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EDITORIAL.

Passivity a Christian Grace.

The Christian life has two sharply defined aspects—the active and the passive. There are things to be done and things to be borne. We must both do and suffer the will of God. The discipline of pain and grief is a severe one, but is nevertheless essential to our moral development and refinement. Some of the very finest features of character can not be produced and revealed without an environment involving suffering and sorrow. Sickness is a means of grace, disappointment and bereavement are an instrument of religion. The providences which well nigh break our hearts and the clouds which cover and darken the landscape of life school us to patience and devotion. The flame which eliminates the dross purifies the metal, and the storm which tosses the green pinnacles of the oak roots it more firmly and gives it a tougher fiber. The most beautiful characters we have ever known have been chastened and mellowed by grief. The noblest heroes on the roster of ecclesiastical fame drained many a bitter cup to the dregs. The troubles of the world were the back-ground or foil against which were seen the loveliness of the spiritual gem. Tears, sighs, lonely vigils, agonizing prayers, patient waiting upon God were the subtle but potent alchemy which transmuted the baser elements of the soul into the imperishable and undying glory of the moral life. This discipline is universal and inexorable, and to quarrel with it is to arraign the wisdom and the goodness of God.

Paul had a thorn in the flesh, a secret but ever-present sorrow which importunate prayer could not extract, but only assuage. Christ often spoke feelingly of that baptism of fire, of suffering and death which he could not forestall and avoid. Every Christian must bear his cross, and upon it sooner or later die to the world. The sorrow symbolized by thorn or baptism or cross is not an accidental happening, an abnormal invasion of life, but is an integral part of the divine plan; it is nominated in the bond and essential to the expansion and sublimation of the soul. The great Teacher said that he who would not bear the cross could not be his disciple. Spiritual religion without cross-bearing is morally impossible. To suffer uncomplainingly, to have one's bosom to the storm with imperturbable patience, to stand like the beaten anvil to the stroke with unflinching resignation, is discipline. In revealed religion everything hinges upon probation; this is the key to the problem, the clue to the labyrinth, and the probation which God has ordained, which transforms negative innocence into holiness and character, involves a many-sided activity, and with it, to some degree at least, perpetual pain and grief. It is idle and sacrilegious to talk about altering the constitution and course of the divine government. We must submit to the inevitable, not with feverish protest and bitter impatience, but with a serene and lofty confidence which accepts the will of God as the perfect and all-merciful expression of his wisdom and love. We must do and endure with a deep-seated and divinely wrought assurance that all things work together for good to those that love God.

Many are willing to perform the active and more conspicuous duties of life, but resent the providence which relegates them to obscurity and forces them to suffer in silence. Many a bed-ridden invalid, many a lonely laborer in some desolate environment is tempted to think his life a failure. But these aches and griefs, these patient toils and ill-requited services help to weave the variegated web of human history and fulfill the unsearchable counsels of God. The sweet smile of the patient Christian sufferer is an inspiration and a charm, and the fidelity and resignation which gleam occasionally from the gloom of a cloistered seclusion brace and nerve us for our duty and work. We can not change the plan of God. The skeleton will hang in the closet. The thorn-pierced flesh will quiver. The baptism of fire will still bathe the probationers of time and earth. The cross will still tower and the work of crucifixion go relentlessly on. The invalid will languish upon his bed. The isolated laborer will be hidden from the garish light of day. But the redeeming work of God goes on. Good comes out of evil. The saints come out of great tribulation and grace triumphs. John Milton in his blindness, no longer capable of active toil and energetic enterprise, was tempted to murmur and arraign the providence of God. Wiser thoughts prevailed and then he uttered those deep and immortal sentences

which ought to become the watchword of every servant of God:

"His state is kingly; thousands at his bidding speed
And post o'er land and ocean without rest;
They also serve who only stand and wait."

Plain speaking when not uncharitable is a positive virtue. We juggle with words and deceive ourselves. Many a young man would be willing to confess that he had "sown his wild oats" who would dislike to acknowledge that he had been a drunken, lecherous sinner. We notice that "kleptomania" has been substituted for plain, old-fashioned thievery. "Agnosticism" is an euphemism for the bald infidelity which neither regards God nor man. Some preachers have exhausted their ingenuity in the effort to discover some rose-colored term to take the place of hell. We must call a spade a spade. We must beware of the idle words which call down the judgment of heaven.

The preacher has a two-fold character, personal and official. There are some things which he might do as man that he ought not to do as a representative of the Church. Some times a preacher applies for free transportation over a railroad and is refused. He becomes angry and makes all sorts of threats. He will talk down the road and divert its business. This is silly and wicked. He brings his class, innocent parties, into contempt. Not long since the General Passenger Agents of the New York roads threatened to withdraw the half-fare ministerial permits because some of the preachers had abused them. If the penalty could be visited where it justly belongs, it would be all right. But the unoffending sufferer. Let the preacher look to his business conduct with great care.

The preacher has a two-fold character, both instructive and entertaining. It is a new "Acts of the Apostles." Here are recorded the wondrous developments and the glorious triumphs of the Church. Here is the theory of religion in active operation, yielding its beneficent results. Christ hinged the proof of religion upon its fruits. When reading the pages of the Church historian we see the life and power of religion in an ocular demonstration. As the world brightens and blooms under the divine touch, as civilization deepens and spreads and takes on a wondrous moral grandeur, our faith dilates and pulses with new vigor. Such reading cannot but make us wiser, better and happier.

Do not regard prayer as a mere religious exercise whose chief benefit is the retroactive influence upon ourselves. True prayer changes the purpose of God, alters the course of life, suspends natural law and procures temporal and spiritual blessings for man. It works miniature miracles. It is supernatural leverage.

There is what might be denominated a wayside ministry—the doing of little things which make others happy. Kind words, graceful courtesies, loving acts, a constant flow of the sweet amenities of life make up an unobtrusive but a potent life. "And seekest thou great things for thyself? Seek them not."

Connecional News.

Southern Advocate: The gymnasium of Wofford College has been completed, and it was turned over to the authorities on Thursday last. The services were simple, but appropriate and interesting. Capt. W. E. Burnett, in behalf of the Alumni Association, tendered the building to the trustees, in quite a neat speech. Bishop Duncan, Chairman of the Board, accepted the trust and turned it over to Dr. J. H. Carlisle, President of the College. The Bishop's reply was felicitous. Dr. Carlisle's address was characteristic.

North Carolina Advocate: The Arbor Day at Trinity promises to be very interesting. President Kilgo wishes to have 1,000 trees set out in the campus of Trinity on Arbor Day. The success of Trinity is assured. The day of apologies and misgivings are over. She no longer invites comparison with colleges confined to the North Carolina, but demands comparison with the first institutions of the South. Let Southern Methodists bear this in mind. But appreciating the fact that local surroundings have a great deal to do with the success of an institution, the President, Faculty and Trustees of Trinity want a campus that will be the pride not only of the institution, but of Southern Methodism.

We copy from the Wesleyan Advocate a letter from Bishop J. C. Keener to Rev. G. G. Smith, D. D., concerning his history of Bishop Asbury—a characteristic and charming communication:

My Dear Doctor:—I have just finished your book, "The Life of Bishop Asbury." I feel much indebted to you, as

I know the whole Church will, for making us better acquainted with the life and spiritual power of this remarkable man. How he achieved so much, in the face of so great disabilities and obstacles, for the Church of God, is the abiding wonder. How indomitable, how industrious, how unrelenting he was in the pursuit of the noblest conceivable aims, that can fire the energies of an immortal being! He surpassed Mr. Wesley in the breadth of his plans, and illustrated on a continent the system and doctrine by which his great commander had conquered an island.

When you dedicated your book to me, you scarcely knew that the Goughs and Ridgelys, who were so dear to Mr. Asbury, were my connections; or that my grandfather married the daughter of Benedict Swope, or that my grandfathers were members of (Asbury's life long friend) Bishop Otterbein's Church, and were buried in the graveyard of his society. So, you see, you were dedicating your book to the true line of Methodist ancestry, as well as to those who still abide to represent it.

Wife joins me in much love to you and we are glad to see that your pen is still vital and active.

Very truly yours in Christ,

J. C. KEENER.

P. S.—My Dear Dr.:—You have done well with the monotonous, though momentous periods of Bishop Asbury's life. O that he had had a little more imagination, and had enlivened the record with some description of the wilds, and the Indians, and the streams and settlers of a new born continent. The letter of Bishop Capers is a green spot in the literal tract of his journeyings. How much he might have put down of his talks with Jesse Lee and Bishop Wheaton, and a hundred other saints. He seemed to have been afraid to let his diary should come to light some day! Compared with Mr. Wesley's journal, it is indeed a waste of dreariness. But, usually, men full of action are empty of words. They make history, but do not write it. Yours,

J. C. K.

General Church News.

The National Armenian Relief Committee recently forwarded to Turkey \$35,000. They have just received a cable message from the International Committee at Constantinople, of which the British Ambassador is Chairman, acknowledging the remittance, and stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that care of investigation has shown that not less than 40,000 children have been made orphans by the late massacres. These "Wards of Christendom" can be easily saved from starvation or debasing enslavement in Moslem homes, and be cared for at the rate of a dollar a month, but thousands will perish before spring unless generous gifts are sent at once to Brown Brothers & Co., 59 Wall St., New York, who are the authorized Treasury.

The Outlook: If any more evidence were required to show the splendid stuff of which our foreign missionaries are made, it could be found in the heroic attitude which they are taking in the face of the terrible plague which is now raging in India. While the population is leaving Bombay by the tens of thousands; while foreign merchants and the well-to-do people who can get away are hastening from the infected city, the missionaries, quietly and faithfully, are taking up their holy privilege of ministering to those who are left behind. A long chapter might be written on the heroism of foreign missionaries. In other times in India, in China, in Japan, and elsewhere they have remained at their posts when most others who ought to have been leading in ministry to the sick and desiring means for deliverance from danger have fled. The missionary houses have been refuges for the fleeing Armenians in Turkey. At one time Dr. Kimball had not less than 15,000 on the small property of the mission at Van. In Japan Miss Talcott and her fellow-missionaries with splendid devotion ministered to the sick and dying in the war hospitals at Hiroshima. In India the brothers E. S. Hume and Robert Hume, and others equally devoted, are taking up the same self-sacrificing service. The foreign missionaries do not only minister to the souls but to the bodies of men; they are thinking not only of the future world but of the present. They are like cases in the midst of the terrible desolation by which they are surrounded.

The Independent: Last December the New York Ministers' Association appointed a committee, consisting of Drs. John Hall, H. A. Stimson, J. Wesley Johnston, D. J. Burrell, R. S. McArthur and J. M. Buckley to consider the question of the daily press and devise some means for bringing popular pressure to bear for its general improvement. The committee after much consideration prepared a report which was presented to the Association last week and adopted. The report, which is too

long for insertion, dwells fully upon the power of the daily press and upon the peculiar circumstances which make necessary the publication of news, even some items which at first thought might with general advantage be omitted altogether, such as divorces, suicides, criminal trials, etc. The value of publicity as a deterrent from crime is recognized, but at the same time the over-publication of detail, of certain departments and especially of certain advertisements, medical, gambling, etc., is condemned very severely, as is also the tendency to drag into public notoriety all the details of family life of men who occupy public office. There is cordial reference to the efforts made by some papers to elevate the general tone of the press which is divided into three classes, the lowest, which panders to the worst elements, a second generally of a higher grade which yet admit certain vicious departments, and the third, high, although still capable of improvement. Five resolutions were adopted: (1) Urging more courteous reference to religion, religious meetings and religious leaders; (2) condemning absolutely the Sunday newspaper for its secularizing tendencies; (3) appealing to the churches to use to the utmost their influence in favor of improvement; (4) urging the patronage only of the best; (5) suggesting that if any one of the leading papers should withdraw its Sunday edition, such support should be given to it as would unmistakably indicate the moral sentiments of the community.

THE PRESS.

Divine Providence.

God tries no man whom he does not trust.—Theophanes.

"The steps of a good man are ordered by God." Dr. Hamlin realized the truth of this passage. He soon was invited to supply a pulpit for three Sundays at twenty dollars per Sunday. He wrote a book, which yielded him five hundred dollars, and was invited to a vacant chair at Bangor Seminary, where was formerly a student. He spent three years at Bangor, and, in addition to his college duties, he gave lectures at different places, which yielded him some remuneration. This was so far satisfactory, as he had attained to the age of threescore and ten. His faith was severely tested. One night he was visiting at the house of a relative, who said to him that he had no faith in a special Divine providence. "Here you are," he said, "forty years at hard work in every good cause, and at the age of seventy, you are thrown out of order, and you have nothing to do but to go to the poorhouse, while rumblers and their abettors are floating in wealth." Next morning a gentleman, who had been in pursuit of Dr. Hamlin for several days, found him, and offered him the presidency of a college, with a salary of two thousand dollars and a furnished house, which, of course, he gladly accepted; but the institution was burdened with debt. Nevertheless, he put his shoulder to the wheel, and entered upon the duties for one year; but he remained five years, and was cheered with the most gratifying success.—Edward Barriss, D. D., in Methodist Review.

Sudden Death.

By sudden death is meant that sort of seizure or attack in which from the first moment there is no recovery of consciousness. The attention of the world has been called to the subject of death by the death, so swift and unexpected, of the Archbishop of Canterbury; and a writer in the London Spectator says those who speak frankly say: "How terrible for the Archbishop's relations, but how fortunate for him"; and there is strong reason for thinking that many of the best among men and women would echo the sentiment of a great American divine, who said: "I have long since ceased to use the prayer, 'From sudden death, good Lord deliver us.' Certainly to be spared long months of helplessness and pain seems most desirable, and to be remembered as full of life and energy and bright spirits is a boon. The family of Dr. J. G. Holland remarked how cheerful and well he seemed at the tea table the evening before his death, which was almost instantaneous, from heart trouble, at six o'clock next morning; and his friends all recall him as a well, strong man—to them his eye never lost its brightness, nor his step its elasticity. The Spectator calls attention to the change of feeling in regard to sudden death and inquires whence it has risen, and whether it is beneficial. There was a time to receive the last sacraments of the Church was esteemed all-important, and men regarded with abject terror dying like Hamlet's father, 'unhousel'd, unanointed, unanointed'; but now men feel that the whole life is to be taken into the final account instead of the spiritual attitude of the soul in the few minutes or hours that precede death. It is now realized that deathbed repentance is a poor substitute for an upright life, and a sincere endeavor to live as Christ would have us. The better knowledge of physiology assures us that

during those "last hours" many are unconscious, many more have minds wandering and cannot use their reasoning powers at all. Another factor that enters into the case, the writer thinks, is the "immensely increased impatience of pain among the cultivated," which he thinks has kept pace with advancing civilization; but, after all, "the main cause is religious—an improvement in the way of regarding the Creator; a decrease in the old faithlessness which attributed to the All-merciful a kind of lying in wait for his creatures." He continues:

"There is, to put the matter plainly, an increased confidence in the fairness of God, a loftier yet gentler view of justice and, we think, though many especially of the clergy will be disposed to deny this, a keener perception of a certain natural incapacity in human beings to realize even their own poor ideals than was ever entertained before."

A better knowledge of physical conditions, which proves that death is generally painless, especially the "sudden death" under discussion, has taken away a certain "bondage"; and while there is less timor mortis, there is also a diminution or disappearance of certain forms of religious fear. Fifty years ago a man would have been thought an atheist to announce views like the foregoing; but while the frequently recorded sudden deaths should make us grateful that no such pain has been escaped, it holds it note of warning as to the conscientious care of our worldly affairs. Archbishop Benson's quick, painless departure while in the act of worship was ideal.

The Joy of Believing.

Christians are but seldom confronted nowadays with the charge that religion produces a gloom in their lives, driving the cheerfulness and happiness away. That fiction has been discarded and the joyful side of religion is more and more acknowledged. Giving vent to this feeling, a contemporary remarks thus of the religion that sings: "Christianity is the religion that sings itself. Atheism has no songs; agnosticism is not useful. We have never heard of a Brahmin hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freedom, fulness, and depth of Christian song. There is a spontaneity and an abandon to the songs of Christians that is sadly lacking in all the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: 'How can I keep from singing?' Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put himself into the world he put song into the world. In saving men he saved their music also. And so ever and everywhere the religion of Christ has the lift of hope, of brave joy, of cheery brightness. Christian faith elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singular, but Christ to-day is leading the grandest chorus of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to his name. The sublimest oratorials have had inspiration from the Nazarene. Christianity is a religion that can sing, and that does sing.—Presbyterian Review.

Texas Personals.

Rev. L. A. Hansen, of Cedar Hill, was a pleasant visitor to the Advocate office.

Rev. C. B. Fladger, and Rev. J. F. Pierce, of Terrell, were in Dallas during the week.

Brothers R. H. Estes, of Roston, and P. R. Bowers, of Rockwall, made the Advocate a pleasant call.

Caplain F. H. Welch, of McKinney, and his little grandson, Willie Pierce, made us a welcome visit.

Brother J. M. Mosely, of Gainesville, and Brother N. C. Settle, of Collin Co., highly appreciated subscribers to our paper, honored us with a call.

Rev. A. W. Gibson, of Renner, dropped in to see us for a few moments. He gave us an encouraging account of his work.

Rev. W. S. Reed, of the Texas Presbyterian, the organ of the Synods of Missouri, Arkansas and Texas, made us a pleasant call during the week.

Dr. H. M. DuBoise, of Jackson, Mississippi, who has been in Texas on a

visit to his father, preached a very interesting sermon to our First Church people last Sunday and gave us the pleasure of a brief chat with himself.

Bro. M. I. Brown, of Grand Saline, Texas, writes: G. E. Barbee, a loved and honored member of the Methodist Church at Grand Saline met a triumphant death this morning (February 4) at 5:40 o'clock. A suitable obituary will be furnished in the near future.

H. C. Morrison, recently expelled from the ministry and membership of the M. E. Church, South, is in Texas holding meetings in the Northern Methodist Churches. On going to San Antonio our preachers there, by resolution, most emphatically declined to co-operate with him. H. C. Morrison is showing and has shown a most persistent and defiant contempt for all Church law. We commend our San Antonio brethren.

Bro. J. H. Watts writes us as follows:

Rev. I. N. Reeves, one of our superannuates, is very sick at his home in Carbon, Texas, and he says he wants his brethren to know that he is trusting in God; also that he is not afraid to trust and risk the gospel that he has preached to others. He says that all is well with him. We ask the prayers of his brethren for his recovery.

We offer sincere sympathy.

Southern Methodist Personals.

Southern Advocate: Rev. J. W. Welling, of the Brazil Mission Conference, has been granted a vacation, and, with his family, landed at New York on Friday last, and proceeded to Union. We welcome Brother Welling and family most heartily, and friends all over the State will unite with us in this greeting, and in wishing him and his pleasant sojourn in the old Palmetto State.

Alabama Advocate: We are under obligations to several friends who have written and others who have spoken kind things about the Advocate. We are doing our best to improve the paper in every way and words of appreciation help us, as they do any man. It is gratifying when intelligent readers tell us that the paper is improving and stimulates us to renewed effort. Then, too, it serves as a balm to soothe us when somebody gets huffy and blusters us about the fallings of the editor. Sometimes the blisters come pretty thick, but it is comforting to know that the thing is mixed; that there are sound spots of skin left under the blisters. We are grateful for every word of encouragement and also for kindly administered criticism.

St. Louis Advocate: Dr. Jas. W. Lee stood neither on ceremony nor dignity when a thief was seen walking off with his overcoat. Mercury was high into zero, but he waited not for his hat, rushing after the fleeing culprit like a bare-headed cyclone. The thief ran through alleys, jerking over ash barrels to impede the progress of his pursuer. He reached back, pretending to draw a pistol from his hip pocket, but all these only moved the Doctor to greater determination. The dogs and boys of the neighboring streets raised a tremendous yell and the people looked on in mute amazement; 200 pounds of adipose tissue was too much for a long race. The lean peripatetic philosopher captured both coat and thief. The next morning the good-hearted Doctor went down and addressed the court in behalf of the prisoner, secured his release, and gave him some money to get back to his family.

The Central Methodist writes as follows of the last hours of Mrs. R. H. Rivers recently deceased:

In our last issue we advised our readers of the death of the widow of the late Rev. R. H. Rivers, D. D., only less known than her distinguished and honored husband. They will also remember, that when her husband was not able to write his weekly contribution to the Central, or even to dictate to another, this grand woman filled his place by writing herself, while watching by his bedside.

That such a woman as she should meet death with Christian grace and fortitude, is as natural as that a child, long from home, should desire to return to the parental roof. God's children do not enter upon this last journey with doubts and fears, but with a glad, joyous spirit, made doubly so by the angel messengers sent to pilot them to the brink of the last river, where our blessed Lord has promised to meet them and bear them in safety to the other shore.

And in this our dear Sister Rivers was not disappointed. We do not betray confidence in copying from a letter from the quiet home in Louisville in which angel hands closed her eyes to this world that they might open upon the new world of light and joy,

prepared for the spirits of all God's children. This writer says:

"I wish it could have been your privilege to experience, as we did in our home, on Wednesday night and Thursday morning, the nearness of heaven to earth, as witnessed in the death of dear Mrs. Rivers. There was a very decided change for the worse on that morning, and at night, as we gathered around her bed, the Christian physician told her she was just about going home to heaven. It seemed to bring such a sweet peace to her, and she said: 'I will soon be with Mr. Rivers (as she always called him). Then she told Florida, (her faithful old family servant who had stood by her from childhood) to bring her a certain box, from which she handed to some of those nearest to her, by ties of nature, little gifts of remembrance, and to each one separately she left a kind word and a parting blessing. Just before she left us she said a few words to her daughter, and then lifting her voice to Him above, said: 'Come, Jesus, take me home.' He heard her call, and 'while she blessed us she was parted from us and carried up into heaven.'"

General Personals.

Rev. S. L. Hamilton in Zion's Herald: "What shall be done unto the man whom the king (the Methodist Church) delighteth to honor?" His name shall be kindly and lovingly mentioned, and he shall have praise from the lips of those who love him. The man is the only living ex-editor of Zion's Herald (leave Dr. Daniel Wise), also formerly editor of the Christian Advocate, and the historian of Methodism.

I do not mean to be understood by the heading of this communication that I have been with him consecutively for four days, but rather that for four consecutive days I have seen much of him, to my great delight, for it is a benediction to be in his presence, to look upon his sunny face, and to catch the glow and cheerfulness of his spirit.

A marked and impressive personality, a delightful and instructive conversationalist, a devout and happy Christian, is this octogenarian, who is spending the winter in Southern California. In stature slight, weighing through much of his life one hundred and fifteen pounds, the normal weight for many years of John Wesley; in habits simple, not over-given to either eating or sleeping—the only man I ever knew to say he enjoys hearing people snore, "for," says he, "it is a sign they are asleep"; taking each day exercise by walking from two to four miles, outdoors if possible, otherwise indoors; all the time possessed of a spirit of charity and cheerfulness, and having a delightful and constant caretaker in the person of his wife, as well as a blessed companion, it is little wonder that in God's good providence he still abides this side the crossing, and likewise still makes daily use of his pen.

But my four days with him—the four specially noted, though I see him often. First, on Sunday, January 17, knowing that I was to supply the pulpit of a sick pastor in a suburban Church, he suggested that they accompany me, it which request his wife joined. I should not have had the temerity to have suggested it, but was gratified to have such company on the way and such hearers in the house of God. The dear man offered the closing prayer, then together we called a moment on the invalid, where by his couch he prayed again—a simple, childlike, fervent petition, helpful and restful.

On Monday I was his guest at luncheon with Rev. Wm. Stevenson, D. D., of Santa Monica, in whose father's house, in Philadelphia, Dr. Stevens held his first meeting when he was but about fifteen. Dr. Stevenson was then a little child not more than six years old, but he remembers the event, and that his father was so impressed with young Stevens that he often referred to the service later, and determined to keep his eye on that young brother. It was a pleasure to listen, as a mouse in the corner, to these veterans—73 and 82—as they talked of the past.

Tuesday, the 19th, Dr. Stevens celebrated his eighty-second anniversary, and I saw him then to congratulate him. It was his pleasure to have with him his son and wife, with their sweet little daughter so dear to his heart, whom he declares to be "the sweetest child this side of heaven," and Mrs. Samuel Halsted, his daughter, and her children—an unbroken family circle but for the absence of his other daughter, Mrs. Mary S. Robinson, of New York, from whom he received a letter of cheer and love.

Then yesterday he and his wife were our own guests at luncheon, and we felt that in coming he brought a blessing, and in going left a benediction. With thoughtful kindness he brought, and with gracious politeness presented to my daughter, who had been ill, a beautiful bunch of English violets, saying: "They are the most perfect symbol of Christian humility—small and modest, but sweet and fragrant."

DEVOTIONAL.

THE INTEREST OF JESUS IN COMMON THINGS.

We do well to consider the greatness of Jesus' teaching—the breadth and depth of his spiritual vision and the lofty idealism of his heavenly wisdom. But we miss an essential feature of his real greatness if we do not see how he interests himself in common life, and enriches and dignifies it. It is well for us that this is so; for there are few, if any, who can perpetually live in the world of great thoughts, and in the conscious possession of large views of life, to the exclusion of its more trivial details. Our every-day life calls upon us to attend to commonplace duties, and to carry the ordinary burdens of our work-a-day world. Most of us need an inspiration for these more than for any extraordinary achievements. We need this, not that we may live in the world of common cares and duties, to the exclusion of the larger world of aspiration and idealism, but that we may learn that there is nothing inconsistent between these two worlds, that our ideals may have some practical value for us, and that something of their power may come into our common life.

We need a religion which shall be at once ideal and practical, which shall give the highest possible tone and the noblest possible cast to life, and which shall at the same time elevate and dignify those common tasks which come to most of us so regularly and constantly, and with respect to which we are apt to forget that there is anything that Christ can do for us. It is a help to us just here to see how our Master interested himself in what we call "common things," how he observed the familiar processes of nature, entered into the social life of ordinary people and took interest in the employments and concerns of every-day life.

The result is that there is in his teaching a peculiar freshness and charm. It is perfumed with something of the order of flowers, and suffused with the dew of summer mornings and the welcome moisture of springtime showers. The teaching of the scribe was narrow and provincial; it seemed to resemble the confined air of the room where he taught his pupils. In contrast to it, Jesus' instruction was like the open temple of the skies under which he commonly taught, like the verdant fields and the breezy mountains where he walked and talked with his disciples about the heavenly Father and the spiritual life. It was in this respect, among others, that his teaching was not like that of the scribes.

In illustration of our Lord's interest in common things may be noted the way in which he participated in the harmless joys of social life. We find him at the feast in Levi's house and at the wedding in Cana of Galilee, and these are, doubtless, but examples of his customary action in sharing the social life of his time. He did not pursue the course or create the impression of an ascetic. Those who saw a virtue in abstinence from social pleasures and in self-denial for its own sake said that he was a "glutton and winebibber." This was as false as it was malicious; but that he was no recluse, no gloomy and austere despoiler of life's blameless enjoyments, was quite true.

How keen was his appreciation of nature! Nor was it only the appreciation of nature's grandest features, which only great souls can see, or of those finer aspects which only the artistic or poetic eye can detect; it was also the appreciation of nature's common moods. His parable stories are largely made up of materials drawn from observation of the common processes of nature which common people can observe and appreciate. This does not mean that Jesus lowered the tone of his mind from the sublime to the common, but that he saw the sublimity in the so-called common, that his mind enabled nature's ordinary processes by seeing a divine meaning and beauty in them. Nature was to him the living garment in which the Eternal had robed his mysterious loveliness. Hence he spoke of the descending rain as a symbol of the beneficence of the divine Father; its falling upon all without distinction was a token of his boundless, universal love. The instincts of birds, the beauty of flowers, the radiation of the sun's light and heat, were all examples of God's wisdom and mercy, and fit emblems of his free and abounding grace to mankind.

Without close attention to the matter, one would hardly realize how often Jesus spoke of nature's ordinary phenomena and of man's common life. He spoke of fields and flowers, of trees, the sky, the wind, the storm, the clouds, the lightning, and the stars. He spoke of kings and shepherds and gardeners and stewards and travelers and householders. His kingdom was like a man sowing, like a seed sown, like a leaven hid in meal, like a buried treasure, like a merchant seeking costly pearls. Even his holy mission to earth he did not hesitate to compare to a shepherd searching in the mountains for a lost lamb from his flock; like a housewife sweeping her house in search of a lost coin; like a father welcoming to his home and heart a prodigal but repentant son.

A distinguished writer somewhere says that "the purest pleasure is to see corn grow." This would be an extravagant remark if taken too seriously, but

it is very suggestive if taken as a commendation of simple pleasures, the refreshment and restfulness which are to be found when the mind is opened naturally and eagerly toward this wonderful world in which we live. From this pure fountain of pleasure Jesus continually drank.

It did not, indeed, fall within the scope of his purpose to discourse upon nature. He was not a teacher of natural science, and he did not make it his aim to impart to men a knowledge of natural events which would have been quite beyond the capacity of the people of his time. He spoke of nature in the popular terms which were in current use, and not in the language to which modern science alone could give rise or meaning. His words about nature are all the more interesting from being incidental, and all the more suggestive from having been spoken from the view-point of religion. In this way it is shown how the religious spirit sees God in common things, and we are helped to realize that he is not far from us, and that what we need in order to see him is not more light, but an eye; not more evidence of his presence and wisdom, but a more open, appreciative and discerning mind.

Although it did not comport with Jesus' mission to take part in political life, evidence is not wanting that he felt an interest in the institutions into which society in his time was organized. He refused to take sides for or against the Roman domination, but he clearly recognized evil, as well as religious duty, in the great saying, "Render to Caesar the things that are Caesar's, and to God the things that are God's." He was a loyal and obedient citizen of the country in which he lived. He respected its customs and obeyed its laws. He was in no sense an eccentric or lawless person. When the question of the tribute of money arose, he counseled, and himself rendered its payment.

There is no reason to attribute to Jesus a contempt for earthly possessions. He, indeed, speaks of wealth as "the unrighteous mammon," but that was because wealth so often becomes a seductive temptation to selfishness, and thus a hindrance to the spiritual life. But he does not teach that wealth is essentially evil or necessarily leads men astray. Wealth is but entrusted to man as its steward; it is to be used, not for itself, nor for selfish gratification, but for the higher good of its possessor and others. All earthly goods are to be esteemed as secondary to the heavenly good of God's kingdom and righteousness, but when so esteemed and used they belong to the things which "shall be added" to the trustful children of God, and are therefore lawful for them to desire and use, if they are not sought first.

The attitude of Jesus toward the world and life was thus perfectly natural, healthy and genial. The idealism of his view did not make common things insignificant or contemptible to him. He always kept a fresh sense of the dignity, interest and nobleness of common life when it is pure and free from base and selfish aims. One of the greatest lessons which we can learn is to see life as he saw it, to value all things according to their true worth, to gain a new sense of the interest and dignity of common duties and homely joys. If life is to retain any freshness and zest, it must be saved from becoming mere humdrum. In no other way can this be done so well as by seeing and living it in the spirit of Jesus.—Sunday School Times.

★ THE FRIEND OF GOD.

The history and character of Abraham in many respects excel all others in the Bible in interest and in practical lessons for us. Faith, next to love, is the noblest faculty of the soul. Faith is the groundwork of love, and without it love, the sublimest grace of all, can never be enthroned in a human heart. To believe God as Abraham believed him is to be a conqueror over sin, self and circumstances. It is to live the heavenly life as nearly as it can be lived on earth. To read the story of Abraham with St. Paul's application of it to the Christian life will make us "wise unto salvation." "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." "So then they which be of faith are blessed with faithful Abraham."

To be the friend of God! Think of it. A friend is one who trusts you; believes in you; will not hear a word said against you; stays by you through all vicissitudes; loves you in spite of your faults; will do anything for you; will weep with you, comfort you, rejoice with you, and understand you without any explanations. Think of being on such terms of mutual fellowship with God! Not because you are such a saint, nor so rich, nor so talented, not even because you need a friend, but because you have that quality which is essential in all friendship—faith.

Abraham's faith was put to vigorous tests, and it was not always perfect. Two or three instances show that by doubting God he fell into serious mistakes and danger. If we could read between the lines in the simple and honest biography given in Genesis, we would see how his faith was a growth, cultivated by circumstances, by providential leadings, and by discipline and trial. But it grew to stalwart proportions, so that he is called the "father of the faithful," because he obeyed.

The path of obedience is the path of progress. And it is great encouragement for us to remember that the promises are for those who walk "in the steps of that faith of our father Abraham." We have not reached his final summit of unquestioning belief perhaps, but if we are walking in his steps, one step at a time only, we shall without fail overtake him. The man whose faith has been most deeply tested, and has met the tests and come off victoriously strengthened, is the man to whom yet greater tests must come. "Whom the Lord loveth he chasteneth." The finest jewels are most closely cut, the most precious metals most thoroughly refined. Abraham would never have been called the father of the faithful if he had not been proved to the uttermost.

What a test was that when God said, "Take now thy son, thine only son, whom thou lovest." At every stroke he cut deeper into his faithful servant's heart, on the cleavage line of his soul's dearest treasure. "It is such an apparently unreasonable demand; so unlike God; he can not mean it; he could not ask it; I could not love a God who would require such a thing as this!" So unbeliever would argue, but not so Abraham. The man who had been so often tried, who had been obedient, and who had always proved God true if he waited God's time, could meet a test such as would have overcome one less closely in fellowship with him. Angels were looking on. Shall this man's sublime trust stand for the strength and help of God's tempted people through all ages? Shall it be known through him that man's unflinching faith will always prove the faithfulness of God? Yes; and when the uttermost test was met, the angel of the Lord, he in whom all the promises of God are "yea and amen," spoke to him and said, "Now I know that thou fearest God;" and as Abraham withheld nothing, God gave to him everything with the promise, "In thee all nations shall be blessed," and "his faith was counted unto him for righteousness unto all generations for evermore."—Christian Advocate, New York.

OLD AND YOUNG

The Gift of the Nile.

"Egypt is the gift of the Nile," said that shrewd old traveler Herodotus as he noted the gradual formation of alluvial deposits by the annual overflow of the river. We have inherited from the Greek and Roman antiquarians an instinctive reverence for this old land of mysteries, and the developments of the last few years have caused all lovers of classical learning to regard with new esteem the princely benefaction of the river god.

As the scholar in his study looks over his little library of Greek and Roman texts, he has many a heart-ache over the yawning gaps and vacant shelves. He is devoutly grateful for what the grudging hand of envious time and vandal hordes has passed down the ages, but his feeling of gratitude is almost instantly lost in bitter lament over the wanton destruction of countless literary treasures. The Arab dictum: "If this book agrees with the Koran it is not needed, let it be burned; if it does not agree with the Koran it is pernicious, let it be burned," has been the death-warrant of many a noble library. We take down from our shelves a volume of the Greek antiquarian Athenaeus and we note frequent references to more than seven hundred authors whose very names would have utterly perished but for these chance citations. The thought that this cruel havoc has been wrought by the hand of brutal Philistinism makes it doubly hard to bear the loss.

The work which learned men have done in partially making up these losses is a marvelous indication of human intelligence. Every fragment that has come down to us from classical antiquity has been sifted, and examined word by word, that it might yield up the last grain of hidden treasure. By the untiring diligence of learned men, authors who had died and passed into oblivion have been made to breathe and live again. References, quotations, inscriptions, have been carefully sought, arranged and brought into a combination so symmetrical that we feel almost on familiar terms with the phantom author whom we have conjured back from the Elysium of departed literary spirits. A single illustration may suffice. Quintus Ennius, the first of the great Roman poets, had apparently perished. Not a single manuscript of this writer has come down to us. Several scholars, beginning with Henry and Robert Stephens in the sixteenth century, essayed to bring together the scattered quotations from this master of Lucretius and favorite of stately Cicero. Each subsequent century added its quota to the collection of citations culled from the highways and by-ways of Latin literature. Little by little the task of recovery and arrangement has progressed until, among other works of this author, we have distributed into the original number of eighteen books about six hundred lines of his lost "Annals." No labor is more fascinating than the task of taking these six hundred fragmentary lines and, by a careful study of the lines and of the authors who imitated Ennius, filling up with an accuracy approximate, at least, the gaps still left. But this study can appeal only to the literary man who is at the same time a

genuine antiquarian. Even to the literary antiquarian there comes from time to time the disheartening feeling that the shade thus conjured back is, after all, a skillfully constructed skeleton devoid of flesh and blood and with many a misfit rib and articulation which may at any time be claimed by some other departed literary giant.

At this stage of the development of classical scholarship, when it seems as though the last effort has been exerted toward adding to our scanty knowledge of vanished authors, Egypt is bringing forth in rich profusion from her tombs the very authors whose scattered members we have been thus mechanically rearing. These discoveries are destined to prove fatal to the reputation of more than one modern literary critic. Hitherto there has been no danger accompanying this work of rehabilitation; critics could in the sacred name of text criticism virtually rewrite the classics, and conservatives were obliged to content themselves with a feeble protest. It was comparatively easy for the keen-scented investigator to ascribe to "Crates" or "Simonides Amorginus" quotations which he had discovered in some obscure literary corner, although the ordinary scholar failed to detect the slightest clue to the real authorship of the lines.

It is in part owing to this unlooked-for opportunity of verifying literary judgments and of supplementing scanty information that the announcement of the recovery in Egypt of the lost works of the lyric poet Bacchylides excites such profound interest and such eager expectation in the classical world. What we have hitherto known of this author could be told in a few words. He lived during the Fifth Century B. C. He was born in the island of Ceos and was a nephew of the great lyric poet Simonides. He went with his uncle Simonides to the court of Hiero in Syracuse, where he formed one of that brilliant coterie which included such mighty names as Aeschylus, Pindar and Simonides. He took up, in part, the same themes which Simonides and Pindar handled—hymns of triumph, dirges, chants to be accompanied by dances, and poems in celebration of victories won at the various Grecian festivals. So eminent was he in his art that even the lordly Pindar was constantly moved to jealousy. We find the name of Bacchylides coupled with that of Pindar in a Greek epigram of an unknown author. The translation is that of Merivale:

"O sacred voice of the Pierian choir, Immortal Pindar! O enchanting air Of sweet Bacchylides! O rapturous lyre Majestic graces, of the Lesbian fair."

One voice only in antiquity, but that the voice of the eminent Greek rhetorician Longinus, presumed to speak somewhat disparagingly of the art of Bacchylides. He contrasted the pretty, flawless lines of Bacchylides and Ion with those of their mighty rivals, Pindar and Sophocles, and asks with pointed emphasis whether any sane critic would prefer these faultless creepers to their strong-plained rivals even though their arrow flight be now and then erratic and they seem occasionally doomed to fall to earth in ignominious collapse.

The industry of Bergk has culled from a score of authors—Stobaeus, Ptolemy, Clemens Alexandrinus, Athenaeus, about one hundred lines which may be fairly attributed to Bacchylides. The extant lines are so few that critics are divided in their opinions regarding the merit of the lines. The criticism of Longinus has so influenced modern opinion that most critics affect to see in the fragments a confirmation of the unfavorable judgment of Longinus. Mr. J. A. Symonds, in his "Studies of the Greek Poets," takes a more favorable view. He characterizes Bacchylides as "that excellent if somewhat languid poet," and in his own fine style he gives a translation of the longest of the extant fragments of Bacchylides:

THE PRAISE OF PEACE.

"To mortal men Peace giveth these good things:
Wealth, and the flowers of the honey-throated song;
The flame that springs
On carved altars from fat sheep and kine,
Slain to the gods in heaven, and, all day long,
Games for glad youths, and flutes, and wreaths and circling wine.
Then in the steady shield swart spiders weave
Their web and dusky woo;
Rust to the pointed spear and sword doth cleave.
The brazen trumpet sounds no alarms;
Nor is sleep harried from our eyes aloof,
But with sweet rest my bosom warms:
The streets are thronged with lovely men and young,
And hymns in praise of boys like flames
To heaven are flung."

The report of the discovery of a papyrus roll containing about twenty of his poems, varying in length from fourteen to two hundred lines, would seem incredible were it not simply one more in a constantly lengthening list of priceless literary recoveries. We now have a means of verifying the literary judgments of critics both ancient and modern. By a striking coincidence one of the longest of these odes commemorates precisely the same event as that

which Pindar celebrates in his first Olympian ode. In the year 472 B. C. the tyrant Hiero of Syracuse gained with his horse Pherenicus an Olympic victory. As a memorial of his splendid success Hiero commissioned both Pindar and Bacchylides to write a commemorative ode. We have long possessed the ode which Pindar wrote in response to the courtly command. The ode which Bacchylides wrote on the same theme appears in a nearly complete condition among the newly discovered fragments. Pindar in his ode speaks of his own supremacy in lyric composition and claims for himself alone an ability equal to the performance of the noble task imposed by the royal commission. We shall now learn whether Pindar was really unapproachable in his chosen field or was simply primus inter pares. We shall now have some new and welcome side-lights on the brilliant court of the tyrant of Syracuse. This discovery will doubtless be utilized in countless ways by the industrious classical scholars who have made such ingenious use of their scanty literary heritage.

In a former article the writer ventured to express a hope that we should yet recover the works of Menander and Sappho: That Menander of whom the native bard sang:

"The bees, Menander, who with active wing
Sport 'midst the flowers that deck the Muses' spring;
Around thy lips in thickening clusters hung,
And tipped thy honey drops the infant tongue.

The Graces, too, on thee their gifts bestow,
And teach thy strains with elegance to flow.

Celestial bard! immortal as thy lays,
Thy native Athens shares thy meed of praise."

(Translated by Shepherd.)

That Sappho whom the Greek epigrammatist called "the child of Aphrodite and of Eros, nursing of the Graces and Persuasion, Pride of Hellas, peer of Muses, companion of Apollo" (Symonds). Each fresh discovery in Egypt makes it more probable that we shall yet recover the Prince of New Attic Comedy and that Tenth Muse of whom the elegant critic Symonds says: "Of all the poets in the world, or of all the illustrious artists of all literature, Sappho is the one whose every word has a peculiar and unmistakable perfume, a seal of absolute perfection and inimitable grace."—Prof. Jos. R. Taylor, in Zion's Herald.

Daisy's Afternoon Tea.

Daisy did not quite know what to do. Mamma had a headache, and wanted to lie down, and had just asked her to amuse herself awhile, and had given her a penny to spend at the grocery-store.

Daisy thought for some time as to how she should "amuse herself." At last she said, "I will give an afternoon tea."

On Daisy trotted to the grocery store, and with her penny bought a moist, sticky lump, twisted up in brown paper; and the grocer, who was a great friend of Daisy's, when he heard of the afternoon tea, gave her a handful of raisins besides.

Then she went home; and Della, the cook, gave her a glass of milk with some cookies, and a big yellow banana.

Then Daisy took her own little table and rocking chair out in the shade under the big elm, and set the table nicely with a white cloth, which she had begged of Della, and a beautiful bunch of flowers in the center. Then she spread out her refreshments, and sat down to wait for the company.

It was some time before any one came. Finally, Daisy saw what she supposed was her own Kitty Clover, but it was not; it was a strange kitty, so poor and thin and so scared and shy that it was a long while before Daisy could coax her near to drink some milk; but, when she did drink, she seemed to enjoy it so much that Daisy was glad that her own fat Kitty Clover had not come to drink it up herself.

Just as the kitty was nearing the bot-

tom of the glass, the arrival of a new guest sent her running up the elm tree as fast as she could go. The new guest was Prince, just home from a ramble, hot and hungry; and he finished the milk with two laps of his great tongue, and then ate cookies till Daisy called him "a greedy dog," and said he should not have another one. So Prince thought he would take a nap under the trees.

Daisy waited a little while longer, and was thinking that she should not have any more callers, when she saw a weary couple coming down the road—a man with a hand-organ, and a tired, dusty, little monkey.

The man asked Daisy for a drink, so she ran in to Della for more milk and cookies; and while the man was enjoying his lunch, the monkey perched on the edge of the table and ate the big banana, piece by piece, from Daisy's hand. Then the man played some tunes on the hand-organ, and the monkey danced and did a number of pretty tricks. He then politely lifted his little red cap to Daisy, and held out a tiny paw for her to shake. The man lifted his cap, also; and they went off down the road.

It was almost night now, so Daisy ate the moist, sticky lump and the raisins herself. Then she ran in to tell mamma about her first afternoon tea, and how delighted all her guests were. And mamma was as much pleased as Daisy.

—M. H. W. Carter, in Babyland.

The Romance of Fact.

Bishop Hurst, in his address upon Methodist Missions in Europe at the meeting of the Missionary Committee, gave the two following bits of unsalaried romance that ought not to be lost:

In 1846 in a little mission hall in Cincinnati an undersized but keen-eyed German Methodist minister was preaching the gospel. On the very front seat was another young German, busily taking notes from the announcement of the text. After a time this young man couldn't guide his pencil; for it danced up and down the paper irregularly. He couldn't see the page for his eyes had a strange dimness over them. He knew not why it was so, but he was weeping profusely. At the close of the sermon he went to the preacher, and told him that something was troubling him exceedingly, and it seemed to him that he was under the control of an unknown power. The preacher knew at once what it was. With tenderness he said: "I think God's Spirit is striving with you." Again and again the young inquirer came, and for him and with him the

preacher prayed, until finally he came out into "the glorious liberty of the Children of God." Who was the preacher, and who was the young man? The preacher was Rev. William Nast—now venerable and living still among us—the founder of German Methodism in America. The young man was the secretary of an infidel club who had come to take down the sermon, and then, going back to his fellows, make merry as he riddled it to pieces. But God had other plans for him. Three years later we see him before the Missionary Committee in New York, pleading with the brethren to send him to Germany. He cared not for money—only authorize him, and he would go. So he went. His name is Ludwig S. Jacoby, the immortal founder of Methodism on the continent of Europe, and the first one to establish Sunday-schools of any kind in Germany. Now in Germany and Switzerland alone there are three great Annual Conferences. "What hath God wrought!"

The origin of Martin Institute, a Methodist Theological School in Germany, is another notable instance of God's mysterious working. During the civil war Mr. John T. Martin, of Brooklyn, N. Y., furnished our government with clothing for the soldiers. At one time his unpaid bill was about \$8,000,000. He became somewhat anxious, and thought that unless he had money soon he could not continue to advance the army goods. He secured three men to go to Washington with him and help him with his case before the authorities. The three men were James G. Blaine, John J. Raymond of the Times, and Theodore Tilton of the Independent. They agreed to meet him the next day at 8 o'clock in Jersey City. The hour came. Mr. Martin was there, but his three friends did not appear. Sadly he started for Washington alone. Reaching the capital, he went through long lines of people with a good deal of assurance till he stood face to face with the treasurer. He presented his claim. It was vouchered for and approved, and he went away with a draft for the amount due him. As he was leaving the office he met the three belated gentlemen. Not being in a frame of mind to talk much with them, he simply said, "Good day, gentlemen," and passed on. When he reached Brooklyn, he said to himself: "Now, I've saved just \$25,000 by the neglect of those men to appear. I was to have paid them that sum to help me. I know the Methodist Church wants that amount for a school in Germany, and they shall have it." He at once wrote his check, sent it to the proper authorities, and so established Martin Institute.—Zion's Herald.

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NORTH TEXAS FEMALE COLLEGE ★ **MRS. LUCY KIDD KEY, President,** SHERMAN, TEXAS.

Mr. Editor: I enclose some literary work for one of my girls that is, I think, decidedly above the average school-girl work. The power of analysis and justness of comparison it displays is worthy of notice. Then, too, the precision and conciseness with which she expresses herself is not often seen in the compositions of young girls—abounding as they generally do in superlatives and redundancy of speech. This girl seems to know what she wants to say, and says it—not finding it necessary to conceal poverty of ideas by the excessive use of adjectives and meaningless phrases. Thoughtful, intelligent, dispassionate. May our land be filled with such a young womanhood, for upon them depends our future prosperity.

L. A. KIDD-KEY.

Shylock and Isaac.

Shakespeare, the great dramatic poet, has drawn a fine picture of a Jew in the "Merchant of Venice." Sir Walter Scott, the great novelist, has also given us a graphic portrait of a Jew in his splendid romance, "Ivanhoe."

These Jews, Shylock and Isaac, are alike in some respects, but differ materially in many. They are old men and widowers. Each one is a money-lender living in affluence, with his only daughter as queen of his household.

They differ in that Shylock loves his gold better than he does his daughter, and rules her with an iron will. When Shylock finds that both his money and his daughter are gone, he exclaims frantically: "My daughter! my daughter! O my daughter! O my daughter!" We cannot tell from the exclamation whether he loves the money or his daughter more. The idea of a father's weighing his money in a balance with his child! Shylock exacted obedience from Jessica regardless of her feelings and interests. But old Isaac loved his noble child, Rebecca, very tenderly. His heart was open to her beneficent influence. It is through Rebecca's influence that Ivanhoe enjoys the hospitality of her father's home.

Isaac treated his daughter with the noblest consideration. He endured great sacrifices and even risked his life to rescue her from the clutches of the Templar.

If Shylock could have kept his daughter he would have been reconciled to the loss of Jessica. Old Isaac in the dungeon of Front de Boen resolves to die rather than imperil the honor, or the life of Rebecca.

Shylock is unmerciful. No entreaty or bribe could induce him to release Antonio. He would have "the pound of flesh." Shakespeare has drawn Shylock without one redeeming quality.

On the contrary, Isaac is capable of gratitude; when Ivanhoe renders him a service he does not forget it. It is Isaac who equips him for the tournament.

Isaac's love for his daughter was sincere and powerful—a flame too pure to emit any smoke of pecuniary interest.

Both Shylock and Isaac are characteristic Jews. They are rich and suffer persecution. The former becomes hardened; at least, gratitude and parental love. They are also representative Jews; though Isaac is by far the nobler of the two. Shylock's indifference to his daughter and his hardness of heart to Antonio render him altogether hateful. Isaac's kindness to Ivanhoe and love for Rebecca ennoble him.

FLORENCE PIERCE.

The Sunday-School Department

Address all communications for the Sunday-School Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

FIRST QUARTER—LESSON 8, FEB. 21.

The First Christian Martyr.

ACTS 6:8-15; 7:54-60.

Time: A. D. 36.
Place: Jerusalem.
Golden Text: Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

These are the words of this same Jesus (now seen by St. Stephen) spoken to John, long afterwards on the Isle of Patmos: Words spoken back from heaven to earth, by the Living Christ.

BETWEEN THE LESSONS.

Matters of far-reaching importance lie between the lessons. Cut to the quick by the powerful words of St. Peter, the Sanhedrin decided on the death of the two Apostles, Gamaliel, a Pharisee, the teacher of St. Paul, counseled moderation, pointing to the example of Theudas (there were several men of this name) and Judas of Galilee, impostors, and leaders of insurrections, whose work had come to naught. So would the work of Peter and John if it were of man, but if of God it was vain to fight against it. This wise counsel prevailed, and they scourged the two offenders and dismissed them.

Just here a new and far more subtle danger arose. The members of the Church consisted of Hebrews, residents of the Holy Land who spoke the Aramaean or Hebrew language, and Hellenists, descendants of foreign Jews, who spoke the Greek language, and, measurably, were given to foreign usages, especially Greek customs. Between these a murmuring arose, the Hellenists

claiming that their widows were neglected in the daily ministrations of food and alms. The Apostles then called together the whole Church, and recommended the election of seven men, of good report, full of the Holy Ghost, and wisdom who should have charge of all these temporal affairs of the Church. The student should note the qualification of these men: not simple business experience and tact, but the highest grade of character and spiritual gifts. This wise and timely counsel prevailed; the seven deacons were chosen, leaving the Apostles free for their high vocation of prayer and preaching. The names of the seven indicate that they were chosen mainly from among the Hellenists who had complained of partiality on the part of the Hebrews. The name of that great and gifted young man, Stephen, heads the list.

LIGHT ON THE LESSON.

V. 8, 18. And Stephen was full of grace and power. So Mr. Wesley, who often anticipates our latest critics and revisers) translates, putting grace instead of faith. The grace of God, which is the fruitful soil of faith and all Christian virtues. Up to this time, none but the Apostles had done miraculous works in the name of Jesus; but now Stephen does great wonders; not doubt chiefly in healing the sick, and in raising up the infirm and suffering. He surpassed these higher blessings to his works of charity. His works were the fruit of the indwelling Holy Spirit, and were wrought in his power. No idle man can retain the power of the Holy Spirit; his gifts are always the highest truth and for service. Nor should any man be foisted into office to look after the temporal affairs of the Church because he handles money and has business tact. Stephen, full of the Holy Ghost and wisdom, had been chosen to serve tables. Methodist stewards should always be holy, God-fearing men. According to Rabbinic writers, Jerusalem had at this time 480 synagogues; among them the five named here: Libertines—that is Jews who had been captives, but were now free; Cyrenians, from Cyrene, in Northern Africa; and of Alexandria, which then had a hundred thousand Jews; Cilicians, a province in Asia Minor; and Asia, the Roman province in Asia Minor, including Mysia, Caria and Phrygia. Men of these synagogues disputed—that is, debated, with Stephen. His great speech following shows the temper and power of his discourse. The Holy Spirit spoke through him. And they suborned men—procured them to testify falsely that Stephen had spoken blasphemous words against Moses and against God. A capital offense, if they could have made it good (Deut. 17:2-10). And they stirred up the people—now, for the first time, since Pentecost, on the wrong side; and the elders and the scribes—always ready for persecution. And they came upon Stephen and dragged him before the council, the Sanhedrin—the supreme Jewish Court—and said: We have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. So they might, says Mr. Wesley. But yet the consequences they drew would not follow. They twisted his words. Read St. Stephen's speech. Christianity fulfilled the old customs; did not destroy them. Thus these men took Stephen's words out of their context and misrepresented what he really said; as in the similar case of our Lord.

How falsehood blackens the human face. Then all these councilmen—men of the dark visage—looking steadfastly on Stephen, saw his face, as it had been the face of an angel. The divine radiance on the face of Stephen shined and mastered their gaze. They accused him of destroying Moses by preaching Jesus, and God seals his words with the same glory which shone in the countenance of Moses, when he gave the law by him. Any but dead hearts would have felt and recoiled, smitten by this supernatural luster. But the eyes grew on, while the radiance burns like a solar light in the calm and holy face of Stephen.

Here follows Stephen's wonderful speech to the court, which, in every respect, ranks him high as one of the great and gifted young men of his age. Let the student notice: (1) That the general character of the discourse is apologetic—a defense of himself. (2) But, rising above this personal defense, in self-forgetfulness, he everywhere mixes in the didactic element—great moral and spiritual teaching in which he presents the main facts of Old Testament history, from Abraham to Solomon, thus unfolding the progress of revelation which the unbelief of the Jews had set aside. At the end of the argument comes the burning application to his hearers: And they have slain them who foretold the coming of the Just One, of whom ye have now been the slayers and the murderers.

Chap. 7, 54-60. The effect of Stephen's speech was a sudden rage of wrath on the part of the Sanhedrin and the people. They gnashed on him with their teeth; inarticulate, hissing vent of anger incapable of rational speech. But Stephen stood there, calm and self-possessed, before that blazing furnace of anger, being full of the Holy Ghost. And looked up steadfastly into heaven, and saw the glory of God—some glorious vision of the Almighty like the shekinah of old; and Jesus standing on the right hand of God. Everywhere else Jesus is represented as sitting at the right hand of God. "Here he stands; the attitude is most significant; it is as if his Lord had risen to assist and welcome his persecuted servant." Stephen could not restrain himself in the presence of that glorious vision. I see the heavens opened, he said; "the plural is used to include the highest heaven, and the Son of man standing on the right hand of God. The only time our Lord is called the Son of man by any other than himself. Stephen saw him in human form." The new head and representative of humanity stands in the place of power to welcome the first martyr in his cause. In that same council chamber Jesus had said to some of these very men: Hereafter ye shall see the Son of man sitting upon the right hand of power and coming in the clouds of heaven (Matt. 26:64). Stephen's words were met with a howl of furious rage. Crying aloud as if to put him to silence, and stopping their ears in sign of the blasphemy he had uttered, they rushed upon him, at the same time, and with one accord—one purpose—to take his life. And they cast him out of the city and stoned him. Cool heads were directing the outburst of murderous rage and they will make a show of keeping the forms of law, by taking their victim outside the city gates, near the very place most likely where Jesus had been crucified. According to Jewish custom, the witnesses should cast the first stones; and the witnesses against Stephen laid down their clothes—their upper garments, at the feet of a young man called Saul—then not less than thirty

years of age. The first gleam of light we have on a life afterwards to be utterly given up to Christ and finally crowned with martyrdom. And they stoned Stephen, calling upon the name of the Lord; that is invoking and saying: Lord Jesus receive my spirit. He had just seen the glorified Savior, and this prayer is to him. The prayer is like that of Jesus on the cross: "Father, into thy hands I commend my spirit." And he kneeled down and prayed again the prayer of his suffering Lord: "Lay not this sin to their charge." Ah, what spirit is here! sweet, holy and beautiful. And when he had said this he fell asleep—under a shower of stones. No degree of violence could rob the martyr of the prayer of his Lord, nor of the calmness of death. Christians name the burial places of their dead "Cemeteries," that is "sleeping places." The catacombs in which many of the early Christians were buried contain not one dreary, hopeless inscription. Asleep in Jesus.

SUNDAY-SCHOOL CONFERENCE.

Bonham District Sunday-School Conference will be held in Honey Grove, beginning April 27, at 7:30 p. m. All Superintendents and teachers in our Sunday-schools of Bonham District, and all the pastors, are delegates to this conference. Programme will appear soon. ISAAC W. CLARK, P. E.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Dept. to Rev. Sterling Fisher, San Antonio, Texas.

We cannot atone for ignorance by being pious.

The Holy Spirit is the friend of knowledge, and a promoter of sound judgment.

We are to rely, for our equipment for service, not wholly upon our own resources, but also upon the Spirit who "helpeth our infirmities."

Pray to be saved from rash and unrighteous judgment.

Isaiah had the spirit of the missionary, which is the only truly Christian spirit.

That Church has indeed the Spirit of the Lord where no one is favored because he is rich or neglected because he is poor.

When we put forth our own best efforts, we may ask the Spirit to save us from errors and failures.

TOPIC FOR FEBRUARY: **"THE CHRIST OF ISRAEL."**

Feb. 14: Christ's Character Described.—Isa. 11:1-5.

At the time of this prophecy the Israelites were in deep trouble, surrounded with dangers, and in constant dread of their enemies, the Assyrians. In the 10th chapter the prophet encourages them to expect deliverance from their oppressors and to look forward to an era of peace and prosperity.

With this lesson the prophet drops the subject of temporal deliverance and takes up a loftier theme, the great salvation of which Jews and Gentiles should be alike partakers and which should be wrought out by the Prince Messiah.

A MODEST BEGINNING.

In his birth and origin, as well as in his life, Christ contradicted the popular ideas of greatness. He is spoken of as "a rod out of the stem of Jesse"—that is, a tender shoot from the stump of a tree that had been cut down—a kind of growth from which it is not usual to expect a great and beautiful tree. At the time of the birth of Christ, the once royal family was obscure, and without honor. Mary and Joseph were poor and unknown. Without any of the prestige and influence which open a road for genius, this son of obscure peasants, this son of a defunct house, who lived in poverty and died in shame, was to take the first place in the thought and affections of the world, in all ages; a king by divine right indeed, commanding not only outward obedience, but enthroned in the hearts of his devoted subjects.

Thus has the tender shoot become a mighty tree.

A KINGLY CHARACTER.

The Perfect Intellect.—Vs. 2.
The Spirit which rested upon Christ affected not only the heart, but the mind; he was both good and wise. We never detect the least suspicion of lack of judgment or discretion in anything that he said or did.

"He shall have the spirit of wisdom and understanding, of counsel and knowledge; he shall thoroughly understand the business he is to be employed in. What he is to make known to men concerning God and his mind and will, he shall be himself acquainted with and apprised of."—Henry.

His disciples may also, in their measure, be the Enlightener. "If any of you lack wisdom, let him ask of God

ure, obtain the same spirit. The Holy Spirit and it shall be given him."—James 1:5.

The Righteous Judge.—Vs. 3, 4.

The judgment of men is based upon such evidence as may be received through the "sight of the eyes" and the "hearing of the ears." This is often-times misleading, and results in the escape of the guilty and the suffering of the innocent. The rich control evidence and perfect judgment, and the poor suffer wrongfully. Not so with the judgment of Christ. He sees through the seeming into the actual. He stripped off the assumed piety of the Pharisees, and laid bare their hypocrisy; he discovered the unselfish devotion of the poor widow, and declared that the mite which she cast into the treasury was more than the princely gifts of the rich. "Man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7.

Righteous and Faithful.—Vs. 5.

These two attributes, going hand in hand, make him the confidence of those who do well, and the dread of evil-doers. He both loves the right and is faithful to execute it. He hates evil, and it shall not escape punishment. He will favor none because they are rich or great, and neglect none because of poverty or obscurity. "He is both able to save, and devoted to the work of salvation. We may well give our homage and love to him who is an understanding and righteous and faithful judge and king."

NOTES.

Rev. Joe F. Webb, pastor of Runge Circuit, reports a newly organized League with thirty members. It will be both active and useful, if the members follow their leader.

The State Officers and Programme Committee met Feb. 10 in Tyler, the seat of the next State Conference. The conference this year will be up with the best in the character of ability of the speakers. Let the young people get ready to go, and watch these columns for announcements.

JUNIOR LEAGUES TO THE FRONT.

The line of battle for the world's redemption is the Junior League line. The time to remember the Creator is the Junior-League time of life. This is scripture: "Those that seek me early shall find me." It is experience. Spurgeon says: "My experience shows that they who come into the Church early make the most faithful Christians." They have less to unlearn, which is much more than half the battle. It is also common-sense, as seen in men of affairs. If one is to adopt a profession he does not spend half his life on a farm or in a butcher-shop. We do not make loyal citizens by sending the people to anarchist schools.

Prevention is better than cure—more economical and far more certain. It is sure fire. Nothing else is. Why put fenders on the cable cars? Why not let the people be ground under the wheels, and then call the doctors to set the broken bones? Why police Brooklyn bridge to keep men from falling or jumping into the river? Why not let

them fall and then fish them out? Not the temperance cause—not reform movements—not Salvation Army slum work, pulling thieves and drunkards out of the gutters; but Junior Leagues and kindred movements are the hope of the world. These take hold of the work at the right end.

This is the battle for the future, to save the children. This is the outer fortification and the easiest to hold. There is danger in retreating even to the next line—the Epworth League line. The first line held, and there will be no confusion anywhere on the field; but if that line be lost the citadel is in great danger. Not one child within reach of the church—and few are beyond her reach—should come to maturity without being brought into relation to Christ and the Church, for temptations and dangers multiply at every step. Push the Junior League, even if forces must be withdrawn from other points to man or woman this work. Neglect anything but this. Gather the forces for work way up the stream, then they will not be needed further down. Rebuking disciples, stand back. You belong to a gone-by age. Mothers, come on with your children, and fathers, help bring them. Church of God, bride of Christ, put on your beautiful garments! Open your arms and "suffer the little children to come!" This is an age of "forward movements." Let us move on the children and gather them up for Christ. "Feed my lambs!" Rev. W. H. Reese, in Epworth Herald.

OUR LEAGUE MISSION FUND.
We have published already the League Mission assessments for the West, East, Texas, North and German Mission Conferences, showing amounts paid by each to date. Below is given the Northwest Texas amount as assigned to the various Leagues. It is very difficult to apportion the amounts just as they should be and hence the committee has done its best with the information at hand. In some cases the amounts have been reduced and in some increased at the suggestion of the pastor in charge.

We have left on the second year only three months and the majority of the Leagues are yet delinquent. Let every League take up the matter at once and raise the amounts asked and send them in. It only requires prompt action and a little perseverance to come up in full. The Board of Missions is anxiously looking to us to fulfill our pledge.

Besides Bro. Pilley, our first man, Bro. J. L. Hendry has been sent out and assigned to us by the board. These are both Texas men and neither could have been sent had not our Leagues promised their support. In these trying times it requires extra effort to prevent serious retrenchment. Let it not be said that the Texas Leagues, who inaugurated this move to meet the urgent need for more men in foreign fields, failed to support the men after the board had sent them out. This is a serious matter. Pastors, Presidents and members, please agitate this League Mission move until we have more than paid the amount needed, rather than fall short.

NORTHWEST TEXAS CONFERENCE.

Georgetown District.

Georgetown, Sr.	\$40.00	Jonah	8.00
Georgetown, Jr.	8.00	Barrett	12.00
Taylor, Sr.	15.00	Holland	10.00
Taylor, Jr.	5.00	Leona	5.00
Belton, Sr.	25.00	Edgar C. K. Moffat	8.00
Belton, Jr.	5.00	Rock Church	8.00
Temple	10.00	Little River	8.00
First Church, Jr.	20.00	Salado	12.00
First Church, Sr.	5.00	Ten Hills	8.00
South Temple	5.00	Belle Plaine	10.00
Burnet	12.00	Florence	10.00
Marble Falls	8.00	Berram	8.00
Liberty Hill	8.00	Mt. Herib	8.00
Leander	8.00	Willis Creek	4.00
Round Rock	12.00	Rollers	8.00
Hutto	8.00	Goodsville	5.00

Fort Worth District.

Fort Worth	8.00	Joshua	8.00
First Church	20.00	Cleburne	2.00
Muskrat	20.00	Burlesone	2.00
Muskrat	20.00	Cuba	5.00
Polysieles	10.00	Robinson Branch	12.00
Peach Street	8.00	Handley	8.00
Riverside	15.00	Owensboro	15.00
Marshall	15.00	Rum	10.00
Arlington	15.00	Grapevine	8.00

Waco District.

Waco	8.00	Whitney	8.00
Fifth St.	20.00	Peoria	10.00
Morrow St.	15.00	Morgan	15.00
Morrow St.	8.00	Lorena	25.00
Fourth St.	10.00	Stanford	10.00
East	10.00	Geneva	10.00
Mart	10.00	Bruceville	10.00
Mt. Carmel	10.00	Moody	10.00
West	10.00	Pedley	5.00
Abilene	10.00	Pendletonville	15.00
Vaughan	5.00	Spring Valley	8.00

Cordonia District.

Cordonia	8.00	Cotton Gin	5.00
Thornton	8.00	St. Clair	20.00
Rice	8.00	Hubbard	20.00
Goodrich	8.00	Northam	10.00
Horn Hill	8.00	Oakwood	8.00
Kerens	8.00	Pleasant Grove	8.00
Long Prairie	5.00	Dawson	10.00
Brandon	5.00	Campbell's Branch	5.00
Mertons	8.00	Zion's Rest	5.00
Tempe	5.00	Buffalo	5.00

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Frost	10.00	Alvord, Sr.	10.00
Ferris	5.00	Alvord, Jr.	5.00
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Miford	5.00	Elm Branch	5.00
Hillsboro, Sr.	35.00		

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Lingerville	5.00	Pisgah	5.00
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Granbury, Jr.	5.00	Fairy	5.00
Bluffdale	5.00	Duffin	5.00
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Center Grove	5.00	Gorman	5.00
Morton Chapel	5.00	Glenrose	8.00
Carle's Chapel	5.00	Shive	5.00
Fairview	5.00	Proctor, Sr.	5.00
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Gilmer	5.00	DeLeon	10.00
Fairview	5.00	Graham Ch. I, Sr.	5.00
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read it for twenty years and can not do
without it. MRS. M. B. B. SUM.
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Unanswered Letters.

Feb. 4—J. W. Bridges, sub. W. T.
Morrow, sub. C. C. Williams, sub.
C. G. Shurt, sub. M. H. Major, sub.
has attention. J. P. Archer, change
made. R. B. Evans, sub. Jerome
Duncan, sub; accept thanks for your
level-headed letter.

Feb. 5—T. L. Miller, subs have at-
tention. J. H. Trimble, sub and price
named. D. W. Gardner, sub and trial
subs. J. M. Sweeton, sub. W. M. Lane,
trial sub. O. A. Brooks, sub.

Feb. 6—T. M. Kirk, subs. Chas. E.
Brown, has attention. R. M. Morris,
sub. C. V. Oswalt, sub. M. J. Mc-
Cann, sub. J. M. Bond, sub.

Feb. 8—R. B. Young, sub. L. F.
Palmer, sub. J. W. Harmon, sub. L. F.
W. Dennis, has attention. N. B. Ben-
nett, sub. G. S. Sandel, sub. Morris
Evans, sub. T. Gregory, sub. B. J. H.
Thomas, sub.

Feb. 9—Sterling Fisher, subs. C. W.
Glanville, sub. Jno. S. Davis, subs.
H. B. Smith, sub. R. J. Smith, sub.
Jno. E. Reach, sub. J. R. Atchley, sub.
J. M. Sweeton, sub. J. P. Skinner,
change made. H. E. Smith, change
made. Chas. A. Corry, sub. C. E.
Gallagher, sub. J. L. Sullivan, sub. D.
A. Williams, trial subs. Geo. S. Clark,
sub. J. C. Weaver, sub.

Feb. 10—W. C. Pryor, sub. W. A.
Stephens, sub. Albert Little, sub. J.
A. Walkup, sub. one at half price. J.
H. Trimble, sub. Jerome Duncan, sub.
J. M. Armstrong, sub. D. J. Martin,
sub. B. F. McManama, sub. I. M.
Woodward, o. k. W. J. Sims, has at-
tention. W. K. Simpson, sub, at half
price.

POSTOFFICE ADDRESSES.

Rev. Jas. M. Martin, Delhi, La.

We have a great abundance of good
matter on file which we will publish as
soon as we can. Some have written,
thinking that their articles were re-
jected because their publication had
been delayed. We are grateful to our
correspondents for their assistance
and hope that they will continue their
kind offices. Give us a little more time
and be patient, please.

The impostor is again in the land.
We are constantly in receipt of "warn-
ings" from pastors and others who have
been defrauded and who wish to expose
the fraud. This Advocate has repeated-

ly urged the necessity of requiring all
such persons to prove beyond the
shadow of a doubt their reliability. Docu-
mentary evidence will not answer. It
is better to use the wires at a small cost
than to be misled in quite a sum of
money. We could fill many columns of
the paper if we were to undertake to ex-
pose all the frauds who stalk abroad in
the land seeking whom they may swin-
dle. Individuals must learn to observe
caution in aiding strangers, who come
well recommended by letters very often
from pastors, and which letters are very
often not written by the pastors whose
signatures appear on the document. The
burden of proof is on the applicant for
aid. Let him produce it; and then let a
great deal of common sense guide the
donor. Absolutely worthy distressed
persons are rarely found engaged in this
professional "ramp" business.

The Dallas News has inaugurated
what it terms "The News Night School
at Home." This department should be
of invaluable assistance to those who
are unable to attend day-schools. It
is intended for the young, but many
older readers will profit thereby. It is
an admirable feature, and the News is
to be congratulated on its enterprise in
inaugurating so valuable an addition to
its columns.

The Independent quotes Dr. Cranfill,
of the Texas Baptist Standard, as say-
ing: "We can remember a time in
Western Texas when nearly all of the
most prominent citizens were murder-
ers." This is strong language, in
fact a capital instance of modern sen-
sational writing. The statement ought
to be put in some new rhetoric as a fine
illustration of the figure call hyperbole.

Texas was not originally populated by
wanton murderers. The violence ex-
ercised was no greater than that com-
mon to all frontier regions. To-day
human life is as safe in Texas as in any
State in the Union. The past history of
our commonwealth is as heroic and
noble as that of any on the continent.
We regret such editorial overstate-
ment. The Doctor is either a great
rhetorician or a trifle reckless in his
morals. Let him cool his heated imagi-
nation.

NOTES BY THE WAY.

In our last Review, Walker Lewis,
D. D., had a biographical article on
that ascended prophet of Georgia,
Lovick Pierce, D. D. He thus describes
him:

Fuse Calhoun and Toombs, and you
have Lovick Pierce! Fully as intel-
lectual and analytic as the Carolinian,
and as compact and crushing in his
peroration as the stately Georgian, the
preacher was a combination of the
philosopher and the tribune, superior
to either, and the pupil marvel of his day.

The philosophy of his longevity and
effectiveness he gives as follows:

He lived to his ninety-fifth year
without being voted or being actually
ineffective. To what shall we chiefly
attribute the length of his life and his
lifelong effectiveness? Not to a strong
constitution; he was feeble from early
years. Not to the care he took of him-
self; his tell and exposure were great.
The chief source of his persistent life
lay in his mental activity. Men who
think, prevail. Preachers do more
thinking than any other class, calling,
or profession; and they outlive all
other men. The pulpit is the highest
levée against the rising flood of death.
Thought is healthful exercise, and
truth is the best tonic to steady pulses
and nerve. Who that knows the
mental activities of Bishop Keener,
keeping abreast with modern thought
and discovery, and holding on to as-
certained truth, reading, studying,
thinking, is at any loss to know the
cause of his persistence in unshaken
intellect and robust strength of body?
Lovick Pierce before him lived that
way, and was effective at ninety-four.

Sunday School Times: Every man is
to his fellow a standard of measure-
ment. He may not wish it, and he may
not suppose it, but he is either scatter-
ing or gathering, tearing down or
building up, by his attitude toward
life. He who is not with Christ in
suffering and building up is against
him in scattering and tearing down. He
is diminishing the amount of
Christ's influence in the world, or he
is adding to it, by the tone of his in-
fluence and the atmosphere he carries
round with him. There is no neutral
position possible to him.

Destinies are interlinked, the race is
intertwined; break one thread and the
immortal fabric is marred. No man
liveth unto himself, none of us dieth
unto himself. The world's great heart
is like an organ vast; the sweep of the
individual hand may produce harmony
or discord. No man reaches heaven or
hell alone; we go at least by twos.
Philosophy says to drop an atom far
a universe. We are as atoms in the
material world—countless as the stars.
The spiritual progeny of God, distinct-
ly separate yet in touch, are numere-
less as the sands. No man sins but
what the painful jar moves the realm
of spirit. Disturb one you disturb all.
Wreckage is the inevitable of atoms in
commotion. Am I my brother's keeper?
Yes, in that with my own hand I
fashion some soul for eternal things.
Shadowy forms, ghostly with impend-
ing doom, await a mutual condemna-
tion. Destiny knows no individuality;
we're all partners in the struggle. So
much so that the wall of one is the
doom of another; the shouts of one,
another's victory.

Henry Ward Beecher: A little li-
brary growing larger every year is an
honorable part of a man's history. It
is a man's duty to have books. A li-
brary is not a luxury, but one of the
necessities of life.

For all things there is a unit of meas-
ure; for the yard the inch, for the
pound the ounce. In ultimate fullness
the measure of character is Christ;

"until ye reach the fullness of the
stature." The unit of such fullness is
thought: "As a man thinketh in his
heart so is he." Books are thoughts in
tangible form. They are the units of
character. A bookless home indicates
a thoughtless family, simply leeches on
community thought. In the final analy-
sis books measure character.

John G. Whittier, the Quaker poet,
gives in these beautiful lines the prop-
er view to take of our loved and lost:

"From the eternal shadow rounding
All our sun and starlight here,
Voices of our loved ones sounding
Bid us be of heart and cheer,
Through the silence, down the spaces,
falling on the inward ear.

"Know we not our dead are looking
Downward with a sad surprise,
All our strife of words rebuking
With their mild and loving eyes?
Shall we grieve the holy angels? Shall
we cloud their blessed skies?"

"Let us draw their mantles o'er us;
Which have fallen in our way;
Let us do the work before us
Cheerily, bravely, while we may,
Ere the long night-silence cometh,
and with us it is not day!"

Many conclusive considerations
might be cited in favor of a custom of
church attendance. Perhaps no pret-
tier phrasing of the true spirit and
motive of worship can be afforded
than was suggested by the late Oliver
Wendell Holmes, who thus explained
his own habit of regular church at-
tendance:

There is a little plant called Rever-
ence in the corner of my soul's garden
which I love to have watered about
once a week.

It is impossible to discourage the
man, who has learned in whatsoever
condition he finds himself, therewith
to be content.—Ram's Horn.

Northwestern Advocate: The illus-
trious John Randolph once said:
"When I try to make myself an infidel
I fancy I feel the hand of my mother
on my head and her voice sounding in
my ear as she taught me to say, 'Our
father, who art in heaven.' No child
ever started out in life a skeptic. The
child believes everything told it until
it has been deceived by parents and
persons who fail to keep their prom-
ises. Infidelity begins in the family
where the first lie is told, where the
first promise is broken, and where de-
ception is practiced by old hands."

Some Churches, too, are pregnant
with seeds of infidelity. Inconsisten-
cies, like microbes, float in moral at-
mosphere. Where creed and life part
company unbelief finds conception.
When that is done infidelity is born.
The atmosphere of a worldly Church
is laden with moral microbes, the
very breathing of which is soul-de-
structive.

THE CHURCH'S POWER.

The Church of Jesus Christ, as rep-
resented by the various denominations
of the world, exists for the sole purpose
of preaching to the world that its only
possible salvation from sin and its ter-
rible consequences is in the power of
Jesus Christ himself. That it is a po-
tent factor among the forces of the
earth's development and civilization is
a fact which no man who is at all in-
formed will for a moment call in ques-
tion. I would not be in error if I should
say the most potent factor among them
all.

Now wherein does its mighty power
consist? Of all the things that are,
which have been influential in the last
nineteen centuries, there are none prob-
ably that have been more divided than
has the Church itself upon the great
subject which it exists to present, at
least as to the best way in which to
make the presentation. No two of the
denominations agree exactly as to the
particular manner of presenting the
great central idea, the one main truth—
salvation only by Jesus Christ. This
fact clearly marks the Church in its or-
ganism and nature as intensely human,
and hence this cannot be said to be its
source of power, for such division of
opinion upon any other subject would
have long since resulted in the absolute
destruction of the subject as a force—an
influential force—in the evolution of the
world's history at all. Why has it not
done so with the Church? Evidently
the reason is there is a power in the
Church which holds men to a single
truth with greater tenacity than they
are held to anything else in the world.
Now in what does that power consist?

Not in its organization as we have
seen, nor in its traditions. These are
not half so old, nor half so influential,
nor half so well attested, as are the
traditions of some other things. Indeed
the Church has now no traditions that
may be said to be a part of its history,
or a part of itself. All of its traditions
might be laid aside and the Church in
every essential sense be, and be as pow-
erful as it is now, and just as influential
for good.

It is not in its ritual, for this is as
varied as are the shades of opinion in
the various branches of the Church; and
then the ritual is no part of the Church
in any essential sense. Neither Christ
nor the Apostles ever gave the Church
any ritual.

It is not in its sacraments. These are
an essential part of the doctrine of the
Church, and are the seals of its divine
sanction and appointment, but they are
not the source of the Church's power.

No more is it in its doctrines simply,
for though these are the purest and
best and come nearest to the exact
wants of the human mind and heart of
any that were ever promulgated, yet it
is a fact that a doctrine simply, however
well adapted to the wants and needs of

men and however perfect in itself, is
not enough to hold alike all the varied
and varying conditions of mankind.

In what then does its power consist?

I answer, it consists in the presence and
indwelling of the Holy Ghost, the Spirit
of truth, whom Jesus sent into the
world to testify of himself and to lead
men into all truth. Without the Holy
Spirit no man can know of a surety that
Jesus Christ is the Son of God—that he
is divine.—1 Cor. 12:3. Without him no
man can know of a surety that he is a
child of God, or what is the path of duty
in the world. He is the source of all
power in the Church, and to be in him,
moved and led by him, is the Church's
only source of power. But the Church
is made up of individuals who believe
in and accept the Lord Jesus Christ as
their individual Savior. So that the
Holy Ghost in the Church as its power
means the Holy Spirit in the individual
life of the membership of the Church,
and nothing short of this will meet the
wants or rather the needs of this world.

Jesus "led his disciples" to tarry at Je-
rusalem till they were endued with po-
wer from on high," and then to "bear wit-
ness" of him everywhere. Endued with
this power the Church is irresistible in
its work—witness-bearing. I do not
mean that nobody can resist being con-
verted by its work, but that no man can
resist the conviction of its divine mis-
sion and its divine purpose. This is
just what the world now needs—a
Church filled with and led by the Holy
Spirit. Then would hell's black squad-
rons be routed from our streets and
many a man now fettered by the shack-
les of perdition be made free indeed.

I do not decry organization, or educa-
tion, or intelligence, or work, but all
these may be and yet the Church be a
failure in the world. The Church must
save—i. e., it must so present Jesus to
the world—to men, that they will be
saved, and this it cannot do by merely
human methods. God in the person of
the Holy Spirit must be in us in order
to this end. Can we have him? No,
not so long as we depend upon merely
human methods; these we must use, but
we must not depend upon them. More
psychologic results may be secured by
them and a great stir be
made, but in order to that
sort of revolution that makes
men quit sin and sinful practices the
Holy Spirit must transform men's
minds by his own renewing. To bring
this about the Church must not be con-
formed to this world, but with earnest
prayer call on the Lord in Jesus' name
for the baptism of power from on high.
We want and we need no "working
blessing," whatever that may be, but
the Church in Texas needs the endue-
ment of power from on high. May God
help us to feel our need of the Holy
Ghost that our Church may be a great
saving power in the world!

E. W. SOLOMON.

Marlin, Texas.

TWO INTERESTING LETTERS.

A KIND LETTER.

Dear Bro. Thompson—In response to
your call in the last issue of the
Advocate for help for our Waco Orphan-
age you hereby find remittance. The
cause is worthy of your best efforts.
May God bless you in it.

Remember us kindly to Sister Thomp-
son. With great respect, your friend and
brother,

A. B. WASKOM.

At Home, Blacker, Texas, Feb. 2, 1897.
Bro. Waskom will pardon me. Oh,
that all Methodist stewards would do
like this brother!

R. W. T.

A LITTLE CHILD SHALL TEACH THEM.

Nearly all the Methodists in Texas
know that I am working for the little
orphan children—writing, preaching
and taking collections for them. In
answer to my appeal in the Advocate,
five little girls wrote me a letter. Here
are their names: Ruby Smith, nine
years old; Emma Strange, seven years
old; Leslie Strange, six years old; Er-
nest Smith, five years old, and
Little Lillian Strange, two years old.
In the letter was twenty cents apiece and
this remark, "Bro. Thompson, if you
will call on the little children for help,
they will respond to your cry." Now
here is the call: We want help from
every Methodist child in Texas. Will
parents and Sunday-school teachers and
Epworth Leagues give the children a
chance and also help them to help the
need? The good work is going on.
Let all the people help now.

R. W. THOMPSON.

291 Ervay Street, Dallas, Texas.

THE METHODIST ORPHANAGE.

Rev. W. H. Vaughan, at my request,
spent yesterday with us at Cleburne.
We had a good day. It occurred to me
that our people needed education on
the work of the Orphanage. I have
faith in our people, to the extent that I
believe that they will do what they are
convinced they ought to do. Bro.
Vaughan preached in the morning and
took my collection for superannuates,
etc., and at night we had communion
service, and a good collection for the
Home. I arranged a tour, and we are
going over the circuits around about
here.

Brother pastors of the North Texas
Conference, let us help Bros. Vaughan
and Thompson to build the much-needed
building. A concerted movement can
put the money in his hands within six-
ty days. Let us do it now. It is a
present necessity.

H. A. BOURLAND.

WORK OF CHRISTIAN EDUCATION IN THE
WEST TEXAS CONFERENCE.

I believe it will do good for me to sub-
mit a few facts on this subject and then
make an appeal. I write this for the
eye of the laymen as well as for that of
the preachers.

We find according to the Minutes of
the Annual Conference of 1895 that the
conference adopted the recommendation
of the Board of Education "that an as-
sessment of an amount equal to 12 cents
per member be made for the coming
year." By multiplying the total mem-
bership in each district, as given in the
statistical report of minutes of 1895, by
12, and by quoting amounts paid on as-
sessments from each district in minutes
of 1896, we get the following statistics:

DISTRICT.	Members.	Assessed.	Paid.	Mistaken Assessment.
San Antonio.....	2,873	\$344.76	\$304.40	\$893.36
San Marcos.....	2,557	\$306.84	\$216.18	\$893.36
Comstock.....	2,896	\$347.52	\$117.02	\$919.52
Beville.....	2,703	\$324.36	\$234.36	\$919.52
Llano.....	2,420	\$290.40	\$171.00	\$919.52
San Angelo.....	1,588	\$190.56	\$128.16	\$919.52
Total.....	15,943	\$1,913.16	\$768.08	\$1,145.08

The column marked "mistaken assess-
ments" represents the total amount as-
sessed in each district which differs to
the amount of \$544.05 for the entire con-
ference from my calculation. Since I
can find no mistake in my calculation
may we not conclude that there is much
carelessness somewhere in making out
the amount against the charge for edu-
cation? It seems that all our pastors
should know the number of members
they have in their charges, and that
even the most unlearned is able to mul-
tiply this by 12, and report the product
to his first Quarterly Conference and to
the ensuing Annual Conference. More-
over, it will be seen that only about 40
per cent of the assessment was collect-
ed last year. There is not nearly a de-
ficit of 60 per cent on any of the other
assessments, and why this largest one
on the educational collection? The to-
tal number of our members as reported
at the last Annual Conference is 17,378,
thus giving us an amount of \$2,085.36
to raise for the purpose of Christian
education this year.

What will we do with this assess-
ment? One of two things seems to be
true, viz: Either the conference has as-
sessed an amount far beyond the finan-
cial ability of the Church to pay, or the
collection for education is not esteemed
by our people as being of equal impor-
tance to that of collections for other
purposes. We think the latter is true.
Let us of our pastors remember that "on
or about the first Sunday in March" is
set apart as the time at which a sermon
on Christian education is to be preach-
ed and the collection for education tak-
en. The various imperative reasons ex-
isting for Christian education we leave
to the pastors of West Texas Methodism
to get together and present to their con-
gregations. As an instance of the many
reasons we may refer to the audacity
of the President of the State Univer-
sity in a public address to advocate the
ater-going, public balls, etc., when
many of our Methodist boys are placed
under his care and tutelage. Is it not
true, brethren, that we cease to lightly
deal with this great work of establish-
ing and endowing Church schools? Let
our schools, Southwestern University,
Coronal Institute and San Antonio Fe-
male College be on our hearts this year.

M. S. GARDNER.

Marlin, Texas.

BRO. HOLT AGAINST ECCLESIASTICAL
CONSISTENCY.

My attention has been called to
Bro. Holt's attack upon my plea for
"Ecclesiastical Consistency." Mind you
it is my text. I am not discussing the
doctrine, but satirizing a practice.
It is for "consistency" I plead. Bro.
Holt is my friend. A private letter from
him assures me of this, but con-
fesses to a "treacherous memory."
I confess to the same misfortune, but
would never take issue with a man in
a public discussion and then quote from
"memory." I have just re-read what
I said on this subject and most solemnly
say that I would not change one word
of it, but I desire it understood that I
do not intend to be held responsible for
what Bro. Holt makes me say.

There are some men who would mis-
quote a man on purpose to get an ad-
vantage in an argument. This is the
favorite trick of a shyster at the bar
or a demagogue before a lot of politi-
cal fanatics. There are other men who
get a false impression of what their op-
ponents have said and quote their "im-
pressions" instead. Bro. Holt is a
Christian gentleman and is incapable
of belonging to the first class; hence,
charity compels us to put him with the
latter.

Read what I said and then read Bro.
Holt's "impressions" of what I said.
He thinks I make "a fearful indictment
against the Methodist ministry when I
say 'They have all been guilty of gross
deceit in giving an affirmative answer
to these questions.'" Now there may
be some who will read him who did not
see my article at all who will of course
suppose that since he puts in the prop-
er quotation marks, therefore I must
have written these very words. Now
the facts are that there are only two
words in that quotation (?) in my ar-
ticle and they are "grossly" perverted—
not from a desire to "deceive," but
rather caused by a failing "memory."
What I did say was "No man who
knows their (the questions) history can
doubt their import, and it amounts to
the grossest kind of deceit to allow them
(the questions) to teach what we do not
believe and construe them (the ques-

tions) to suit ourselves." "If that be
treason, make the most of it;" but, in
the name of common sense, is that say-
ing that "preachers have been guilty of
gross deceit in giving affirmative an-
swers to these questions?" Far from it.
A young preacher being received into
the conference is not responsible for the
interpretation the conference may put
upon a question; neither is he expected
for one moment to differ from an inter-
pretation given by the Bishop who is
addressing them. The Bishop's address
is authoritative. It is supposed to be the
expression of the opinion of the great
body of the Church on any question;
not in the name of an infallible canon,
but rather in the nature of an exposi-
tion of doctrine by one set apart by the
Church for that very purpose.

I am aware that I tread on dangerous
ground when I dare to discuss what a
Bishop does or does not, may or may
not do—not because of what I shall say,
but because I happen to be an evangel-
ist, and some little machine satellite
would decry what I said as "disloyal,"
which would be considered entirely
proper and appropriate were I still in
the traveling connection. Let me as-
sure such an one that I mean no offense
and when I find it in my heart to treat
disrespectfully our chief pastors or "dis-
inveigh against our doctrines and Dis-
cipline," I will have the manhood to get
out of the Methodist Church. But this
is a proper subject of discussion and
the Bishops themselves are placed at a
disadvantage by the "inconsistency"
against which I contend. Let us look
at the facts as they are—not as they
may be explained, but as they really
exist. A class of young men are stand-
ing at the bar of the conference for the
last part of their trial just before the
final vote is taken that shall admit them
into the traveling connection. They are
"undergraduates." They have passed
approved examinations upon a course
of study prescribed by the Bishops. The
Bishop is before them to deliver an ad-
dress, every word of which is replete
with the gathered experience and wis-
dom of the fathers. He is about to ask
a question upon which there was once
no difference of opinion, but about
which there is now much discussion,
and because of which our Zion has been
torn into contending factions. That
Bishop believes in sanctification, but
not in the second blessing. What can
he do but explain the doctrine of sanc-
tification as he honestly believes it and
as 90 per cent of our preachers and peo-
ple understand it.

But what about the question to be
asked? Bro. Holt is very unfortunate
in the use of the illustrious man he
brings forward to support his position
—the memorable Lovick Pierce. How
does he understand that question? How
does he understand it? What explana-
tion does he make of it in his book on
that very subject? Does not Bro. Holt
know that Dr. Lovick Pierce differed
from his son George—the Bishop Pierce
—on this very question, and the same
venerable Lovick Pierce must be put
under the ban of Sam P. Wright's
weighty disapprobation and classified
by Bro. Holt as among the "specialists
who teach the second blessing?"

And what about the General Confer-
ence of 1878 that "at the request of Doc-
tor Pierce voted these questions back
without a negative vote?"
Were they "second blessing special-
ists"? Granting that some were, will
he or any one contend that they all
were advocates of that "specialty"? If
so, then should we not give that inter-
pretation to these questions and none
other? But if it is replied that they
"did it to please the old Doctor," or
that "they interpreted these questions
to mean sanctification minus the second
blessing specialty," does this not prove

L. S. Inorne,
 Third Vice-Pres. and Gen'l Mgr.
 Gaston Meslier,
 Gen. Pass. and Tkt. Agt.
 W. A. Dashiell,
 Trav. Pass. Agt.
DALLAS, TEXAS.

Third Vice-Pres. and Gen'l Mgr.
Gaston Meulier,
Gen. Pass. and Tkt. Agt.
W. R. Dashiell,
Trav. Pass. Agt.
DALLAS, TEXAS.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a clothesless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S Cathartic Pills

SUGAR COATED.

TEXAS CONFERENCE ANNUAL FOR 1896—ADDITIONS AND CORRECTIONS.

Alvin and Hitchcock paid Paine and Lane assessment (how much I am not informed) in full. Eagle Lake should be credited with eighty-six members and one addition on profession of faith.

Buffalo and Oakwoods paid foreign missions, \$20; domestic missions, \$18.20; orphanage, \$3; conference claimants, \$8; Bishops, \$14; Sunday-school supplies, \$14, and had 12 accessions to the Church.

Rose Bud had 34 accessions on profession of faith, and paid for education \$8.85.

Millican paid for Orphanage \$30.15. Paid for church extension: Wharton, \$6.50; Winchester, \$16.50; Brenham, \$52; Zion, \$2.50; Cameron, \$44, as will be seen by close inspection of figures—the type happened to be defective.

In every one of these instances the printed minutes correspond exactly with the Statistical Secretary's report. I had no other data to go by.

Having served several times as Statistical Secretary, and knowing something of the character of the reports handed in, I suspect these additions and corrections are made necessary by the brethren not including in their reports all the items and not writing as legibly as necessary.

The address of Rev. J. W. Holt should be Weimar. In the advertisement of the Southwestern University, on the last page, under head of "Concessions," it should read: "Young men preparing for the ministry," not university.

Cut this out and paste it in your copy and you will have it nearly accurate. D. H. HOTCHKISS, Editor.

Bastrop, Texas.

SOME FIGURES.

As I am confined to my bed and can only read, meditate and talk to my friends, I thought it would be interesting to our conference brethren to see some figures in a striking way:

I.—GRAND TOTAL.

1. Georgetown District.....	\$31,646 00
2. Fort Worth District.....	16,372 00
3. Waco District.....	20,370 00
4. Corsicana District.....	16,268 00
5. Waxahachie District.....	16,782 00
6. Dublin District.....	22,586 00
7. Abilene District.....	13,287 00
8. Weatherford District.....	11,470 00
9. Gatesville District.....	11,900 00
10. Brownwood District.....	14,656 00
11. Vernon District.....	7,996 00
12. Clarendon District.....	10,223 00

Thus we see that, according to numerical financial strength, Clarendon is the banner district. It is because Bro. Hall and his corps of men are the best rustlers, or have they the best people to serve?

II.—MISSIONARY.

There was a deficit of \$1205 as follows:

Georgetown District.....	\$154 00
Fort Worth District.....	499 00
Waco District.....	188 00
Corsicana District.....	339 00
Waxahachie District.....	196 00
Dublin District.....	341 00
Abilene District.....	586 00
Weatherford District.....	475 00
Gatesville District.....	416 00
Brownwood District.....	346 00
Vernon District.....	647 00
Clarendon District.....	48 00

These figures tend to show us the district where the greatest effort is made to raise missionary money.

III.—PRESBYTERIAL ELDER.

Twelve presiding elders received directly from the people an average of.....\$1225
Average missionary appropriation..... 168
Total.....\$1393

Collected and appropriated to 12 presiding elders \$16,717.

IV.—STATION PREACHERS.

Forty-nine received directly from the people on an average of.....\$ 892
Average missionary appropriation..... 25
Total.....\$ 917

Collected and appropriated \$44,978.

V.—CIRCUIT PREACHERS.

153 circuit preachers received directly from the people on an average of.....\$ 370
Average missionary appropriation..... 29
Total.....\$ 399

Collected and appropriated \$61,294.
1896 fell short of '95 on P. E. \$ 993
1896 fell short of '95 on P. C. \$790

Total.....\$4783
Georgetown District: you see is the only one that has no missionary appropriation to a circuit.

6. Now let us give some comparisons.

JOSEPH CILLOTT'S STEEL PENS

GOLD MEDAL, Paris Exposition, 1889 and the Chicago Exposition Award.

THE MOST PERFECT OF PENS.

sons, trusting that those who read may in some way, as their case demands, receive help therefrom and profit thereby:

District.	Members.	Paid P. E.
Georgetown.....	6069	\$1737
Fort Worth.....	6076	1613
Waco.....	7076	1613
Corsicana.....	7131	1528
Waxahachie.....	7042	1738

These figures show that Corsicana has the greatest number numerically, yet are the poorest financially.

District.	Ass'd P. E.	Deficit.
Fort Worth.....	\$2250	\$533
Georgetown.....	2000	263
Waco.....	2000	387
Waxahachie.....	2000	262
Corsicana.....	1800	272

District.	Mis. Ass't.	Deficit.
Fort Worth.....	\$2400	\$623
Georgetown.....	2400	154
Waco.....	2200	188
Corsicana.....	2000	339
Waxahachie.....	2000	196

These are significant figures and should be studied. The people of the Corsicana District should see to it that their preachers have as good support as others, and those who are so far behind should meet their obligations. The figures also show that the presiding elders get one-third more salary than preachers in charge of stations, and that station preachers get one-half more than circuit preachers, and presiding elders two-thirds more than circuit preachers.

This comes largely by the District Stewards making large salaries for the presiding elder even when they know it will not be paid, and thus the presiding elder gets a greater per cent. Is this honest? If so, in order for the preacher in charge to get a greater pro rata, ought not his stewards to set his salary considerably more than they know they can pay?

District.	Ass'd.	Paid P. E.	Apt'd	'967.
Dublin.....	\$1400	\$1070	900	\$200
Brownwood.....	1300	830	None	None
Gatesville.....	1300	1086	None	None
Abilene.....	1500	1004	200	200
Vernon.....	1200	741	400	400
Clarendon.....	630	536	600	600

Do not these figures show that Dublin and Abilene Districts should have no appropriation, when a presiding elder is at but little more expense than a preacher in charge and yet receives from \$200 to \$600 more, and that the Vernon and Clarendon Districts receive too much? It does not demand this amount for them to live. What becomes of the money? The preacher in charge should get some of this and thus make an equal distribution and put all on a more equal footing.

Again and finally, is not our missionary money frequently misappropriated or unequally? For instance, the minutes show that Peach Street, Fort Worth, this year for a single man has an appropriation of \$250, while Riverside and Fossil has a man, wife and four children with an appropriation of \$80; while the former last year paid \$206, the latter \$100. Those who are on the Mission Board should study these facts. I have given figures in round numbers.

I am still on my bed, almost helpless, but not hopeless at all as to the future. I am praying that God may greatly bless the Church this year. E. L. ARMSTRONG.

CORRECTION OF MINUTES.

In looking over the minutes of the West Texas Annual Conference for 1896, I notice an error in the report for Bandera and Medina charge (served by the writer last year) that I think necessary to mention. The minutes have it: No removals, no infants or adults baptized, no societies or churches, value of churches nothing, and nothing expended for churches or parsonages; also no collections for Sunday-schools or missions. This makes our report contradict itself and does the charge and the people great injustice.

There are two churches and a parsonage on the work and \$100 was expended for them last year; nineteen infants and adults were baptized and our Bandera Sunday-school gave liberally to the cause of missions; besides \$30 was raised for literature, etc.

The people on this charge are liberal and made a splendid record last year in spite of the drought and hard times. On this account we are sorry that the report handed by us to the Statistical Secretary did not go into the minutes correctly. Any slight or moderate mistake we never would have mentioned, but after observing this we did not feel like altogether holding our peace.

Llano, Texas. A. W. WILSON.

NORTH TEXAS CONFERENCE MINUTES

On sending out the minutes the promise was made that such errors as might be discovered and reported would be noted in the Advocate in due time. On the presumption that all are in hand the following statement is forwarded to the Advocate:

P. G. Huffman's name should be in the list of deacons of one year under question 7, page 9; an oversight of the editor.

The appropriation by Board of Mission to Wichita Falls, page 20, should be \$250 instead of \$209; an oversight of printer.

In financial table for Dallas District, Haskell Avenue, Bro. R. G. Mood says that the assessment for preacher in charge should be \$525 instead of \$375. Bro. Nichols followed Secretary of District Stewards' meeting, hence the discrepancy.

In financial table of Paris District, Maxey Mission, Bro. J. P. Rodgers says that the assessment for Domestic Missions should read \$28 and \$27 paid instead of \$28 assessed.

Bro. Nichols inserted the amount given

by the Secretary of District Stewards' meeting as the higher authority, hence the discrepancy.

Bro. J. M. Langston, Quinlan, Greenville District, says that he reported 21 infant baptisms, while the statistical table indicates none; why so is not now known.

It may be well to note that the Secretaries of the Annual Conference have adopted as a rule in the matter of assessments as apportioned to each charge of the conference by the District Stewards the taking of the statement made by the Secretary of each district as the higher authority. It is found to be best from every consideration to follow this rule. The Secretaries, editors, printers, and many others, are much astonished and wearied with the persistence with which some Secretaries of District Stewards' meetings hold on to fractions of a dollar in apportioning assessments and the carelessness as shown in not making apportionments so as the totals for the district will correspond exactly with the amounts indicated by the authorities of the Annual Conference who make the assessment per district. Respectfully submitted,

C. I. McWHIRTER.

FOREIGN MISSION MONEY.

To the Preachers of the East Texas Conference:

Please send your foreign missionary money to Rev. A. S. Whitehurst, Crockett, Texas, as he is the Treasurer of the Board of Missions this year, and not me. He has arrangements with the bank at Crockett to send money without extra cost. When he sends your money it saves the Treasurer at Nashville from having to keep accounts with more than one person. If, however, any of you make collections too late for it to reach him in time for him to send to Bro. Holt by March 31, then send direct to Nashville, as we are anxious for our conference to send all it can in time for the annual report.

Timpson, Texas. J. T. SMITH.

THE RESCUE HOME.

An Appeal to the Ministers and Members of the West Texas Conference.

Dear Brethren—By request of the committee having in charge of the work, I write this appeal:

At the last Annual Conference the committee reported an expenditure of \$501.00, with an indebtedness of one hundred dollars. The collection taken at conference for this purpose was for the most part in subscriptions, most of which have not yet been paid. The institution is dependent wholly upon voluntary contributions for its support, and during these months of financial pressure, these have not been sufficient to pay the current expenses. The committee is administering the affairs of the home wisely and watchfully, and Sister Valino, who is in charge, has kept the monthly expense at a remarkably low figure. Several women have been influenced to enter the home since conference, and they have either been converted or are earnestly seeking Christ. Others have gone to their friends, reclaimed from the depths. It is the policy of the management to find homes or employment for these women as soon as practicable. No work in the city has so richly rewarded the efforts that have been made. Two services are held each week, and are invariably spiritual and edifying. The committee is just now in serious need of assistance; bills have accumulated and expenses continue.

They request the preachers to make a statement of the matter to their congregations, and give them an opportunity to contribute. There is no wondrous cause, and none to which our people respond more readily. The committee would like to receive, also, payment of subscriptions already given. Let no one think that the Methodists of San Antonio are not doing their part. Many are making monthly contributions. The W. P. and H. M. Societies have appointed Soliciting Committees, and collections have been or will be taken in every congregation; but at this season of business stagnation the help of all is needed to get rid of a troublesome indebtedness and carry on the good work. Let us remember that there is no assessment and that the work is entirely dependent upon these voluntary contributions. A quick response will be of double value.

STERLING FISHER.

TOBACCO WAS THE REAL CAUSE. But parents are sometimes to blame for a son's use of it. Old slaves can stop it at will by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. See a box, nearly all drug stores. Booklet free. Eureka Chemical Co., Detroit, Mich.

DEATH OF DR. TAYLOR.

Rev. Dr. Charles Taylor, a superannuated member of the Kentucky Conference, died in this city at the home of his son-in-law, Mr. Jack Shackelford, February 5, 1897, at 4:20 p. m., in his seventy-eighth year. His life was without a stain and his death tranquil.

Courtland, Ala. M. H. WELLS.

MAKING MONEY IN HARD TIMES.

Last Spring my father died and left us rather destitute. A friend of mine from Ohio called on me and said how much money he was making selling the Morris Towel Rack, and thought I could make a good living by doing the same. I wrote to the Watt Mfg Co., 55 E. Third St., Cincinnati, O., for sample. Since then I have been doing splendidly, and have been making a living for the whole family. I do not sell all the time as I have household work to do. Last month I cleared \$2 and am delighted. The Morris Towel Rack is a dainty household article by which you can keep the towels in their place, and they do not lie around on the floor and every family wants one. I sell them at wholesale to the stores. Any person who wants work and is willing to take a little trouble should send and get a sample of the Morris Towel Rack and get started in business, and do as well as I have done.

THE OLD YEAR.

Old Father Time now gently drops
His curtain o'er the past
And brings to us another year,
While buried lies the last.

The latest son of ninety-six
Forever now has set,
Though some things lie behind that sun
We never can forget.

Ambitions, hopes of that last year,
Are withered now and dead;
The roses sweetly blooming then,
No more their fragrance shed.

A pleasant word, a passing smile,
That we may miss the past
Has left its impress on some heart
That time can never blot.

And so the evil deeds we've done
May live, alas! for aye.
To-morrow others fill the place
We occupy today.

Farwell, Old Year! Beneath thy tomb
Our many sorrows lie.
With once loved hopes and memories sweet,
We say to thee, good-bye.

And ninety-seven now we greet,
With promises so dear,
So when twelve months have flown
For the departed year.

With like ambitions, hopes and fears
The new year will be fraught;
We may attain, with strength renewed,
That goal for which we sought.

Our future may ne'er dawn on earth,
The past from us has flown;
The present golden moments are
The only ones we own.

Yes, e'er another year is gone,
Another requiem sung,
We may be sleeping beneath the sod,
Our smell, perhaps, be rung.

Then let us guard each day and hour,
So when twelve months have flown
No thrush and tawny will murmur with
The seed that we have sown.

LOLLIE MILAM.

North Texas Female College.

AN HONORED VETERAN AND HIS COMPANION CROSS THE RIVER.

Joshua W. McCown, after an illness of thirty-six hours, surrounded by his children, grandchildren and friends, passed to his reward December 29, 1896, and on the following day, while his deeply afflicted companion, who has shared his varying fortunes for the last forty-three years, sat in tears by his powerless form, the solemn rites of our Church, of which he had been a member for more than seventy-four years, were performed by the writer, and in the Towash cemetery, in full view of his last earthly home, followed by a vast concourse of relatives and friends, his mortal frame was put away.

Judge McCown was no ordinary man. Born in Kentucky February 6, 1804, emigrating to Tennessee in 1820; to New Orleans in 1829, and in 1837 came to Texas and settled near old Washington; thence to Houston and again returned to Washington. Twelve years ago he settled in this (Hill) county, near the Brazos River, where, respected by all and loved by those who knew him best, he closed his eventful life.

By his first marriage in Nashville, Tenn., to Miss Martha Shappard, he had sixteen children; and by his second, to Mrs. E. B. Davis, four. Of his ten sons, only three remain; and of his ten daughters, only four.

A Christian, a Methodist, a Knight Templar, a Democrat, an "all-round" man of sterling integrity, few have so favorably impressed so large a circle for so great a length of time as this truly noble, deeply loved, highly-honored citizen of Hill County, Texas.

This world of suffering and sympathy affords few more touching or tender scenes than the closing days of Bro. and Sister McCown. Hale and hearty for his years, he had walked to church, attended my first service, and with characteristic devotion expressed his purpose and pledged his society for the comfort of his preacher and the work of the year. Having known him for more than twenty years, I accepted his invitation to dinner and was introduced for the first time to his companion, Elizabeth Banta McCown, the wreck of a once queenly woman, drawn, oh, so fearfully by that terrible disease, rheumatism, of which she had been a victim for seventeen long years and for several confined to her room and couch, the grateful recipient of her husband's unflinching attention and care. Her grateful and dutiful children bear testimony to the fact that no hands were so gentle, tender or capable "as Dearest" in the ministries of love, which infirmity rendered necessary and which only the tender affection could give. On the occasion referred to the Judge and I discoursed for hours in the presence of this suffering saint, whose slightest wish would catch his practiced eye or ear, and no imperious command was ever more readily obeyed. And when we knelt in prayer for grace to sustain this child of suffering, how little did we think the heavy blow would fall so soon on this frail form in the death of her husband, Bro. McCown had said he did not wish to go unless he could take "Lizzie" with him; and she would dwell with tearful delight on this expression of love when he had gone and fondly thought his spirit was with her still. It was my privilege to visit, commune and pray with this chastened spirit as she lingered on the shore twenty-three days after the departure of her husband; and on the 23d of January, 1897, in the same room where she had witnessed the funeral services of her husband were they performed for her, and by his side in the faithful keeping of our common mother her remains were buried, a large company of relatives and friends by their presence attesting their devotion to the memory of this old and honored pair. For many years

Sister McCown had been a member of the Episcopal communion. Her great affliction, however, deprived her of the ministrations of that Church, and her funeral services were performed by the writer. S. C. LITTLEPAGE.

EAST TEXAS CONFERENCE.

District.	Members.	Paid P. E.
Georgetown.....	6069	\$1737
Fort Worth.....	6076	1613
Waco.....	7076	1613
Corsicana.....	7131	1528
Waxahachie.....	7042	1738

The statistical tables in the printed Minutes of the East Texas Conference are incorrect in several instances—mainly in the footings. A brother prepares the above table and sends it to me. It is taken from the reports of the boards in every case save Orphan Home and Paine and Lane Institutes. Hence it ought to be absolutely correct. We think it will give entire satisfaction. By the above it will be seen that Marshall District heads the list by only \$8.05, Pittsburg comes next, Tyler next, etc. J. T. SMITH.

Timpson, Texas.

QUIS FECIT?

I notice in Advocate of January 21, in the card from Belville Circuit and last full line, these words: "Things and groceries too numerous." I wonder where you got that line. You had the exact card with that exception. That line places me in a rather peculiar predicament. It would seem that I am working specially for things in the grocery line too numerous. Not that specially. Read Matt. 6:33.

J. P. SKINNER.

Belville, Texas.

Don't dally with rheumatism. Purify your blood and cure it at once by taking a course of Hood's Sarsaparilla.

Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride. She teaches humility; bridle the tongue; restrains the hand; tramples on temptations; endures persecutions; consummates martyrdom. She comforts the poor; moderates the rich; makes us humble in prosperity; cheerful in adversity; unmoved by calumny and reproach. She teaches us to forgive those who have injured us and to be first in asking forgiveness of those whom we have injured. She delights the faithful; invites the unbelieving; and is beautiful in every sex and age.—Bishop Horne.

Your Present Need

Is pure, rich blood, and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye today is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching your blood and toning and invigorating your whole system.

Every good man is a lamp which God spares from heaven for awhile, to help give light to the world.

Starr Pianos—Jesse French Organs.

Write Manufacturers—Jesse French Piano and Organ Co., 315 Main St., Dallas, Texas, and save money. More capital than all Texas houses combined—St. Louis, Nashville, Birmingham, Montgomery. Factories: Richmond, Ind.

The man has a hard place who has so much religious work on hand, he never has time to pray in secret.

One bottle of Dr. Simmons' Cough Syrup will cure you, when perhaps all the physicians in the world could not cure you in three months; now, why not try a bottle? Price fifty cents. Satisfaction guaranteed or money refunded.

Faith is the best remedy for anxiety.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 Years the Standard.

DAY BY DAY.

The Christian who is intent on serving God most acceptably will look upon each day as a fresh field of effort, a new campaign, to be entered upon with bright hopes and unflinching purpose. Why should it not be made a little better than any previous day in history, a little more free from defect, a closer approximation to that absolutely perfect day which it is the height of his ambition to present to his Lord.

It will be in some respects a different day from any that went before. The temptations and opportunities will not be precisely the same. The outcome of its conflicts and varied experiences will be exceedingly satisfactory, or the opposite, according to the amount of watchfulness and will power and wisdom that are put in.

Let every day be attacked buoyantly and bravely; thus shall every night find cause for gratitude and cheer, and every added month shall bring us nearer to the great goal of a ripe and rounded character perfectly pleasing in the sight of the All Holy.—Selected.

Test your sincerity by the manner in which you control or resist your evil thoughts. Do you suffer your thoughts to tamper with evil, to dally with wrong-doing? If so, you are not sincere. The tyrant Nero tried to degrade some of the great Roman nobles to as low a level as his own, by making them

appear as actors in the arena on the stage. To disobey was death. Florus was bidden thus to appear, and, doubting whether to obey, consulted the virtuous and resolute Agrippinus. "Go, by all means," answered Agrippinus. "Well, but," replied Florus with astonishment, "you yourself refused to obey." "Yes," answered Agrippinus, "because I did not deliberate about it." The categorical imperative, the naked, absolute prohibition of duty, must be implicitly, unquestioningly, instantly, obeyed. To deliberate about it is to be a secret traitor; and the line which separates the secret traitor from the open rebel is as thin as the spider's web.—Canon Farrar.

The devil Jesus cast out, always made the most fuss just as they were going.



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