



Texas Christian Advocate.

THE DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

Attention, committee! You must meet soon. Let each committeeman send to the undersigned his vote upon time and place of meeting. These votes will be carefully considered and the wish of the majority granted as nearly as this method of voting can determine. The result will be announced in this paper. It is proper for several considerations that the undersigned declare his creed upon the division question:

- 1. We must divide next fall, as has been determined upon.
2. If we are unanimous in our decision, or practically so, no Bishop in the Church would veto our action.
3. It is absurd to talk about any reasons existing, legal or logical, why we may not divide at the last session before a General Conference, which reasons did not exist at each of the three preceding sessions.
4. We would better divide upon Bourland's or Barcus' line, or upon that of anybody who may be bold enough to suggest one, than wait to be carved up by an outsider who has no heart in the matter, and will show skill only in the use of the knife.
5. Lastly, we will be practically unanimous when the clans assemble at Fort Worth next November.

SAM P. WRIGHT, Chairman Committee.

CONFERENCE DIVISION.

It is a little amusing to see how some are writing on the division, or rather the absorption, of our conference. Everyone who has written from one of the other conferences, except a West Texas man, is in favor of redistricting the whole State. Of course, they remain of a child standing off watching another eating a large piece of cake and wishing all the while "I had a piece." Now, I rise "to a point of order." The question before us is, not to rearrange all the conferences, but the last General Conference authorized us to divide the Northwest Texas Conference whenever we saw fit to do so; and this is the question before us, and we believe the time has fully come when we should divide. Nor do we believe it would be for the best to readjust all the conferences. It causes enough confusion to divide or change the lines of one. Nor can I understand how we could divide the territory (as suggested by Bro. Jordan) and not divide the conference. We are aware that there is a question of legality in dividing at the session of our conference preceding the General Conference—or rather of getting legal representatives from either of the new conferences to that body. But we can, at least, draw up the line of division—as has been suggested by one or two of our Bishops—and recommend the adoption of the same by the next General Conference. By all means let us divide. We believe we have a wise and prudent committee who will study and investigate all the legal points, and also draw up a proper line for a division, so that we may save our "surplus wisdom or advice" till we meet at Fort Worth next fall.

J. DAVID CROCKETT.

THE DIVISION OF THE CONFERENCE.

I have been especially careful to note all that has been written on this subject. I am astonished to see the communications from members of other conferences objecting to the division of the Northwest Texas Conference. I would modestly suggest to them that I once heard of a man saying, "That he made \$20 per month by attending to his own business and as much by letting other people's business alone." We believe we are capable of managing our own affairs. The committee have their duty before them. The first is to settle the geographical line for division. On this subject I think we will all agree that the division must be from east to west.

Then begin on our west line. Run with south line of Andrews, Martin, Howard, Mitchell, Nolan, Taylor, Callahan, Eastland to the corner of Comanche County; thence northeast with the Comanche County line to the west line of Erath County; thence north with said Erath County line to Palo Pinto County; thence east with the south line of Palo Pinto, Parker and Tarrant Counties to the Dallas County line; thence north to the Trinity River. I do not think we ought to interfere with the Waxshachie District in any way. This will take one charge from the Brownwood District. This line settled, the committee have their further duties defined, namely: Which shall retain the name and which the archives of this conference; also recommend a name for the other conference, the equitable division of the superannuates and other conference claimants; and finally they shall consider and report upon all other matters that may occur to them as of material interest to the two future conferences. I trust that we will stick to this and leave other matters to those immediately concerned.

J. P. MUSSETT.

"THE END."

Yes, Bro. Annis is right. The question of reconferencing is not before the Church in Texas. Neither is the question of division properly before the Church in Texas. This question was settled at our last conference; not by a two-thirds, but by a unanimous vote. Even Bro. Wright got cool and voted "For Division." See resolutions in the minutes:

"1. We recommend division at the session of the conference of 1893."

A committee was appointed to take into consideration all questions pertaining to the subject. These were enumerated—1. Geographical line of division; 2. Name, archives, etc.; 3. Equitable division of the superannuates and other claimants; lastly, they shall consider and report upon all other matters that may occur to them of material interest to the two conferences.

Now if the Northwest Texas Confer-

ence has the grit to stick to its own action I see no way for the "hungry" to get a "slice" but to put strengthening plaster on the spinal column of our next Bishop and get him to say no. A man giving directions once said: "Take the left hand, go on till you come to a bridge, and it is washed away; go back and take the other road."

I move we go back and take the other road—stick to the question, give the committee light on the points at issue.

I move further that this committee report the first day of our conference, and the two conferences hold their sessions together and let transfers be made, delegates be elected for both, and we part in peace.

R. V. GALLAWAY.

VENUE, TEXAS.

THE VENEZUELA MISSION.

Once more I call attention to this important and promising field. It having passed, by Episcopal authority, from beyond my control, I had thought to have nothing more to do with it after winding up its pecuniary affairs extendi-gover the time I had Presiding Elder supervision; especially as its moral support was to be looked after by a duly appointed Presiding Elder, and its material by the Board of Missions of the M. E. Church, South. This new administration and order went into effect the last of October past.

To wind up its affairs, so far as I was concerned, I went to the late session of the Northwest Texas Conference at Waco. To our appeals in the ADVOCATE and from the platform, the Northwest Texas Conference people had responded nobly from the beginning—showing that they were willing, year waiting, to enter this open door, to occupy this promising field. In one year from the time the matter was first presented to them they had given in hard cash \$1430.65, out of a subscription of a little over \$1600. During this time there has been expended altogether on the Venezuela Mission over three thousand dollars.

This money represents the traveling expenses of three adults and three children over thousands of miles by land and by sea to reach Caracas, Venezuela, and my return to the City of Mexico—an expense not to be repeated; it represents nearly one thousand dollars of Church and parsonage furnishing—also not to be repeated; it represents the support for nearly a year of Bro. Acosta, wife and three children; an expense to continue of course till the charge becomes self-supporting; finally, it represents over one thousand dollars United States gold for Church and parsonage in the capital of the Republic of Venezuela. This expense will also continue until we are able to build a Church and parsonage. The mission will become self-supporting, and the Church and parsonage will be built much sooner by keeping Acosta there and the same house of worship and the parsonage rented, than can be done if Acosta is withdrawn from the field, or not supported by us, or the house we now have is given up for one less suitable or in a less central place. Our congregation, in both its membership and its adherence, is growing so steadily that we are sure it will not only before long begin to largely, if not altogether, support its pastor, but be in a position to enable us, with a comparatively small sum, to build a Church.

The preceding four items of expense represent, I say, the more than \$3000 that the mission has cost the first year of its existence; the first two now met and not to be repeated, unless enlargement is ordered. The other two, support of the ministry and Church and parsonage rents, to be continued; but whose very continuance is the condition of their final discontinuance.

Now, a word as to the moral representation of that more than \$3000. That pittance of money represents much Gospel fuel carried to Venezuela just one year ago with which to feed a flame kindled there about ten years ago by a young Protestant from Spain, named Emilio Silva Bryant, and successively increased by four or five different agents of the American Bible Society during their periods of service there, whether longer or shorter. It represents the proper organization of the work into a congregation of the Methodist Episcopal Church, South. It represents the continuance and faithful preaching for nearly a year of the "pure word of God, the administration of the sacraments according to Christ's ordinance in all things that of necessity are requisite to the same." It represents the conversion, baptism and addition to the visible Church of God of quite as many souls as were already and duly received into the Church by some of the aforementioned Bible agents (two of whom were also regularly ordained ministers of our Church and formerly missionaries in Mexico) over ninety souls. It represents the erection of this "visible Church" into a moral beacon in that benighted and war-torn land to throw its blessed rays of truth, righteousness and peace upon the hearts and consciences of those who truly sat "in darkness and under the shadow of death." It has given not only life and salvation to many individual souls, but given to a nation, so to speak, a practical, direct and personal knowledge of what is the Church of God, the religion of the Lord Jesus Christ. It represents the Gospel leaven placed within the "three measures of meal"—the moral, mental and physical life of a nation; which, thank God, can never, and shall never, be worked out, but which is sure to work on till the whole is leavened—religiously, socially and politically.

Glory to God forever! What of the night! Oh what of the night, Domingo F. Acosta, thou lone watcher upon the tower? The lone watchman in thy letters comes back: "The morning cometh" and "also the night." Yes, the dark cloud of civil war gathered over the land like a portentous night from whose murky bosom gleamed forth the sword of fratricide, and there was no Gospel light to break the gloom, or to mitigate the grief, save that of the

little Church in Caracas. Then death has time and again visited our own little fold. But there were the ministering angel—Bro and Sister Acosta, with the Word of God, the Lamp of the Gospel, to light their silent way across the "valley of the shadow of death." Oh who, for the "love of money," that "root of all evil," would have denied this boon to those weary travelers to the bourne from whence there is no return? One such safe passage were cheaply purchased should it cost all the gold and silver of earth. It cost, it cost—millions more than I can tell or shall attempt to pen.

Now, shall that mission be abandoned? Shall the missionary be recalled for lack of funds to the bosom of a Church of one million three hundred thousand members, among whom, I dare say, are hundreds of millionaires? I believe there are souls who read this article who will arise in the strength of their faith and love and say, "It shall not be done. If a little money alone is necessary to keep Bro. Acosta and the Gospel in Venezuela, they shall be kept there. So here, Bro. Hotchkiss, is the money to forward immediately to Venezuela for their retention and support there."

If all to whom the Spirit of God applies these words will do as he dictates, there will come to me no more such letters as have come from Bro. Acosta's pen, but only those recording the continued and ever-increasing triumphs of the Gospel in that distant and destitute land. I will not quote, as I had thought to do, from his letters stating the fact that since the last remittance of the old administration, middle of last October, he had not received one cent of aid from any source, and depicting a state of personal and domestic destitution not only distressing in the extreme, but really alarming, and to me inexpressibly mortifying. His last letter was dated January 31, and still not a cent received, but the picture growing darker as the days roll by.

Should he have received help from the Board of Missions ere this, yet on old accounts, to balance everything to October 31, 1892, his support, rents and furnishing arrears, I am sure \$600 would be needed. I will soon know the exact amount at that end of the line, as I do know, to a cent, what I have advanced from this end over what I have received. I feel morally, not legally, bound so far as I can to meet all expenses of the mission up to the time my supervision of it ceased.

Though I undertook the work under direct appointment from Bishop Haygood, with the understood approval of the board's representative at that time in Mexico, Dr. I. G. John, Corresponding Secretary, and fully expected that provision would be made for it at last May's meeting of the board, yet, whatever might have been the subsequent action of others, I feel morally bound to do my best to see the mission through financially for the time I had it in charge.

So, though the board should have come to Bro. Acosta's relief, and done all it promised to do from November 1, 1892, to this time, yet there are two items for which it promised in Mexico last October no aid.

1. To meet any shortage in receipts to cover the expenses of the mission up to October 31, 1892, date of the expiration of the old administration. 2. To pay any shortage of local contributions to Church rents. This shortage is now considerable, has been for months, and has, I fear, already resulted in the surrender of the house of worship—a house so desirable to retain. This shortage, I am sure, amounts to \$50 monthly; the house and lighting costing nearly \$90. It is caused principally by two things: first, the disastrous effects of the war on the community; and, secondly, the arrival recently of a German missionary who has absorbed that feature of the generosity of the German merchants, who were our principal supporters.

So, rather than see this blessed work abandoned, or marred in the least, I do most earnestly beseech the readers of this already long letter to send to our Treasurer, Rev. Milton S. Hotchkiss, Hillsboro, Hill County, Texas, prompt and liberal contributions for the relief of the situation in Venezuela.

In conclusion, I will say that the mission is wondrously and increasingly prosperous, and I hope soon to publish interesting extracts from Bro. Acosta's letters.

A. H. SUTHERLAND.

REV. J. A. STAFFORD'S "SUN IN LONG DIVISION."

One thing is true of Bro. Stafford's letter. He pleads for one thing at the expense of another; yes, all others. "One thing we have got to learn, and the sooner the better. We must retrench in matters educational. I do not mean to say we are to raise less money for this purpose; on the contrary, we must raise much more; but put it to a better use. We ought by all means to quit 'doing sums in long division,' when we collect money for our schools. The way we are going on the time is not far distant when we will want a Church school in every pastoral charge, with each pastor ex-officio Chancellor and President of Board of Trust."

Follow this quotation with the following: "A sufficient amount of money has been, first and last, a little better than squandered to have well equipped our central institution, the Southwestern University.

"When are we going to quit that sort of business? All of our Church schools are doing good work, needed work.

"Some of them are succeeding wonderfully well with the small means at their disposal; but one university is a crying, imperative necessity. It is the best valor, the highest wisdom to attend to that. Texas Methodism, if not now, will need a dozen or more colleges—sure enough colleges." A single reflection and the matter is clearly defined, the "sum in long division" is before you. The basis of his grief and discovery of the willful waste of the Church's money, "the sum in long division," is the action of our conference at Sherman allowing an assessment for Central College. As we have no assessment for endowment pur-

poses the above is clearly seen to be his grievance, from the following: "I do not mean to say we are to raise less money for this purpose; on the contrary, we must raise much more, but put it to a better use."

How are we to know as to the proper use of money in any investment, except as it brings returns? Per cent is the basis. As the assessment is not to endow, but supplement the salaries of teachers in the University at Georgetown and Central College at Sulphur Springs, will Bro. Stafford look at our conference roll and find the number who are of us, and from that standpoint of calculation, "in long division," tell us which has the advantage, Southwestern University or Central College, and give us the source (I do not believe he can find any) of waste in the expenditure of funds?

Indeed, has not Southwestern University all the conferences and all the Methodists in the State to aid her in her great work, and shall we quit "doing sums in long division" and leave off a little needed help just now, adopting the unbusiness principle indicated by Bro. Stafford, "Texas Methodism will need a dozen colleges, sure enough colleges?" That is to say, when we have done our best and made to our Church one great university, we will turn round and rebuild the fallen walls of our present schools that "are doing good work, needed work." He believes in centralization. I am in no sense opposed to any school under our control, nor am I in any degree opposed to our University; but I am opposed to the whole just because he is a whale claiming all the sea for his territory and all smaller fishes for dinner. Expansion, growth, comes not of such.

As to our educational fund, I don't believe we need one single dollar for the purpose for which it is raised. In this belief I am not alone. My judgment is that most, if not all, our Church schools in Texas are on sufficiently healthy basis to furnish sufficient salary for all needed teachers, and that instead of an annual assessment, supplemental in character, it should be for endowment straight. Further, if I am incorrect, let the head of the colleges asking for assessment, supplemental, present to the Conference Board of Education as to number of teachers employed, salary allowed, receipts from college during the year, and from Board of Education let the conference have a statement according to rules of business. The future historian will be found delving into mounds supposed to be the original sights of Methodist institutions of learning. "On the contrary, we must raise more money, but put it to a better use."

AN OCTOGENARIAN. REV. J. W. WALKUP.

On February 27, 1893, it was my privilege, by special invitation, as pastor of Rev. J. W. Walkup, of the Northwest Texas Conference, but a superannuate whose home is in Salado, Texas, to dine with him, it being the occasion of his eightieth birthday. The turkey and many other of the good things of this dinner were expressions of love from the members of Belle Plain Church, where Bro. Walkup has had a monthly appointment for years. These were collected and kindly brought by that provident, thoughtful and elect lady, Sister Poteet, Sr. The honor as guest and pastor on this occasion was rare pleasures, but far more did I enjoy the fatherly love, counsel and blessings of this man of God.

Our Heavenly Father has dealt very graciously with Bro. Walkup. He has enjoyed fifty-two years of married life, and the wisdom of his choice, aided by divine grace, is justified and manifested in the person and presence of the woman whom providence directed him to select. She still abides and seems stronger physically than he.

The serene evening of their lives is being spent in this quiet, intelligent and religious village. They have four children and nineteen grandchildren living. One of Bro. Walkup's sons is a member of this Conference, and for two years has filled one of the best stations.

Bro. W. was licensed to preach 51 years since and the most of this time has passed in the itinerant field. In reviewing the past this patriarch said it gave him great pleasure that at no time in all this term of years had any unpleasantness occurred in his relation to the Church. In regard to the present, no cloud to obstruct the vision, but abiding peace and joy in the Holy Ghost; in reference to the future, brightening prospect. In all the years, seventeen, of my itinerant life, I have desired to enjoy association with my fathers on the "Roll of Honor." This desire is gratified and becomes a benediction and inspiration, as I "come in" and go out in my pastoral work with Bro. Walkup. It is a real treat, when careworn and dull in the battle, to visit the quietude and enjoy a refreshing talk and counsel with these ripe Christians. The reasons are not far to seek, for the halo of light that rests on these venerable heads, when he says, I read my Bible through consecutively three times a year.

Nor are we surprised that the burnished armor of this faithful soldier dazzles almost our vision when he says I have at command more than fifty Psalms, which, when weary and tired nature seeks repose, mind and heart repeat "till the body becomes unconscious in slumber. I count myself happy with my flock, faithful fellow-helpers in my flock. May the way grow "brighter and brighter" until the perfect day.

H. B. HENRY.

LEAGUE AND COLPORTAGE WORK.

Many of the brethren are asking for my help in organizing and lecturing to their Leagues. I stand ready to give all the aid in my power to advance this great movement among our young people in our Church. But brethren must remember two things: First, I have a regular appointment by the Bishop, that is, "to establish a Depository in Texas," and for twenty-one years I have been doing that part of the work in the Church assigned me, and propose never to do any other way. So this must not be neglected. Whenever I can come and preach to your

people on this work and thereby create a greater demand for pure reading and advance the cause of our Publishing House in the circulating of our books and periodicals, I will feel that my work is being accomplished. I will not come to sell books alone, but hope by my visit to sow seed that will bear fruit in the future.

Second, it costs me as much to travel on the railroads (except two) as any other citizen, and I will have to ask the brethren to see that my traveling expenses are paid. This is reasonable. If a man is not worth that much, he had better stay at home.

Now, brethren, if we will all work together such a thing as a depository in fact can be established in Texas and by the next General Conference we can demonstrate to our fathers the utility as well as necessity of it. Then there is no part of the Church that can be used better than the League to advance this work. If any pastor will put the Literary Department of his League at work soliciting subscribers to the ADVOCATE he will find it to work better than any method he has tried. I stand ready to render any assistance in my power to aid in this work.

I. Z. T. MORRIS.

SECULAR PAPERS.

Mr. Editor, don't be so snappy at the secular papers. Truly, what would we do without them? We would hardly know who the devil is, were he lived, or what he was about, were it not for these secular papers. And not many of them give three and four columns of religious news weekly. We read many dailies and weeklies, but not for a year have we found one without some religious item in it. Read the State Press of Galveston News, and the religious department of the San Antonio Express, and the local dispatches from all parts of the State. Some of our liveliest religious reading is found in the so-called secular papers. Every live pastor has his local church notices weekly in these city papers, and these notices are all printed free. Take the Seguin Record, a secular local paper. It has twenty religious notices (printed free) to one notice of a saloon. The sermon notices of the Houston Post and Galveston News are lively and interesting. The sharp points of the secular press inspire the sharp points of the ADVOCATE. You religious fellows would stand a good chance to fall from grace were it not for these papers—for your departments must else include crops, weather, floods, storms, fires, hangings, lynchings, shootings, cuttings, drownings, personals, lectures, speeches, politics, controversies, conventions, travels, improvements, elections, markets, science, art, literature, books, fashions, railroads, strikes and dudes. Now, had you pious editors to hash all this up with the red pepper of righteous indignation, and then freely mix in the salt of religion—how would you get grace enough to sustain you? Rejoice, oh ADVOCATE editors, that some other poor fellows have relieved you of this burden, and drop a tear of pity when you feel like dipping your pen in gall.

H. G. H.

CHAUTAQUA WORK AND THE MINISTRY.

Among the telling little paragraphs in the TEXAS ADVOCATE I found this one: "A knowledge of ancient and modern history is indispensable to the preacher, and ignorance along this line is unpardonable in this age of cheap books and good translations." When I read it I thought of how pained and mortified I once felt to hear one of our ministers, sent out by the conference, describe the Olympic games in his fashion, and state that they were practiced every year at a certain time. Another minister, not of the Methodist persuasion, thank goodness, stated to an intelligent audience that the Olympic games were introduced by Pharaoh into Palestine from Egypt.

If I were to examine an applicant for license I should be sure to ask him about the Olympic games, for every one is sure to preach about "laying aside the weight which doth so easily beset us and running with patience the race," etc., and he will be sure to tell all he knows about the Olympic games and perhaps a good deal that he does not know. I have heard some of them, I have, and one good brother told us that the prize set before them was a crown of gold or silver studded with gems. Yes, I should sure ask an applicant about those games and races, and prizes I would sure.

"Unpardonable! Yes, it is. "That good brother, though, had no early advantages; he is a self-made man," you say. He's not made yet if he don't know how to expound the Book that he sets out to live by and preach from; and even if he did not get early schooling he can get late schooling, the very sort to make him an ancient expounder of the Scriptures,

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some of which are translations from the Greek, some from Hebrew and other languages, and all of them illustrated by the customs and habits of those ancient races.

The People's College is open for all. Ignorance along this line is unpardonable.

The Chautauqua work is a priceless boon to the ministry. It affords him such a splendid opportunity to make a self-made man of himself. It gives him the means of getting hold of his congregation, and cultivating in them a taste for good literature and a higher plane of thought. If the ministers did but know the thousand benefits arising from the C. L. S. C., each one would do all in his power to establish these aids in every town, village and country neighborhood in which he preaches. We wish some of them who complain of listless congregations would just try it. That baneful curse, impure and degrading literature, can be expelled only by cultivating a healthy literary taste and putting good books in the place of bad ones. But what avail the books if the taste for them be lacking? They will lie unread. The taste for them can best be cultivated by a live, earnest working C. L. S. C. in your midst. Try it. Don't all speak at once. An old darkey preacher once gravely commenced his talk: "I rise to 'splain what the brudder before me has jus' 'spounded!" I know in writing about Chautauqua work I am 'splaining what others have 'spounded; but here it is.

CHAUTAQUAN.

BROWNWOOD DISTRICT.

I have completed my first round of quarterly meetings for Brownwood District. Thank God for his mercy and blessings on the work. All the preachers are at their post, and their souls are on fire for a gracious revival. The district is well manned. We aim to be aggressive in our work. This, of course, will occasionally arouse some opposition; but we have no serious barriers on this line. We are, thank God, making some advances spiritually and materially. Church members are being quickened into newness of life, backsliders reclaimed and sinners converted. The membership of the Church is increasing, and we thank God and take courage. A parsonage for Mullen Circuit, one-half cash, \$30 for a Church lot, the new Church at Blanket, on Zephyr Circuit, is a gem, and will be ready for dedication the last of this month. Honor to Bro. Daniel Morgan, P. C., and the zeal and liberality of that town and community. Blanket is on the Fort Worth and Rio Grande Railroad, between Brownwood and Comanche. It is surrounded by a good country, which is being rapidly developed. They love their preacher in charge, and he deserves it. We have also secured a mission or Second Church in North Brownwood. Mr. Brooke Smith gave us an elegant corner lot on Belle Plain avenue in 1891. The city school trustees gave us a house—24x28x14 feet which has been placed on the lot and is now being repaired and seated. We expect a little later on to add to its length and then cell and weatherboard it. We were expecting to enlarge our Church in Goldsboro, but the disastrous fire there last Sunday night will materially interfere. The outlook in this country for a grain crop is very fine thus far. We hope for a successful financial outcome on all lines. With this, the influx of immigration into this beautiful and rich section of Texas will be marvelous. God bless the ADVOCATE. J. P. MUSSETT, P. E.

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North Texas Female College AND CONSERVATORY OF MUSIC. SHERMAN, TEXAS.

RECI-TAL

By Pupils of Misses Magruder and Gardner

MARCH 4, 8 P. M.

PROGRAM:

- 1. Overture, Marco Spada. Deconcelle. Misses Jullif, Ikard, Adams and Jackson. 2. Life's Dream is O'er. S. G. P. Misses Jackson, Smith, Matthews, Robertson, Hagelstein and Powell. 3. Der Freischutz. C. Von Weber. Misses Brown, Jackson, Cummins and Smith. 4. Merrily I Roam. G. Schleitfirth. Miss Pearl Jackson. 5. Perpetual Motion. Miss Muzie Mae Jullif. 6. Theme of Rode. Miss Aurelia Robertson. 7. Ronco Capriccioso (piano duo). Mendelssohn. Miss May Jullif and Clara Barlow. 8. Deep in My Heart. Clara Cemerine. Miss Grace Smith. 9. Overture—Karyanth. Weber. Misses Jullif, Barlow, Longley and Brown. 10. Greeting to Spring (four part song). Arg. by G. D. Wilson. Misses Smith, Jackson, Matthews, Cobb, Hagelstein, Hall, Robertson and Henley.

RECI-TAL

At the North Texas Female College Saturday Night.

(From Sherman Democrat.)

The recital given by the pupils of Misses Magruder and Gardner Saturday evening at the North Texas Female College was a success in every respect.

The large room was filled to overflowing with friends and patrons of the school, and every member of the well rendered program was heartily enjoyed.

The singing of Misses Jackson and Smith and the chorus, "Greeting to Spring," deserve special mention.

The concert given by Mrs. Kidd's school always possess the charm of never being tiresome, and the announcement of a date for one of them is greeted with pleasure, and when over one wishes they came oftener.

Sunday School Lesson.

PREPARED BY REV. E. W. ALDERSON.

REVIEW—FIRST QUARTER, LESSON XIII.—MARCH 26.

ISRAEL AFTER THE CAPTIVITY.

GOLDEN TEXT.—Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

TIME.—From 536 to 427 B. C.—109 years—as long as the United States has had an independent nation.

PLACES.—Babylon, Jerusalem and Susa or "Shushan" the winter capital of the Medo-Persian Empire.

HISTORICAL REVIEW.

The short but marvelous career of the Babylonian Empire closed about the time of our first lesson (B. C. 538). This event made the return of the captive people possible. The Babylonian Empire partook of the character of its people, sensual, voluptuous, cruel and grossly idolatrous, the Jews could expect no favor and little mercy, since the whole spirit of Judaism was a perpetual protest and anathema against the very life principles of their masters. This empire was doomed by the operation of these very principles to quiet and hopeless overthrow. The drunken, sacrilegious revelings of Belshazzar and his nobles, while Cyrus was laboriously draining the Euphrates out of its bed, and thus securing an entrance into the city, present the two civilizations in illustrative contrast. Babylon is fallen forever, but the people, led by Cyrus, exist as an independent nation to-day. The Persians were a great people. Living for ages on the rough Iranian plateau, free from the enervating influences of tropical climate, and above all having accepted a religion which had in it the largest residuum of divine truth of any of the ancient cults, they would naturally feel much sympathy for the Jews, with whom they held in common the great basal faith of the absolute unity and spirituality of the Deity. How far Cyrus was influenced by religious considerations does not appear. The tradition that he issued the decree for the return of the Jews in consequence of having been shown the book of Isaiah, in which his conquest of Babylon was predicted and he himself called by name two centuries before the event, is without historic basis. Cyrus was probably most influenced by considerations of State policy and military strategy. The great antagonist of Babylon, and of Persia in the early part of the history of the empire, was Egypt, and the highway from Egypt into the empire was through Palestine, and the key to Palestine from a military point of view was Jerusalem. Hence it was the part of broad-minded statesmanship to place in Jerusalem a people bound to the defense of the city by all the ties of ancestral tradition, patriotism and religion, and to the Persian throne by those of perpetual gratitude. This accounts for the uniform kindness and liberality which, despite the perpetual machinations of their enemies, the successive Persian kings showed the Jews during the entire period covered by the quarter's lessons.

OLD AND YOUNG.

WHEN DOCTORS DISAGREE.

When Mr. Cocksparrow fell suddenly ill young Mrs. Cocksparrow sought medical skill: she called all the doctors, regardless of price, to hold consultation and offer advice. They came at her bidding, a dozen or more. Each skillful in physic and famous in lore.

"First, old Dr. Hawk, a gray, aged seer, a surgeon in practice for many a year, examined the patient and shook his wise head. Saying, "Nothing will save him unless he is freed."

"No, no," cried the others, "I would kill him alive!" Such treatment as that he could not survive.

"The fellow is either a knave or a fool!" Exclaimed a young sprig from a medical school. "Indeed!" said the doctor, "you know very well."

"I predicted for years before you left your shell, I will not dispute facts connected young fellow: since wisdom is born in the head of an owl!"

"You sneer," said the owl, "but I'm happy to state your baronous practice is all out of date. Long ages ago, before science advanced, his no matter what ailed him, the patient was bled."

"I believe the best physic is sleep and fresh air. With hygienic treatment, proper food and good care."

Dr. Crow gave the owl a grave, solemn stare. "I believe in salvation from sickness by prayer. If you pause to reflect you surely will find the cure of disease begins in the mind. Other methods are simply deception and fraud. It is plainly our duty to inquire of the Lord."

"Quack!" cried Dr. Goose. "Quack, quack! Common sense and good judgment you certainly lack. Nothing equals, in my mind, the cold water cure."

A plunge or a shower bath he could endure. "The best doctors consulted, each giving his views. Believing his method the best one to use."

While they differed and wrangled, but could not decide. Which treatment to give, Mr. Cocksparrow died.

An inquest was called without further delay. Where, sitting in council another whole day. Doctors, coroner, jury in verdict agree. "Death was caused by heart failure, 'tis easy to see."

—Mrs. S. J. Becklin, in Congressionalist.

A WISE BOY.

Mr. Hill stood in his carpenter shop one morning. The door stood open, and he heard a voice outside. He turned and saw a bright-faced boy, with a brown suit and a red cap.

"Good morning, my little man," said Mr. Hill. "What can I do for you? Do you want a house or a bridge built?"

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Editorial.

FINAL PERSEVERANCE.

That is a good phrase to express a practical truth and a good Methodist doctrine. Calvinism in this, as in the case of nearly all its theological terms, has perverted the natural meaning of the expression. To persevere is to persist in and pursue steadily, in spite of opposition or difficulty, any undertaking begun, to maintain and continue in a fixed purpose at all hazards. Final perseverance can naturally mean nothing more therefore than to continue to the end. Some one of the Presbyterian family of Churches, seeing that the words did not express the doctrine taught by them, have changed the expression to the words "final preservation." This means of course that they are as passively preserved by divine grace as pickled cucumbers are preserved by brine. This is unconditional salvation. Methodists believe that faith is the condition of salvation from sin now and that the continuance in a fruit-bearing faith is the condition of the continuance in salvation. Only those will be saved at the end who persevere unto the end.

After all, perseverance means preservation. Only those who persevere in grace are preserved by grace.

Devotion to a fixed purpose is the power by which men succeed in religion and business. Others may be more emotional and demonstrative at revival meetings and also more inconsistent between revivals, but the good old brother or sister who rises up in class-meeting and says, "I enlisted for the war, and have never turned back, and I am now more determined than ever to go on," has in him the element of final perseverance, and the prophecy of final salvation. The fixed and immutable purpose to persist unto the end may be less noisy than the more pretentious second, third or fourth blessing, but it is a perpetual blessing and far more valuable and desirable.

This same power to persevere is the greatest element of success in the ministry as it is also in the more worldly professions. Bro. A. may not have the brilliancy of Bro. B. He may not rise so rapidly in popularity, but he is more stable in character and study, and by the power of perseverance succeeds in the work of the ministry when his more brilliant brother has learned that popularity and success are not always the same. Above all, we want men of steadfastness of purpose and earnest persistence in work, both in the membership and ministry of the Church. Meteors and comets we do not want, but stars which shine steadily and forever.

After that the Sanhedrin had determined to put the Master to death, "he went on his way through cities and villages, teaching and journeying on unto Jerusalem," and when certain Pharisees said to him, "Get thee out and go hence, for Herod would fain kill thee," he said unto them, "Go and say to that fox, behold I cast out devils and perform cures to-day and to-morrow and the third day I am perfected." Thus, notwithstanding his death had been determined and he met with opposition on every hand, he continued without wavering to the end in the earnest prosecution of the work he came to do. This is the final perseverance we teach and commend to Methodists everywhere.

MONEY AND LABOR.

Whatever may be said about the relative merits of the different political views on the currency question, the fact remains that money should be treated simply as an instrument of exchange. Human labor is the fundamental element of monetary value, and while it is impossible to prevent modi-

fications by other causes, such as supply and demand, yet it should be the effort of statesmen to make money represent a just medium for the exchange of the products of human labor. To that end the material out of which the currency is coined should maintain in its commodity value a just proportion to the commodity value of other products of labor. A metal whose chief value depends upon its rarity is not suitable for a means of exchange. The dearer money is made the more power it has in its control over men. When money is scarce and dear the few who possess it have the rest of mankind at their mercy, but when the price of money is in just proportion to the average value of labor, then those who labor stand on an equal footing with those who possess. Dear money makes the many the slaves of the few, while the just remuneration of labor makes all freemen—except the idlers.

"LET US BE THANKFUL."

Let us be thankful that we don't live in Columbus, Ind., where grand juries indict Church members for playing progressive euchre.—St. Louis Republic. The Republic indulges in a sneer. It is well worded and cautious, but it is caustic. It is intended to hurt and burn. The words are few, but the significance is mighty and far-reaching. It may be that the writer of the paragraph quoted above did not consider how strong and incisive his words really were. It may be that he aimed to stab and then turn a corner quickly and disappear. But we see the wound and we have noted the hand that made it.

Why did not the Republic merely say people instead of "Church members?" Why did not the writer go further and defend the playing of the game—especially when played by "Church members?" Why? The reason is plain. The Republic knows, as everybody else knows, that "Church members" have no business in engaging in such games; and it sneers at the hypocrisy that pretends to piety and yet indulges in those things that are so evidently hurtful to society at large as to attract the attention of the courts of the country.

There is so much pandering to vitiated public taste by the daily press of our country that a great many people are misled into the belief that those who shape the policy of these journals are personally in favor of the evils they report. The comments thrown into the average report and the compliments paid to men of the lowest and most vicious classes tend to strengthen this belief. For instance, there is a brutal prize fight takes place in some degraded part of the city. The reporter is on hand. He notes the combatants—going into details. He reports not only what they say, but drops in such phrases as, "Mike Finnagan is a fine fellow. He is a great favorite with our people," etc. It is further stated that a large crowd of "leading citizens" witnessed the contest. Common beer-slingers and saloon bums are written down as "colonels" and "captains" and are "interviewed" with reference to certain questions that concern no one but toughs and riff-raff. All this goes along with that real and necessary news that the business man must have and is willing to pay for; and the better classes regret, on account of their children especially, that such filth must needs be carried into their homes in order to have the news of the day, and it is not strange that many of them connect the managers of these papers with the cock-pits and slugging dives that occupy so much space in their columns. But the majority of those who control the policies of the great dailies, as a rule, are high-tone, dignified gentlemen, who neither practice nor endorse the follies, vanities and vices which get so much countenance and advertising in their columns. They are careful of their own families and furnish their children with a high grade of literature and teach them both by precept and example to shun all these evils as they would a hole of the asp or the shadow of the upas tree. They secretly abhor and disdain these things.

But they do not speak out against them except in the covert style of the extract quoted above. They give a tropical and highly colored report of a negro prize-fight—two columns in a prominent place—and if they say a word against such savage practices it is only a word, an ambiguous word, stuck off in an obscure corner. The St. Louis Republic, for instance, will send a reporter to the "palatial home" of some "prominent citizen" where a "large circle" of the "very best people" are assembled to play cards, drink wine and dance. This party is not only puffed, and all that takes place there written down as the "most enjoyable occasion of the season, but those who object to such things are not unfrequently rated as "puritanical," "straight-laced," "fanatical," and all that. Then on the editorial page, low down, near the bottom of the column, we find something like the extract above.

Now we know that what seems to be an endorsement of all these things is for revenue only. It is the corpora-

tion, and not the individual. It is the best for the paper. These are among the reasons given by some of those who apologize for the course pursued by our daily press.

We do not believe any of this. We honestly think that the big dailies of this country need not pander to the beastly appetites of the vicious classes in order to make money. They have the power and influence to advocate any reform in any field without being hurt even financially by such a course. The best elements would sustain them and the patronage given them now from necessity would then be heartily accorded, while the "lewd fellows of the baser sort" would have no power to hurt any one—their present power hanging only upon the influence they wield with the daily press.

But suppose a fight against these evils should bring trouble upon the paper and cause its subscription list to fall off. Is it not better to suffer such a temporary loss than to foster and encourage crime and criminals in our midst? It is bootless to howl against the non-enforcement of law and plead for civilized principles, especially when the lawless elements are being boosted and the lowest and most depraved schools of vice are being encouraged in every paper that falls from the press. It is idle to talk of decency and honor when those means and agencies intended to foster such virtues are ignored, while the shameful doings of the vilest wretches are held up before the rising generation as models of manliness and worthy to be copied!

It does not take a prophet's ken to see where this will end. In vain may the abettors of vice attempt to shield their own loved ones from the breath of the moral pestilence. It will become epidemic. The very air will become charged with crime and anarchy will run riot in the streets. Better were it to close the breach before the dykes give way and pour a flood of ruin upon our devoted land.

OUR SCHOOLS OF VICE.

In many instances municipal government is merely a bureau of jobs and licenses for the vicious and the lawless.—Dallas News.

That is about what the ADVOCATE has been preaching for some time past. The special privileges granted by the Legislature to cities to make their own Sunday laws, which conflict with the State law, and to license disorderly houses, make our cities the centers and schools of vice. There should be one law as touching crimes and vice for the city and the country. How can we expect law and order to prevail when our cities are continually educating the vicious elements to become defiantly lawless? The negligence in prosecuting criminals in the cities is of itself sufficient to breed a large herd of law-breakers; but when vice is licensed by the law itself, the sources of multiplication are enlarged to but little less than infinity.

SAD TO SEE.

In a recent issue of the Texas Presbyterian there is an editorial headed, "Why do we not grow?" The writer thinks the answer to this question is found in a failure of the members of that Church to support their denominational institutions. It discloses the startling facts that there are only about 12,000 members of that Church in Texas, and that "not 200 of our boys and girls are in our synodical schools," and adds: "What is true in Texas is true elsewhere."

We believe that we could give the Presbyterian some other points explanatory of the stagnation of Presbyterianism, but this is not our funeral, and as the Presbyterian claims to "have the best educated ministry, as a body, in this country," we leave those wise men to answer the editorial interrogatory. Still it is sad to contemplate so many feathers and so little bird.

THE QUARTERLY REVIEW.

The Quarterly Review of the M. E. Church, South, is not paying for its publication. It is published by our House at Nashville and at a dead loss to the Church of \$1500 per annum. This amount must needs be deducted from the general profits of the Publishing House and, per consequence, from the fund set apart for the superannuated preachers and the widows and orphans of deceased preachers.

Now, what shall we do about it? The agents, Barbee & Smith, inform us that if all the preachers—leaving out our laymen—would take the Review, it would be self-sustaining. This throws some light on the difficulty, for the preachers are always ready, not only to patronize a worthy institution for what they get out of it personally, but to make sacrifices of personal interests for the general good of the Church.

The Review is an institution of the Church. We have as preachers and members vowed to support the institutions of the Church by the help of God. God helps us to do our duty. Is it our duty to take the Review? We think so. It may not be just what we could wish, but it is all we have in the way of a Review, and the highest authority

in the Church—the General Conference—has settled the fact that we need it and must have it.

This ADVOCATE does not believe the Review is up to the standard, and has said so. It believes that in order to make it what it ought to be, an editor should be chosen whose sole business it is to look after it, and not have it as it now is, a mere tail to the book editor's kite. There is plenty of work on it to give one competent man all he can do. Hear, therefore, the conclusion of the whole matter: Let all our preachers take the Review, and urge their representatives in the next General Conference to unfetter it, and place it upon a footing where it will be an honor and a strong arm of power to our great and glorious Church.

OVER THE FENCE.

Rev. Joshua Gill, one of the editors of the Christian Witness, (a Holiness paper published in Boston) has leaped the Methodist fence and is now in the fold of the Evangelical Association. He gives as his main reason for making this flop that the pulpits of the M. E. Church were entirely in the hands and under the control of the pastors, and that no man could occupy them contrary to the will and wish of those shepherds. This strikes us as quite the proper thing; but the Rev. Gill felt differently about it, and so taking advantage of a free country and a fine day he bent his reverend legs, stooped his clerical back and leaped into liberty. Farewell, Joshua!

A GOOD EXAMPLE.

Bro. John T. Graham, of Rancho, Texas, in a business letter, says:

Inclosed find \$5. This was handed to me by a benevolent man, whom we assured that the TEXAS CHRISTIAN ADVOCATE would be forwarded one year to five persons who are unable to subscribe for the paper.

Bro. Graham then furnishes the five names. The paper will go to each one year. That is one way to preach the Gospel. One brother with his money sends the Church paper to five families where it would not have gone. He feeds the hungry poor—the spiritually hungry with spiritual food. Who will say that this is not as noble, if not nobler, than to feed the starving body with bread and meat? We commend the example of this "benevolent man" to others who wish to do good.

LAST Sunday the senior for the first time in many years enjoyed a country "basket-meeting." It was the quarterly meeting of the Cochran and Caruth Circuit. The Presiding Elder, Rev. E. W. Alderson, preached a strong and logical sermon on "Justification by faith only." It was a forcible exposition of St. Paul's argument on that doctrine written in the epistle to the Romans. In the afternoon Bro. E. C. McVoy, of Oak Lawn, delivered an encouraging and edifying sermon. A liberal collection was taken before the morning sermon for the district parsonage and the missionary debt. The remainder of the assessment for the debt was paid and more than was asked for the parsonage. Of course the pastor, W. H. Stephenson, was happy. A sumptuous luncheon was spread between the sermons on the table-cloth, which was firmly supported by terra firma, when and where the Presiding Elder demonstrated to all present that he had not, up to that good hour, made Carlyle's lamentable discovery, viz: that he had a stomach, but all the people discovered that he had an appetite.

MR. CLEVELAND'S inaugural address was concise, well gotten-up and very cautiously worded, but those who read between the lines could see that he is not with the majority of his party in the South and West on the currency question.

Those who would reform the world need two qualifications: Light and love.

GOD has little use for starch and ruffe preachers. Paul could gather sticks, or preach on Mars Hill, mend tents or face an Emperor.

THE new charter for the city of Dallas which has been signed by both houses of our Legislature provides for the licensing of disorderly houses. We shall now be blessed with a Hell's half-acre, a la Fort Worth, and the vicious of both sexes hearing thereof shall be glad.

NONE ever get to heaven but those who have a heaven on earth. "Blessed are the pure in heart, for they shall see God."

THE water of life is free, "without money and without price," but what about paying for the pitcher that carries it?

THIS is the year to canvass and discuss any needed changes in the law of our Church.

WE have no idea that Dr. W. A. Candler has any desire to ape Bishop Haygood in his style of writing.

THE Texas Baptist Standard announces that it will in a short time add three new departments: One on lightning bugs, a correspondence with the

man in the moon, and one on fools. These new departments will no doubt add some interest and greatly improve the Standard. The last named department will of course be strictly autobiographical.

THE soul is a sacred treasure—it will outlive the stars. Neglect and disuse will sink it; culture and sanctity will fit it for seeing God.

Is not our first page a beauty?

Is it the proper thing for a man, just because he is licensed to preach, to crawl up into the pulpit when another is to preach?—A Listener.

Some people feel wiser sitting up there.

Is it not a sin as well as very bad taste to bring a dog to Church?—A Reader.

The Scriptures say "without are dogs."

SHOULD a Sunday-school teacher leave his class before the school closes?—A Teacher.

If he has not the ability to entertain and interest his scholars during the time allotted for the recitation of the lesson, he should certainly leave his class and—stay left.

READ our Louisville letter.

LIFE was given for noble purposes. Christianity does not annihilate ambition; it only purifies and directs it to nobler and worthier objects.

By faith we enjoy God; by love we enjoy our neighbors, and by patience we enjoy ourselves.

THE doctrine of the amended charter of Dallas now is that certain crimes may be indulged for a sum. If the disorderly house is wrong in principle, no amount of regulation and licenses will make it right.

"PRAISE waiteth for thee in Zion." No, not from that brother or sister who sails in after the first prayer.

Oh for the eye which can see God in all, the hand which can serve God with all, and the heart which can bless God for all.

THE Georgetown Sun in its issue of March 9, under the head, "Morality and the law must prevail," details certain social evils in vogue in that town and throws itself into the breach between the young people of the community and their ruin. It is a brave and manly stand the Sun has taken, and it deserves the respect and patronage of all the law-abiding people in that part of the country. No doubt it will get it.

READ our Missouri letter.

If your pastor does not preach well, just let him know you think so. It will help him to preach—worse.

If the pastor helps you and you feel kindly toward him for it, keep it to yourself. After he is dead, speak of his virtues at the memorial service.

WHEN the city of Dallas rents out the privilege to run disorderly houses it becomes the proprietor of the nefarious business and the agents of the immoral acts of those houses.

If some men and some ministers would take as much pains in rearing character as they do in ranting creed, what a world we would have!

"GODLINESS with gain is great contentment." This would be a precious Gospel to many.

READ our Arkansas letter on first page.

WHEN the secular press gives its readers enticingly written reports of scandal in detail on its news page, and then thunders against the moral turpitude of the scandal on its editorial page, it has already deafened the ear of the reader to its moralizing platitudes by the siren song of evil suggestion.

AFFLICTIONS and trials will be either weights or wings. They work good "to them that love God."

WHEN a newspaper admits that it orders its literature to suit the public taste, it admits that it cares more for its till than for its principles.

THE conference division controversy waxeth warm. It neareth the end.

THE definition of the Methodist doctrine of perseverance is a tree which grows on through drouth, rain and storm, bearing fruit until death. The definition of the Calvinistic doctrine of perseverance is a pickled cucumber.

It is love or hatred toward God that determines whether his yoke be a burden or a blessing.

THREE breezy letters from correspondents out of the State this week.

GOD can not put the seal of the Spirit on a flinty heart.

THE Rocky Mountain Methodist prints a double-leaded editorial on Bishop Keener's letter which was copied from the Nashville Advocate and published in this paper last week.

The subject discussed in that letter is a live one and ought not to drop out of mind until it brings about the suggested and much-needed reform. Our children are practically growing up without the preached Word, the very means which God has ordained to bring them to himself. Let us wake up and put away this evil from us or it brings ruin upon us and our children.

THE junior editor regrets that sickness in his family prevented him from accepting the kind invitation of Rev. I. S. Ashburn to fill his pulpit at Travis Street Church, Sherman, last Sunday. The result was that he preached for Rev. W. F. Clark at Floyd Street Church, this city.

OUR Home Conference Department is in fine shape this week.

ONE of the truest sayings of our enemies is that the world is turning from the Church to something better. The truth is, there never was a larger attendance upon the ministry of the word, and there never was so much money spent toward the furtherance of the Gospel as now.

It remained for the modern daily press to heretize sluggers and leaders in vice.

WE have seen hogs, when a fellow swine got sick or lame, root around him and bite him and torment him in various ways. We have also seen this same hoggish spirit manifested among men. The reverse is the Spirit of Christ. He came to help the helpless and to save the fallen among the people.

GOD forgives a woman just as freely as he does a man, but some so-called Christians will not do it.

A MAN may be a drunkard, a gambler, a libertine, but if he reforms he is received among the "best people" of the land. How is it with a poor, fallen woman when she tries to rise to better things? The devil is not out of a job yet!

THE Calvinistic friends ring the changes upon the promise that "nothing shall separate us from the love of God," etc. Quite true. But sin separates God from our love, and there is the trouble.

THE devil has no quarrel with the man whose Church letter is in his trunk.

"THAT Christ was by nature we are to be by grace;" and lest the sinner should become discouraged at the seemingly impossible change, it is written, that "Where sin abounded grace did much more abound."

"It is born in me" is a current apology for all forms of weakness and wickedness. One is too slender or too short; he is too nervous or too phlegmatic; he has special difficulty in controlling his appetites, because they are in some way constitutional with him. He may be expected to lead a correct life when his constitution, or his birthright of evil, is not in the way; but for these he pleads himself excusable. But his tendency to sin was born in him as in every one. And it was in order to meet these special constitutional weaknesses of his that the Christ was born into the world. It was for the constitutional moral disease that the divine-human remedy was designed and offered, without money and without price.—Sunday School Times.

Yes, and "where sin abounds," whether original or actual, "grace does much more abound." That old Antinomian theory that we can not live without sin—that the blood of Christ does not "cleanse from all sin," but from only a part of it, is a slander upon the Gospel and renders the promises of God to the believer unreliable and deceptive. He is able to save to the uttermost, or he is not. God says he is. "Let God be true and every man a liar!"

THE Discipline says, concerning the session of the District Conference, that "prominence should be given to religious exercises." As there is little else to do of a business character but to elect delegates to the Annual Conference. If the district meeting is not a spiritual feast, it is a fifth wheel sure enough!

THE habit of leaving our children at home while we attend Church is one of the most pernicious, and is bound to bring us a harvest of regrets further on.

There are more ways to kill the prophets of God than with stones and chop ax. Unkind criticism is the most effective instrument for destroying the preacher's influence.

LAST week the papers were full of revival notices and the great ones were moving around from place to place so that our "personal" and "Southern Methodist" departments were well up; but there has come a lull and we refer the reader, in the absence of something better, to our very interesting department of "Grab Hooks."

IN one of the most impassioned utterances in human speech the Lord Christ bewailed Jerusalem as the killer of the prophets and stoner of those





Devotional.

PRAYER FOR THE ILL AT EASE.

When sickly thoughts or jarring nerves in- My morning sunshine or my evening shade; When the dark mood creeps without control, And fear and faintness gather on my soul, O Lord, whose word is power, whose gift is peace, Bid my spent bosom's tides and tempest cease; Bid thy blest Jesus walk a stormier sea Than ever chafed the waves of Gennesareth, Or, if too soon my spirit craves for ease, Hallow the suffering that thy love decrees; Work my soul's faith from out my body's fears, And let me count my triumph in my tears. —Bert of Corsica.

"I USED MY TWO KNEES."

A poor Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deeply-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he stayed cured. One day some one asked him how it was that he had broken off the terrible habit. He answered:

"I used my two knees!" How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink back de- pendent and despairing, who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows, and promises and resolutions, but they do not use their knees.

No man was ever overcome by tempta- tion while calling on the mighty God to help him; no man need despair, though billows and waves go over him; if a man will only pour out his heart to the Lord he may go down like Jonah to the bottom of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will only cry to God, the Lord will hear and save him.

Tempted one, discouraged one, strugg- ling one, fallen one, use your two knees; you will climb out of horrible pits and mire and clay on your knees sooner than in any other way.—The Christian.

LABOR IS NOT IN VAIN.

Sometimes we become discouraged in our work and think it is all in vain, and yet we have the assurance that work done for the Lord is never in vain. In 1817 Mr. Robert Moffat, a Scotchman, penetrated the wilds of South Africa in the interests of mis- sionary work. How useless his work seemed to him. But was it so? Only recently a census was taken of Bechu- ana, the district in which he labored and where he fancied he had accom- plished nothing. In a territory of 170,000 square miles, two and one-half times the size of Missouri, there was found a population of 72,000 whites and natives, almost all of whom were Christians. Poor Mr. Moffat fancied he had wasted his time, but nothing really good is ever lost, and the bread which he had earned, hard working man cast upon the waters has returned many days after he has gone to his rest. Let no one be discouraged.—Christian World.

MOUNTAIN TOPS AND VALLEYS.

In an after meeting of the other evening a member said that he had been on the mountain top and in the valley. At times he was very joyful, and then again he was sorrowful. Some one re- marked that on the mountain top he had breathed fresh air, and in the valley he had found abundance of water and beautiful flowers. So that God gives us the best he has, whether we be on the mountain or in the valley. The promise is, "Though I go through the valley of the shadow," "Thou art with me." Another promise is that he will make my feet as hind's feet. The hind is sure of foot on mountain sides and crags. The mountain with its heights may be more dan- gerous than the valley with its shad- ows; as we rise we come into the region of storm. The Eiffel Tower has demonstrated that the velocity of the wind at that height is greater than near the surface, and we need sure footing that we may not be swept from our high position. As we descend into the valley, we need courage, be- cause lurking under its shadows may be dangerous foes. We need to keep close to the shepherd, so that we may hear his voice and feel his touch; and, though now and then it may be the touch of the rod that smarts, the fact that he is near gives cheer and com- fort. Whether on the mountain top or in the valley, if we have God with us, we are safe and should be satisfied.—Selected.

ONE DAY AT A TIME.

"One day at a time! Seemingly to me that our Heavenly Father have given us our life in days, because he sees that we can't manage no more than that to once. Lots o' people might get on very well, if they'd be content to take life like 'tis given; but they go wanderin' whatever they shall do next week, or whatever will happen to them next year, an' so they get fright- ened, an' think that 'is no good their tryin' to do a bit. I can mind once when I was a little boy, helpin' mother to store away the apples. I put my arms round ever so many o' them, an' tried to bring them in. I managed for a step or two. Then out fell one, an' another, an' two or three more, till they was all rollin' over the floor. Mother laughed. 'Now, Dan'el,' says she, 'I'm goin' to teach you a lesson.' So she put my little hands quite tight round one. 'There,' said she, 'bring that an' then fetch another.' I've often thought about it when I've seen folks who might be doin' ever so much good, if they didn't try to do too much all at once. Don't go tryin' to put your arms round a year; an' don't go troublin' about next week. Wake up in the mornin', and think like this: 'Here's another day come. Whatever I do, an' whatever I don't do, Lord, help me to do this—help me to live it to thee.'—Daniel Quorn.

Marriages.

BELL—GRANT—At the residence of the bride's mother, Mr. Sam Bell and Miss Tully Grant, March 1, 1893. Rev. C. H. Peele officiating. PHILLEY—NIXON—At M. E. Church, South, J. E. Philley and Miss Lizzie Nixon, March 1, 1893, Rev. C. H. Peele officiating. ROGERS—WILSON—In Center, Texas, January 28, 1893, by Rev. Chas. F. Smith, at the residence of the bride's father, W. P. Wilson, John C. Rogers and Miss Bell Wilson. JONES—ERWIN—At the residence of the bride's father in, South Dallas, Febru- ary 26, 1893, Mr. George Jones and Miss Mattie Erwin, Rev. W. F. Clark, officiating. SMITH—HICKS—At the Floyd Street parsonage, March 5, 1893, by Rev. W. F. Clark. Mr. D. M. Smith and Miss Katie Hicks. PERKIN—HARPER—At the home of the bride's father, Rev. J. L. Harper, in Sabinal Canyon, Bandera County, on December 25, 1892, Mr. John Perrin, of Boerne, Texas, and Miss Willie F. Harper, Rev. Sterling Fisher officiating. JOHNSON—WALKER—At the Metho- dist Church, Seaside, by Rev. W. F. Brisson, Mr. Jas. L. Johnson and Miss Ina L. Walker, February 23, 1893, all of Freestone county, Texas. ARMSTRONG—ARMSTRONG—In the M. E. Church, at Abilene, Texas, January 31, 1893, Rev. Thos. S. Armstrong, of the Northwest Texas Conference and Miss Sadie, daughter of Rev. E. L. Armstrong, Bishop J. S. Key, D.D., officiating. BRANDT—DUPREE—At the Methodist Church at Hockley, Texas, February 22, 1893, by Rev. A. S. Blackwood, Mr. E. A. Brandt, of Wallis, Texas, and Miss Edna Dupree, of Hockley. DAVIS—RENEAU—At the Methodist Church in Sealy, Texas, Mr. J. W. Davis and Miss Ella E. Reneau, Rev. A. S. Blackwood officiating; all of Sealy, Texas. NICHOLS—BROOKS—At the residence of the bride's parents in Collinsville, Texas, March 5, 1893, by the Rev. Geo. H. Adams, Mr. James Nichols and Miss Mattie Brooks, both of the M. E. Church, South. DAVIS—SHEGOG—At the residence of the bride's parents, near Whitesboro, Texas, March 5, 1893, by the Rev. Geo. H. Adams, Mr. Wm. Davis and Miss Nannie Shegog, both of the M. E. Church, South.

MEEK—Near Ovilla, Texas, at 10 p. m., February 28, 1893, M. H. Meek, an honored citizen and a faithful mem- ber of the Church, passed peacefully and triumphantly across the river of death. For several months he had been in very poor health, and for weeks apparently hunting a crossing. Hence to him death was no surprise. When the summons came he found a crossing from which the presence of God was visible by faith. This to his bereaved companion was a source of great com- fort. Thank God for that grace which sustains the Christian in this last hour of conflict. Moses Harney Meek was born in Dickinson County, Tenn., Jan- uary 22, 1810. In 1833 he removed to Mississippi, thence to Louisiana in 1841. He was married in 1846 to Miss Artimissia Davidson, of Davidson County, Tenn. He removed from Louisiana to Panola County, Texas, in 1867. There he was converted and joined the M. E. Church, South. In 1868, under the ministry of Rev. J. B. Bellamy, he came West in 1870, and was for twenty-three years an honored citizen of Waxahachie and Ellis County. As a man he was thoroughgoing and systematic. He had made his will and named his own administrators. Bro. Meek was not demonstrative as a Christian in word, but in faithful at- tendance upon the Word and in punctu- ality in supporting the Church, he was not excelled. When I was his pastor during his eighty-first and eighty- second years no members were more often at Bell's Chapel than Bro. and Sister Meek, although living seven miles away. His gray hairs and devo- tion to the Church were often a source of comfort to me. How I re- joiced to hear him say: "I am not tired of serving the Lord." He had no children. As to his relatives I know but little. May they all meet him in heaven. Peace to his memory, and may the blessings of God rest upon Sister Meek till she, too, meets him and joins the angel band. —A. THOMASSON.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 125 to 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circum- stances, but if paid for will be inserted in another column. POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

PORTER.—Mrs. Margaret E. Porter, daughter of W. L. Baird and Margaret Marphrey, was born in Wilkinson County, Miss., February 20, 1826, and died in Houston, Texas, January 19, 1893; was married to James Brown Porter, of Giles County, Tenn., Decem- ber 18, 1841. This union was a happy one. Of these two people it may truth- fully be said, they bore life's burdens and trials bravely, but patiently; happy in each other's love; in sunshine and in storm, in adversity and prosperity, in prosperity and affluence, in poverty and in trials sore, they were the same devoted household. Seven children were born to them—three sons and four daughters; two daughters and the father have crossed the river some time ago, and were no doubt "watching and waitin' g" for the coming of loved ones. May we not conclude there has been a happy meeting in the bright world above? Mrs. Porter was reared under the influence of Christian parents, and was fortunate in having been educated by a noble Christian woman, Mrs. Halsey, who was at that time principal of a female academy in Woodville, Miss., afterwards taught in South Texas. The religious experience of "Cousin Mag" dates from her very childhood. She was, I think, a member of "Old Mid- way" M. E. Church, South, as far back as the writer can well remember, and ever since has maintained her integrity as a true and loyal Methodist. At the time of her death held her membership in Shearn Memorial Church, Houston; her name is enrolled on their Church register. Her death was peace and triumph. She died in the faith, and we believe when the "books were opened" her name was found written in the "Lamb's book of eternal life." May God's choicest blessings rest upon her sorrowing children; may the power of the Gospel of Christ bring all her children to the grand reunion in heav- en. —BY THEL HAYNES BAIRD, LINDOY, TEXAS.

MOOREHEAD.—William W. Moore- head, son of James H. and Emeline Moorehead (now Martin), was born on Henson Creek, in Coryell County, Texas, February 25, 1863, and died in Louisville, Ky., February 20, 1893, of typhoid fever. He was happily mar- ried to Miss Mattie Price, February 11, 1892, who lives to mourn his death. At the age of nineteen he professed re- ligion and joined the M. E. Church, South, at Spring Creek. He was a student at the Medical College in Louis- ville, Ky., when he died. As a Christian soldier he surrendered quietly and heroically. He told his young wife not to weep for him, and sent word to his relatives and friends that he would meet them in a better world. His eldest brother, in a private letter, says: "From childhood he was deeply im- bued with the religious principle which grew with his years and ripened into those graces that adorn a Christian manhood. He was temperate in every- thing and free from all pernicious habits. I never knew him guilty of any- thing that would bring the blush of shame to the cheek of any one. He had his faults perhaps, but they were not grievous ones. Of a large family he is the first to go, and it will not be long until we all will follow him." —G. F. BOVD.

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McKEE.—Death has entered our home and has taken away our bright- eyed May. She was born September 14, 1874, and died January 17, 1893, aged eighteen years. She professed religion in September, 1890, and joined the M. E. Church, South, and lived a consistent member of the same until her death. She was sick with slow fever for seven weeks, and everything her kindred and friends could do to relieve her was done. So on January 17 her sweet spirit took its flight to a brighter world above. It seems to us a myster- ious providence that took our bright, merry and loving darling from her earthly home, where she was so dearly loved; but the Lord knows best. He has a purpose in all things, and perhaps this was done to bring our hearts nearer to him. It is hard to be sub- missive in such bereavements, but the one who took our darling is ever ready to help us if we will only ask him. We are not like those who have no hope, for we feel sure our May is in heaven, and we can and will some day meet her there, as she said she was willing to die and was going to heaven to meet mother. She did not make a very big profession of religion, but was a true believer in this world, but was a pleasant word and a smile for every one. She attended school at the Sam Houston Normal School at Huntsville, Texas, in 1891-92, where she made for herself many friends who will be sad to hear of her death. She was a favor- ite with both teacher and scholars; but she has gone from earth to heaven, al- though the fragrance of her life will never pass away from earth and her sweet disposition and winning ways will ever be remembered by her loved ones, guiding them to heaven. She was conscious until the last, and passed away with her beautiful brown eyes fixed on those she loved and who hated so much to see her pass away. She leaves a father, stepmother, one brother and sister and several half- brothers and sisters, with numerous friends, to mourn their loss; but may we realize that our loss is her eternal gain and put our faith in Jesus and so live in this earth that we may meet Mamie in heaven, is the prayer of her sister —ANNIE.

McCALL.—Dr. M. E. McCall was born in Wilcox County, Ala., August 24, 1831; married to Miss L. W. Burris in 1853; professed religion and joined the M. E. Church, South, the same year; came to Texas in 1881 and set- tled in Hunt County seven years ago, and continued to practice medicine, and died in peace January 10, 1893. Dr. McCall was universally beloved, kind and affectionate in his manner, dignified and honorable in all his inter- course with his neighbors. His piety was deep, his fervent zeal was govern- ed by knowledge and his walk was in accord with the Bible. For the last four years his health had been gradually declining. He was fully convinced that his end was drawing near, but as his affliction increased his soul gathered strength. In his last illness he was patient and resigned, and when the time came for his departure he gave assurance that he was ready and that all was well. A good and true man has fallen. He leaves a devoted and afflicted companion. —J. L. ANGELL.

BUTTERY.—George Hesup Buttery, infant son of Mr. and Mrs. Geo. Buttery, was born July 12, 1891, and died January 23, 1893. The death of this child was very unexpected to parents and friends. Little George was healthy and robust, but took mem- branous croup. His suffering was in- tense, but the death angel soon came and claimed our darling. Weep not, dear parents; little George is at rest with Jesus, who said: "suffer little children to come unto me." Blessed assurance! He is where sickness and death never enter. Though his bright eyes and loved form are hidden from our view here, just a little while and we, too, can follow on. Be faithful, dear father and mother, and you will meet your loved one on the other shore. May the brothers and sisters so live that they may be an unbroken family in heaven. One who knew and loved little George. —JOSE JONES, LINDOY, TEXAS.

MOORE.—Allen Moore was born in Pike County, Ga., November 13, 1829. He was married in the year 1810 to Miss Rinie Repradd. She became the mother of nine children, and died Janu- ary, 1869. He was married to the wife who now survives him, June 9, 1870. He professed religion, and joined the M. E. Church, South, in early life, and lived a consistent member of the same until the day of his death, which occurred January 2, 1893. We have never known a better class-leader, nor a purer man. He did not merely keep the class roll, as most of the class- leaders do at the present day, but he held class-meetings at a sed times until the time of his departure. The last class-meeting he held was just one week and one day before his death. He ceased to work, and ceased to live. But he lives on the other shore, and his record is on high. May we all imitate his example, and strive to meet him where we will part no more. —H. E. SMITH, LINDOY, TEXAS.

POFFS.—Nancy Etter Potts, daugh- ter of Jonathan H. and Eliza Potts, aged eighteen years, eleven months and twenty-eight days. The subject of this sketch was born in Cooke County, Texas, March 18, 1874, and died after a brief illness from spinal meningitis, at Barker Springs, Hopkins County, Texas. She was happily converted and joined the M. E. Church, South, in her fifteenth year. She lived a consistent and happy Christian life until her death. The summons found her ready. Her Christian life and example was one worthy of imitation. Her pure, sweet life, by the kind hand of a blessed Providence, has but been transplanted in a brighter clime where the glorified spirit may be forever with its Lord. We devoutly pray the blessings of God upon her best of sorrowing friends and relatives left behind, and especially her mother, who is bereaved of an only daughter. Thank God for the joyful anticipation of a happy reunion in the sweet by-and-by! May the Lord comfort all of these sorrowing hearts. —N. C. LITTLE, LINDOY, TEXAS.

ARDIS.—Mrs. D. J. Ardis, wife of the late Rev. W. H. Ardis, was born in Pano's County, Texas, February 3, 1856; professed religion and joined the Church in her sixteenth year; united in marriage with Bro. Ardis July 19, 1887, who preceded her to the other shore a few months. Her demise was brought on by consumption. She was a quiet, consistent Christian and bore her afflictions as such. She looked forward to her approaching end and talked freely on the subj ct, expressing no fear. We expect to meet her in heaven. —W. W. McANALLY, LINDOY, TEXAS.

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CARUTHERS.—Sister Lula C. Caruth- ers (nee Cox) was born in Virginia, September 14, 1841; converted and joined the Methodist Church when she was twenty years old. She married Capt. Samuel Caruthers September 15, 1859. She was the mother of ten children, one of whom is dead. On February 11, 1893, the Lord bade her fold her tired hands and come home to rest. She had been a very healthy woman, but in the midst of life we are in death." Pneumonia seized her frame and per- formed its destructive work. In her death our Church has lost one of its purest members, and Kir ball, Bosque County, Texas, where she had lived for many years, has lost one of its best women. A few days before her death she said to her daughter, who waited at her side, that she did not expect to get well—said she wanted them use all the means for her restoration, though she felt she must go. Also said she regretted to leave them, but, if it was God's will, she was ready to go. May the husband and children so live that they will meet in "that sweet by-and-by" where death and parting never come. —J. DAVID CROCKETT.

McCALL.—Dr. M. E. McCall was born in Wilcox County, Ala., August 24, 1831; married to Miss L. W. Burris in 1853; professed religion and joined the M. E. Church, South, the same year; came to Texas in 1881 and set- tled in Hunt County seven years ago, and continued to practice medicine, and died in peace January 10, 1893. Dr. McCall was universally beloved, kind and affectionate in his manner, dignified and honorable in all his inter- course with his neighbors. His piety was deep, his fervent zeal was govern- ed by knowledge and his walk was in accord with the Bible. For the last four years his health had been gradually declining. He was fully convinced that his end was drawing near, but as his affliction increased his soul gathered strength. In his last illness he was patient and resigned, and when the time came for his departure he gave assurance that he was ready and that all was well. A good and true man has fallen. He leaves a devoted and afflicted companion. —J. L. ANGELL.

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CHAMBERS.—Robt. B. Chambers was born in Dallas County, Alabama, April 27, 1817; died near Kosse, Lime- stone County, Texas, January 17, 1893. He was married to Miss M. A. Autrey July 26, 1867; was converted and joined the M. E. Church, South, in 1874, and lived for a number of years the life of a Christian, but at length backslid and left the Church. For some time before he was taken sick he saw the error of his ways and began to retrace his steps. During the time of his last illness I did not see him, but have been told that he was engaged much of the time in prayer. He talked freely to those around his bedside on his future prospects, and gave evidence of his acceptance with the Lord. He said he was ready to depart this life. He exhorted his children to live Christian lives. He leaves a devoted wife and nine children to mourn their loss, May the God of all grace comfort them. —F. O. FAVERE.

WARD.—Mrs. T. C. Ward (nee Bell) was born September 10, 1828, in Wil- son County, Tenn.; died at her home, near Leander, March 3, 1893, aged sixty-three years. She has been a member of the Methodist Church for forty-five years. Her death was very sudden; but no doubt she was ready when the summons came. Sister Ward's Christian life showed that she had grace to live by, and if we have grace to live by, we need not concern ourselves about grace to die by, such a Christian can go down into the valley crying out, "Yes, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Ps. 23:4. —C. G. SHUTT.

BLACK.—Little Earnest Black, the little son of J. W. and Nancy Black, was born March 30, 1888; was baptized by Rev. E. R. Barcus at the home of his parents; died January 5, 1893. He was four years old. He suffered twelve months with spinal disease. He was a bright little boy, loved by all who knew him. His stay on earth was short, but he is a brighter bloom in heaven. A precious one from us has gone. A voice we loved is stilled; a place is vacant in our home, which never can be filled. God in his wisdom has recalled the boon his love has given: although the body moulders here the soul is safe in heaven. Funeral service by Bro. Littlepage. Written by his grand- mother, —MRS. M. A. BLACK.

LOCKWOOD.—Myrtle May was the first-born into the home of H. A. and —Lockwood. Their pleasant home in Timpon, Texas, was made the pleasant and better by the short stay of this their beautiful child. Her death occurred, after much suffering, February 17, 1893, at the age of three years. These fond parents recognized Myrtle May as God's child, and in her baptism dedicated her to him. Now he has taken her to himself—the Church above—where she awaits the coming of those who are sad at her departure, yet joyous in hope of the bright beyond. Myrtle May was in- telligent and beautiful and interesting. May God comfort the mourners; their sorrow is not as those who have no hope. —CHAS. F. SMITH, LINDOY, TEXAS.

Nerve Blood Pills. Dr. Williams' Pink Pills for Pale People. Dr. Williams' Pink Pills for Pale People. Dr. Williams' Pink Pills for Pale People.

FITS STOPPED FREE. SOUTHERN GERMICIDE MANUFACTURING CO., 215 Main Street, Dallas, Texas.

Southern Germicide. THE WORLD-FAMOUS BRAIN AND NERVE FOOD, MICROBE KILLER AND BLOOD PURIFIER.

CONSUMPTION SURELY CURED. No Tobacco. OPIUM. CATARRH. For \$4.50 Christian Advocates.

R. R. R. RADWAY'S READY RELIEF. The Cheapest and Best Medicine for Family Use in the World. NEVER FAILS TO RELIEVE PAIN. RHEUMATISM and NEURALGIA. THE TRUE RELIEF.

RUPTURE and PILES CURED. DR. F. J. DICKEY, 395 Main St. Dallas, Tex.

Well-Bred ROSES. The DINGEE & CONARD CO., West Grove, Pa.

2c A WEEK THE WEEKLY NEWS. IT CONTAINS A Farm Department, with Letters from practical farmers. A Department for the Little Folks that will entertain and instruct them. Bright Literary Matter, Stories, Illustrated Stories, etc.

EVERY FAMILY, School, Library, and Office. S-M-O-U-L-D Have a Dictionary. THE INTERNATIONAL WEBSTER'S INTERNATIONAL DICTIONARY.

Spencerian STEEL PEN ARE THE BEST. THE SPENCERIAN PEN CO., 810 Broadway, New York.

THE IDEAS OF MARCH

Bring Bad Omens of Disease and Derangements to Many People.

Spring Diseases Foretold.

Almost every one has come to believe that March, April and May is a season that brings derangements of the body dependent on blood impurities.

First, catarrhal congestions of the organs of digestion, i. e., stomach, bowels, kidneys and liver.

Second, depression of the nervous system at the approach of spring is another fertile source of blood impurities.

The third source of blood impurities arises from the accumulation of effete material in the blood during the winter.

The Family Physician, No. 3, is a valuable treatise on spring diseases and their cure.

THE PE-RU-NA DRUG MFG. CO., Columbus, Ohio.

There is a young man in school at Alexander Institute, Kilgore, Texas, that is eminently worthy of financial aid.

Two or three weeks ago, by my request, certain propositions for discussion were published in the ADVOCATE.

I have opened up a book, stationery and news store at 105 South Ervay street, opposite the Postoffice, Dallas, Texas.

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BOOKS, STATIONERY AND NEWS.

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SUNDAY-SCHOOL CONVENTION.

The Texas Conference Sunday-school Convention will meet in Hempstead April 28 to 30.

EASTER MUSIC.

Under the Palms, by Geo. F. Root. A work of art, published by the Sunday-school. Price, 10 cents, post-paid.

THE JOHN CHURCH CO., Cincinnati, O.

EAST TEXAS CONFERENCE.

W. L. Pate, March 7: We have organized a Parsonage Aid and Home Mission Society with eighteen members.

James W. Downs, March 10: The first quarterly meeting for DeBerry charge convened at Harmony on the 4th and 5th instant.

O. C. Fontaine, March 10: My first quarterly meeting is passed. We had a pleasant time. The Presiding Elder was present and filled his office acceptably.

T. Gregory, P. C., March 10: Our new Church—Nebraska Church—is to be opened Sunday by Bishop Hargrave.

E. K. Denton: San Angelo is in a growing condition as to the Church, and since there came abundance of rain grasses, etc., are growing also.

J. W. Harmon: Our new Church is done and will be dedicated the 19th of this month.

Geo. A. LeClere, March 7: We closed a meeting in our Church last night, at which we received eighteen members.

W. T. McDonald, March 10: Our First Quarterly Conference is a thing of the past. Bro. Mickle was on hand and preached us four good sermons.

W., March 10: We had eight accessions to the Church since my last—two by certificate and six by ritual.

C. M. Thompson, March 8: We are pushing the ADVOCATE in Dodge Circuit now, and hope to send in more subscribers soon.

C. M. Thompson, March 10: Dodge Circuit is improving rapidly; closed a short series of meetings at Pine Valley.

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Mrs. Olivia Benson: J. W. Cullen came to us a stranger from East Texas Conference, but has won the respect of all classes.

H. M. Haynie, March 3: Our first quarterly meeting was held February 18 and 19.

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WOMEN Full of Pains



Aches and weakness, find in CUTICURA ANTI-PAIN PLASTER the first and only instantaneously pain-killing strengthening plaster.

Price: 25c. Per box, \$1.00. At all druggists or by mail.

us just in time to deliver one of his good missionary addresses, which was much appreciated.

W. H. Brown, March 9: The ADVOCATE is better than ever. I love to read it.

R. A. Morris, March 8: The first quarterly meeting was held here last Saturday night.

M. H. Whaley: A sweeping revival is in progress. After two successful weeks Bro. Kilgore, of Memphis, came to the relief of our pastor, Bro. Sexton.

I. W. Clark: We have all the collections in full. My congregation yesterday (Sunday) paid it up (\$500) in less than twenty minutes.

J. T. Eason: I arrived soon after conference: received with open arms; pounded; parsonage was not ready.

J. B. Guber, March 10: Our meeting at Detroit began 20th ult., and closed with our quarterly conference, March 6.

A. M. Eubank, Feb. 6: We are getting along smoothly; have a kind-hearted people to serve.

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M. W. Shearer, March 7: Our first quarterly meeting was held at Frankford last Saturday and Sunday.

Guy A. Jamieson: We are amply located. Our mission takes in the northern half of Clay County.

C. I. McWhirter, March 7: First Quarterly Conference for Lewisville and Weibach held.

J. T. Woodworth, March 7: We have just entered on the third quarter. Bro. Mussett is just taken his leave for home.

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sonage; also \$12.50 raised on district parsonage. A revival much needed and greatly desired.

L. F. Palmer: We have had quite a pleasant month. Second Sunday in February we were at Grove Hill.

H. C. Rogers, March 8: First Quarterly Conference over; Presiding Elder present and like a plain, sensible man as he is, he gave us two plain, sensible talks.

W. M. Adams, March 8: We have organized two Churches at Hartley and Dumas. Received in all twenty-six members.

S. E. Burkhead, March 10: The revival about which I wrote last week is still going on with increased power.

C. W. Young, March 8: We moved into our new parsonage February 21, built since conference, and best of all, built since conference.

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were a number of conversions among the children. Bro. E. I. Drinkard, our worthy Sunday-school Superintendent, came over on last Friday and presented me with a buggy and harness.

Mrs. A. M. Inland, March 6: I came over to this place several days since to visit relatives, and find a most interesting meeting in progress.

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RECOLLECTIONS.

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DR. PRICE'S Cream Baking Powder. The only Pure Cream of Tartar Powder—No Ammonia; No Alum.

Used in Millions of Homes—40 Years the Standard.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand.

The Pastor's Helper, published by Rev. W. E. Rutledge and published at Russellville, Ark. comes to us this week.

The Texas Doctor and the Arab Donkey. By J. M. Fort, M. D., of Paris, Texas: Donohue & Humbert, publishers, Chicago, 1893.

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EVERY MAN SHOULD READ THIS.

The excitement of life, carelessness living and pressure of business are making our boys old men before their time.

Customer—Why do you refer to this folding bed as "she"? Clerk—Because, sir, there is no danger of its shutting up.

NO EXPERIMENT. In reaching Austin, San Marcos, San Antonio, etc., via International and Great Northern Railroad.

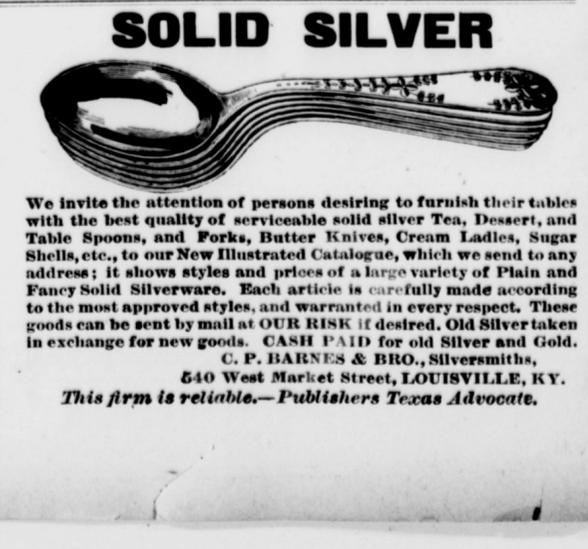
MARSHALL DISTRICT—SECOND ROUND. Longview, etc. April 2. Harrison, at Willie's Chapel. April 8.

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WE invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Tea, Dessert, and Table Spoons, and Forks, Butter Knives, Cream Ladies, Sugar Shells, etc., to our New Illustrated Catalogue, which we send to any address.