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NO. 34.

HOME CONFERENCES.

Wanted for this department all the church news. Send facts—no comments, no sermons, no lectures, no exhortations; but send every item of news concerning the church in your charge.

Bayler.

R. V. Galloway, April 22: Big rain. Everything flourishing. Measles thick; seven cases at home.

Henrietta.

J. H. Hunter, April 22: Have had a good meeting. Received twenty-six members as a result. Epworth League of twenty-five members organized. Church greatly quickened.

Sulphur Springs.

C. J. Cooke: The Sulphur Springs district is progressing finely. Bro. Nickols, the presiding elder, is the right man in the right place. The work of the Lord is prospering in his hands.

Eddy, New Mexico.

J. B. Cox, April 22: To-day I send a list of subs, which makes thirty-four this year. I love the TEXAS CHRISTIAN ADVOCATE. Have sold over one hundred and forty dollars worth of books; have had four conversions and eight accessions; seven children baptized.

Kennedale.

S. S. Smith, April 18: Kennedale is blessed with very good health, good rains, fine weather and courageous prospects for a crop this year. We have appointments for prayer-meeting Wednesday and Sunday nights. Our Sunday-school is light, though we have kept it up very well through the winter.

Wharton.

J. P. Childers, April 25: Began a meeting here Thursday night, April 23; a good interest at first service; manifestations of God's power last night. Bro. Ernest Hightower will join me today. We are expecting a sweeping revival here. We ask the prayers of the brethren and sisters for Wharton. I will send in from here some subscribers for the ADVOCATE.

Beaumont.

G. V. Ridley, April 23: For the past five Sabbath I have received twenty-four members, and the interest is still growing. We are struggling in prayer for God to make us a revival church—not periodical, but perpetual. To do this I have long since resolved to put my books in my boots and my Bible in my heart and head as I go on my pastoral duties, seeking to make Jesus and my Bible alone my portable companions.

Jordan.

M. J. Allen, April 15: The second quarterly conference for the Jordan charge has been held; M. A. Black, P. E., was on hand and did some faithful preaching. We are always glad to see Bro. Black. He is good company at all times. Very good attendance. The Jordan charge is ahead of any work on the district up to date. Praise God.

Valley View.

L. F. Palmer, April 22: Second quarterly conference, past past; quite a religious time; one conversion; two joined the church; two children baptized; \$30.10 paid for gospel support; a nice lot of dry goods sent to presiding elder's family. Our presiding elder is very much loved by the people. He created a buzz among the fair thinkers. The collections ordered by this conference will come up by November 1, if God wills. Next quarterly conference at Prairie Chapel.

Anderson.

L. P. Davis, April 23: We began a meeting at Fairview some days ago with much interest. The altar has been full of weeping penitents ever since the meeting began; twelve or fourteen have been happily converted to God and six have joined the church, with many more to follow. Such a thing is of rare occurrence since such power has been felt in this part of God's vineyard. The meeting is still going on with unabated interest. Praise God for his goodness.

El Paso.

W. D. Robinson: There has actually been one penitent at the altar in El Paso who made a public profession of faith and afterward united with the church, kneeling at the altar to take the vows of the church and receive holy baptism. Such a thing is of rare occurrence in this country. A conversion in the church is a fine advertisement. If possible, it beats printer's ink. I had been reading the glowing accounts of meetings further east and felt blue at home; but, thank the Lord, there is light in the valley—one means much in this country.

Gonzales.

E. K. Denton, April 20: We protracted the second quarterly meeting a week. Rained out last night, but may begin again on Wednesday night. Results up to date good and membership greatly improved; congregations large; conversions few; additions to our church in Gonzales eight. Preaching of the effective kind, some excellent, by Bros. Biggs, presiding elder; Joyce, Maloy and Stanley. Bro. J. T. Gillett gave us one good talk at prayer-meeting. I vote to have his and Bro. W. J. Joyce's licenses renewed at the next conference. Bro. Joyce did fine preaching here.

Bonita, New Mexico.

W. F. Gibbons, April 15: Our third quarterly meeting is over. I. N. Crutchfield, presiding elder, was with us, and preached with acceptability. We have our collections in full. We have been remembered kindly by our people. Monk Chapel, in memory of Rev. Wm. Monk and his faithful labors, will soon be ready for us. I wish to say I am thankful my health is improving. I have been very near death's door several times. I thank God for his sustaining grace. Rev. W. T. Burk, who has been very low, is able to be up.

Crystal Falls Circuit.

M. M. Smith, April 13: Our second quarterly conference has just closed at South Bend with satisfaction to all. There was a peculiar spiritual interest manifested that pastor and all were gratified to see. Bro. John S. Davis, presiding elder, was at his post and did faithful work in the name of the Lord. We will here itemize some of the results of the meeting: At the evening service Bro. Davis baptized seven children and received two adults into the church. The pastor's receipts for the quarter were \$76.05; the presiding elder's, \$11.85. It is a very conceivable point that some Meth-

odists on this work will stand by presiding elder and preacher though the heavens fall. The TEXAS CHRISTIAN ADVOCATE is in good repute on the work. It has a large circulation here. May God bless every means of grace that is giving strength to the church and aiding the spread of the gospel.

Cooper.

C. M. Harless, April 20: The second quarterly conference of Cooper circuit convened at Hickory Grove, April 18. Out of ten stewards four—A. S. Hornbeck, E. J. Newton, J. W. Wheeler and John Hunt, were present. Net gain in membership, five; raised in cash for "other objects," \$35; quartage, \$48.95; to presiding elder, \$5.50; to preacher in charge, in cash, \$17.75.

Zephyr.

N. Kelsey, April 24: The second quarterly conference for this charge was held at Mountain Valley April 21. Bro. J. P. Mussett, presiding elder, was present and preached at 11 o'clock. After service we gathered around dinner, which was spread on the grass by Mrs. B. W. Switzer and Mrs. T. H. Turney. We had plenty for all, and that that was good. The outlook for Zephyr circuit is hopeful. Our prayer is for a glorious revival on Zephyr circuit this year.

Abilene Mission.

T. L. Adams, April 15: We continued the services at Pecan school-house from the first Sunday appointment for nine successive nights, and though we had but nine members at that place, and five of them were absent from sickness and other causes, the Lord blessed us and five souls were gloriously converted and four joined the church. Several are hunting for full salvation. We began again last night at Campbell Mission Church. Three came forward as penitents for justification. I ask all the Christians to pray earnestly that God may pour out his Spirit on us, preacher and people, that many may be saved and kept soul and body to date. (1 Peter 1:5.)

Woodville.

J. M. Porter, April 16: Our meeting here closed last Friday night, after being in progress for nearly three weeks. Results, about twenty-five conversions and reclamations, several bright sanctifications and twenty-four accessions to the Methodist Church. This was a good meeting. The Eureka, our county paper, edited by a good Baptist brother, said, "It was the best Woodville has had since the 'war.'" It was indeed a refreshing time from the presence of the Lord. Bro. Browning, our presiding elder, did faithful work. Bros. Spruile, Ellis and Dean were with us ready for any demand. The Lord bless them all for their faithful work while here. My next meeting will be at Chester.

Gypsum.

J. D. Terry, April 21: We have just closed a glorious revival at Gypsum. The church has been wonderfully awakened and the shout of victory went up at a very service. The church at this place is small—just organized—but is moving like a little army, and victory seems to be flashing up and down her lines. This is the first revival Gypsum ever had, and will be a time long to be remembered by the people at this place—twenty-eight conversions. There won't be a great many additions to our church, for this is mostly a Presbyterian and Baptist community; but we will get all the Methodist, and that is all we want. The meeting began in great earnest, and started and increased in interest all the while until it was closed by the heavy rains that have been falling for several days, for all of which we feel profoundly grateful to God. Bro. Jerome Haralson was with us Saturday night and Sunday and did effective work.

Crawford and Valley Mills Circuit.

J. J. Davis, April 22: I wish to acknowledge through the ADVOCATE the reception of a nice \$18 suit of clothes, presented by Bro. C. M. Patisillo, of Valley Mills. Bro. P. is recording steward, local steward, Sunday-school superintendent, trustee, church secretary and general roundabout, and I am glad to say he magnifies every office he holds. May the Lord clothe him with a garment of righteousness and crown him with everlasting life. Wife has received the following presents from J. B. Nixson, our friend and one of the stewards at Crawford: First, a nice dress with trimmings, etc.; second, a \$5 settee; third, another nice dress; fourth, a \$6 encyclopedia, all of which is duly appreciated, and we pray that he may be dressed, seated and crowned in everlasting glory. We have received from others many tokens of special interest which we might mention, but we forbear. The Lord reward them all according to their works.

Dublin.

E. D. Cameron: Bro. Joe Jones has finished a ten days' meeting at Dublin. I listened to him closely and he did his well. Joe Jones is not a revivalist in the common acceptance of that term. In the true meaning of the term he is a great revivalist. He does most of his preaching to the church. He uses no "clap-net" methods; neither does he ponder or play to the prejudices or whims of anybody. He sticks to his text closely and is more logical than his Bro. Sam. He is not as witty as Sam, though his sermons sparkle with wit and humor. The secret of his success is in his good common sense, his earnestness and his powers of condensation or brevity of expression. He "hells down a lead mine into one bullet." His sermons are full of sayings as deep as the Proverbs of Solomon. Bro. Jones ties the people on to their pastor. I would say to all the pastors in Texas, get Joe Jones to help you if you need him. He will do good with your people. For a small town I had rather have Joe than his Bro. Sam to help me. I have received about fifty members in Dublin since conference.

Roswell Circuit, New Mexico.

H. Hall: Our third quarterly meeting closed last Sunday night with a manifestation of deep interest among both saints and sinners. The Lord is bearing our prayers for a revival in this community. Our beloved presiding elder, I. N. Crutchfield, was with us and preached three of the grandest sermons I ever listened to. His words, accompanied by the Holy Spirit, reached the hearts of the people. He is the right man in the right place. He had already held five quarterly conferences before he reached mine. He reports a revival at most every

place. I think the preachers of Eddy district, every one of them, want to do the best year's work they have so far ever done. In most places they are having the hearty co-operation of the church. I believe the stewards are quickening their energies and making greater efforts to collect the preachers' salaries, with one or two exceptions. The work is growing on us and we must have more men if we mean the field. If any of the brethren would like to come to New Mexico, please write Bro. Crutchfield, Eddy, N. M., or myself and I will hand your letter to Bro. Crutchfield, my presiding elder.

Collinsville.

W. H. Brown, April 25: Have been preaching for the past week three miles from town at Dawkins school-house, and although it has rained nearly all the week, we had a great revival. Visible results were twenty-five or thirty conversions, eighteen accessions to our church, and many backsliders reclaimed, and a general awakening in the church. There are many good people here, and the Lord sent us many great blessings at several of our meetings. Almost every one in the congregation was either shouting or at the altar crying for mercy. Men who never prayed in public before enlisted along that line; men and women who never worked in meetings before, declared themselves enrolled for life. We baptized ten adults and one infant. The brethren agreed to have a Sunday-school and prayer-meeting hereafter. The last night, when I was through preaching against sin in and out of the church, I called for all the Christians who would promise to consecrate their lives and homes to God to come. I think every Christian in the vast audience came, and scores of sinners came and said they would quit their evil ways. Praise God.

Vernon.

Mrs. M. K. Little, April 17: To say that I miss my husband in his absence on the district but faintly expresses it. He has been from home some time and cannot reach home before the 15th of May. I have never known how to sympathize with a man who is away from his children before. We are living in our new district parsonage since the 17th of February. It is a neat five-room house, situated on the Wesleyan College grounds. We can never express our appreciation of the services of Bros. Alexander, Marchison and Johnson, of this circuit, in their kind and generous help. I hope I will shelter and protect from the blasts of the winter the family of many a presiding elder in the years to come. Our pastor, Rev. Charles D. Jordan, has done a fine work this year, and has a live and spiritual church. The ex-presiding elder, Bro. Harrison, is vigorously engaged in the college enterprise and we hope to make it the pride of the West, as an educational center. Spring is now fully upon us, and gardening and looking at "spring chicks" is in order. The weekly visits of the ADVOCATE are much appreciated at our home.

Meridian.

Kate Badgett, April 20: We have passed through our second quarterly meeting. We had good attendance on Saturday; Sunday school, 100; and a very good business, attended to and a splendid spirit pervading through all the business, and, taking in consideration the need of a parsonage, there was a committee appointed and they have gone to work. It is certainly something that has been neglected here for a long time. We projected a new meeting for the next day. We had several accessions to the church and good impressions were made. Bro. E. A. Bailey, our presiding elder, and Bro. Jones, the former preacher, and Bro. Miller, of Morgan, and Bro. A. P. Taylor, did excellent work among us. Our church is now in a very healthy condition. I can truthfully say we serve a kind-hearted people. We have two prayer-meetings—general one Wednesday night and ladies' prayer-meeting Thursday; also a good, live Sunday-school with about 100 in attendance and a good staff of officers and teachers. I expect the next year to be a busy one. Truly God is good to Israel even to such as are of a clean heart.

Patterson.

S. V. Sandel, April 22: With an extensive experience in itinerating, I have never found a more intelligent, religious and kind-hearted people than those of this place. We have a Ladies' Aid Society that is not to be surpassed. They are indefatigable in their labors; from church to parsonage their willing hands are always finding something to do. Since last conference they have had the church nicely and handsomely repaired. They have the parsonage, a well dug and some new furniture added. We have been twice protracted. They have given us nearly enough dry goods to last through the summer, and they still give. On the 16th, while absent attending our son's marriage, I left the conference at 10 o'clock in charge of the parsonage, renovated and decorated it, and when our wedding party arrived at home we were welcomed and given an elegant supper at their own expense. Oh, the nice cakes, turkeys and fruits! But it was better to see than to tell. We feel that we are rich in the love of these people, that God will bless their minister to us in worldly things we hope to be a blessing to them in spiritual things. May God graciously reward them.

Richmond.

J. P. Childers, April 20: The closing services of the conference at Richmond last night were the most delightful in the experience of the Christians of Richmond. Bro. J. H. Collard, Jr., and the agent of Granbury College, came to Richmond, April 3, and commenced a meeting. Hisinger, Bro. Moore, of Dublin, came with us, and Bro. Moore sang the plain gospel of our Lord Jesus. Bro. Moore sang and the power of God came down on the people. Old hardened sinners were made to cry for mercy and were converted. Backsliders that were a way back were reclaimed, family altars erected, the devil routed, the victory won for Christ, homes made glad. Songs of praise are heard all around—the people given to God, soul, body and pocket-book. Praise the Lord. Between forty and fifty converts; some thirty or more have given their names for membership, others will join—these are the kind of a and thoughtful of their preacher and his family. The eldest daughter of the parsonage seems especially favored by some of the excellent people, judging from the handsome dresses (old in number) which have recently been presented to her. We are in love with Decatur and her genial people, and are trying to give them faithful

He don't need any indorsement. If you want sinners saved and old backsliders reclaimed, brethren, and you can't do it yourself, send for Jim. He has no new methods, but the old way—repentance, forsake sin. I say, for the people of Richmond, God bless him and the school he represents; God give us more like him to preach the gospel of our Lord Jesus. Every department of church work has been helped. I received subs for the ADVOCATE, new convert subs. I raised my foreign mission and organized a young men's prayer-meeting. Praise the Lord for refreshings from his presence.

San Augustine.

Leon Sonfield, April 20: This has long been considered a hard place. A meeting of old-fashioned sort was out of the question. But with God all things are possible. This has been demonstrated; for we have just closed a gracious meeting, and of the old-fashioned kind, too. How grandly the church moved forward. Results? Well, 'tis possible for me to state the precise number of conversions, but there were many; fourteen accessions to the church and the church stirred as not before in years. Bro. A. J. Frick, presiding elder, assisted me four days. He is a worker. My, how he sits things. Such presiding elders are a blessing. In common with many of our members I attribute the success of the meeting in a large degree to our Epworth League, which has a membership of eighty. The membership of the league is not confined to our church; with but few exceptions, every young person in town is enrolled. Through the league I am put in touch with the young people, and am thereby enabled to reach them effectively. Put me down as an enthusiastic leaguer. To every pastor who would benefit the young, I say, organize a league.

Manacha.

J. L. Russell, April 21: We had a good Easter service and secured \$6 for the training-school. Then came, on the 11th of this month, our second quarterly, which was good; every point represented in finance; all the stewards present but one; provision made for our support—one-third of which is paid. Our presiding elder, Bro. E. S. Smith, preached us two of his good sermons—we will not say best, for we thought at the close of his sermon Sunday, what can he do? Wish we could preach, etc. With this we commenced our protracted meeting here holding services at night only, as we have no church at this place. We called our building committee together Tuesday, the 14th instant, and decided to start our subscription paper at once, and up to this time we have more than \$200 secured. Meanwhile we have had some glorious meetings, with Bros. Harmon and Hooper to help, or rather to do the preaching. Several from time to time have been at the altar; so far as we know, no conversion; but the church has been quickened; the people of our Lord have gathered momentum, and are greatly encouraged. After a glorious rain, which suspended our services since Sunday night, we resume to-night. We expect great things in our work this year. We are serving a good people, who while they have not founded us in the way of material things, have certainly been instrumental in bringing very substantial tokens of love and friendship, for which we praise God and pray that heavenly benedictions may rest upon his people.

Lake Creek Circuit.

M. G. Jenkins, April 18: Our second quarterly conference for Lake Creek circuit was held at Union Grove April 11-13. We were favored with beautiful weather and nearly all the official board were present, all of whom are true and faithful men, without an exception, also men of solid piety who both know and love the people of this circuit. The Methodist Episcopal Church, Bro. J. R. Wages, presiding elder, was on hand in due time, accompanied by Rev. Bro. Huddleston, of Farmersville, who preached for us, en route for seat of quarterly conference. His sermon was well received by all the members. The attendance at Union Grove was unusually large, especially so on Sunday, while as many as could get in the house listened with unabated interest for one hour and a half to a sermon preached by the presiding elder, which was truly touching and impressive. Bro. Wages' charming spirit seemed to have won all hearts. We are well pleased with the outlook and pray that the Lord may do great things for us this year. We have been assured of the appreciation of this kind people in very many unmistakable and substantial ways and are assured that we shall have success in our preaching in this circuit. D. V., by the last of July, if not earlier in the year—one at Brushy Mound and the other at Lake Creek. Reliable parties are enlisted in this good work, and success is assured. They are to be nice churches, too.

Decatur.

W. M. Leatherwood: We are moving on smoothly. We have lumber on the ground for a nice improvement on our church, making it in the form of a hall, by adding two wings, one by thirty feet each; giving us seventy feet of sitting room north and south, and sixty feet east and west—giving seats for six or seven hundred people. We have also taken the tower down from the original building, because of insufficient support, and will put it on its own foundation in the northwest corner of the original building and the north wing. Our people have a commendable church-pride and a commendable spirit of liberality. Many noble people are here, and the Christ in women in it would be hard to excel in zeal for the church. We have forty members to the church since conference, and have about ten others we expect to receive soon. We are not taking people into the church indiscriminately, but on the doctrines of Methodism and a plain understanding of the rules and obligations of the church and the Christian life. Our congregations are large and attentive, often evincing spiritual life—indeed, we believe we are getting ready for a gracious revival. God grant it; it is much needed here, as elsewhere. Our Sunday-school and prayer-meetings are growing, and in fact, every interest of the church. These people are kind and thoughtful of their preacher and his family. The eldest daughter of the parsonage seems especially favored by some of the excellent people, judging from the handsome dresses (old in number) which have recently been presented to her. We are in love with Decatur and her genial people, and are trying to give them faithful

work. The Gainesville District Conference is to convene here July 1. If you will come to see us then, we will show you one of the nicest churches in North Texas and present you to one of the best looking congregations you have had for a long time. Ballard is a worker and is bringing the district forward on all lines. I forgot to say that the noble Christian women have taken in hand the repainting and repairing of the parsonage, if not the building of a new one. Health here is very good; the people are in a good humor; crops, especially wheat, promises well, business not very large just now, yet we suppose good enough for the season. We are soon to have a new railroad from Dallas to Decatur and on to the Wise county coal fields. Work is expected to begin here soon. Come to our district conference; do not fail. Am looking after the interests of the ADVOCATE.

Leonard.

H. C. Little, April 21: Our second quarterly conference just over. The occasion was one of great interest to all. It was held at Hackberry, which is located in a rich black land country, and notwithstanding the mud and bad roads there was a splendid turnout of the official members. Every place on the work was represented and, and something toward their assessment except one. Our presiding officer, Rev. J. M. Binkley, was with us and preached as one endowed with power from on high. We all felt that each sermon was a special benediction to us. Rev. B. F. Blanton preached Saturday night, followed by Rev. N. C. Harris, who is full of faith and good works, in response to a request that every sinner in the house should bow that had an interest in the prayer that was then to be offered, we are informed that all bowed except one. May God help us to make a special effort to save that obstinate sinner before the close of this conference year. Taking it all in all the session was one of great pleasure and profit to all. Rev. J. M. Binkley is one of the old landmarks, and he knows just what ought to be done in a quarterly meeting, and he does just the right thing in the right way at the right time. Eighty-seven dollars and seventy cents was reported for preacher in charge and presiding elder. Our presiding elder went away much endeared to the people. May the good Lord spare him to the church many days to come.

Santa Anna.

L. C. Williams, April 20: Methodism in Santa Anna is not very strong, either numerically or spiritually, but the outlook is by no means without encouragement. We have a house which, when finished, will cost \$1500 to \$2000. Bro. Holmes, preacher in charge, is a good sound preacher of the old Methodist type. His recent sermon on the life of John Wesley was a brief, but strong presentation of the leading facts in the life of the father of Methodism. It is to be regretted that circumstances will not permit him to give this place more than a monthly appointment. This condition of things will necessarily have to change if Methodism keeps pace with the material progress of the town. We now have four or five hundred people here and the population has doubled, perhaps, within the last eighteen months. Bro. J. C. S. Baird, however, ably supplements the pastor's labors with a monthly appointment. Our Sunday-school, though somewhat discontinued by the recent sickness and death of the superintendent, Bro. Oliver, and the unfavorable weather of the past winter, will, it is to be hoped, take on new life and energy now that the pleasant spring season is at hand. By-the-way, find here the footprints of my quoniam friend, J. R. Nelson, who unites in the offices of pastor and evangelist. He held a meeting here last fall with Bro. Wilson as pastor, which resulted in much good and left his loving impress upon the good people of the town. To my old friends I will say, I have cast my lot with the people of Santa Anna. It is a fine town, beautiful for situation, moral, healthy, no saloons and no blind tigers, which are sometimes the curse of local option towns.

Brady.

Wm. J. Sims, April 14: Our congregations during the winter have been better than we had expected. Our interest as a church, I think, is encouraging. Brady is a town of about one thousand souls and has a healthy growth. It is surrounded with a fine country, both for farming and stock-raising. The property belonging to the Methodist Church is valued by the trustees at \$3500, and while we are not as strong numerically as we should be, yet we are the strongest church in the town. When we were sent here last year, we found our church in a house in course of erection, with a membership of twenty-three. Now our church is a thing of beauty, and standing just behind the church on the same lot, we have a very good parsonage, which was built last year, and we now have a membership of seventy. We have had an increase of twenty since conference—so you see we are growing with the town. While we have been struggling hard to build up the cause of Christ, our faithful official board has stood close by us and held up our hands. I feel that God has great things in store for them. We have sent to our conference treasurer our missionary assessments in full. Our Sunday-school is doing nicely, and we expect to reap a rich harvest from the seed that is being sown now. Our second quarterly conference is a thing of the past. Bro. Deets was with us three or four days and preached with great power. We admire Bro. Deets for the interest he manifested in behalf of our children. I believe he enjoys preaching to the children as well as any one I ever saw. I think good was done during our meeting.

Arlington.

D. C. Ellis, April 23: We commenced a meeting at this place on the 10th inst. and continued up to the 16th. Bro. J. A. Pace, of Ennis, came to our help on the 11th and stayed with us till the close, doing all the preaching after his arrival. A good interest was manifested from the start, but the continued rains kept a great many from attending and finally compelled us to close the meeting. There were not the visible results that we had hoped to see, but it was a good meeting. The good seed were sown and we expect them to spring up and produce a rich harvest. There were about five conversions and three accessions to the church, with the usual uplifting of the church. The preaching was satisfactory, and Bro. Pace left many warm friends behind him when he left here. He can get an audience any time he will come

back. We had our poundage last winter, which was followed by many tokens of kindness from the people of Arlington; but we found on the evening of the 17th inst. that Arlington had not yet exhausted her resources. Miss Mollie Cardine and Miss Ada Harrison, assisted by Mr. Wm. Elliott (I would be as good a Christian as he is a neighbor and friend), secured a sufficient amount in cash and presented it to me to buy a new suit of clothes. May God bless each one that contributed to this fund, and may this be the year when each one who is now out of Christ may find the pearl of great price. Our second quarterly meeting convened the 18th inst. Our presiding elder, W. L. Nelms, was with us looking closely after the interest of the church, both financially and spiritually. Bro. J. M. Barcus was with us and preached to the edification of the small congregation present. The attendance was small on account of so much rain. Finances badly behind, distressing, so almost, but all the stewards seemed hopeful that all would be well in the end. Bro. Nelms preached for us on Sunday a grand sermon, full of wisdom and encouragement to the Christian, notwithstanding he was suffering with a grippe. I hope he will soon be well again.

Goler Circuit.

Jas. P. Rogers, April 21: We are getting along very well, considering the rain and mud; have three prayer-meetings which meet once a week, and one class-meeting which meets regularly. Have, by the help of God, been able to fill most of my appointments. We think the outlook is hopeful on the work for a general revival. To this end we are working and praying. We have an efficient corps of local preachers who are all working in harmony with the preacher in charge in the work of the circuit. We have had a debate at Sander's Grove school-house between Elder N. S. Williams, of the Campbellites, and H. M. Farris, local preacher of this circuit. The Campbellites challenged us to meet them and discuss nine propositions with them, but when the fourth one was finished they refused to agree to any other proposition and the debate closed. The propositions discussed were the church, the baptism; mode and design of baptism. We then proposed to affirm the ninth article of religion as laid down in our Discipline, but Bro. Williams would not deny it. We then proposed to affirm that according to the teachings of the Bible a sinner had a right to pray, but Bro. Williams refused to deny it. We then proposed to affirm that baptism is another form of circumcision, but Bro. Williams refused to deny it also, and the debate closed. Bro. Perry is a zealous defender of Methodism, and is obedient to the rules that govern debate. The moderators no trouble; we were called to order during the whole debate. The Methodist are highly pleased with the result of the debate. I attended every session; was moderator for our side, and know what I write to be correct. Bro. Williams told Bro. J. Williams, in the first of the debate that he (Williams) was going to challenge him to meet him at another place before the debate was over, but he failed to do so, notwithstanding Perry reminded him of it often.

Athens.

J. C. Calhoun, April 23: This is the twenty-third day of our revival at Athens and the good work moves steadily on. Bro. Fontaine, of Mineola, is with us this week and is doing a good work for his Master. When the meeting began Rev. J. R. Nelson, who unites in the office of the Cumberland Presbyterian Church here, with his people, united their prayers and hearts with ours at our church for the first week. The second week we went to the Cumberland Presbyterian Church, and now we are back this week in our church. Such harmony and unity of action I never saw between the various denominations. The Baptist people came and got happy, and you could not tell but that they were Methodist. Indeed, we were one in Christ. Results: Many family altars erected, many weak members made strong enough to witness for Christ. In prayer-meetings, twenty-seven have joined the Methodist Church and thirteen the Cumberland Presbyterian Church and some will join the Baptist Church, all of our members have been greatly quickened and revived till their heads and hearts seemed to get larger all along the line of church endeavor. Our treasury was raised \$101. Bro. Timmons took a collection for education and got \$50. Some of us said something about closing the meeting and our consecrated Prof. Cavies arose and said: "Go on! all the children are getting religion. I have no trouble now in conducting my school. One saloon man with his heart full, has decided for God and right, says: 'I will join your church soon and be with my precious wife.'" Among the men who joined our church there are four of the best business men in Athens. Truly, God has been good to Israel, and we are grateful to Him for this mighty awakening. Now unto him who hath washed us, be power and dominion forever. Amen.

Sanction City.

J. W. Sims, April 19: The 11 o'clock service of today closed our protracted meeting at this place, resulting in quickening both preachers and people and one addition. I was assisted by Revs. J. M. Bourland, local preacher; E. R. Bowen, of the Knoxville circuit; G. C. Wilson, of the Free Will Baptist, and A. Barclay, pastor of the Baptist Church. We had the best prayer and class-meetings I ever attended. Congregations were good at night and a deep feeling prevailed. We praise God for this meeting. It would have continued longer, but an unusually heavy rain broke it up. We organized a Sunday school here some time ago, which has two rooms 14x16, with another 12x20 for cook-room and dining-room. This latter room is designed to have a partition in it. My brother built the two

Continued on fifth page.

Texas Christian Advocate.

MISSIONARY EXPERIENCE

And a Notable Accession to Methodism in Durango, Mexico.

We have just received into the church a trophy from Romanism. For the past few weeks a young man of good family has frequently visited us and secretly studied the Protestant literature we have loaned him. Rev. P. Grado, my colleague, has met him several times at his lodgings, and in his own home has had opportunity to "expound with him the way of God more perfectly." Some six weeks ago Bro. S. G. Kilgore thoroughly rounded the young man as to his convictions and reasons for changing in a long conversation at the mission. On March 10 my presiding elder, Rev. A. de Leon, conferred with him for some hours, and this resulted in him leaving the seminary that day. Mr. Trenea Duran was shortly to become a priest, having studied for the priesthood for eight years. After our Tuesday night preaching service, in the presence of a few friends who had assembled in the parlor, he witnessed a good confession, was baptized and received into the church. On Thursday night, after sacramental service, our church conference voted unanimously in favor of his being employed as a local preacher. Bro. Leon purchased him clothing and priestly robes we are confident will never be worn again. The fiery trials commenced on Saturday. Legal proceedings were begun against him by his father for changing his convictions (?). A policeman came and marched him to the court, and he was committed to enter the court we gave ourselves again to earnest prayer that God would grant him grace and the courage of his convictions under the terrible ordeal we knew he should have to pass through. A person present at court, being suspected of friendship toward us, was grossly insulted and told to leave. This gentleman informed us that Duran's relatives had done their utmost to throw both himself and Duran into prison, but there being no law against reading the Scriptures for oneself, both were discharged. A furnace seven times hotter now than Duran's persecution from his kith and kin. For eight hours they entreated and swore, using every possible means to make him recant. Duran, however, was firm in his convictions and was finally dismissed with terrible curses and blasphemies, and warning that if he ever appeared at home again he would be murdered at the door. We were very much afraid that he had been handed over to the priests during these hours of suspense, and this we knew would mean forced confession and severe penance, or concealment and probably death. About 7 o'clock on Sunday we were joyed at his return to the mission. He had stood firm to his principles and his God through it all.

We had kept Bro. Duran in hiding in our new house all the week, but now he was discovered and his life was in danger. Priests spies watched the mission, and sought for Bro. Duran; also, I think, for Bro. Grado. The brethren secreted themselves in a corner of the day school on Sunday; the writer conducting all the services. We had a full house for the night preaching. The affair probably brought many out of curiosity. At the conclusion of the service two men entered the mission, demanding Duran. Fortunately he had just left unobserved. To keep him longer in hiding was impossible, and after a 4 o'clock breakfast on Monday morning, Bro. Duran and I walked some two miles out of city, followed a few minutes later by friends, bringing our horses, to avoid suspicion. We rode all day, reaching Panuco at sundown, where we met my presiding elder, who left us some days before. Bro. Leon had just reached Panuco from San Lucas and was as utterly exhausted as myself, so that neither of us were able to preach at night. The body was fatigued, but I don't know when my mind experienced such a sense of relief as it did that night when I left poor Duran in the safe-keeping of one of our most faithful members.

On Tuesday afternoon we held quarterly conference here. Our Durango mission showed an increase of eight on the quarter, with about the same number of baptisms. An exhorter's license was granted Santiago Avalos, a very worthy member, who has fitted up at his own expense a very desirable room, where we are now using as a chapel. A local preacher's license was unanimously voted to T. Duran. These brethren gave very satisfactory answers to the presiding elder's questions. After my sermon at night the young man very feelingly related his experience. He stated that he had been convinced of the errors of Rome for a long time; sought interviews with us while struggling for the light and found joy in the reading of God's Word. He was especially indebted to one book we had loaned him—"Noches con los Romanistas." He cleared by reading some passages of Scripture which had decided him to take this course. At the conclusion we baptized one poor old sister and received her into the church. We left next morning, accompanied by one of the brethren, for Santa Catalina—four hours' ride over almost inaccessible mountains. Here we were kindly entertained by Mr. and Mrs. Watson for two days. Being saint's days, and the people intensely fanatical, it was impossible for us to hold services here. A year ago we held service in a small room at this place, and two or three days later the occupants of the house, and within a hair's-breadth of being murdered. On Friday we rode thirty miles further to Yerenbit, still on the same ranch. The congenial German in charge quickly dispatched a cowboy, who soon returned with a fine steed at the end of his lasso. As night fell we were enjoying fresh bread while he entertained us with some of his Arctic sea yarns, he having been one of the crew of the unfortunate Jeanette.

Four hours more of riding next day found us at Cuencame, 125 miles from Durango. Cuencame is a small town of about three or four hundred Mexicans. In October of last year I spent an afternoon and night here. Here I found a Bible agent on his way to Durango; then a man who kept a small grocery, of Protestant convictions, and finally a Protestant family. I suggesting preaching there at night, in the residence of one of their friends, so instead of five or six, I had an audience of not less than twenty. Three times since have they invited me to come again, but time and money has hindered me until now. Our first object, after visiting these friends, was to send a very polite request to the Chief of Police for protection. This request was granted, and Bro. Leon preached to about eighteen persons at night upon the necessity of the new birth. Just as service was about to begin a messenger came for me to visit a sick man. Fearing some priestly trap, I took Bro. Duran with me. The messenger, however, led us to the residence of one of the most influential men in the city. The occupant was a sufferer from rheumatism. In the course of conversation Senor Favale informed us that he was pleased we were about to establish regular work here; would assist us to the best of his ability,

and, his son having just been appointed Judge, would use his influence to obtain from the government one of the unused Catholic churches for our services—there are three here and but one in use. Three or four of his very bright and intelligent sons were present at each of our services. On Sunday night about twenty persons assembled. Bro. Duran read our Articles of Faith and Wesley's Rules, then Bro. Leon preached on "By grace are ye saved through faith." At the conclusion eight men came forward desiring baptism and church membership, one being a son of the Judge. We selected four with whom we had conversed upon this important step during the day, and requested the others to wait for a few weeks. These with a member in Yerenbit, whom I will transfer here, are the first fruits of what we are persuaded will be a very successful mission. Being unable to pay Bro. Duran's way to Monterey or to keep him in our institute there until conference, we left him at Cuencame. Bro. Leon and myself have supported this young priest up to the present, which is quite a drain upon us. I wonder if there is a good Methodist brother or sister in the States that will guarantee me \$100 to keep him in his blessed work until conference? The poor fellow told me he could get along until October, he thought, with this small sum. Surely some of our wealthy people ought to do this for Christ's sake.

Our journey home was broken by a fire at Yerenbit and another at Santa Catalina. At these places I entered \$80 on my subscription list toward our new church, from American friends. (This project is now an absolute necessity if we mean to establish ourselves in Durango. Here is a city of 35,000 with a dozen magnificent Roman Catholic churches, but not a Protestant Church of any denomination. Material and labor are just what we need now than they will ever be again.) Our third day's ride was rather unpleasantly interrupted in the mountains by a bear claiming the right of way. Home was reached again at 9:30—completely exhausted and really ill, having been fifteen hours and a-half in the saddle. This is the "palace car" traveling of the missionary in Mexico. My faithful beast has carried me a thousand miles in the last ten weeks, and to-day I sold him because no longer able to do missionary work. To the small sum received for him I must add double as much to purchase another. Horse flesh and horse feed and traveling expenses require more than one-fourth of a missionary's salary. We are 75 miles from a railroad; for food and clothing prices are exorbitant, and the want about the luxuries of civilization is cruel and untrue. A Texas preacher with \$500 is decidedly better off than he would be here with \$1000. But enough of this. All our hardships and sufferings and persecutions are forgotten in the prosperity of the cause of the Lord. Bro. Leon preached to a full house on Sunday, and on Good Friday and again on Easter Sunday afternoon to the Americans. At night my presiding elder delivered a powerful sermon on "Conversion" to a house full to the doors. Six children and two adults were baptized—the latter were received into the church. The sacrament of the Lord's Supper brought these very profitable and blessed services to a close. ROBERTO C. ELLIOTT. DURANGO, MEXICO.

THE FIRST BAPTIST CHURCH IN AMERICA NOT FOUNDED BY ROGER WILLIAMS.

From Newport Dr. Graves hastened to Providence to obtain the ipsissima verba of its claims. When, to the first thing that met his eye was a tablet on the wall, in the rear of the pulpit, with this inscription: "This church was founded in 1639, by Roger Williams, its first pastor, and the first asserter of liberty of conscience. It was the first church in Rhode Island and the first Baptist Church in America." All of which is strictly true, except this clause: "and the first asserter of liberty of conscience." This much was added by Dr. Graves, and it is amusing to see how he uses his pen on this imaginary foe to prove that "the Great Teacher of Galilee was the first asserter of liberty of conscience." The truth is, the doctor had found something he was unprepared for; something that would lend but little aid to "stop the mouth of those who seek a cause to disparage our American history." And if he had looked up into "that lofty steeple" (196 feet high) and got a glimpse of that big bell, weighing 2515 pounds, he would have had another "mural witness" against him; for, cast into the rim of that bell in large gilt letters, were the same words as on the tablet in the church. Now what is to be done with these "mural witnesses"? This is he next sought relief from Dr. Benedict at Pawtucket, R. I., but also the doctor replies: "It is my rule not to go behind the record of the churches!" Now what? This: If these facts are granted, and these immersions admitted to be scriptural, and valid baptism, then it follows: "That an unbaptized man, and not even a member, much less an officer of the church of Christ, can administer valid baptism and to whom and wherever he pleases." Yes, Dr. Graves; that is a legitimate conclusion, but how else could they have organized the Baptist Church? And Benedict has well said, "I fail to see how they could have done otherwise," and Armitage, on page 659, says: "In the baptism of these twelve we find a case of peculiar necessity, such as that in which the validity of lay-baptism has never been questioned."

Again, here is another thing which Dr. Graves says will follow: "That the Baptist denomination was originated but a little over two hundred years ago by Roger Williams, an unbaptized and excommunicated pedobaptist." No, doctor, console yourself; for Benedict Cramp and Armitage, your own historians, say he was baptized by Ezekiel Hollowman—baptized before he organized the first Baptist Church in America; and, again, Dr. Graves ought to remember that the "Baptist denomination originated" with John Smyth and Mr. Helwys, by another "peculiar necessity" at Amsterdam, in 1608, and this every student of history knows to be true. Dr. Graves now, in his desperation, attacks the records of Providence Church and says they are unreliable, and brings forward the "Adam pamphlet, which the present librarian of the Historical Society of Rhode Island had never heard of only through my letter of inquiry. I wonder why Mor-

gan Edwards, the founder of Brown University, a Baptist writer of note, or Dr. Manning, one of the first Presidents of Brown University, and pastor of the First Baptist Church at Providence, or Prof. Knowles, who wrote the "Life of Roger Williams," or Stephen Hopkins, a Baptist, in his "History of Providence," or Rider, in his "Rhode Island Historical Tracts," or Craddock, or Lockford, all Baptist writers, and all lived one hundred years before Adam's day, and all living in or near Providence—I wonder why they did not discover these inaccuracies of which Graves complains. Echo answers, why? We shall see more of this further on. Dr. Graves says, on page 33: "Roger Williams testified in 1641-2 there was no visible church in Providence." It is most unfortunate for the doctor that he did not refer us to the page. Why did he not tell us what all history relates: that after about four months he became dissatisfied with his baptism and withdrew, and Prof. Knowles, in his "Life of Williams," says, "After Williams left them they called themselves a church, and fostered the society" (page 168). True, in his "Bloody Feud" and his "Hiring Ministry," written in England in 1644-5, he, having long since left the Baptist, said that "the true ministry was lost and he waited for its restoration, much after John Smyth's view, in a new order of succession!" (Armitage, page 660). And perhaps here is something else Dr. Graves never saw: Dr. Armitage, in summing up, after getting all the facts before him, gives us this information: "That Rev. Chad Brown was the immediate pastoral successor of Williams; that the division took place, in 1652-53, it was Olney who went out from the old church with a new interest, and not Wickenden; that the Olney interest ceased to exist in 1715, and so, that the present First Church in Providence is the veritable church which Williams founded in 1639" (page 665-6).

Again: "The Newport Church is the elder by one full year." "This forever settles the question as to which of these churches is the First Baptist Church in Rhode Island." No, it does not, Dr. G.; for no longer ago than the 21st of last month the librarian at Newport, in answer to my interrogatory, writes: "As to the Newport Church being older than the church at Providence, I am unable to prove it; the evidence does not show it; the records of the Newport Church go back to 1644 only."

There was a division in the church at Providence in 1652, but the seceding party dissolved in 1715—the members joining other churches, and the First Baptist Church in Providence, organized in 1639 by Roger Williams, still exists, and is the prolific mother of all the Baptists in America. J. W. HEARN.

ONE WORD MORE.

To a loyal subject there is no appeal from the law; but law, to be binding, must be mandatory; otherwise it is itself subject to another law, i. e., to the law of expediency, which can not be uniform in its operation, and the value of which and its application must be with the subject himself. Shall, is simply the sign of the absolute; may, is simply the sign of liberty. A thing done by mandatory law is regular, while that which is done by permission is irregular, since it may or may not be continued. If one observes such a law, it may be to his praise, but if he does not observe it there is no penalty. Now, some missions are established by positive authority of the church, and are provided for, and will succeed if the church abides, whilst others (universally it seems to me) are established graciously, and by "whosoever will" and have special provisions, and will fail—can but fail in that form—since the spasmodic never lasts. If these special missions are provided for in a special way, of course they are provided for in no other way; and if they are provided for in no other way, and a crisis should come, then a collapse is inevitable; and when the failure comes, the church having all it can do already, must stand by in helpless grief and see the young ventures die, and hear with keenest torture these words of Christ: "These men began to build but were not able to finish. But I shall be told that this argument bears as hard against the regular work of the board as it does against any special work. By no means. The promise of God is behind the church; it can not fail; even the gates of hell shall not prevail against it. Not so men, Sunday-schools, or conferences. These all die; the church lives on. Death sweeps the field and the lofty and the low go down before him; but the church, like the Word of the Lord, endureth forever. Am I an obstructionist? Would I have men give less? Nay; I would have them give more. I would have the little streams of benevolence swell to mighty rivers; but I would have them flow in one direction—to one centre—and be disbursed by one board. Who else is so competent to manage the whole affair? And why have a board at all if for the favoritism or caprice or even the godly zeal of private individuals, or Sunday-schools, or conferences may come in and say what fields shall be occupied and who shall man them? Do you say the board does all this? Then why appeal to private enterprise at all? Is it not enough that the church should furnish the money and trust the board to do the rest? Indeed, in my simplicity I thought this was the design of the church in putting two more of our best men in the field as Missionary Secretaries. I thought they would go everywhere, and by the mighty power of their sanctified eloquence stir up the church and bid the reluctant purses yield until our depleted and helpless treasury should once more feel

the delightful thrill of fullness, and rejoice in conscious ability to meet every obligation. But no; the promise and, as I think, the purpose of the church has not been realized. Emptiness still gnaws at the vitals of the missionary treasury, and the desolate places still cry in vain for help. How do I know? I have heard a wail from across the sea, and have seen the signal of distress flying where Scoggins toils, and have turned away in sadness from helpless Hilburn, who must quit his field or starve. I have seen our German brethren handicapped and hindered—required to make brick without straw; reproached with failure; faint, yet pursuing; almost exhausted, because there was none to help. And yonder on the border are my own brethren serving the church for a pittance at best, and only getting that after long and anxious waiting. Yet the West Texas Conference has a special in the field, and the Northwest Texas has money enough to support two men locked idly in its vaults, and prays in vain for consecrated hands to come and take it. They do not yet appear. Why? Any man with sense enough and grace enough to be a missionary will be practical enough to demand in an enterprise like this that the whole church shall stand at his back. Why should a man go into a work like this for a year at a time? Yet such are the conditions of this whole special movement. Brethren, when we quit experimenting, quit playing at missions, quit our independence, and unite in thought, in prayer, in gifts and in effort, then we shall take the world for Christ. Oh, I am tired of robbing Peter to pay Paul. Let's quit it. JOHN S. GILLET.

MISSIONARY ITEMS.

Evangelical work in this part of Mexico moves along with steady pace. I know that many of our friends at home would be glad to hear from this new and promising field, but we seem to have little time or inclination to write. While in Texas last fall I was urged to write an occasional letter for the ADVOCATE. I answered every time, and send us new missionaries if you want to get rews from the field. My experience is that after we are in the work a few years everything becomes "a matter of course" and we fail to remember that to those at home some of our every-day happenings would be interesting.

God has blessed us in Sonora district this year with many clear conversions and we realize more and more that "the gospel is the power of God unto salvation to every one that believeth." Mexicans are no exception.

In Nogales our congregations are large and growing, although we lose many by removals, a difficulty with which we must always contend in these gateway-between-the-two Republics. Our Sunday-school numbers 100, with new ones being added every Sabbath; prayer meetings well attended; Epworth League organized and in good working order; our woman's praise and prayer-meeting is a wonderful means of grace. At our last meeting the power of God was present to heal the people of sin. We were aloud and thanked God for his wonderful works unto the children of men. We have had several conversions this year in these meetings. Our people give true evidence of a constant growth in grace. One thing which gives me much pleasure is to know that they so constantly read God's Word. In my weekly rounds among them I rarely fail to find some member of each family reading to the others as they are at work. One brother was telling me yesterday of the rapture with which he read the Bible through during the first weeks of his entrance into the new life, and he added: "I am never weary of reading again and again its precious truths." Blessed experience! Every child of God finds the old, old story always new.

At Magdalena, sixty miles below Nogales, the work is prospering; when we first went to that place, a "saint town," and one of the most fanatical in Mexico, the liberals would say: "It is no use, you can never do anything in this place;" but God has opened the hearts of some to receive his Word.

be converted, and are now in the church, even in Magdalena. At Guaymas, Bro. King and his flock are happy at being domiciled in their new church, and are giving expression to their joy by protracted service. A letter from the presiding elder, who has been assisting Bro. King the past week, gives the good news of sinners turning to Christ. Our force at La Paz is for the present struggling with 'la grippe.' Bro. Cavener's school gives good promise.

From Mazatlan comes encouraging news. Our itinerating presiding elder will reach that place to-night and begin a week's work, after which we hope to hear that many have turned from their idols to serve the true and living God. From there he goes on to Culiacan to establish a new mission. May the Lord raise up a people to serve him in that capital. The next point in the round will be the beautiful city of Alamos, where Bro. Bustamante and his faithful wife have been working for several months and have already had for their reward the fruit of one happy conversion. After a week at that place the presiding elder will turn his face homeward, which, when he reaches, will have given him more than a thousand miles travel on this round, half of it by stage and none of it in a "palace car." A hard trip, some will say; but what are hardships if we can preach Christ and the power of his resurrection to this people and rescue Mexico for the Captain of our salvation.

"The evangelist" is a great factor in our work now, and we feel proud that our editors are giving us so good a paper; may it go on getting better and better. Just now, however, some of us feel pained over a controversy which is going on in its columns. The occasion of this controversy, or rather the beginning of it, was an article from Bro. G. B. Winton, seeming to favor the Roman Catholic interpretation of Matt. 16:18. This intelligent Mexican preacher could not accept, and Bro. Y. S. Rivera replied in quite an able article, as some of us thought, but to which Bro. Winton replies quite sharply. Some of our people seem considerably excited over this controversy and are anxiously waiting the next issue of the paper. The opening up of this discussion may be timely, good and wise heads should know, especially the one who is placed over our preacher boys, to guide them in the study of theological subjects; but I feel like humbly protesting against the discussion of such hair-splitting theological questions in our paper, which is read so largely by a people who are only beginning to learn about the weightier matters of the law, and who know nothing whatever about Hebrew, Greek, Syric, etc.

I am glad to see our Mexican preachers ready to defend the truth as they understand it; but sorry to know there is a difference of opinion among us as to who is the foundation of the church of God. My heart is stirred by the news of God's work which comes to us every week in the columns of the dear home ADVOCATE. God bless every standard-bearer in Texas. Dear friends, when you pray remember Mexico. MRS. J. F. CORBIN. NOGALES, ARIZONA.

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The Birds of Spring. If they could be weary of their songs, would find, in our great stock, an almost infinite variety of new melodies, 40,000 kinds of our old music are still called for, and the new are more numerous than the old. Cantatas.—THE JOLLY FARMERS, Baritone, 40 cts. \$1.00 doz. New, bright, easy, and all jolly farmers and their friends will like it. HARKEN BY THE FIRE, for 25 cts. \$1.00 doz. for 4th of July; and NEW FLOWER QUEEN, 60 cts. \$1.00 doz. Root, for flower time. Sunday-schools like PRAYER IN SONG, 40 cts. or \$1.00 doz.; Emerson; SONG WORSHIP, 50 cts. or \$1.00 doz.; Emerson and Shewell; NEW SPIRITUAL SONGS, 25 cts. \$1.00 doz.; Tenby & Hoffman. Chords constantly sent for our Octavo Music—500 numbers of Anthems, Sacred Selections, etc. 5 to 6 cts each. Send for Lists and Organists furnished with Voluntary and other music, and players on Violins, Guitars, Mandolins, Banjos, etc. all orders promptly filled with appropriate music. Send for lists and information. EMERSON'S VOCAL METHOD FOR ALTO, BARITONE AND BASS VOICES \$1.50; is a new and superior method. Any book mailed for retail price.

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Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. SECOND QUARTER, LESSON VI.—MAY 10.

STUDIES IN THE KINGDOM AND PROPHECY.

ISRAEL'S OVERTHROW FORETOLD.—Amos 8:1-14.

GOLDEN TEXT: Whosoever hath not from him shall be taken even that which he seemeth to have.—Luke 8:15.

PLACE: Kingdom of Israel, probably at Bethel.

OUTLINE.

I. Judgment Symbolized.—Verses 1-3.

II. Judgment Announced.—Verses 4-10.

III. A Famine of the Word.—Verses 11-14.

INTRODUCTION.

Amos continues, as in the preceding lesson, to exhort Israel to repentance and to announce the judgments of God.

He tells them that they have been idolaters of long standing and have added to the guilt of their fathers; consequently their punishment will be greater.

Formerly they had been led captive to Damascus, now they must be carried to far off Assyria. Under many figures he tries to win Israel back to God.

In chapter 7 is an account of his visit to Bethel, the principal seat of calf-worship. Here he showed the impending fall of Israel by putting a plumb line to a bowed wall, teaching that it was in danger of falling, and leaving the kingdom unprotected.

In the opening of the present lesson he states the reason for the national overthrow to be in the moral condition of the people.

I. JUDGMENT SYMBOLIZED.—Verses 1-3.

1. A basket of summer fruit—the symbol teaches that Israel is ripe for destruction: the summer is ended, and winter is at hand.

2. The end is come upon my people—they had filled up the measure of iniquity, and God's forbearance had reached its limit. I will not again pass by them any more—bring their merciful Guardian; He will bring enemies upon them and leave them to destruction.

3. The songs of the temple shall be howlings—lamentation shall take the place of joyous songs. They shall cast them forth with silence—when the land shall be invaded, the slaughter shall be great; the dead shall be carried forth stealthily at night, or buried in the day without the usual cries of mourners; terror either of God or of their enemies will silence their lips.

II. JUDGMENT ANNOUNCED.—Verses 4-10.

4. Hear this—Amos address himself to the rich nobles, who oppressed the poor, and extorted from the needy.

5. When will the new moon be gone—they kept the Sabbath and the new moon, but longed for them to be gone, that they might resume their wicked practices. Ephah—about three pecks; shekel—both a weight and money, about 60 cents. The rich sold provisions to the poor, giving them small weight at a high price. Falsifying the balance—they made their scales to weigh in their favor, caring not for the law (Deut. 25:13, 14).

6. That we may buy the poor for silver—they beggared the poor, and then enslaved them, so that a man would sell his services for a pair of shoes. Sell the refuse of the wheat—gathered up the sweepings of the threshing floor, and mixing it with a little good grain, sold it all for the finest of the wheat, as modern dealers in sugar, coffee and the like adulterate their wares.

7. By the excellency of Jacob—that is God Himself. I will never forget—He will see the rod of the oppressor and hear the cry of the oppressed; He will deliver the one and punish the other.

8. Shall not the land tremble—fear shall seize hold of the people, and then the dread reality shall come upon them with overwhelming power, as when the Nile rises or Pharaoh and his army were destroyed in the sea.

9. I will cause the sun to go down at noon—in the brightness of the day, darkness shall fall on the land; descriptive of sudden calamity.

10. I will turn your feasts into mourning—see on v. 3. Baldness upon every head—a sign of mourning (Jer. 15:9). A bitter day—a time of great calamity, in which the people shall mourn as when parents lament the death of an only son.

III. A FAMINE OF THE WORD.—Verses 11-14.

11. A Famine . . . of hearing the words of the Lord—God would depart except in judgment; He would send no prophet, nor point out the way of repentance, nor assure them of His mercy; as long as they had His word they might hope; taking this away they were hopeless. Malachi was the last of the prophets; for 400 years God gave no communication to His people.

12. They shall wander from sea to sea—from the Mediterranean to the Dead Sea. To seek the word of the Lord—hoping to find a prophet who would plead to God for a remission of their awful punishments.

13. Faint for thirst—ardently desiring to hear God's words; if the young and strong should faint, how much more the infirm and aged.

14. By the sin of Samaria—that is the calves which Jeroboam had set up at Dan and Bethel. To swear by means to worship. The manner of Beer-Sheba—the way or mode by which the calf at Beer-Sheba was worshipped. In the time of calamity those who worshipped these false gods should perish with "no eye to pity and no arm to save."

PRACTICAL.

1. Amos declares that the reason for

Israel's overthrow was in its moral condition. God had promised king after king, He had announced both to Judah and Israel, that if they kept His laws their national life should be perpetuated. If they had kept their part of the compact, the Holy Land to day would be the seat of world-wide empire and Jerusalem the capital of nations. The seeds of individual, municipal, national destruction are planted in the soil of disobedience and immorality. When the laws of God and man are violated with impunity, Amos' basket of summer fruit, ripe to rotteness, fitly typifies approaching decay and death. Many of our American cities are tempting fate. Sunday laws are broken with impunity, saloons and gambling dens are run unlawfully with poor attempts at concealment, voters are bought and jurors bribed, so that in many cases elections are farcical and criminals boast that they cannot be convicted when they have "influence" on their side. These things are destroying the public conscience, and unless the Christian population stand together and do their duty as citizens, the lawless class will hurry the ship of state on the rocks of anarchy.

At the fiftieth anniversary of the introduction of Christianity into the Sandwich Islands, a great throng gathered in the stone church built by the gifts of converted heathen. Many motes hung about the walls, but the most noticeable was this. The life of the land is preserved by righteousness. This is the secret of national longevity. The people that embody this in law and conduct, in theory and practice, shall endure. The individual citizen will perish in the course of nature, the state will exist in perpetuity.

2. One of the great evils of the day of Amos was the oppression of the poor by the rich. Did this evil perish with the Israelites? It exists to-day as strongly as then. Wealth has so aggregated in the hands of a few that the many are practically dependent. Trusts and combinations control the markets and raise or depress prices to their profit. A "standard oil" king, a railroad operator, a pork-packer, a wheat "bear" or "bull," by a nod or scratch of a pen, can diminish family supplies, crush competitors, and ruin thousands.

The rich grow richer and the poor poorer. A millionaire iron founder writes in a popular magazine on "The Advantages of Poverty," saying that "it becomes the duty of the millionaire to increase his revenues. . . not for himself, but for others; not to hoard, but to spend." He "increases his revenues" by grinding his workmen to starvation wages so that they are in chronic agitation, ever on the verge of a strike. No one can tell the end, but some day the *hoi polloi* will arise in their might and the social fabric will shake as in the throes of an earthquake.

3. After mentioning the other evils that were coming upon Israel, Amos reached the climax in threatening a famine of the Word. We may lightly estimate the Scriptures and read papers and other books in preference, but it would be like the sun falling out of the sky, for the Bible to be taken away from us. David said that it is sweeter than honey, more to be desired than fine gold. Job said: "I have esteemed the words of His mouth more than my necessary food" (23:12). Paul affirmed that the Jews had advantages over other people chiefly because that unto them were committed the oracles of God, the Old Testament. How rich are we in having the entire Bible. Enough copies or parts of the Scriptures have been printed to place it in every family of seven in the world. The chief advantage and glory of these times is not in practical inventions, or commercial prosperity, or literary splendor, but in the fulness of gospel information, so that all may have the opportunity of salvation through faith in the Son of God.

Old and Young.

THE SHEETS THAT WENT TO SEA.

"Go, spread my sheets to bleach." Said the beautiful queen of the snow. "Spread them as far as you can reach East and west, and high and low, As far to the south as you dare to go. I have woven them fine Of the whitest twine," Said the beautiful queen of the snow.

The blast and blow and tear, All winter-born winds at her call, Tossed and whirled the sheets in air. Spread them wide and let them fall On the valleys low and the mountains tall. They have covered the land On every hand, And the roof-tops of cottage and hall.

Then the roof-tree spoke Queen Sun To her zephyrs warm and free: "See ye what Queen Snow hath done, Hiding my earth from me? Come, south wind and soft breeze, and winds of glee, Bring all your soft sheets From the land she taketh from me."

Oh, the sheets went thinner than lace— They flowed in tears to the sea; The sun queen gazed with a blinding face At her deed of treachery. "Oh, weave me a mourning veil," cried she To her sunbeams fair and free; "You must weave it fine Of sea and shine— The veil of mist that hideth the woe from me."

And so the sunbeams weave all day Till the days shall cease to be, Till all the sheets are woven in veils And drawn up from the restless sea. Then a way and a way and a way they whirl, In the billowy clouds so free, To the arctic colds Where the snow queen folds Her sheets that went to sea.

—Margaret Emma Ditto.

A NOBLE MOTTO.

In 1756, when George the Second was king of England, the lord of the manor of Halifax, Yorkshire, gave public notice that on a certain day he would close a footpath which crossed a part of his estate lying within the town limits. The news made a great stir in Halifax, for the path was a very great convenience to almost every one. It shortened the distance between several points, and had been a public path for

nearly a hundred years, so that it seemed as much a part of the town as the parish church or the old inn, the "Royal Oak." A committee of the townspeople went to Lord Halifax to remonstrate, but could get no satisfaction from him. He was a haughty and overbearing nobleman, and on the day he had named the pathway was closed and barricaded. Great indignation was expressed, but then rank and wealth cared little for mere public opinion and—the path was gone. Soon the inconvenience of having to go a long way around was felt to be unbearable, but there seemed to be no help for it, when one of a group of men who were standing in front of the "Royal Oak" talking about the matter, said: "What does Timothy Bennett say about it? His advice is always good."

"Let's see him," said another; and they did. Now, who was this man whose advice was always good? Timothy Bennett was a shoemaker, doing a small business, and not a man of education. That he held no social position will be plain when we remember that this was in the England of George the Second; but he was gifted with strong common sense, and had, besides, a love for good reading, which helped to make up for his want of education. At that time workmen, in or out of Yorkshire, found it hard to get books or newspapers, but our Halifax shoemaker, by hard work and economy, had saved some money, and by study of such books as he could buy or borrow had become very well informed for a man of his station. His advice, as we have seen, was often sought by his neighbors and usually followed. After having talked over the facts about the footpath with them, he went to a lawyer and, telling him the story, asked his fee to argue the case against Lord Halifax. The reply was, "One hundred pounds."

This happened to be the entire amount of the shoemaker's savings, and, knowing that he could not look for much help from his neighbors toward paying so large a sum, he took some days to think the matter over. Going again to the lawyer, he agreed to be responsible for the whole amount. Knowing his circumstances, the latter was amazed at the offer.

"Can you really afford this?" he asked.

"Well, perhaps not," replied Bennett.

"Why, then, do you do it?"

After a pause the shoemaker said: "Sir, you know that the people of Halifax have been greatly wronged by the act of his lordship. Few of them can afford a suit at law to recover their rights. I have saved a hundred pounds by diligence in my trade, and to secure justice to the people I am willing to spend it; for I am unwilling to leave the world worse than I found it."

The lawsuit was won, and the Halifax people recovered the use of the path, and I hope they have it to this day. Whether they ever repaid the brave shoemaker his money, I do not know, nor would it lessen the value of the story if they did. Timothy Bennett, the humble Yorkshire shoemaker, now long dead, and even while alive unknown outside of his town, has left a noble sentiment to future generations.

Suppose each of the boys and girls of to-day should take this for a motto and live up to it! How much that would signify! Each one striving to do something that in some degree, no matter how slight, would make this world a better place to live in because he had been in it, and had left it better than he found it. Does not Longfellow say something to this effect?

"We may make our lives sublime, And, departing, leave behind us Footprints on the sands of time."

—William Abbott, in Congregationalist.

RAY'S BANK.

It was under a plank of the great barn floor, a place just large enough to hold the three bushels of hazel-nuts which Ray had picked and carefully hoarded there—and this was the bank.

"If folks have only a little every year, they'll have money to spend when they are old, papa says. So I'll just not eat all of my nuts right up, and keep some for the next winter," said Ray, sagely.

So he and the squirrels worked together through the brilliant autumn weather. He was as busy as they, and hoarded his winter store as carefully, so that when the crimson gold leaves turned to brown his bank was full.

Every day he went to peep into it until he went with mamma to visit at grandpa's. They stayed two weeks, and what a long time it was to the little boy with a bank to look after!

Grandpa's nice sweet apples and grandma's brown, twisted doughnuts didn't taste half as good as they generally did.

Grandpa and grandma, and all of the uncles and aunts, worried and wondered, and said he surely was sick; but then they didn't know about the loose plank in the great barn floor, and the store of wealth under it, and what a care it was!

It was the first thing it occurred to him when he got home that he was sure.

And this was what he found there—

empty husks. As if some one had filled his bank with counterfeit money while he was away. His bank had failed.

"A family of chipmunks have been very busy here for a week," said papa. "I shouldn't wonder if they were the thieves, and I think that their bank is under that old pine tree that I'm going to cut to-day."

And there it was. Under the great twisted roots he found another bank filled to the brim with the wealth of his. So he was more successful than some officer, but he said gravely, as he stored his nuts away in a safer place:

"After all, papa, I don't believe banks are a sure sold thing, do you? Some men are as bad as chipmunks, you know. I believe the best way is to try to 'joy things as you go along, and make folks happy as you can, 'stead of putting lots of money in the bank to lose or be quarreled over when you are gone."

Wise little Ray!—Youth's Companion.

SIX GRAVE-DIGGERS.

Henry Mueller, a pious German, who lived two hundred years, used to say: "When I look upon the youth of our day I see six grave-diggers. The first is called 'drunkenness.' How many kill themselves by excessive drink! The seed must spoil when there is too much water. Therefore, young man, if you wish to live, give up drinking."

"The second is called 'Lust.' How many have thereby hastened death? By unbridled appetite the body is weakened and loses its strength. Is it not true that all that is exposed to fire is ultimately consumed?"

"The third is called 'Wrath.' Sirach says, 'Jealousy and anger shorten life,' and Paul in the book to the Galatians places next to each other wrath, strife and murder. Wrath brings on strife, strife is often the cause of murder."

"The fourth is called 'Disobedience to parents.' We know what a blessing the fifth commandment proclaims. Who does not keep it will feel its curse. Dry wood which cannot bend must break."

"The fifth one is called 'Bad company.' How many who thereby have lost life and soul eternally! Tie a corpse to a living body, and although the living being cannot bring the dead body to life, yet the contaminating odor of the corpse will ultimately kill the living."

"The sixth and last is called 'Idleness.' It kills man, though he seems alive. 'Is an idle more than a dead body?' When the tree will not bear any more fruit it is cut down and thrown into the fire. Ye who have a desire to live, consider this and leave these grave-diggers and pall-bearers alone."

—Exchange.

HOW HARRY CLIMBED.

Harry was errand boy for a grocer; or rather he was general utility boy. He swept the store, set out the boxes containing vegetables on the sidewalk in the morning, took them in at night, carried parcels, and as he learned more and more about the business waited on customers. He was paid a small sum at first, and then his wages were increased as his services became more valuable. There were two or three clerks in the store, and over all was the employer. Harry aspired to be a clerk, and in due time he was promoted to that position. In odd times he studied the market reports and knew the prices of things, the sources of supply; he read agricultural journals and became an expert in judging of butter and cheese, of apples and other fruits, of potatoes and other vegetables. He studied up the history of foreign fruits and other importations, and he became generally a cyclopaedia as to all matters connected with grocery supplies. In process of time a certain steamship company, looking for a competent purchaser of provisions, was advised of Harry's qualifications for that post, and engaged him at a large salary. He was now able to lay up every year quite a handsome sum. In ten years he purchased an interest in a large establishment doing business in every quarter of the globe. By the demands of trade he was required to visit now one foreign port and then another until he became quite a traveler, saw much of the world, and mingled freely with the best people. He is now at the head of the house, lives in his own brown-stone front, has a fine wife and several lovely children, is an officer in his church and a most respected and influential member of society.—New York Christian Advocate.

THE CROWN TO THE PAINTSTAKER.

Let me remind all who think they can enter the ranks of literature, and have reason to believe that they possess a gift for it, that even in the case of genius—and this is rare—to achieve success means work. Labor to secure mastery of what you want to say, perfection in detail, finish in workmanship. Hear what Dr. Temple, of Rugby, said about work and genius: "Nothing can be a greater mistake than to suppose that genius dispenses with labor. What genius does is to inspire the soul with a power to persevere in the labor that is needed; but the greatest geniuses in every art invariably labor at their art far more than all

others, because their genius shows them the value of such patient labor, and aids them to persist in it." Moore spent eight months in reading Greek and Persian works for "Lalla Rookh," and the consequence was that he described oriental life with such accuracy that many could not but think he had written the poem on the spot. Sir Walter Scott was well known to be a very rapid writer; but still his care and accuracy in preparing his work were very great. When he was writing "Robbery" he visited a Mr. Morritt, saying he wanted to study "a good robber's cave and an odd church of the right sort." Mr. Morritt says: "We rode out in quest of these, and we found what we wanted in the ancient slate quarries of Brignall and the ruined abbey of Egglestone. I observed him noting down even the peculiar little wild flowers and herbs, that, as it happened, grew round and on the side of a bold crag near the ancient cave of Guy Denail, and could not help saying that, as he was not to be upon his oath in his work, daisies, violets and primroses would be as poetical as any of the humble plants he was examining. I laughed, in short, at his scrupulousness, but understood him when he explained in nature herself; two scenes are exactly alike, and that whoever copied truly what was before his eyes would possess the same variety in his descriptions, and exhibit, apparently, an imagination as boundless as the range of nature in the scenes he recorded. Wherever he trusted to his own imagination would soon find his mind circumscribed and constricted to a few favorite images; and the repetition of these would sooner or later produce that very monotony and barrenness which had always haunted descriptive poetry in the hands of any but the patient worshippers of truth."

This care and exactness are necessary, as will be seen, even in imaginative writing, and even more does the principle apply to all of those who, without any talent for fiction, desire to write descriptions of impressions, and, in those little long valuable in so many ways that they will not be willing to do without them. But after all sick head.

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my hair is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittsford, N. Y.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a jury of the peace."

"—H. Hulsebos, Leominster, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."

—Vincent Jones, Richmond, Ind.

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Texas Christian Advocate.

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DISTRICT CONFERENCES. Table listing various districts and their dates: Terrell District, at Farmersville, May 14; Dallas District, at Plano, May 21; San Augustine District, at San Augustine, May 21; Fort Worth District, at Alford, May 28; Fort Worth District, at Mulkey Memorial, May 28; Corpus Christi District, at Laredo, May 28; Comanche District, at Hubbard City, June 3; Cisco District, at Taylor, June 3; Waxahachie District, at Waxahachie, June 10; Vernon District, at Cleburne, June 10; Abilene District, at Colorado, June 17; San Marcos District, at Kyle, June 18; Sherman District, at Sherman, June 18; Weatherford District, at Jackson, June 18; San Saba District, at Fontote, June 21; Georgetown District, at Taylor, June 25; Sulphur Springs District, at Sulphur Springs, June 25; Jefferson District, at Linden, June 25; Siero District, at Siero, July 1; Greenville District, at Greentown, July 1; Calvert District, at Fairfield, July 2; Brownwood District, at Coleman City, July 2; Pampa District, at Lovelady, July 2; Paris District, at Depott, July 9.

CHRISTIAN EDUCATION—OUR POLICY. Most of our presiding elders in Texas are on their second rounds of quarterly conferences or just finishing them. On this round the question is asked, "What is doing for the cause of education?" In a great many cases the answer is "nothing." This question is not asked at any other quarterly conference during the year. It belongs to the business of the second quarter. Many preachers will proceed to lump their collections under the name of "missionary and conference," and then according to their own judgment (not to say taste) will divide the amount collected among the several claimants on the benevolence of the church. Education will get something in the division. In the meantime the "general" state of the church will be reported, "not what we could wish, but on the whole improving" (as is usual at the season). The presiding elder and pastor dismiss the subject of Christian education from their thoughts until time to apportion the collections.

We believe in education. Oh, yes; of course we do. We believe in Christian education. Certainly we do, or think we do.

But how much? We believe in our system of evangelization, and we put our lives into it. The church believes in a living ministry, and she puts money into it. She even believes in an educated ministry, provided it does not cost too much. She believes in missions, a little, and puts a corresponding amount of money into the cause. But Christian education? Ah, me!

True, in annual conferences, Methodism in Texas has agreed on a policy. She has adopted a system of correlative schools. She has decided to build one university, and no more until that one is established. This was eminently wise, for one is enough. Faithful workers are engaged constantly trying to raise the standard of each and all of the schools and the University, so that as we build materially we may also progress morally, intellectually and spiritually. It was a grand conception of our dead hero, Dr. Mood, and it commended itself so thoroughly to the judgment of the annual conferences that the agreement was entered into with remarkable unanimity. It was not done by the University. The covenant between the conferences

was before the University had an existence. The University and the several schools are a result of that covenant. The Southwest University was so named not because it was such in fact at that moment. It did not exist at that moment. It was so named because the conferences determined that it should, as the church furnished the "facilities," take that rank. The several colleges were so named because that was the grade the church expected them to assume. The desideratum was a harmonious and symmetrical development toward a point expressed in the name of each institution of learning under annual conference control. So we have answered with a smile when volunteer critics have graciously informed us that we had named above our grade, as institutions. If we did not have sense enough to know that we would be incapable of receiving instructions from these wisecracks. The church in Texas has undertaken to build, and she is building, but alas! how slowly. The reluctance manifested in giving to anything outside of my ward in my city, or my block in my town, is a sufficient demonstration of the wisdom of our policy in building only one university at a time, but advancing every local interest in correlation with that university—all moving up as we are able. Many Methodist boys and girls may be deprived of the privilege of a higher education by that policy. They are not able to go from home and pay board and tuition. So it is in the State, yet the State feels able to provide only one university, and if she were able it would be a waste of money and labor to provide more. Boys and girls living remote from Austin are often unable to meet the expense of a higher education, but the State does what it can. It cannot multiply universities. If the church were to undertake to give university education in several localities in Texas, the result would be at best only a high school training, and there would be more boys and girls failing to get an advanced education, more leaving Texas to get it, and more leaving the church to get it from State universities, than we now see. These facts are patent to any practical mind. All of this is said not because there is any effort or expectation of multiplying universities, but to impress upon the minds of Texas Methodists that there is a settled policy to have one, and to concentrate brain, heart and effort on that one. To adopt a system is one thing, but to efficiently execute it is quite another. To say we will have but one university for Texas Methodism is wise, but it is wiser to determine to have one, and still wiser to have it. Let us lay aside, therefore, all vain local expectation and build an institution that all Texas will be proud of and our local schools will feel honored in being correlated with. The greatest folly imaginable is to withhold support because our institutions are not now all that we desire, or should make them. One thing Methodist education needs above all others in Texas is the university as projected, and the one thing needed above all others now to accomplish that fact is money. Give the money, brethren, and the institution will be made all you desire. The true policy for Texas preachers, therefore, is to preach on Christian education. Acquaint the people thoroughly with the policy of the church. Push forward the system adopted by the several annual conferences, and as our institutions prosper and confidence is assured, endowments will be furnished by the Methodists of Texas, and each of our institutions will take the position indicated by its name. Already fruits of a settled policy are appearing. A gentleman gave our University, several years ago, a fine farm in Bell county. Another left a thousand dollars bequeathed in his will to the same institution. A gentleman died in Navarro county not long ago leaving a valuable tract of land to the same school.

Thus it will grow. Donations, bequests and legacies will be more frequent as the years roll by. Preaching on the subject, sanctioned by increasing contributions, will establish our system in the hearts of our people—an incorruptible, perennial and fadeless endowment.

THE COLLECTION. THE ministerial vote on the woman question in the M. E. Church, North, now stands 1937 for admission of women as delegates into the General Conference and 2400 against.

In our last issue we confounded the name of Dr. Morris with that of Dr. Morrison. We now beg pardon.

As BOTH State and city have jurisdiction over the majority of crimes committed in our city, it seems that the law would be best enforced in the cities; but, to the contrary, our cities

are generally the most lawless communities of the State. Where the criminal elements congregate, and where the law should be most rigidly enforced, we have the most lax administration of government. Is it possible that both State and city officers are participes criminis with town criminals by connivance and consent?

THE improvement in this issue of the ADVOCATE will be easily accounted for by the reader when the announcement is made by the pro tem, that an associate editor was installed this week. He is introduced to the public as Jas. Campbell, Jr. The father is doing as well as could be expected under the circumstances.

THE minister who would not crawl on his hands and knees to proclaim the gospel to a people who are too poor to pay him, is not worthy of his place, and ought to retire as speedily as possible. On the other hand, the strong and wealthy congregation that will solicit and use the time and strength of a financially straitened minister without any thought of material reward, needs to learn some of the first principles of the gospel, and ought at once to set about the lesson.—Nashville Advocate.

EVANGELISTIC meetings opened well at Trinity. The prospects indicate that this is to be the greatest revival of the series. Brethren Barnett and Mulkey will hold one more meeting in Dallas after this.—Oak Lawn.

HERE is what the Joint Committee of Editorial Management of the St. Louis Advocate thinks: Several excellent little papers, for pastoral charges and for districts, are published monthly at 25 to 50 cents per year, to supply a local need, but not to supplant the great weeklies. The meanness of humanity is exhibited in some cases, where a well-to-do farmer or merchant pays 25 or 50 cents for a little pastoral or district monthly and discontinues his weekly Advocate with the plea that he is supplied with a religious paper. As this mistake threatens to become a serious interference to the circulation of our conference and church organs, the Joint Committee adopted the following resolution as an expression of their views on the subject:

Resolved, that while we recognize the value and importance of the religious press, we deprecate the narrow disposition of many of our people to crowd out of their homes our great religious weeklies and substitute therefor the small pastoral visitors and district papers which are offered to them at the small sum of 25 and 50 cents per annum.

WE commend to the directors of the Dallas State Fair Association the example of St. Louis, as stated by Bishop Hendrix, in his reply to the question of the Independent, copied in this Collection. To those who make the miserable excuse that fairs and exhibitions should be opened on Sunday for the benefit of the laboring poor, we commend the views of Bishop Haygood. To those who oppose Sunday laws on the ground that it is religious legislation by the State, we commend the views of Bishop Galloway; and to those who are loose either in theory or practice as to the sacredness of our holy Sabbath, we commend the views of them all.

THE New York Independent has questioned the Bishops of various denominations in reference to closing the Columbian Fair on Sunday, with the result of ninety-seven replies, classified as follows: Of the six Roman Catholic Archbishops, three decidedly argue that the Exposition be closed wholly on Sunday, while three others would open it in the afternoon; while out of sixteen Bishops, four would close, eleven would open, and one declines to express an opinion. Of the Bishops of the Protestant Episcopal Church, twenty-two would close it altogether, two would open it Sunday afternoon, and one leaves his views doubtful. The eleven Bishops of the Methodist Episcopal Church are a unit in favor of closing, and so are the four Bishops of the United Brethren of Christ, the three Bishops of the Evangelical Association, the five Bishops of the African Methodist Episcopal Zion Church, the ten Bishops of the Methodist Episcopal Church, South, the three Moravian Bishops, and the two Bishops of the Colored Methodist Episcopal Church. Of the six Bishops of the African Methodist Episcopal Church five have no question that the Exposition should be closed all day, while one would have it open part of the day.

It will be seen that, with the exception of the Catholic Church, whose members are largely of foreign origin, and more than any other portion of our country influenced by European custom, the overwhelming and almost unanimous decision is in favor of closing, which we may regard as the national verdict. It is, however, remarkable that while the Catholic Bishops stand eleven to four in favor of opening the Exposition on Sunday afternoon, the Archbishops, who really better represent the American sentiment in their church, are equally divided.

Following this item in the Collection are the views given by our Bishops. We publish these views not merely on account of their bearing on the Columbian Exposition, but for their sentiments on the Sabbath question generally.

BISHOP KENNER: As to the question, "whether the gates of the Columbian Exposition should be opened on Sunday," surely there can be but one answer. The marked contrast with other world-famed exhibitions would enable it to show, by the act itself, that the observance of the Christian Sabbath was the true basis of our success as a nation, industrial and moral.

BISHOP WILSON: My convictions are profound that the best interests of the people of our country require that the gates of the National Columbian Exposition

be closed on the Lord's day. Quite enough has been conceded to the godless sentiment of the land and to the reckless spirit which would break down every defense of a pure morality and efface every reminder of our relations to God. It is but little to ask that, in an event of national moment and which is to serve as an exponent of our character to other countries, there should be a decent recognition of the God whose hand has been so conspicuous in our affairs from the discovery and settlement of the country to the present time.

BISHOP GRABNEY: My conviction is that the National Columbian Exposition should not be opened on Sunday, because it would be a violation of God's law, because the observance of Sunday as a day of rest and worship is important to the highest material and moral interests of the people; and because a national disregard of that day would outrage the sentiments of the majority of the citizens of the United States, a majority including a very large portion of the intelligence, patriotism and virtue of the country.

BISHOP HARGROVE: The Sabbath is an institution established by God for man as man, and, therefore, binding universally and perpetually. Communities, corporations and States cannot annul the divine law that applies to all individuals. For the gates of the National Columbian Exposition to be opened on Sunday would be a sin against God and our holy Christianity.

BISHOP DUNCAN: I am fully convinced that the precious interests of religion and public morality demand the closing of the gates of the Exposition on Sunday. The nation cannot afford to have its Christian Sabbath, its holy day, changed into a holiday. For our people to lose the idea of the sanctity of the Sabbath would be an irreparable loss. The observance of the "Lord's Day" as a day "blessed and hallowed of the Lord"—as a special season for communion with the Father of Spirits, as a respite from worldly dissipation, work and worry—is demanded by the whole man, spirit, mind and body. Sunday is a sacred day, a national guarantee, a national safeguard not to be substituted by anything else. "Remember the Sabbath day and keep it holy" is indispensable to the integrity of any and every form of government, whether theocratic, monarchic, or democratic. The world will never outgrow the commandment and consequent benefits. The command cannot be obeyed in letter or spirit by the individual or nation and the hours of the Sabbath be employed in running a National Exposition in whole or part. May those in authority be so grossly misled in their decision as not to offend the public sentiment of the land, which, I feel assured, is largely in favor of closed doors on Sunday.

BISHOP GALLOWAY: I most earnestly favor closing the gates of the National Columbian Exposition on Sunday. Public morals, the history and traditions of our nation, the interests of our working population, the respect for the Christian religion—the common law of our country—like demand it. I most profoundly believe in the Sabbath as a divine institution of universal and perpetual obligation. It has been aptly and wisely said that the "pre-eminence of the Word of God and the sanctity of the day of God, called the Sabbath, which command the church's position" in the world and for all ages. But apart from its divine institution as a spiritual agency and vesture—a memorial of the world's Creator and Redeemer—a symbol and prophecy of the eternal rest of the soul—the Sabbath is a national significance and potency that enforces it as "the lord of days." For the great moral ends of society in our country, the day has been subjected to statutory regulations. Not to make men religious, not to compel attendance upon any religious service, not to command the observance of any particular creed, not to force any one to spend the day in saying prayers and singing psalms, but to conserve the civil interest of government—its moral, commercial, industrial and social welfare. Sunday is a civil day; with its religious observance the law is not to be broken. As a citizen, therefore, rather than a churchman, I believe the Exposition management should close the gates on the Sabbath. Not to do so would infract the statute law of Illinois, outrage the moral sense of the nation, and surrender what the people have won by the blood of the Civil War. It has occurred to me also that for the salutary influence our properly observed national Sabbath might have on foreign countries represented here, we should the more carefully guard against its desecration. Dr. Tocqueville once said to an American gentleman: "France must have your Sabbath, or she is ruined." That these countries may have our Sabbath, they must see it.

BISHOP HENDRIX: It is the Christian Sabbath which makes our land worth coming to as a place of residence; and it would be unwise, unpatriotic and unchristian to consent to the violation by the opening of the doors of the Columbian Exposition. We have not a single instance of a successful exposition, from a financial standpoint, which has ignored the sentiments of the American people on the observance of the Sabbath. The St. Louis Exposition, in the midst of a large foreign population, has kept its doors closed on the Sabbath and has succeeded, commanding the respect and support of the very population which at first clamored for a Continental Sabbath in America. The strength of our Republic is its conscience on moral questions. Destroy that and we may expect anarchy!

BISHOP KEY: The Sabbath I regard as an institution of God—a holy day. Its proper observance is of supreme obligation. Hence, a Christian nation should scrupulously guard and keep its divinely ordained Sabbath. God's will is always man's interest. To keep the holy day free from labor and dissipation must, therefore, be best for man and beast. With these views fixed and dominating, and from principle and policy opposed to opening the gates of the Columbian Exposition on the Lord's Day.

BISHOP HAYGOOD: As to the Exposition and Sunday I believe: 1. That the clamor for Sunday opening is not in the interest of the laboring poor, but of gate receipts and of idle people who wish for easy and cheap amusements on the Sabbath; 2. That the laboring poor will constitute the minority of Sunday visitors; 3. That the loss of reverence for the holy day will hurt the laboring poor more than the loss of a thousand exhibitions; 4. That if the laboring poor can see the Exposition on Sunday only it is due to the greed of employers; 5. And that if the rich give the laboring poor only Sunday to visit the Exposition, then they are mean and criminal.

BISHOP FITZGERALD: I think it would be an unwise, hurtful and gratuitous surrender to open our National Exposition on Sunday. This is a Christian nation, and our visitors will esteem us none the less

for maintaining a consistent position on this question. Let us not carry the excitement and secularism of the Exposition into the holy Sabbath, but rather let the Christian people of all denominations in Chicago open wide their church doors, make adequate special provision for religious services for the multitudes who will be there, and thus utilize the occasion for the promotion of the glory of God and the brotherhood of man.

SOUTHERN METHODISM.

News, Views and Personals. The Central Methodist has absorbed the West Virginia Methodist, and Rev. S. G. Preston, editor of the latter, becomes assistant editor of the former.

New Orleans Advocate: Millage College will be located on the Hemingway property, north of Jackson. There are fifty eight acres of land, and a residence said to be worth \$10,000.

New Orleans Advocate: Dr. D. C. Kelley will spend the last week in April and the first week in May making prohibition speeches in Mississippi, Oxford, Winona, Clinton, Jackson, Brookhaven, Meridian, Columbus and Corinth will all be visited.

B. W. Bond, in Episcopal Methodist: The board (church extension) was delightfully entertained by the preachers and people of Louisville. A suggestion that the board meet sometimes at other places received no favor from them, nor could any one wish for a more pleasant place to meet. But whether, following the example of the Board of Missions, it would not be of greater benefit to the churches and people of Louisville, from year to year, is a question that some are inclined to answer in the affirmative.

St. Louis Advocate: Another Methodist Church in St. Louis. At the last meeting of the official members of St. John's Church the following committee: Samuel Kennard, Edward Seantell, T. Carter, J. H. Wyrth and B. F. Harshbarger, were appointed to arrange plans for a new church in the western portion of the city. This is not a removal of St. John's, but to provide for a future overflow. Applicants for pews cannot now be accommodated. This is an able and enterprising church, and with their present pastor they will find ample scope for their energies and enthusiasm.

Assessments for church extension for 1891: Alabama Conference, \$4700; Arkansas Conferences, \$1720; Baltimore Conference, \$3600; Central Mexico Conference, \$290; Columbia Conference, \$290; Florida Conference, \$410; East Texas Conference, \$1813; Florida Conference, \$1050; German Mission Conference, \$590; Houston Conference, \$3640; Illinois Conference, \$205; Indian Mission Conference, \$440; Kentucky Conference, \$2880; Little Rock Conference, \$2235; Los Angeles Conference, \$470; Louisiana Conference, \$2200; Louisville Conference, \$4290; Memphis Conference, \$4113; Mexican Border Mission Conference, \$205; Mississippi Conference, \$2820; Missouri Conference, \$3670; Montana Conference, \$110; North Alabama Conference, \$4110; North Carolina Conference, \$3135; North Georgia Conference, \$680; North Mississippi Conference, \$3110; North Texas Conference, \$2810; Northwest Texas Conference, \$2810; Pacific Conference, \$1200; South Carolina Conference, \$4400; South Georgia Conference, \$4400; Southwest Georgia Conference, \$2290; Louisiana Conference, \$1840; Tennessee Conference, \$6400; Texas Conference, \$1818; Virginia Conference, \$5870; West Texas Conference, \$1000; Western Conference, \$440; Western Virginia Conference, \$1050; White River Conference, \$1400; total, \$109,000.

Bishop Hendrix, in St. Louis Advocate: The school opened in September, 1892, as the success of the Eastern collection settles the matter of the constitution being complied with. The widely distributed Easter offerings tell of how many eyes are turned to the new institution and of how many hearts are praying for its success. With less than two weeks of Easter, the treasurer, Miss Belle H. Bennett, of Richmond, Ky., had received over \$7000 of the \$10,000 necessary to complete the \$25,000 needed before the building could be begun. Work will now be commenced without delay so that everything can be in perfect readiness by the time set for the opening of the training-school. Baltimore sends for the walls of the training-school a brick from the foundation of Cokesbury College, whose corner-stone was laid by Bishops Francis Asbury and Thomas Coke; also, a brick from the old lovely scene of the first Methodist Church in that Methodist city. Rev. J. J. Tigert, D. 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ROYAL BAKING POWDER Absolutely Pure. A cream of tartar baking powder. Highest of all in leavening strength.—Latest U. S. Government Food Report.

is bronzing so as to exhibit Arizona's work on return. If I succeed in my design so well as I know he will in his, I shall be more than gratified. Will the ADVOCATE allow me here to thank my correspondents who are having strange, if not hard thoughts of me, I have never been so busy in my life; and this is written in camp several miles from human habitation where I have come for absolutely needed rest.

PHOENIX, ARIZONA.

TO THE PREACHERS.

The success of every movement of Methodism depends on the preacher in charge. Much has been written of Mr. Wesley, and his name has been justly praised; but Mr. Wesley by himself would have fallen far short of this work. The connectional success of Methodism is as much the work of her thousands of faithful preachers on districts, stations and circuits as of that great leader. No organization can be so perfect as to neglect without the co-operation of the many.

Methodism is a system which for working purposes is not equalled anywhere. But its efficiency is dependent upon the individual preacher. The various aids organized for the work of raising the preachers in charge of the congregations. These are the pivots of every enterprise in Methodism.

The Board of Church Extension makes this appeal to the preachers on behalf of its work. Appropriations have been made in donations for more than \$30,000, and it is earnestly wished to pay every dollar of these before April 1, 1892. Our dependence is the collections in every congregation taken by the preachers. The board has made these appropriations looking to this means to meet them.

Outside the work of raising the preachers the secretary have all the work they can possibly do. If the preachers will carefully and separately present this claim to their people the entire assessment will be raised. The facts will stir intelligent liberality. If the assessment be raised, the work will be vastly simplified.

Wash it two things: 1. That every preacher in charge present this cause to his people separately. The practice of putting several collections together sadly prejudices the work to be done. 2. That each preacher take this collection at once and send the money, not to this office, but to the Treasurer of the Conference Board. Ten thousand dollars sent by June 1 will secure the completion of thirty-five churches during the present building season.

Brethren, the responsibility is on you and we are looking to you to meet it. DAVID MORTON, Sec. JAS. C. MORRIS, Asst. Secretary.

CENTRAL COLLEGE.

Central College is situated about the center of the North Texas Conference, in the city of Sulphur Springs. It is supplied with a good faculty. Those who have sons and daughters to educate I would recommend them to send to Central College. C. J. COCKE.

Notice to Those Who Sell Books and to Those Who Read. I will send the following books, pamphlets and tracts by mail, postpaid, for One Dollar and sixty cents:

- 1 Sam Jones' Sermons, Vol. I, 316 pages.
1 Sam Jones' Sermons, Vol. II, 316 pages.
1 Sam Jones' Sermons, Vol. III, 316 pages.
1 Gems of Poetry, 407 pages.
1 Gems of Truth and Beauty, by Spurgeon, Parker, Guthrie, etc., 300 pages.
1 Moody's Sermons, Vol. I, 254 pages.
1 Moody's Sermons, Vol. II, 244 pages.
1 Talmage's Pastoral Sermons, 260 pages.
1 Moody's Apocryphs and Illustrations, 210 pages.
1 Moody's Children's Stories, 160 pages.
The foregoing are all 12mo books, aggregating 281 pages. Also, the following pamphlets and tracts:
1 Bible Reading on Methodism.
1 Seventeen Ecenes Explained.
1 Evils of the Modern Dance.
1 Rules for the Lord's Day.
1 Stanley Visiting.
1 Thirty Reasons for Early Conversion of Children.
1 Do You Attend Church.
1 Reviving a Dead Church.
1 Nothing But Leaves.
1 On Prayer.
1 Address to Young Men.
1 McCabe's Dream of Ingersollville.
1 On Revivals.
1 My Duty as a Church Member.
1 Ten Reasons for Total Abstinence.
1 Profanity.
1 Neglect of Public Worship.
1 Sabbath School Association.
1 The Family Altar.
1 On Liberality.

This entire list for \$1.60. If you want the pamphlets and tracts only, just send 30 cents. These are introductory prices, good for forty days. Address REV. C. G. SHUTT, Lancaster, Texas.

"TO BE SUPPLIED."

Who will come over and help us in Mexico, on the border and on the Pacific slope? At the last session of the Mexican Border Conference, held at Chihuahua, Mexico, in October, Bishop Haygood read out four places in the Mexican Border Conference and eight in the Northwest Mexican "to be supplied." Five of these places could be filled with native preachers; the remaining seven need missionaries full of the Holy Ghost, faith, good works, gifts, grace, grit and gumption. Coahuila, the capital of the State of Sinaloa, needs a missionary; also, Nogales, Arizona; Monterey, Nuevo Leon State; Saltillo, Coahuila; Musquiz, Coahuila State; Chihuahua, Mexico, and the mountain district of Chihuahua, Mexico. These places "to be supplied." What does that mean? It means that several million souls need and must be supplied with the gospel. A part have cut loose from Rome, the other part are still subject to Rome, her idolatry and immorality. The part adrift are on unknown seas, likely to be dashed against the rocks and gravels; the line part led by the blind are sinking down beneath the flood of immorality which is rapidly spreading over the country. As we pass through the towns, villages, ranches, it makes us sad to see the old, middle-aged, the young, the children going graveyard in ignorance of the truth, bound down by superstition and sin. These poor people are to be supplied. Who will supply them? Who will come over to Mexico and help us? Now is the time. What do we must do quickly.

Then the young men called of God to preach the gospel read this, let them ask, "Am I the man? Has God called me to go to Mexico?" I refer especially to the graduates and students of our church schools—the Southwestern University, Vanderbilt, etc. The railroad land, cattle, mining, manufacturing syndicates issue calls for men from the States. Many of all sorts come, representing all shades and colors of character. Some good workmen, some bad, some indifferent, some beats, some dead beats, some who do not know how to work, some who are too lazy to work, some who want to boss, and do not know how, hence they won't work and won't let anybody else work. They squander the money of the company, take out neither gold, silver nor iron, and send up a glowing report of how they are succeeding—all lies. The mission needs only one sort, the good workmen. May the good Lord deliver us from all of the other sort of workmen, especially the latter, who may be in Mexico or any other mission field, and prevent any more from going out. The widow's mite is too precious to be squandered on any kind of good workmen. The syndicates lack not men for Mexico. Snail the church of our dear Savior call in vain for men—men who have buried self and come burdened with a living interest in dying souls.

Bro. Cavener was the last to respond and go to La Paz, Lower California, who will be next. The field is white unto the harvest. Where are the reapers? You are needed at Culiacan now, my brother. Do not shirk duty if the Lord has called you to go to Mexico. You will not gain by halting or going somewhere else. Remember Jonah.

D. F. FULLER.

CHIHUAHUA, MEXICO.

THERE ARE OTHERS ALSO.

The last time I wrote I was at Saltillo, Coahuila, Mexico, and at that time I asked the Christian friends for help to send a young man (Tirso Valencia) to the college at Monterey, where he is now studying for the ministry. I had of his people for putting into the hands of his people to help this young man to prepare for the work. It encourages me—not only me, but others—to know that we have friends behind us that are not only praying for us, but are ready to help us with their money. I thank the friends for answering my call. When I got back to Monterey I learned from Bro. March that four persons had answered, whom I was asking for help from Saltillo. The Lord had converted a young priest at Durango, who also wanted to stay for the ministry, but our friends there were at a loss for means to send him to our college in Monterey. Bro. March has corresponded with the kind friends who answered my call. I hope the young priest is also at the college by this time. But the Lord is calling his servants every day, and there is another young man at Saltillo who wants to study for the ministry. His name is Louis Murras and he is about twenty-one. There is also another at Laredo, Mexico, whose name is Pedro Gonzalez, about twenty-three. They both have a pretty good education and the Master has called them. Will the church prepare them? If you will, please write to Bro. B. G. Marsh, in charge of our college at Monterey. I think one year's studying will be enough for either. It will only cost from \$80 to \$90 each.

The Lord is blessing his work in the Monterey district. During my visit I found about thirty persons who were converted during the quarter were baptized and joined the church; also, five infants were baptized, and there are about as many more grown persons getting ready for my next round. I administered the Lord's Supper to about two hundred persons. All of our preachers are working and praying faithfully. We are trying to spread the good news of salvation by faith in the Lamb of God to every town, ranch and house, and even to every heart. We ask the prayers of our brethren everywhere, and feel that we are now and then in some places, but the Lord has been with us. The time for camp-meeting is at hand and I am sorry we cannot have any in Mexico; because it is against the law. We regret this very much, for I know that many have been saved at them; but we intend to have one on the Texas side of the Rio Grande about the middle of July, at the coal mines, about twenty-five miles above Laredo, Texas, where, as I understand, are about three hundred souls who don't know the Savior yet. JAMES TAPOLLA.

LAREDO, TEXAS.

UNIFORMITY IN PUBLIC WORSHIP—TO "PASTOR."

From the account given of yourself and the doings at your church on the Sunday you supposed I worshipped with you, it seems that you are mistaken as to my presence on that occasion, and that, instead, I made one of another congregation. I mention that fact that you may understand that, though confessing you were "hit" by my shot, you are not the "pastor" I aimed at. An ordinary man, with less poise than yourself, would have taken my reproof in silence and not have "given himself away;" but "Pastor," conscious of his superiority, and indignant at the restraint attempted to be enforced upon him, must make "reply" and champion disobedience to the church whose voluntary vows of obedience are now upon him.

My temerity in exposing myself to the acuteness of logic and severity of invective adorning your "reply," must be ascribed to my "backwood" simplicity and want of knowledge. Should it be my lot in future to acquire city polish and

culture, and, like yourself, attain the enviable distinction of "pastor," my present crude views of more obligation may possibly sufficiently expand so as to elevate me into closer agreement with those you already entertain.

You would scarcely expect an humble "backwoodman" to enter a contest with a "pastor," yet, as you have done me the honor to "reply" to my simple article, a neglect to reply might be misconstrued into an intended discourtesy. I hope, therefore, you will take no further offense at what I may chance to suggest.

The readiness with which you acknowledge the violation of rules binding on you as "pastor," and the lippancy with which you justify your non-obedience, however indicative of want of respect and obedience to constituted authority, asserts a manly independence that cannot fail of appreciation.

You omit the absence of the Methodist Hymn Book from both your pulpit and congregation, and though, as "pastor," you are responsible for its presence, you easily escape censure by the plea of having "a good supply of 'Prayer and Praise'" already in its stead. Besides, you add: "From the same press the editors of this book; I am well informed that he used it in the congregation at Emory College when there."

The force of such argument is too subtle for my dialectical skill. The church orders her hymn books used in every congregation; by some means another kind is substituted; from this your logic concludes that those already on hand are good enough, and as Bishop Haygood, at Emory, did not use the Methodist Hymn Book, the rule demanding their sole employment is either fulfilled or completely set aside. From the same press the editors of this book; I am well informed that he used it in the congregation at Emory College when there.

But you offer in further excuse for the absence of your hymn book: "We have a heavy church on our hands." "The debt" to economize their private expenses until the "debt" is paid? If they wear their old clothes and live cheaply until the burden is removed, all right; but if no sacrifices in the mode of living are made in favor of the "debt," they are not to be commended. My motto is: "The people to go away thinking, I dismist them without the closing prayer, or when pressed for time." Your "liberty" is, perhaps, too exhaustive to allow you to make the closing prayer, and you fear to call on some one else to do the "closing prayer" for you, justly remark, "Most laymen and preachers do not know but one prayer." Now, perhaps, as you doubtless know as many as two or three, if you did not have so much "liberty" in preaching, and your sermons were not so exhaustive, you might be able to put in one of your "best prayers," and still allow the "people to go away thinking!"

Your climax intimates that whatever rules are necessary to bind other men, you are of the sort that must be left alone. As "success is the test of merit," you thus embrace in the result of the "closed" charge I have served during my stay doubt in membership, in attendance, in every department of finance.

This fully vindicates you, "Pastor." A man who can "double" in this manner may be allowed to overlook many little things. He who can only report a return or increase of 10 or 20 per cent must be held to a strict account on all lines of duty; go as you were not the subject of my remarks, please keep quiet.

METHODIST.

CHANGE AND APPOINTMENT.

The following explains itself:

JACKSON, MISS., April 14, 1891.

Dear Bro. Black:

Your favor of the 10th instant, inclosing action of trustees of San Antonio Female College in electing Rev. F. A. Knox to the agency, has been received. I am at a loss for means to send him to our college in Monterey. Bro. March has corresponded with the kind friends who answered my call. I hope the young priest is also at the college by this time. But the Lord is calling his servants every day, and there is another young man at Saltillo who wants to study for the ministry. His name is Louis Murras and he is about twenty-one. There is also another at Laredo, Mexico, whose name is Pedro Gonzalez, about twenty-three. They both have a pretty good education and the Master has called them. Will the church prepare them? If you will, please write to Bro. B. G. Marsh, in charge of our college at Monterey. I think one year's studying will be enough for either. It will only cost from \$80 to \$90 each.

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HOME CONFERENCES.

(Continued from first page.)

front rooms two years ago, and I built the room and dining-room last year. Sister Terry gave me wall paper for one front room, the brethren bought the canvas and I had wife put it up, so we have one nice room almost finished. Bro. J. M. Bourland has taken the buying of a church bell in hand, and we expect to have everything ready for district conference in June. The spiritual state of the church is very good. My salary is behind, but I look for better times soon. I am on the border, not a traveling preacher west of me in the United States. My appointments are sixty-five miles apart, but God is blessing me and enriching my experience. I mean victory or death and will try and be contented with either one.

Laredo.

C. J. Oxley, April 20: My last communication to the ADVOCATE was of a doleful nature, small-pox and financial depression having cast a gloom over the "Belle of the Border," but these are things of the past, thank God! and Laredo is resuming her wonted activity. Our church has greatly suffered, some having moved away, but God is prospering us once more. Our Sunday-school is flourishing and congregations good and finances improving. Our church has been planning and working and praying for a revival for some time. Two weeks ago we commenced special services. Bro. H. A. Bourland, of Waco, came to our help and a glorious revival of religion is the result. I know of no one in the whole State who is doing better than I have with me than this dear brother; so spiritual, tender, appealing, yet forcible, he was indeed a blessing to us. Many were converted, and the church had an uplift that has carried it to a purer atmosphere and brighter skies. Our revival extended to the cemetery. Miss Holding and the teachers had been working and praying for a revival, and Dr. Bourland, myself and the Mexican brethren, Bro. Tafolla and Roma, assisted the teachers, and many of the pupils, Mexican and American, were happily converted, and the fire was carried by our Mexican brethren to the Mexican church in the city and souls were brought from under the superstitious sway of Romanism to the light and liberty of the true gospel. Oh, we have had a revival, deep and precious, in this city of the border. Some of our best and ablest Protestants in this "gateway of the two republics" that it may be a strength to the regions beyond yet under the blighting influences of Roman Catholicism. The Corpus Christi District Conference is soon to convene in this city, and in the fall the Mexican Border Mission Conference. Shall we not see Bro. Campbell at one or the other? We will give you a hearty welcome.

West Georgetown Circuit.

E. Barnes, Secretary: Sunday, April 19, was a great and long-to-be-remembered day on this circuit—Wesley Chapel being dedicated to the service of God by the pastor, Bro. J. M. Sherman. Dr. McLean had promised to dedicate, but was prevented by sickness. The time originally appointed for the service was at the previous appointment, at which the doctor was present, but owing to unfavorable weather it was deemed best to postpone till the above date, and then postponed to a future time was thought undesirable. A few facts regarding Wesley Chapel may be of interest and encouragement to other places and persons: This circuit was established, at the commencement of the conference year 1890, with three appointments, and at this point, twelve miles north of Georgetown, a church was organized consisting of thirteen members. After camp-meeting services in August, six additional members were received, and, although there were not many additions as had been expected, yet we know that great and lasting good was done on that occasion, and that God works in many and various ways for the spread of his kingdom; and we believe that great results are realized from that camp-meeting, for the membership felt that the burden was laid upon them of building an house for the worship of God, and they resolved to show their love by their works, with the result that a church, 25x40 feet, was erected, seated inside and outside, with seats, with chairs, at a cost of \$800, all of which was raised by the time the house was completed. Harmony, good will and a kindly interest has been manifested in the entire community in this effort, and we are hoping and praying for rich spiritual blessings from our Heavenly Father and that many shall be brought out of darkness into the glorious light of the gospel of the Son of God at this place. Bro. Sherman was first appointed to this work by a Bishop (H.), but the Bishop—was the appointment under divine guidance? We think the above facts give a satisfactory reply.

EPWORTH LEAGUE BOOKS.

Dear Bro. Black: I have examined the Epworth League books you kindly submitted for my review and heartily commend the selections made. The style in which they are printed is creditable. Our Publishing House has done itself credit in this series of volumes. It is to be hoped that these will be extensively read only by Epworth Leaguers, but by our people generally—and thus become familiar with the noble teachings and inspiring history of our Methodism. Truly and fraternally, CHAS. B. GALLOWAY.

DISTRICT CONFERENCE NOTICES.

Calvert District. The Calvert District Conference will convene at Fairfield, July 2, at 9 a. m. FRED L. ALLEN, P. E.

Terrill District. The Terrill District Conference has been changed from Rockwall to Farmersville, to meet May 14-17. This change is on account of small pox at Rockwall. Bishop Haygood will preside. W. L. CLIFTON, P. E.

Vernon District. The Vernon District Conference will convene at Clarendon, beginning Thursday, June 11, at 9 o'clock. Delegates who intend bringing their wives must notify me at once. On your arrival report at M. E. Church, South. C. S. McCARVER.

Dallas District. Will the pastors of the various churches in the Dallas district send me the names of their delegates to the district conference? Send me the names as quickly as possible. Also, let the preachers who will have their wives with them notify me at once. E. L. SPRAGINS.

San Saba District. DEAR BRETHREN: You see from the announcement of the presiding elder that our district conference meets at Pontotoc, June 24-28. You will greatly oblige me if you will send me as quickly as possible a list of the names of all your district conference members. This includes the three elected delegates, all the local preachers and all the recording stewards. All the preachers and delegates who desire to bring their wives, or daughters, will please notify me at once, as soon as they can. The horses will be turned into a pasture which has plenty of good grass and water. There is this restriction about the pasture: If any of the horses will jump, they must not be put in there. We will have a few good places in the country from one to two miles from town, and if any of the brethren had rather keep their horses and go to the country, a limited number can do so. The hotel keeper will keep a limited number of horses on reasonable terms at the expense of the owners, if it is desired. Come in the Spirit. Come to us soon and get good. Stay for the success of the meeting. Come, Bro. Campbell, and see us then. Hope to entertain all who come. R. M. LEATON, P. C.

Most conversion preachers have a vulgar goal, but Pozzo's is a true benefiter, whose effects are lasting.

WHO CAPTURED SANTA ANNA?

The return of the anniversary of another "San Jacinto Day," brings up again the question at the head of this paper, which, though late, I think has been satisfactorily settled. The matter came up for adjustment before a meeting of the "Texas Veteran Association," in Waco, April, 1882, and as I have seen no public notice of it, as a fact of history I wish to record the transaction as then stated, that honor may be awarded to whom it is due.

The second day, in the afternoon, the association was slow in getting to business. The hour for meeting had already passed and the court-house was densely packed with veterans and the suite of the city. The President, in his place, was engaged in pleasant conversation, as was also the entire audience, and the steady hum of human voices proclaimed that business for the time had been left until the more congenial spirit of social fellowship. Gray-haired men were recounting to eager listeners scenes of early days of Texas and exchanging greetings with old-time comrades, met again, perhaps, for the last time.

Amid the hum the voice of the President, Col. Frank Johnson, in rather feeble tones, for he was aged and frail, called the house to order and a plainly dressed man took the floor and began speaking. His name I afterward learned, April 21, 1891, was Joel Robinson. With becoming modesty and perfect self-possession, in good language, he referred to an account in the morning papers of the death of Sylvester, the reputed captor of Santa Anna on that day forty-six years ago. He stated that a false version of that affair had gone to the world which he wished then and there to correct, which he did in substance, as follows:

On the day after the battle of San Jacinto, in company with five men, of whom Sylvester was one, I went out in search of fugitives from the destroyed Mexican army not yet captured. Near Vice's bayou, some distance below the burned bridge, a single Mexican soldier was discovered. As I was the only one of the party speaking Spanish, and the prisoner not speaking English, I addressed him and inquired as to the probable whereabouts of others of his fellows. He said perhaps there were some on the bayou. I questioned him as to the fate of Santa Anna, of whom he professed to know nothing. We took him along and covered the vicinity, but finding no more Mexicans, returned to camp. The weather was warm, and on the way the prisoner told me he was a cavalryman and not accustomed to walk, when I took him behind me on my own horse. On reaching the guard-house I turned over the prisoner, who, as everybody now knows, turned out to be Santa Anna himself—to the officer in command. Sylvester, who, of course, was entitled to a share of the credit, on finding out the distinguished character of the prisoner, soon assumed all the honor of his capture.

As Robinson ended this statement a loud call was made for Aaron Burson, who arose and mentioned the fact that on the day after the battle of San Jacinto, being the officer in charge of the Mexican prisoners, an additional one was brought to him on horseback behind a young man, who, as he was told was Joel Robinson; that on seeing the new-comer the body of prisoners united in crying out, "Santa Anna! Santa Anna!"

At this point Mr. Moss Austin Bryan took the floor in defense of Sylvester. It was understood at the time, he said, that Sylvester was the captor, and he thought it too late to attempt to correct the story. The discussion here ceased, and without any formal action the conclusion seemed to be that Robinson's statement, confirmed by Burson, plainly established the fact that instead of Sylvester being the chief actor in the capture of the Mexican Dictator, he only acted a subordinate part in that affair, and that if any of the party were entitled to distinction it rested with Robinson.

OSCAR M. ADDISON.

TEXAS STATE SUNDAY-SCHOOL ASSOCIATION.

The sixteenth annual convention of the Sunday-school Association of Texas will be held at Paris, beginning at 8 p. m. on Tuesday, May 12, and continuing through the 13th and 14th. All Sunday-schools are entitled to representation, because the work is inter-denominational. For full information correspond with Mr. R. Y. Kernode, Secretary, Rockwall, Texas; or Mr. Y. Langdon, Chairman Executive Committee, Dallas, Texas.

Among the other prominent persons who will attend are Mr. Wm. Reynolds, Peoria, Ill., representing the International Sunday-school Executive Committee, and Mrs. Wilbur F. Crafts, of New York, celebrated as a primary teacher. See local railroad agents as to special rates.

CHANGE ON LINDALE CIRCUIT.

Rev. A. G. Scruggs, preacher in charge of Lindale circuit, has been in feeble health for several months, and for the last few weeks his health has been growing worse, so that he has been compelled to give up his charge temporarily, in the hope that by rest and travel he may regain his health. Rev. W. F. Mayne has been employed to fill his place until his health shall be sufficiently restored to enable him to resume the work. Bro. Scruggs is very much beloved by us all. We hope, and his physician thinks, that a rest of five or six weeks will be perhaps all that is needed. JOHN ADAMS, P. E.

THE BEST RESULT.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

When a man throws away the strap around his pocket-book as soon as he joins the church, it is a pretty sure sign that he has religion.

Tutt's Pills

This popular remedy never fails to effectually cure Dyspepsia, Constipation, Sick Headache, Biliousness And all diseases arising from a Torpid Liver and Bad Digestion. The natural result is good appetite and solid flesh. Dose small; especially in cases of children.

For \$4.50 WE WILL SEND THE 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 SANGER BROS., DALLAS, TEXAS.

INFANTILE SKIN AND SCALP DISEASES Cured by CUTICURA

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torpid, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDY, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, and CUTICURA SALT. For more particulars, send for "How to Cure Skin and Blood Diseases."

PURE SONGS SUNDAY SCHOOL PRAYER AND PRAISE GENERAL USE

SANGER BROS. Dallas, Texas.

WHITE AND PRINTED Wash Fabrics

From among many suitable bargains in an assortment that is perfectly complete, we call attention to a line of Printed Batistes at 15c, worth 25c, and a number of attractive styles in Novelty White Goods, in satin stripes and checks, open work and other effects, at 25 Cents.

White Hemstitched Lawns, 43 inch wide, 25c, 35c and 50c a Yard, that should be 35c, 50c and 75c.

Hosiery Department

Our selection of the finer numbers in Fancy Lises, Cottons and Silks for Ladies, and High Class Hosiery for Children, added to the general assortment of every-day sellers, warrants us in claiming that the department was never so well prepared to supply your wants as now. Our Extra Values are: Ladies' Fancy Colored Hose, Fast Black Boots, 25 Cents Per Pair.

Another line of similar styles, in finer grades. 35 Cents Per Pair. Children's Ribbed Hose, warranted fast black, sizes 6 to 8, 15 Cents a Pair. Boys' Knickerbocker Hose, warranted fast black, sizes 7 to 10, 20 Cents a Pair.

These Prices Remain for Monday Only. CARPETS!

(Second Floor—Take Elevator.) Our offerings for this week positively discount anything named this season. Whilst we have fair quantities of the goods advertised there are not so many but what a few days' brisk trade will clean them up. We offer:

Union Extra Supers, 38c a Yard. Union Three-ply Carpets, 59c a Yard. All-wool Extra Super Carpets, 65c a Yard.

Select Patterns, Tapestry Carpets, 55c a Yard. Room lengths, being ends of a number of sold out styles of various qualities, choice for 65c a Yard.

A number of styles in our best quality Tapestry Carpets, many with borders, 75c a Yard.

SANGER BROS. DALLAS, TEXAS.

Please mention Texas Advocate when writing

R. R. R.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World!

CURES AND PREVENTS

Colds, Coughs, Sore Throats, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Mili-cult Breathing, Influenza.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any suffer with Pain.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

MALARIA.

CHILLS and FEVER, and AGUE CONQUERED.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarial Bilious and other Fevers, added by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

AN ASTONISHING TONIC FOR WOMEN. MCELREE'S WINE OF CARDUI.

It Strengthens the Weak, Quiets the Nerves, Relieves Monthly Suffering and Cures FEMALE DISEASES. ASK YOUR DRUGGIST ABOUT IT.

CHATTANOOGA MED. CO., Chattanooga, Tenn.

Female Diseases. Ask your Druggist about it. \$1.00 per bottle. Chattanooga, Tenn.

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 country in Texas.

Inducements not to be Met With Elsewhere

For further information, Descriptive Books, Maps, etc., address GEO. A. W. W. NEWLIN, Gen'l Pass. Agt., Fort Worth, Texas.

Strayed or Stolen!

One large BAY HORSE, with white spot in forehead; left hind foot white; black mane and tail; six years old this spring; not branded; not shod. Reliable information concerning said horse that has been recovered, may be given to me at Franklin, Robertson county, Texas.

April 14, 1891. Pastor M. W. Church, south, Franklin, Texas.

I have lost TWO PONIES—strayed or stolen—from Wortham, Freestone county, Texas, April 3, 1891.

G. A. GREENE, Wortham, Texas.

New Mexico

is the coming country for the future. It is rich in gold, silver, copper, iron, and other minerals.

HATTON & BROWN, Victoria, New Mexico

FOR SALE.

I have four lots in West Dallas for sale for less than cost, for cash.

J. H. COLLARD, Jr., Granbury, Texas.

FOOTPRINTS OF THE WORLD'S HISTORY

Agents wanted for "Footprints of the World's History"—new, valuable, interesting, elegantly illustrated and fully up to date.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

CONSUMPTION.

I have a positive remedy for the above disease; it is thousands of cases of the worst kind and of long standing have been cured.

Tape Worm A Radical Cure

OPHIUM

PISONS CURE FOR CONSUMPTION

Devotional.

RECOVERY FROM SICKNESS.

These eyes, that were half closed in death, Now open the noontide blaze; My voice, that could scarce speak my wants, Now hymns Jehovah's praise.

How pleasant to my feet unshod To tread the daisied ground! How sweet to my unvoiced ear The streamlet's lulling sound!

How soft the first breath of the breeze That on my temples played! How sweet the woodland evening song, Pull flowing down the glade.

But sweeter far the lark that soars Through morning's blushing ray; For then, unshod, unshod, I join His lonely heavenward way.

But sweeter still that infant voice, With all its artless charms; 'Twas such as he that Jesus took And cherished in His arms.

O, Lord my God, all these delights I to Thy mercy owe; For Thou hast raised me from the couch Of sickness, pain, and woe.

'Twas Thou that from the whining woe My sinking soul redeemed; 'Twas Thou that from destruction's storm A calming radiance beamed.

A TRUTH FOR TIMELY EMPHASIS.

The truth to which we refer is that of the Christian trusteeship. We all know what it is to be a trustee, and what it is to be true to our trust.

There is beyond question a wonderful mystery about the way our Maker has seen fit to trust us, his creatures, and the way in which our Father in heaven has entrusted to us things that are of an infinite value, and interests that are of an infinite nature.

And, first in this view, we have ourselves in trust. And there is more to one than any one knows; and all that is given in trust, not to own so much as to use and give, and thereby the more really to possess.

Then, springing out of this deep truth of this personal trusteeship, as to what and all that we are, follows the fact of the trusteeship, as to all that we can be said to have.

Resist in the heart; resist step by step; resist insidious attacks no less than sudden attacks; and, in one word more, resist soberly, watchfully—soberly, because even that which is lawful is not always expedient; watchfully, because the assault may come violently at any moment, may be coming imperceptibly at every moment.

How to Resist Satan.

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God is speaking to you as he spoke to Balaam.

You may not be able to clothe your ideas in such poetical language as Balaam, but there are movements in our society regarding what you can do, certainly say, "God is speaking to me."

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