union and brotherly love as Christians, the two churches under one government could cover nearly twice as much territory as they do at present, one-third more. I will take my

El Paso, for an illustration. We have here a Southern and a Northern Methodist Church, too. Of course one of the churches is enough for a city like this between ten and eleven thousand inhabitants. I understand that the Church South, aside from paying incidental expenses and some on a parsonage, paid their preacher \$800, and that the Mission Board paid him about the same amount. They offer a good church building. The Church South, having perhaps a membership of about one-fourth or fifth that of the other, just about pay their incidental expenses, and their Mission Board pays their preacher \$1000. Now, suppose these two churches were united, with hearts and aims one, they could sustain themselves easily, pay a preacher \$1500 or \$2000 a year, pay for a parsonage, and let one of these preachers open up a church where there is none. This reminds me of a quotation seen in the CHRISTIAN ADVOCATE from a negro presiding elder of the Church North at Austin. After seeing the result of the transactions of the annual conference of the M. E. Church, North, held there in the latter part of January, he said to the Southern Methodist: "We are wasting money on a few white members down here (South); I wish you all would take their own hands. This applies to almost all towns where the two churches have work established, and nearly all towns in the Southwest have both churches established, and consequently nearly twice as much money is spent by both churches trying to work in the same territory as would be necessary for one of them; consequently, money is a waste; yes, worse than wasted. The two churches in one town creates comment detrimental to both; confuses many and many use it as an argument against all churches, when they are not united themselves, they 'back-bite' each other and are clear of both. I will mention another fact in regard to Mexican mission work in this city. Both churches are struggling, trying to maintain preachers here, renting houses for worship and paying many other expenses that would be half the cost if only one of the churches were established here, or if the Church, South and North, were united. This argument applies to our mission work in Mexico and all over this western country, where both churches are working. I want to say that I was raised in the South and that my parents had slaves; that the 'many South' has always been my home; that my father was a Confederate captain in the war between the States, but thank God I can forget all for the good of Christianity, and my heart yearns for unity and brotherly love; and I see that the two grand churches were under one government we could make such a slaughter on the forces of the devil as has never been made before.

It is wrong to use the "widow's mite" to help sustain two churches of the same faith and same kind of government where one is enough and it is a struggle for one to sustain itself, and if people generally knew these facts, many dollars less would be given for missions. Rev. Homer S. Thrall remarks in the last ADVOCATE very appropriately: "I have a high appreciation of our brethren that leave home and country for work in foreign fields; but I very believe that a man who takes his wife and children on a poor mission in Texas, where his support will be meager, where no house is prepared for his family, where he has to improvise preaching places, furniture, provisions and clothing, is entitled to as much sympathy as one who rolls across the continent in a palace car and takes a palatial steamer for China or Japan." By the union I urge these preachers and families can be better sustained, have more good churches, parsonages and conveniences. UNION MAN (of Methodists).

NOTES FROM MY SICK CHAMBER. For four weeks I have been confined to my room, having gone out during that time only once, and then only to take some cold relapse and afford my disease an opportunity to develop plenty of pneumonia. That most acute suffering has accompanied this sickness goes without the saying. Some disclosures during these days of suffering have been very delightful. First, if my pastoral charge is not the kindest, the most thoughtful, the most sympathetic, the most intelligently loving in all Methodism, then all others are ahead of my past estimate, which latter I strongly suspect to be the case. Secondly, if any company of resident ministers knows how to supply a pastor's lack of service so well as these—beginning with the regent, Bro. McLean, who has occupied one or both hours every Sunday, and going on to the other Bro. Burkhead, Norwood, and young Bro. Sweet—I hope my lot when next called to pass through so trying an ordeal may be cast among such. It is almost a compensation for a serious illness to make these discoveries, to say nothing of others made scarcely less important. The pastorate seems not to have suffered seriously, if at all. At the very beginning the subject of Christian liberality had been stressed in several sermons and the collections secured. Then some earnest work in pulpit and pew and closet had begun to give promise of a revival of hopes before the generous and general showers, as it were. Weekly conversions in the jail, the cottage and young men's prayer-meeting showed that the atmosphere was charged for a fuller display. The preaching during these days of my illness is reported as excellent. On one occasion, two weeks ago, a sermon by Bro. McLean was glorious beyond description. Strong men wept and shouted and praised God. In my sick chamber I thought of Ivanhoe during the storming of the castle of Front-de-Bout, while Rebecca stood at the window and gave a wounded captive knight the basinet to defend. I was eager to be free and in the fray. To-morrow is the Holy Sabbath and I must sit home in the parsonage while others do my work. Without one bit of cant, but with an abiding faith in the efficacy of prayer, I ask for the prayers of my friends, especially my preacher friends, and more especially those of the Northwest Texas Conference. I believe every one of you, and each of you, is interested in a special way in my pastoral charge. Let parents who have sons or daughters here pray for me, and write me if they will specially concerning the loved one; I will not be absent from prayer for several days; it may be weeks. I shall try to be patient. During this illness Bro. Bishop, my presiding elder, has been a great comfort to me at my bedside and a great help in the station. Brethren will readily perceive from these "notes" why their many letters remain unanswered. SAM'L F. WRIGHT.

MINUTES OF THE NORTH TEXAS CONFERENCE. The minutes of our conference came to hand some time since, and I have examined them with care and with pleasure. Bro. McWhirter has excelled himself, and that is to say that he has distanced all of others. They are neat, nearly accurate, full of information and most admirably arranged. We owe him a vote of thanks. I wish every layman in the conference would order a copy, price 10 cents, through his pastor, until the Secretary

would be compelled to publish another and larger edition. There is no other form in which a man can get as much useful information about Methodism in North Texas for 10 cents. But the real cause of gratitude grows out of it to contents of these minutes. They show mighty development along all lines. Run your eyes along the line showing increase over last year and note a few of the items: 3558 more members, 473 more adults baptized, twenty more churches, and additions value of churches, \$30,000; six more parsonages; an increase in value of same, \$14,610. In the collections the figures show that we have made advance on our part in the following amounts: For presiding elders, \$1107.25; for preachers in charge, \$10,933.43; for Bishops, \$38.30; for conference claimants, \$1012.69; for foreign missions, \$1005.78; domestic missions, \$1308.49; for church extension, \$394.30, and for education, \$177.45. Adding all the items together, I find that the North Texas Conference raised for all purposes this past year the large sum of \$183,539, which averages \$4.34 per member. When we remember the number of women and children that enter into our total of membership and the number who are really poor, I think this is a very good showing.

More than in reference to parsonages shows that the increase in price is much greater than the apparent increase in number. This shows that there has been great improvements made in the existing parsonages and many an article of furniture added to their contents. McKinney, Kaufman and Honey Grove are fair samples of this sort of good work. The good work of parsonage building and improving on until every charge shall have a nice home for its preachers. Anent that subject, allow me to say that Honey Grove is still moving on the lines that her efficient pastors of the past have started her. They have nicely furnished the parsonage, and when they came and provided a handsome dinner set, etc., completing the furnishing of the house from top to bottom. It is a nest where any tired itinerant might rejoice to light for awhile. But it, by no means, is a place for play. There is enough here to fill anybody's cup. I was once in Honey Grove and I was about to forget to say that we have paid off the \$600 owing on this nice parsonage. This leaves our church out of debt for the first time now in some years. Of course the ladies helped in this good work—in fact, they nearly did it all, providing the furniture and \$300 upon the debt.

Let us all labor, especially this year, for a revival in every charge, and for another advance along all lines of work. We must take this country for Christ. "What men and what a machinery we have here for the work! With power from on high, there is no measuring our ability. Let us close the first year in this last decade of the century with advance on every charge and two new districts!" JOHN R. ALLEN.

I DREAMED A DREAM.

I seldom trespass upon your valuable space, but this morning, as I lay upon my bed meditating upon the love of God, the plan of salvation, its amplitude and adaptability to every condition in which man has ever been or can ever be placed, and yet considered how few avail themselves of its precious privileges, my heart was stirred within me, "while I was musing the fire burned," and I bethought me then and there of writing a few lines for the ADVOCATE—of giving in a prayer-meeting here in Center every Thursday afternoon, at 3 o'clock, if not belated. It is increasing in numbers as in interest; but yesterday we were entirely rained out—how it did rain! This prayer-meeting is doing good, and much good. We sometimes have a meeting in a private meeting, as we did on New Year day, and sometimes feel that—

"There are angels hovering round To carry the tidings home To the New Jerusalem." "We speak that we do know and testify that we have seen," when we declare that God is being done hereby. But to my experience, and I dare say I shall be severely criticized by some, as I was years ago because I related a dream—but I've had another dream and, like Joseph, I intend to tell it. On Saturday night before the third Sunday in January, this year, I dreamed that I was passing along some road—I did not dream which, or where, just through this world as I view it—but all along the road on either hand were dogs in abundance—

"Tray, Bianche and Sweetheart," and they all barked at me, but I cared not for any save one, who looked so grim and fierce, and whose growling was never pictured more terrific in his mind. This one was right in the midst of the narrow road along which I was compelled to pass, as in my dream I did not once deem it possible to either stop or turn back, and there was no room to turn to either side. So my consternation was beyond the power of language to express, and I could not make the attempt. If I should, my pen would fall powerless at my side, and, like St. Paul in contemplating the glories of heaven, I should only exclaim: "It hath not entered into the heart of man to conceive" his diabolical look and hideous countenance, but I must not have yet been finished. In this room I was surrounded by my girlhood friends, and she asked what I was doing flying around that way. Oh! I exclaimed, I have my wings now! I have my wings now! and with this expression on my lips I awoke, and oh, Mr. Editor, my soul was so happy that I did want so much to write you, and especially to join with me; but, knowing that my husband had to reach next day, I thought perhaps I had best just let them "sleep on and take their rest," so I lay there and laughed and cried and did my shouting in my soul. Next morning, as soon as I awoke, I got up and, with a morning "shores down up," I set out on the side of a sick lady who was much afflicted in body and mind, and told her my dream and bid her be encouraged, for we would all soon have our wings if we were only faithful to the grace already given. During the following week I was tempted, oh, so sorely tempted, and especially on the day of our prayer-meeting, Thursday I awoke in the morning weak, feeble and nervous, with my poor "disappointed back hurting worse than usual, and I scarcely know what it is to have it free from pain. Yet with all this it was worth it; but I must do the waiting; it was too late in the week to put it off longer and it had been raining so I could not do it sooner. There was no money to hire it done, so I must do it myself. The struggles and suffering of that day are only known to Him who numbers the hairs of our heads—if I should enumerate them it would make this too long to ever

For \$4.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and give one copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address SHAW & BLAYLOCK.

For \$2.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and a copy of Thrall's History of Methodism in Texas. The retail price of the book is \$1.00. Apply to accompany all orders. The above applies to renewals as well as to new subscribers.

THE TEXAS CHRISTIAN ADVOCATE does not reach some places before Friday or Saturday. We have received several letters commending our new Sunday-school Department, and expressing the wish that they could get the lesson-comment earlier, in order that it might be studied in the teachers' meeting. We, therefore, give two lessons this week, and hereafter each lesson will be for the second Sunday after date of publication.

THE meeting at First Methodist Church, this city, opens auspiciously—good congregations and a manifest deepening interest. Brethren Burnett and Mulkey are holding the meeting. They will hold, at the invitation of the pastors, meetings at the several Methodist churches of the city. Now is the time for Dallas Methodism to rise up in the strength of the Lord and work for the souls of men. Let every Methodist do his duty and the results will be glorious.

WE have been asked our sentiments on the lottery business. We have already, in former issues, expressed our sentiments, but will not hesitate to say again that it ought to be effectually prohibited. It holds the same relation to stealing that duelling does to murder. It educates the people to gamble and in associated evils. It exerts continually a corrupting influence on the people of any State in which agents are allowed to do business. In economics it stands on the same basis with the vagrant. It consumes without production. The thousands of money paid out for lottery tickets annually in this State are so many dollars, so far as Texas is concerned, cast into the sea. We hope, therefore, that the present legislature will pass a law which will effectually suppress the agencies in this State. Let it be an offense either to buy or sell a lottery ticket, and let the penalty be sufficient to make the law respected. Both self-protection and sympathy for a sister State demands this much of us.

WE judge from the following that the Western Christian Advocate has been receiving some very youthful contributions. We agree to the verdict that adjective killing is justifiable murder in the No. 1 degree: The last years of the lamented Bancroft were spent in carefully revising his history. Some one asked him what he was doing. He answered: "Slaughtering adjectives. The disposition to slaughter them marks the dawn of literary maturity, the ability to do so its meridian." Young writers think to strengthen their rhetoric by the profuse use of qualifiers. Adverbs and adjectives abound. The proposition breaks under the weight they pile upon it. Take this plain statement: "He said good-bye to his mother, and went away." See it "working" when leavened with youthful fancy: "With emotions well nigh overmastering in their intensity, his quavering voice registering every surging wave of feeling that swept over him, his fair blue eyes suffused with copious tears, he spoke the reverent farewell, whose sadness even yet fills the scene with cadences of woe, to her whose maternal blessings had been his matin and vesper experiences in each succeeding day of his strangely eventful career, and departed in the shadowy gloom that enveloped all."

Who could tell the next minute what the speaker said? His wit is drowned in

the minutes of our conference came to hand some time since, and I have examined them with care and with pleasure. Bro. McWhirter has excelled himself, and that is to say that he has distanced all of others. They are neat, nearly accurate, full of information and most admirably arranged. We owe him a vote of thanks. I wish every layman in the conference would order a copy, price 10 cents, through his pastor, until the Secretary

DANGER SIGNAL.

The New York "Herald," Sep 21st, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer and the buyers will soon drop away from the counterfeit medicine that they find worthless..."

The large manufacturers have the utmost incentive, while they are protected, to make their medicine perfect and curative as possible. FERNANDINA, NARUS CO., FLA. I have always found it to do what it claims...

"Down With High Prices." SEWING MACHINES FROM \$40 TO \$100! Buggies, carts, stoves, harmonicas, 100 Family or Store Scales, etc.

CARTER'S LITTLE LIVER PILLS. Sick Headache and relieve all the troubles incident to a bilious state of the system, such as indigestion, nausea, dizziness, etc.

CURE SICK HEADACHE. Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing all distressing complaints...

ACHE. A sure cure for all the aches that there is where we make our great bones. Our pills cure it while others do not.

THE TEXAS AND Pacific Railway. EL PASO ROUTE. The direct line to Shreveport and New Orleans, to Texarkana, Memphis, St. Louis, the North and East, and to the Gulf of Mexico, California and New Mexico, Arizona, Colorado and California.

PANHANDLE OF TEXAS. Home-Seekers, Attention! The Panhandle country tributary to the line of the Fort Worth and Denver City Railway is now recognized and admitted to be the greatest wheat-producing, agricultural and fruit country in the United States.

Nothing On Earth Will Like Sheridan's Condition Powder! It is absolutely pure. Highly concentrated. It is made in a special way. It is a sure cure for all the aches that there is where we make our great bones.

Devotional.

THE BANNER OF THE CROSS. Fling out the banner! Let it float skyward, high and wide; The sun that lights its shining folds; The cross which leads to the Savior died.

Fling out the banner! Angels bend, In anxious silence, o'er the sign; And vainly seek to comprehend The wonder of the love divine.

Fling out the banner! Heavenly hosts, Shall see, from far, the glorious sight, And nations, crowding to be born, Baptize their spirits in its light.

Fling out the banner! Let it float skyward, seaward, high and wide; Our glory, only in the Cross; Our only hope, the crucified.

Fling out the banner! Wide and high, Seaward and skyward, let it shine; No skill, nor art, nor cunning ours; We conquer only in that sign. —Bishop Doane.

OUR SUFFICIENCY IS FROM GOD.

The encouraging side of this truth is that just as soon as a man becomes sensible of his insufficiency, and really desirous of a wisdom and strength adequate to the duties he has to discharge, God will be to him the sufficiency he needs. He will come in upon him in forms of light and courage and moral energy.

When God appeared to Moses in the flame of the burning bush at Horeb, and laid upon him the unprecedented responsibility of leadership in delivering the children of Israel from their hard Egyptian bondage, this large, providential man, who was to loom into such majestic proportions that his name became a synonym for the centuries, struck back and said: "Who am I?" It is the same as though he had asked: "What fitness is there in me for this extraordinary undertaking?" He was only a shepherd, leading the flocks of his father-in-law, Jethro, back and forth in the wilderness of Midian.

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Marriages.

URBERT-CLARK.—In the presence of Sulphur Springs, February 10, 1911, by Rev. B. Phillips, Mr. Ubert and Mrs. J. Clark.

KNOWLTON-HEAL.—At the residence of the groom's parents, Cedar Bayou, Texas, January 20, 1911, by Rev. W. T. Moore, Mr. Knowlton and Miss Mary Healt, all of Harris county.

NEWMAN-SHERIDAN.—At the residence of the bride's parents, near Mooreville, Falls county, Texas, by Rev. W. T. Moore, Mr. Newman and Miss Laura Sheridan.

HELMERT-ASTIN.—At the residence of the bride's parents, the evening of January 21, 1911, by Rev. T. M. Price, Mr. Helmert and Miss M. E. Austin, all of Stephens county, Texas.

LOTT-BARKLEY.—At the residence of Mr. John Moore, near Mooreville, Falls county, Texas, by Rev. W. T. Moore, Mr. Lott and Miss Josephine Barkley, both of Falls county, Texas.

MCCURRY-MCGOWEN.—At the M. E. Church, Dallas, Texas, by Rev. W. T. Moore, Mr. McCurry and Miss Ella McGowen.

HARRIS-RICHARDS.—At the residence of the bride's father, God Springs, Texas, by Rev. W. T. Moore, Mr. Harris and Miss Emma Richards.

WARD-ELLISON.—At the residence of the bride's father, near God Springs, Texas, by Rev. W. T. Moore, Mr. Ward and Miss Mary J. Ellison.

WILLIE-LOVETT.—At the residence of the bride's father, God Springs, Texas, by Rev. W. T. Moore, Mr. Willie and Miss Annie Lovett.

SHERWOOD-MILLER.—At the residence of the bride's father, near God Springs, Texas, by Rev. W. T. Moore, Mr. Sherwood and Miss Miller.

WALKER-LACEY.—At the residence of the bride's father, near White Oaks, N. W. Walker and Miss Lacey, both of Harris county, Texas.

NANCE-MCCRAKEN.—At the Methodist Church in Springtown, Texas, February 5, 1911, by Rev. W. T. Moore, Mr. Nance and Miss Minnie McCracken.

LEGATY-WILLIAMS.—At the Methodist Church in Hallettsville, Texas, January 20, 1911, by Rev. T. M. Price, Mr. Legaty and Miss Williams.

TETTER-JACOBS.—At the residence of the bride's father, near God Springs, Texas, by Rev. W. T. Moore, Mr. Tetter and Miss Jacobs.

WALKER-LACEY.—At the residence of the bride's father, near White Oaks, N. W. Walker and Miss Lacey, both of Harris county, Texas.

HAYES-DANSON.—At the residence of the bride's father, near God Springs, Texas, by Rev. W. T. Moore, Mr. Hayes and Miss Danson.

TERRILL-COLLINS.—At the church, in Brantley, Texas, February 9, 1911, by Rev. H. M. Morris, Mr. Terrill and Miss Collins.

BARNES-GRAVES.—At the Methodist Church, in Elgin, Texas, February 10, 1911, by Rev. J. D. Stockton, Mr. Barnes and Miss Lela Graves.

HOLLIDAY.—Little Mary Alice, daughter of W. B. and Annie Holliday, was born November 2, 1910, at Elgin, Texas. She is a bright, sweet little girl, and although her stay on earth was short, yet she had a life of promise, gentleness and joy.

LAKE.—On December 10, 1910, the death angel came to the home of Rev. and Mrs. A. G. Scroggs and carried the spirit of little E. J. Lake away to the mansion of God. He was born August 10, 1908, and lived for three months and ten days. It is sad indeed to part with loved ones, but the will of God is not to be questioned.

INGRAM.—Bro. C. S. Ingram was born in Providence, R. I., May 1, 1852; moved to Kentucky in 1870; then to Texas in 1882; and to Elgin, Texas, in 1894. He was a member of the Methodist Episcopal church, and was a devoted and successful minister of the gospel for many years.

MCDONALD.—Bro. E. M. McDonald, an old citizen of this community, a tried and true Christian in times of great need and peril, and a faithful, though quiet, member of the Methodist Episcopal church, died at his home in Elgin, Texas, on January 15, 1911, at the age of 82 years.

LACY.—Mrs. C. A. Lacy died January 18, 1911, at her home in Elgin, Texas. She was a member of the Methodist Episcopal church, and was a devoted and successful minister of the gospel for many years.

MATHEWS.—Sister Martha E. Mathews was born April 20, 1824, in Rutledge county, Tennessee; was married October 15, 1850, to John R. Mathews, who came to Texas in 1850, and settled in Elgin, Texas. They were the parents of nine children, four of whom preceded her to eternity.

WATKINS.—Whereas, it has pleased God to remove from our midst by death our beloved Bro. J. E. Watkins on the 14th of January, A. D. 1911, at the age of 60 years, we, the undersigned, do hereby announce to the church and congregation, and to all our friends, that while we deeply deplore the loss of our brother, among the oldest members of our lodge, we humbly bow to the will of him who doeth all things, and we justly feel that the community in which he lived has lost a true and hoist citizen, his wife a devoted husband, his children a kind and affectionate father, and his work a zealous and fervent Mason.

ROBERTSON.—Died, near Bradford, Anderson county, Texas, January 15, 1911, a most devoted daughter of E. G. and Ella Robertson, aged one year and five months. Death laid his icy hands upon the brightest jewel and idol of the home, and her father's sad death had not ceased to crush the heart of her mother. The sweet little girl bore her father's name, which made her still more precious to her mother and father. Her death is the saddest that opens out of earth into the saint's everlasting rest. When we lose our little ones, how often we wonder why they were given to us, and how often we wonder why they were taken from us. We mourn their loss, but we rejoice in the presence of the Father, who will all things for good to those who love him. We are sure that our little one is now resting in the arms of her Father, and that she is enjoying the pleasures of heaven. We are sure that our little one is now resting in the arms of her Father, and that she is enjoying the pleasures of heaven. We are sure that our little one is now resting in the arms of her Father, and that she is enjoying the pleasures of heaven.

MATHEWS.—Sister Fannie Mathews is dead. She was a daughter of Rev. Wm. Choice, of the South Georgia Conference, who died when she was quite young. Her mother having died, she was reared by her father, and was educated in the common schools of her native Georgia. She was married to W. Spivey, Esq., of Thomaston, Ga., who was slain in battle in 1862. She was married to Mr. John A. Mathews, of Harris county, Texas, in 1882, came to Texas, and lived on her husband's place until his death, surrounded by numerous friends and blessings on her lips and the immediate prospect of an abundant entrance into great peace and rest, she fell asleep. She was a useful member of the M. E. Church, South, and her works follow her. OSE WHO LOVED HER.

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McEVANEY.—Sister Sarah Ann Mayhew was born January 13, 1854, in the State of Mississippi. She was happily converted and joined the Methodist church. She was married to J. M. McEvane, who she was married to in 1875. Of this union God gave them six children, three of whom preceded their mother to the glory world. Sister McEvane is a niece of the Rev. C. M. Mayhew, of the Illinois Conference. She passed from earth to glory on January 20, 1911. She was a true, exemplary Christian. Her mortal remains were laid to rest in the churchyard at Sardis, Copeland county, Texas, where she was a member. W. E. CARPENTON.

WATKINS.—Whereas, it has pleased God to remove from our midst by death our beloved Bro. J. E. Watkins on the 14th of January, A. D. 1911, at the age of 60 years, we, the undersigned, do hereby announce to the church and congregation, and to all our friends, that while we deeply deplore the loss of our brother, among the oldest members of our lodge, we humbly bow to the will of him who doeth all things, and we justly feel that the community in which he lived has lost a true and hoist citizen, his wife a devoted husband, his children a kind and affectionate father, and his work a zealous and fervent Mason.

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