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To Preachers, \$1.00

Vol. XLVI.

Dallas, Texas, Thursday, June 7, 1900.

No. 41

ADDRESS DELIVERED TO THE ALUMNAE ASSOCIATION OF NORTH TEXAS FEMALE COLLEGE.

(Published by Request.)

This is a happy occasion. The circumstances under which we meet are inspiring. After months, and it may be years, of separation, the members of this Alumnae Association have again come together to renew their acquaintance and talk over the happy days that are gone by. Once you were school girls, plodding through the duties of the class room, burdened with books and recitations, with your bright young lives full of prophecy for the future. You finished the course, stood on the rostrum as sweet girl graduates, and then entered the reality of life. Months have passed, and in some instances the years have receded, and now you come back to recount your experiences, and for the time to be girls again. You ramble through the old class rooms, you wander through the campus, you laugh and talk, and the cares and toils of life are forgotten. Were it not for happy days like this, the burdens of life would press us sorely and the shadows of monotony would darken our pathways. But we meet again and fling off the burdens, and permit the sunshine to chase away the shadows. But there is another element in the coming together of this association. You are here for improvement as well as for pleasure. You are to cement the bonds of your friendship, strengthen the ties of your association and plan for higher attainments in mind and spirit. The part which you have assigned to me is to contribute something in the way of suggestion, or counsel, or admonition to the mental and spiritual good of YOUR ORGANIZATION.

I have chosen for my theme "The Educated Christian Woman and Her Mission." This theme presupposes three fundamental facts: First, that the educated Christian woman is educated in body; second, that she is educated in mind; and third, that she is educated in soul. These three departments make up the sum total of her nature. Her body is the basis of her earthly life. It is the organism through which in her present environment her mind and her soul operate. It is made up of flesh and bone and network of nerves. These are subserved by the blood, and the blood is replenished by proper food and proper exercise. The wakeful hours of the day and the restful hours of the night contribute their part to her welfare. Through all of these her organism is to be kept in a healthy condition. Thus she is made strong and robust. Without this healthfulness her brightest hopes will come to naught. For it is a fact that however good and however wise she may become her goodness and her wisdom can not reach a maximum of efficiency if she is impeded by wasted muscles andaching nerves. Even at best a feeble body brings enervation, suffering and premature decay. It reduces her working force to a scant minimum. In such condition any woman faces a probable failure in the home circle and in the sphere of Church and social duties. She becomes a burden to herself, a care to her loved ones, and only a small part of a woman at most. And the injury thus wrought

is not limited to herself and to those immediately associated with her, but it is often transmitted to the third and fourth generation of those who succeed her in the walks of life. Fortunately for the world, we are giving larger heed to this part of education. We are coming to realize the fact that education includes the body, and that God has as much use for the physical part of us, in its proper sphere, as he has for our mental and spiritual endowments. Hence physical education is becoming a part of the training of our institutions of learning. And we hope the time will soon come when all of the girls turned out of our colleges will be strong and healthy in body. This sort of education creates the primary conditions of mental and spiritual development. With the organism well trained and well preserved, the woman has elementary preparation for the duties of the Christian wife and the Christian mother, the most sacred duties with which God has invested womenkind. Let this healthful condition go with her through life, and her tasks will be met with efficiency and the severest duty will become a pleasure. And in this robust condition we find the foundation for the real education

WHICH IS TO FOLLOW.

With a sound body, mental work has no drudgery. She learns to control her brain force just as she does her muscular powers. It becomes the organ through which she studies and thinks consecutively. She acquires the ability to concentrate, to focalize, her mental processes. She becomes the undisputed mistress of her own faculties. She forces them to obey her judgment and her will. She has the self-mastery of mind over matter. Therefore, education, in its highest and best sense, is not the acquirement of a certain amount of knowledge as contained and learned in the text-books, but the acquired ability to think, to investigate, to discover, to create. Knowledge is a result of education, but not the aim of an education. The aim of education is to train the mind and bring it into subjection to rigid discipline. The course of study in the college and the aid of skilled teachers are only intended to bring about this result. Antecedent to and along with this mental culture comes the religious

PART OF ED' CATION.

The development of this faculty is of pre-eminent importance. Without it womanhood is a total failure. For it is this that relates her to God and the whole system of ethical duties. Its training consists in being brought into harmony with the great law of righteousness. This comes about by personal acquaintance with God through faith in Jesus Christ. The first step is repentance and confession; the second is regeneration of head and heart through the agency of the Holy Ghost—a consciousness of the indwelling power of divine truth. The third is growth in grace and in the works of practical godliness. This sort of training carries along with it supreme love for God and love for human kind. It is the perfect subordination of the human will to the divine will. This process brings to the moral and spiritual nature a needful regulative force. Correct ideas of right living become domi-

nant in the mind and heart. Into this soil womanly character becomes rooted and grounded and life unfolds the elements of perfection. Without this religious training, an educated Christian woman is a misnomer. In other words, she is an impossibility. And a woman without a positively religious character, however strong in body and however brilliant in mind, is a curse to the home and to society. But along with her mental development let her religious nature receive training, and the result is a consecrated, full-orbed woman. She has true symmetry and proportion in her character. She is an all-round and well-equipped

WOMAN.

Every department of domestic and social life is in quest of that sort of a woman. At this time she is more urgently needed than ever before. For the cultivation and development of this sort of woman we have established and are trying to build up our Church institutions. We want to foster a distinctive type of Christian education. The State is not prepared to give us this kind of training, and in the nature of things we are not looking to that source for it. The trend of State education is wholly utilitarian and mostly materialistic. The State seems to be afraid to stress Jesus Christ in its schools, notwithstanding the fact that it is reputed to be a Christian country. We are to look to our Church schools for specific Christian training along with high mental culture. Hence the noble institution which has given you your education, and to whose interests you are devoted, is a Christian school from center to circumference. It is founded upon the Christian idea, and underneath it are the principles of Christian faith and practice. Christ is the inspiration of the culture and influence it imparts. And I take it for granted that you members of this Alumnae Association are women of this Christian type; that having passed through the course of study prescribed for this college, you are well-rounded women, and that in your manner of life you exemplify the ideals of Christian life. If so, you are the representatives of the true standard of educated womanhood. You stand for the stalwart virtues

OF THE GOSPEL.

This brings me, then, to the last phase of my subject, namely, "The Mission of the Educated Christian Woman." What is such a woman to accomplish for the good of the world? Remember that I am not speaking of that superficially educated woman whose highest aim is to shine as a belle in the social circle. She has only prepared herself for frivolous society, to adorn the ball-room, or to fit with a showy grace around the card table and become the plaything of fashionable young men. Such a woman is an unmixed evil from the time she graduates until she runs all of these society gait and settles down to the drudgery of a wasted life. She is a miserable burlesque upon true womanhood and a ludicrous parody on Christian education. It were better for her and the world had she never been born. But I am speaking of the true woman, with a true education and with true ideas of life. What is her mission to the world? We have a right to expect something from the life of that type of woman. In the first place, she owes it to herself and to the world to continue her development and improvement after she passes out of the school-room into the practical work of life. Her real education has just begun with the comple-

women seem to think that their education is finished at the time of graduation. This is far from the truth. But this impression often prevails, and these good women enter some department of life, settle down in its humdrum duties, and they are never heard of afterwards. They discontinue their studios habits, pay but little attention to systematic reading, drop their regular practice of music, give no further attention to art or literature. In fact, with most of them, it looks like the money and time expended upon them have been spent to no purpose. In after life there is nothing to show for this outlay. They passed through college and then passed out of books and away from further mental development. This is the reason why we hear comparatively nothing of the most of our educated girls after they receive their diplomas. This ought not to be the case with a woman who has had access to a college course. She is in a position, after leaving college, to turn her taste for literature, music, art and useful knowledge to the very best advantage. Whatever sphere of life she may enter, there will be opportunity for infinite growth and progress in these useful and esthetical departments of education. By systematizing her time and wisely purchasing good books, she can reach the largest culture and the broadest attainments. And along with this she will have time for the practical work of life. Thus she will enhance her mental resources, expand her womanly character, and render more attractive her virtues and excellences. Such a woman will not contract the horizon of her thought and narrow herself down to the dead level of routine duty. She will have the power to shine with becoming attraction in any position in life. Such a woman will never grow stale and insipid in the esteem of mankind. She will leave her impress upon society. In the next place, the mission of the educated Christian woman is the establishment and maintenance of a Christian home. That this sort of a woman will have abundant opportunity for an enterprise of this character is beyond all question. The opposite sex is looking for that sort of a woman with a covetous eye. And she is almost at liberty to make her own selection in matters matrimonial. And the Christian home is her God-given and heaven-appointed

EMPIRE.

Now do not misunderstand me. I believe there are thousands of good and true women who are devoting their lives to teaching, to mission work, and some of them to secular employment, who are glorifying God and blessing the world in these various spheres. I even go further, and say that many of them are called to work of this character, but they are the exceptions to the general rule. Hence the proposition holds good that the true mission of the educated Christian woman is to establish and maintain the Christian home. Anything that comes between her and this exalted position is to be deplored. And this leads me to say that I look with no small degree of alarm upon the increasing and multiplied openings for the employment of women in the various departments of industry and enterprise. They are being called by the thousand away from the domestic circle into these literary and secular fields of labor. If I do not misinterpret these signs, they are portending the approaching decay of home and family life. With the inventions and discoveries of science avenues are now being open to women through which they are finding independent and often lucrative employment. In one sense this is gratifying, but in a deeper sense it is attended by dangers which threaten the modesty and refinement of womanhood and the sanctity of the family circle. Thousands and thousands of women, and among them are educated Christian women, are taking advantage of these openings and taking the places of men in competition for livelihood. They prefer to enter these avnues,

make their own money, dress according to their own tastes, command their own time and positions rather than accept offers of marriage and settle down in the duties of wifehood and motherhood. They regard home life and its sacred duties as a burden and a hardship to be avoided. And this tendency does not stop here. In many sections of the country educated women are actually striving to usurp the prerogatives of men. They are putting forth special effort to enter the arena of politics, to thrust themselves upon the rostrum and into the sphere of active commercial life. They are becoming restless under the restrictions of home life and are clamoring all of the rights of suffrage. And deliver us from such masculine notions! They are attempting to reverse the order of nature and the designs of Providence. I think that God know the exact sphere of woman's highest honor and usefulness when he said in the beginning of the race, "It is not good that the man should be alone; I will make him a helpmeet for him." He thought by this to preserve and perpetuate the integrity of the race through the medium of the well-regulated home. He did not mean that woman should enter into competition with man in the industrial pursuits of life. He meant to assign her to the duties of wifehood and motherhood and to place upon man the duty of struggling for a support for the household. Here, therefore, is the more honorable and sacred place. She is to do that which angels can not do. In this heaven-born circle God has placed her, and right here all of her talent and industry can find the largest and most useful employment. It opens up a medium through which she can accomplish manifold results. It is here that the generations of earth pass in regular succession through her hands. Their first impress comes from her touch. They budge with her and imitate her spirit and influence for ten, fifteen and twenty years. During this time she has the opportunity to instruct their minds, to mold their hearts and shape their characters. In this sphere she stands next to God in the sweep of her omnipotence. In a secondary sense she is the creator of the human family. From her humanity proceeds. She can transmute moral social and civic reforms. She can cleanse the fountain and inspire the streams of human thought and purpose. Her position is that of an undisputed throne, from which she can send out edicts for the government of kingdoms, republics and empires. Therefore, above all places under the sky for coveted occupancy of educated Christian womanhood is that of the Home! The imperative need of this age and restoration is sanctified wifehood and motherhood. The homes of the world are crying out in an agony of impotency for educated Christian wives and mothers. In their hands is placed the key for the solution of those vexed problems upon which statesmanship and religion are bestowing their deepest concern. Give to us educated Christian wives and mothers to take charge of our homes, and the regeneration of the world will have been accomplished. Banish ignorance, superstition and vice from the homes of the world, and in their places install piety, knowledge and consecrated wisdom in the form of godly women, and the millennium will be ushered upon human hopes and destinies. Therefore the mission of education Christian women is not to the field of commercial industry, or professional aggrandizement, or political ambition, or literary competition; but in the sanctity of the home, in comparison with which all other positions fade into insignificance. May the time never come in our beloved South when our educated Christian women shall be led off after these strange gods of ambition and greed of gain and power! But may their training and religion ever be bestowed upon the establishment and maintenance of Christian homes. May the sacred trinity remain forever indissoluble—Mother, Home and Heaven!

extended over a whole universe seemed so wonderful to the eyes of all that wait upon Thee...

By His loss of admiration. By His loss of admiration. By His loss of admiration...

re not apply that same thought unbroken continuity of God's higher region of our spirit-ness? His supplies of wis- joy, peace, power to our always enough, and more than for our wants. If ever men of languishing vitality in igious emotions, or of a stunted of food for their truest self, it own fault, not His. He means re should be no parentheses in our Christian life. It is not ig if times of torpor alternate ions of quick energy and joy- of life. So far as He is con- he flow is uninterrupted, and ea to us in jets and spurts like termittent well, it is because evil has put some obstacle to be channel and dam out His om our spirits. We cannot too old, or too profoundly feel, that oken continuity of supplies of re—unbroken and bright as a reaching in one golden shaft way from the sun to the earth purpose concerning us. Here, highest region, the thought of is most absolutely true; for gives is ever pouring forth self for us to take, and there it to our reception but our and our desire; nor any reason ousness, peace, but our wal of our souls from beneath tara of His grace. As long as our poor vessels below that downpour they will be full. It own blame if they are empty. hould Christian people have smal times of deadness, these ses of paralysis? as if our must be like that of a tree with nations of winter sleep and waking? In regard to outward we are, as it were, put upon and that He gives us we gath- re He sometimes does, in love lom, put us on very short al- and even now and then causes is to yield no meat." But never in the higher region. There the key of the storehouse into hands, and we may take as we will, and have as much as There the bread of God is r evermore, and He wills that erupted abundance the meek and be satisfied.

source is full to overflowing, and e no limits to the supply. The it is our capacity, which again y determined by our desire. So His gifts there is more yet un- to possess. After all His Self on there is more yet unspoken re. Great as is the goodness e has wrought before the sons for them that trust in Him, far greater treasures of good- up in the deep mines of God that fear Him. Bars of un- reasure and ingots of massy in His storehouses, to be put ulation as soon as we need, use, them. Hence we have the look for an endless increase ssession of God; and from the ition of an Infinite Spirit that Himself, and of finite but in-

definitely expansible spirits that receive, the certainty arises of an end- less life for us of growing glory; a heaven of ceaseless advance, where in constant alternation desire shall widen capacity, and capacity increase fruition, and fruition lead in, not satiety, but quickened appetite and deeper long- ing.

But we may also see in this text the prescription of a duty as well as the announcement of a promise. There is direction here as to our manner of re- ceiving God's gifts, as well as large as- surance as to His manner of bestowing them. It is His to substitute the new for the old. It is ours gladly to accept the exchange, a task not always easy or pleasant.

No doubt there is a natural love of change deep in us all, but that is held in check by its opposite, and all poetry and human life itself are full of the sadness born of mutation. Our Lord laid bare a deep tendency, when He said, "No man having tasted old wine, straightway desireth new; because he saith the old is better." We cling to what is familiar, in the very furniture of our houses; and yet we are ever being forced to accept what is strange and new, and, like some fresh article in a room, it is out of harmony with the well-worn things that you have seen standing in their corners for years. It takes some time for the raw look to wear off, and for us to "get used to it," as we say. So is it, though often for deeper reasons, in far more important things. A man, for instance, has been engaged in some kind of business for years, and at last God shows him, by clear indications, that he must turn to something else. How slow he is to see it, how reluctant to do it! How he shrinks from cleaning out the barn, to bring in the new! Or a household has been going on for many days unbroken, and at last a time comes when some of its members have to pass out into new circumstances; a son to push his way in the world, a daughter to brighten another fireside. It is hard for the parents to enter fully into the high hopes of their children, and to accept the new condition, without many vain longings for the old days that can never come back any more. So, all through our lives, wisdom and faith say, "Bring forth the old because of the new." Accept cheerfully the law of constant change under which God's love has set us. Do not let the pleasant bonds of habit tie down your hearts so tightly to the familiar possessions that you shrink from the introduction of fresh elements. Be sure that the new comes from the same loving hand which sent the old in its season, and that change is meant to be progress. Do not confine yourself within any mill-horse round of associations and occupations. Front the vicissitudes of life, not merely with brave patience, but with happy confidence, for they all come from Him whose love is older than your oldest blessings, and whose mercies, new every morning, express themselves afresh through every change. Welcome the new, treasure the old, and in both see the purpose of that loving Father, who, Himself unchanged, changeth all things, and

—fulfills himself in many ways. Let one good custom should corrupt the world."

In higher matters than these, our text may give us counsel as to our duty. "God hath more light yet to break forth from His holy word." We are bound to welcome new truth, so soon as to our apprehensions it has made good its title, and not to refuse it lodg- ment in our minds because it needs the displacement of their old contents. In the region of our knowledge and of our Christian life, most chiefly, are we under solemn obligations to "bring forth the old store because of the new;" If we would not be unfaithful to God's great educational process that goes on all our lives. It is often difficult to ad- just the relations of our last lesson with our previous possessions. There is al- ways a temptation to make too much of a new truth, and to fancy that it will produce more change in our whole men-

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Let us bear patiently our mistakes, with their results, which fall upon some of us for years and years. Like the sting of a whip, or an ever-recurring stroke from a nerve. This patience will detach us from self-love and unite us to our heavenly Father. —Selected. Nervous Old Lady (to deck hand on steamboat)—Mr. Steamboatman, is there any fear of danger? Deck Hand (carelessly)—Plenty of fear, ma'am, but not a bit of danger.

TEXAS CONFERENCE.

Table listing various church conferences across Texas, including Calvert District-Third Round, Austin District-Third Round, Huntsville District-Second Round, etc.

Table listing various church conferences across Texas, including Georgetown District-Third Round, Fort Worth District-Third Round, Weatherford District-Third Round, etc.

Table listing various church conferences across Texas, including Dallas District-Third Round, Sherman District-Third Round, Greenville District-Third Round, etc.

Table listing various church conferences across Texas, including Tyler District-Second Round, San Augustine District-Second Round, Albuquerque District-Third Round, etc.

Advertisement for HEISKELL'S OINTMENT and HEISKELL'S BLOOD AND LIVER PILLS, featuring a portrait of a woman.

Advertisement for THE FRISCO LINE, featuring an illustration of a man reading a newspaper on a train.

Advertisement for Southern Pacific SUNSET ROUTE, listing travel services between New Orleans, Houston, Galveston, and San Antonio.

Advertisement for the Cotton Belt Route, showing illustrations of people on a train.

Advertisement for the Best Line to the Old States via the Cotton Belt, highlighting travel routes.

Advertisement for the Terrell District-Third Round conference, listing dates and locations.

Advertisement for Houston & Texas Central Railroad, listing vacation rates and resort points.

Vertical advertisement for CO'S COCA cup, featuring the brand name and product details.

Vertical advertisement for SERVICE, featuring the KT logo and text about train services.

Vertical advertisement for TRAINS 2, mentioning Chicago and the East.

